

## Chapter 16

# Decolonial, Feminist, and Antiracist Pedagogies: Opening Paths Toward Diversity Through Teacher Training

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### ABSTRACT

*Faced with a globalization process of people, materials, and knowledge, we find diversity as a source of enrichment, but also as a cause of tension, violence, and inequalities. The main objective is to show how decolonial, feminist, and antiracist pedagogies help build critical educational processes. The current state of this socio-educational issue is explored, and an educational experience during initial teacher training is presented which is based on interculturality with a gender perspective. The need to build decolonial, feminist, and antiracist pedagogies as part of teacher training from an intercultural approach stands out among the main conclusions.*

### INTRODUCTION

*Nobody liberates anybody else, and nobody liberates themselves all alone. People liberate themselves in fellowship with each other*

Paulo Freire

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## ***Decolonial, Feminist, and Antiracist Pedagogies***

The International Organization for Migration estimates that 271.6 million human beings experienced a migratory process throughout the world in 2019.<sup>1</sup> The United Nations High Commissioner for Refugees (UNHCR) warns that, in that same year, almost 80 million of them were forced to abandon their homes, with 1 million people becoming stateless out of the 26 million attaining refugee status.<sup>2</sup> The magnitude of these figures and the multiplicity of migratory flows characterize the international migrations of the 21st century in a context of economic globalization, where these forced displacements are additionally characterized by their feminization compared to other migratory periods in the history of humanity (Solé & Cachón, 2006).

These migratory characteristics from the beginning of the century represent the current state of a series of migratory processes generated by and since the Second World War. From that moment on, societies receiving migrants have developed multiple integration policies giving way to minority categories in the social, cultural, religious, and ethnic contexts (Castles & Miller, 1993) in an inversely proportional way to citizenship recognition and the associated social and political rights.

This sociodemographic change has manifested itself in a sociopolitical environment of liberal democracies where these minorities are seen as a threat to the values that are assumed to be common in the receiving group (Appadurai, 2007). These fears and misgivings have generated a certain level of rejection by creating social margins of exclusion, based on an artificial idea of superiority built around ethnic nationalism. In addition, different manifestations of cultural racism appear that are based on cultural fundamentalism (Stolcke, 2001).

This rejection is fed by a discourse of moral panic (Cohen, 1972) clearly evidenced in Europe by the so-called refugee crisis suffered in 2015 which is yet to be resolved. Refuge, forced displacement, fear and loss of rights are pointed out by Bauman (2005, 2016) as present characteristics that need to be addressed from the different spheres of society.

In terms of the educational sphere, Walsh and Monarca (2020) advocates for an education that opens and widens the “cracks” to provoke changes and insurgencies in the structures that generate inequality and violence. Violence that is racialized, feminized, territorialized and that contributes to maintaining a hetero-patriarchal, racist, classist, capitalist, colonialist, and anti-ecological system. At the epistemological level, this system imposes a single type of white-western-masculine-bourgeois knowledge, which tries to eliminate all knowledge coming from the diversity of experience, origins, cultures, existence, and identities.

In this chapter we ask ourselves, how can we open up paths in teacher training that will help broaden our perspective and build educational models that propose other ways of managing diversity with a decolonial, feminist and antiracist perspective?

## **BACKGROUND**

Answers are found in the form of decolonial, feminist and antiracist pedagogies which focus on deconstructing the macho, colonialist, militarist, extractivist, neoliberal, individualist system... with acts of resistance and re-existence, that is, with creative and proactive processes and practices that put forward other ways of being, doing, feeling, and living.

Decolonial, feminist and antiracist pedagogies will be treated here as a field of action that can be interwoven with other critical, intersectional, and intercultural pedagogies to transform teacher training. These pedagogical epistemologies seek to unlearn, to then be able to relearn about a common space that

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