



**HAL**  
open science

# Regenerative and restorative pedagogy: The foundation of a new contract for cognitive justice

Obrillant Damus

## ► To cite this version:

Obrillant Damus. Regenerative and restorative pedagogy: The foundation of a new contract for cognitive justice. *Prospects*, 2024, *Renewing the social contract for education*, 54, pp.441 - 449. 10.1007/s11125-024-09683-y . hal-04687675

**HAL Id: hal-04687675**

**<https://hal.science/hal-04687675v1>**

Submitted on 14 Sep 2024

**HAL** is a multi-disciplinary open access archive for the deposit and dissemination of scientific research documents, whether they are published or not. The documents may come from teaching and research institutions in France or abroad, or from public or private research centers.

L'archive ouverte pluridisciplinaire **HAL**, est destinée au dépôt et à la diffusion de documents scientifiques de niveau recherche, publiés ou non, émanant des établissements d'enseignement et de recherche français ou étrangers, des laboratoires publics ou privés.



# Regenerative and restorative pedagogy: The foundation of a new contract for cognitive justice

Obrillant Damus<sup>1,2</sup>

Accepted: 18 January 2024

© The Author(s) under exclusive licence to UNESCO International Bureau of Education 2024

**Abstract** Regenerative and restorative pedagogy refers to a set of methods and knowledge aimed at regenerating ourselves, regenerating others, and repairing the past and present with a view to human, ecological, and planetary sustainability. It aims to reduce the processes of destructing the self, other humans, and non-humans. The main role of this alternative and transgressive pedagogy is to counter the neoliberal approach of hegemonic education, which contributes to destroying knowledge (epistemicide), identities (identicide), cultures (ethnocide), ethnic groups (genocide), natural environments (ecocide), and animals (zoocide). To achieve these goals, regenerative and restorative education aims to be transdisciplinary; in other words, to transcend the boundaries between disciplines. Regeneration and reparation in education require the creation of citizens capable of understanding that the whole world is one country, and that, wherever we may be, we all share a common destiny.

**Keywords** Regenerative and restorative pedagogy · Human · Ecological · Planetary sustainability

Education can be compared to an iceberg, with the emerged and submerged parts representing the knowledge of the North (Northern epistemologies) and the knowledge of the South (Southern epistemologies), respectively. The latter was developed by subjugated, enslaved, and “genocided” peoples to ensure their survival and to resist the monocultural violence of the dominant educational paradigm of the South and North, which induces three types of knowledge-destruction process: exo-epistemicide, endo-epistemicide, and

---

✉ Obrillant Damus  
Obrillant.Damus@USherbrooke.ca

<sup>1</sup> Centre d'études du religieux contemporain (CERC), Université de Sherbrooke, Sherbrooke, QC J1K 2R1, Canada

<sup>2</sup> Institut d'Études et de Recherches Africaines d'Haïti (IERAH) Université d'État d'Haïti (UEH), 92, LaFleur Duchêne, Angle Avenue Christophe, Port-au-Prince, Haïti

auto-epistemicide (Damus, 2020a). It is essential to promote, teach, and safeguard the knowledge of Indigenous, Andean, Afrodescendant, and African peoples, whose contribution to science and to human, ecological, and planetary sustainability is undeniable.

To accelerate the process of intellectual and epistemic decolonization (UNESCO, 2021a, 2021b) of these peoples, within the limits of regenerative and restorative pedagogy, it is necessary to respect their cosmovisions, mother tongues, multidimensional knowledge (religious, magical, technical, rational, etc.), and ways of thinking, acting, existing, and coexisting, as well as the relational ontology underlying their social and cultural practices. Regenerative pedagogy involves promoting lifestyles and social and cultural practices that reduce global warming and enable humans to harmonize their relationship with nature (ecological dimension). “The need to respond to climate change, biodiversity loss, environmental destruction, and ways of living that far exceed the carrying capacity of the planet is a key inspiration for regenerative forms of education” (UNESCO, 2021a, p. 8).

Regenerative and restorative pedagogy involves addressing the epistemicidal, identicidal, and historicidal practices that threaten our ontological existence, ontologies (world-views), cultures, ecological spaces (natural environments), relationship with sacred forces and spirits, and temporalities, in short, our human complexity. [The term “*historicide*” refers not only to the process of destroying the history of conquered and enslaved peoples, and of dominated formerly colonized peoples, but also to the annihilation of these peoples’ contribution to science, philosophy, world literature, world history, and the national histories of other peoples, among others. *Historicide* also refers to the loss of historical consciousness or sense of historical continuity caused by “the techniques of colonization, enslavement and bastardization of peoples” (Diop, 1981, p. 272)]. Restorative and regenerative pedagogy is ecocentric and planet-centric (education in planetary consciousness). It offers an alternative to today’s profit-driven education (Nussbaum, 2020). But what is regenerative and restorative pedagogy? What are its fundamental values?

## Definition and role of regenerative and restorative pedagogy

Regenerative and restorative pedagogy refers to a set of methods and knowledge aimed at regenerating ourselves, regenerating others, and repairing the past. For example, the calls to action recommended by Canada’s Truth and Reconciliation Commission (2015) for the victims of residential schools are part of regenerative and restorative pedagogy. These calls to action to restore health, Indigenous languages and cultures, restorative justice, and child protection can only be realized within the framework of a new education policy and present with a view to human, ecological, and planetary sustainability. The main role of this alternative and transgressive pedagogy is to counter the neoliberal approach of hegemonic education, which contributes to destroying knowledge (epistemicide), identities (identicide), cultures (ethnocide), ethnic groups (genocide), natural environments (ecocide), and animals (zoocide). To a large extent, these destructive processes are due to the fact that neoliberal education is rooted in a scientific practice that creates epistemic-ontological intolerance because it is mono-alethiological (it claims to hold the monopoly on truth), mono-ontological (naturalistic), and mono-epistemic (it clings to the logic of the “*mono-culture of knowledge*” and the “*rigour of knowledge*”) (Santos, 2011). The lack of moral imagination, critical thinking, and shared sense of humanity engendered by this education (Chomsky, 2003; Natale et al., 2015; Nussbaum, 2020; Tawil & Camille, 2023), which can be observed in both the Global North and Global South, is a major obstacle to developing

planetary consciousness. Until citizens and the governments of today's world, shaped by neoliberal education systems, realize that the whole world is one country and that all countries are equal, they will not truly respect human and non-human biodiversity on a global scale.

Regenerative and restorative pedagogy is part of a lifelong struggle against harmful and unsustainable dichotomies, such as us/them, West/rest of the world, civilized/savage, angels/demons (figurative sense), Indigenous/White, body/spirit, nature/culture, scholars/complete illiterates, human/non-human, etc. (Damus, 2020a). These dichotomies form the cornerstone of contemporary formal education. One of the aims of regenerative and restorative education is to help young people and adults of today and tomorrow to develop a planetary consciousness (Mbembe & Rioux, 2022; Mbembe, 2023). To achieve this, such education is anchored in relational ontologies and is, therefore, opposed to naturalistic ontology (Descola, 2005) that prevents respect for, and protection of, nature and Mother Earth, on which humanity's destiny depends. In contrast to profit-driven education, which encourages us to prioritize immediate or short-term gain, to live by addition (to consume indiscriminately and excessively), to mercilessly exploit nature and our fellow humans, and to deteriorate our moral imagination (Nussbaum, 2020), regenerative and restorative education aims to develop the moral imagination (decolonial imagination), respect for life and the rights of humans and non-humans alike, and sustainable development (combating human waste, food waste, waste of natural resources, etc. Sustainable development "meets the needs of the present without compromising the ability of future generations to meet their own needs. ... In its broadest sense, the strategy for sustainable development aims to promote harmony among human beings [sic] and between humanity and nature" (World Commission on Environment and Development, 1987). In a violent world (natural violence, anthropogenic violence), we cannot escape the injunctions of (co)regeneration and repair (ontological vicariance, dissipative structures, noetic and cognitive regeneration, etc.). The notion of ontological vicariance refers to human beings' natural, psychological, and cultural capacities for regeneration and repair. In certain animals, such as starfish, salamanders (Kahn & Papillon, 2005), and crabs, vicariance means the ability to regenerate a broken leg. The dissipative structures of the human mind (Csikszentmihalyi, 1990) enable it to transform psychosomatic disorder caused by a traumatic event, such as rape (Damus, 2020b), war, or an earthquake into symbolic order.

Regenerative and restorative pedagogy proposes to replace the simplified person of hegemonic education with a new model: the (re)complexified person. This person is ritualistic (*homo ritualis*), religious (*homo religiosus*), vulnerable (*homo vulnerabilis*), mythological (*homo mythologicus*), magical (*homo magicus*), rational (*homo rationalis*), and relational (*homo relationalis*), among others. They are capable of displaying emotions of all kinds (*homo limbicus*), being surprised in order to learn (*homo demirans*) (Jobert & Thievenaz, 2014), and doing science (*homo scientificus*). They develop knowledge on a wide range of subjects (*homo polymathus*) and strive to understand phenomena, not only for themselves, but also from the perspective of others (*homo tolerans*).

Regenerative and restorative pedagogies have an essential role to play in renewing the conceptual and methodological framework of certain educational practices, such as education for global citizenship. For example, within the limits of a local approach to global citizenship, local concepts, such as, the South African notion of *Ubuntu*, which means "I exist because we exist, we exist because I exist", the concept of the Republic of Korea of *Hongik Ingan*, which means "acting for the good of all" (UNESCO, 2018), and the Haitian notion of *Konbit*, which means "Let's help them and they'll help us in return", should be taught in schools in the North and South. If using the local dialogue workshop method in

the humanities and natural sciences (Damus, 2017; Damus, 2021b; Damus et al., 2022) enables local concepts to be generated that can be used in national and global citizenship education programmes, it is because this subject-centred research technique differs from techno-bureaucratic managerial methods, by shattering the unsustainable dichotomies previously mentioned. These dichotomies are the root causes of the forms of epistemic injustice we observe: testimonial injustice (Fricker, 2017), inflicted hermeneutical injustice (preventing others from developing cognitive resources capable of helping them interpret their experiences), self-inflicted hermeneutical injustice (depriving ourselves of concepts, theories, and representations that enable us to understand the other's reality), ontological injustice, and doxastic injustice, among others.

### **Regenerative and restorative pedagogy: The cornerstone of education for planetary consciousness**

Education for planetary awareness refers to all the social, economic, cultural, political, cognitive, and other processes by which we learn to see ourselves as beings who share a common destiny, as vulnerable inhabitants of the Earth, regardless of our skin colour, social origins, languages, culture, cosmovisions, religious beliefs, history, and national identity. This education, which begins at birth and continues until death, must enable us to feel connected not only to humans, but also to the non-humans (including animals, plants, mountains, rivers, and mineral resources) that populate the planet. One of its aims is to help us respect our fellow humans, non-humans, and local deities who live here.

If it is impossible to live without consciously or unconsciously destroying (necessary destructions), if there is no society without crime (we are all potential executioners), if we are not harmless beings, but beings capable of voluntary or accidental destruction (potential for evil), if we feel responsible for mistakes we have not directly committed, if our moral feelings (shame, guilt, regret) arise after making one or several errors, if we are incomplete (Lapassade, 2000) and vulnerable beings (*homo vulnerabilis*) (Damus, 2016), then we must make regenerative and restorative education the compass of our existences and inter-existences. Regenerative and restorative pedagogy is the cornerstone of education for planetary consciousness. The latter should enable us to embrace a logic of global conviviality, eliminating unsustainable or planet-destroying dichotomies. If we learn to live and think as interdependent, co-engendered (versus self-engendered) beings, we will stop ourselves from dominating our fellow human beings and ruthlessly exploiting nature, whether in our own countries or abroad. The predatory and murderous behaviours encouraged by today's neoliberal approach to education are not compatible with planet-centric and ecocentric education. If the politicians of the most developed countries and the heads of multinational agrochemical companies considered the rest of the world as a real part of the global planet, to be cared for equally, the toxic pesticides banned in their countries (Mr Mondialisation, 2020; WHO, 2022) would no longer be exported. According to Pollinis (2020), "Today, substances banned by the European Union because of their proven danger to the environment or human health continue to be produced, stored and then sold to non-European countries, the vast majority of which are developing or emerging countries. These pesticides, banned in Europe, then find their way back onto our plates through the back door, thanks to the globalization of food markets". The

planet and its inhabitants (humans, animals, and plants) will never be healthy if the dominant countries of the Global North and Global South continue to treat dominated countries as dumping grounds (Attenoukon, 2009; Patou, 2021).

### **Relational ontology: A fundamental value of regenerative and restorative pedagogy**

Relational ontology refers to the non-separation of the body and mind, the real and the imaginary, culture and nature, the traditional doctor and local deities, man and the cosmos, etc. For example, within traditional Haitian obstetrics (Damus, 2017, 2021a; Damus et al., 2022), the body, the mind, the real, the imaginary (the symbolic), culture, and nature are not perceived “as substances separate from one another” (Escobar, 2018, p. 114). It is in the name of relational ontology that American Indians peacefully oppose tree felling, hide discovered gold mines, or prevent Western oil and mining companies from exploiting them (the exploitation of the Ecuadorian Amazon by oil companies has led to the disappearance of the Tetete and Sansahauri peoples (Le Quang, 2010; Wasserstrom et al., 2011; Roesch, 2012; Santos, 2016)). Similarly, the worship of mountain gods in pre-colonial Cameroon, which continues in certain mountain societies, was based on the non-separation of inhabitants, deities, and mountains. The mountains were not considered things to be exploited, but sacred places to be respected, according to testimonies gathered from Cameroonians.

In Haiti, forced religious conversions and the felling of sacred trees by Catholic and Protestant Christians during campaigns against superstitions show that religious intolerance can be a vector of epistemicide, ontologicide (destroying relational ontology), and identicide (Damus, 2021a). Doxastic, epistemic (Fricker, 2017), and ontological injustices are intolerant behaviours towards the beliefs, knowledge, and cosmovisions, respectively, of an individual or a group of people.

### **Ontological and epistemic tolerance: A fundamental value for building the future of regenerative and restorative pedagogy**

Ontological and epistemic tolerance means respecting the ways of being and knowing, worldview, language and knowledge of actors in different worlds. (Language is a biological [innate] and social [social creation] tool that plays a fundamental role in creating worlds [the worldification process], linking multiple worlds and in knowledge of them. Ontological and cognitive richness are inherent in human language. Every time a language is destroyed [linguicide], worlds and knowledge disappear). Respect for the norms of existence and coexistence of actors in the Global South and Global North, and the freedom of these actors to imagine possible worlds (the freedom of worldification; multi-world logic), to contain the single-world ontology (Escobar, 2018) imposed by the West, or to resist the “mono-ontological occupation of the planet”, are also part of this form of tolerance. The latter also involves accepting the willingness of those involved to unlearn and teach differently, from an emancipatory, remedial, and regenerative pedagogical perspective (development of transgressive knowledge).

In the Global South, as in the Global North, governments will demonstrate ontological-epistemic tolerance when they integrate local knowledge into school curricula.

According to UNESCO (2016), “Inclusive education is based on the right of all learners to a quality education that meets basic learning needs and enriches lives. Focusing particularly on vulnerable and marginalized groups, it seeks to develop the full potential of every individual. The ultimate goal of inclusive quality education is to end all forms of discrimination and foster social cohesion”. If inclusive education is to tackle epistemic and ontological segregation, it must take on a pluriversal dimension (pluriverse, multiplicity of worlds; Escobar, 2018) by promoting inter-existence to the detriment of learners’ individual existence, and by communicating the diversity of knowledge. Inclusive education, which should not only mean integrating children with disabilities into school, but also tackling all forms of exclusion and marginalization (Wulf, 2017), will never be fully realized if it is not based on respect for ontological and epistemic diversity. In the Global South, the few public hospitals that collaborate with matrons (women who possess local and ancestral knowledge of pregnancy and childbirth, developed since colonial times and passed down from generation to generation) demonstrate ontological and epistemic tolerance, as modern childbirth and traditional childbirth are not based on the same ontologies or the same types of knowledge.

These two childbirth approaches are respectively rooted in dualist ontologies (separation of the body and mind, childbirth and nature, birth and the invisible world [divinities, sacred forces, spirits], etc.) and relational ontologies (non-separation of the body and mind, the real and the imaginary [symbolic], culture and nature, etc.) (Damus, 2021a). The revival of the Kichwa concept of *Sumak Kawsay* and the Aymara concept of *Suma Qamaña*—which means living in harmony with nature and the universe—in the Ecuadorian and Bolivian constitutions, respectively, is a meaningful example of ontological-epistemic tolerance with an obvious political and humanist dimension.

## **Mother Earth: A fundamental American Indian value for regenerative and restorative pedagogy**

The aim of regenerative and restorative pedagogies is to create planet-centric and eco-centric citizens who see the Earth as a mother and not as a commodity. Mother Earth is a fundamental value found mainly among Indigenous peoples, whose number some 370 million in 90 countries. In Aymara-Quechua, the term *pacha* means world nature and totality (the union between the world above and the world below, or between Earth energies and cosmic energies).

If Indigenous peoples’ beliefs and cosmovisions prevent their separation from nature, we must return some of the land confiscated from them as the spoils of just war, respect their right of ownership over their reservations, and halt the process of concreting these territories, in order to enable them to contribute more seriously to ecological and planetary sustainability. (For example, Bolivia’s Guarani people have just 29.2 per cent of the hectares of land they require (Canedo, 2007)). “Indigenous communities are stewards of traditional environmental knowledge, which sees nature as a living being and describes a reciprocal, interdependent, balanced and complementary relationship between humanity, nature and the universe” (UNESCO, 2016, p. 27).

## Conclusion

Developing and practically applying a regenerative and restorative pedagogy requires us to question the current neoliberal concept of education, to move away from the myth of self-engendered man and the illusion of ontological invulnerability. We must become more aware of the negative effects of anthropogenic activities on nature, on the planet, and on humans, effects that have multiplied since the Anthropocene (Dirzo et al., 2014; Kolbert, 2015; Lewis & Maslin, 2015; Steffen et al., 2016; Tawil, 2022). The future of humanity and the planet depends, to a large extent, on the sense of responsibility, ontological-epistemic tolerance (Damus, 2021c), and thoughtful, sustainable action of people living in the countries of the Global North and Global South.

Regeneration and reparation in education require the creation of citizens capable of understanding that the whole world is one country, and that, wherever we may be, we all share a common destiny. The aims and objectives of citizenship education must transcend national borders if we are to train citizens who are both local-centric and planet-centric. Education for national and global citizenship aims to expose young people to the diversity of knowledge, ontologies, and civilizations, which in turn contributes to human and planetary sustainability. If regenerative and restorative pedagogies support this education as a global commons, it will provide fertile ground for the freedom of worldification (the act of imagining and creating worlds in the world) to blossom in future adults, while enabling them to cope with the destructive potential of global modernity.

## References

- Attenoukon, S. A. (2009). *L'Afrique, poubelle de l'Occident? La gestion des déchets dangereux* [Africa, trash can of the West? The management of hazardous waste]. L'Harmattan.
- Canedo, F. (2007). *Situación del pueblo Guaraní, tierra y territorio. Capítulo Boliviano de derechos humanos, democracia y desarrollo* [Situation of the Guaraní people, land and territory: Bolivian chapter of human rights, democracy, and development]. Fundación Tierra.
- Chomsky, N. (2003). *Le profit avant l'homme* [Profit over people]. Fayard.
- Csikszentmihalyi, M. (1990). *Vivre. La psychologie du bonheur* [Living: The psychology of happiness]. Robert Laffont.
- Damus, O. (2016). *Homo vulnerabilis. Repenser la condition humaine* [Homo vulnerabilis: Rethinking the human condition]. Connaissances et Savoirs/Publibook.
- Damus, O. (2017). Las prácticas profesionales de las comadronas tradicionales en Haití: entre salud, biodiversidad y espiritualidad [Professional practices of traditional midwives in Haiti: Between health, biodiversity and spirituality]. In B. Baptiste, D. Pacheco, M. C. D. Cunha, & S. Diaz (Eds.), *Knowing our lands and resources. Indigenous and local knowledge of biodiversity and ecosystem services in the Americas* (pp. 20–31). UNESCO. <https://unesdoc.unesco.org/ark:/48223/pf0000368172>
- Damus, O. (2020a). *Les futurs de l'éducation au carrefour des épistémologies du Nord et du Sud* [The futures of education at the crossroads of epistemologies from the North and the South]. UNESCO. <https://unesdoc.unesco.org/ark:/48223/pf0000374047>
- Damus, O. (2020b). En Haïti, la reconquête du corps après un viol [In Haiti, recovering the body after rape]. *Études Caribéennes*, 45–46. <https://doi.org/10.4000/etudescaribeennes.19006>
- Damus, O. (2021a). *Anthropologie de l'accouchement à domicile. Les mères, les matrones et les sages-hommes traditionnels d'Haïti prennent la parole* [Anthropology of home childbirth: Mothers, midwives, and traditional male midwives in Haiti speak out]. Presses Universitaires des Antilles.
- Damus, O. (2021b). L'atelier de dialogue local, une technique d'enquête pour la promotion de la santé materno-infantile [The local dialogue workshop, a method to promote maternal and child health]. *Études Caribéennes*, 48. <https://doi.org/10.4000/etudescaribeennes.20898>



- Damus, O. (2021c). Réflexions sur la tolérance et l'intolérance épistémico-ontologiques [Reflections on epistemic and ontological tolerance and intolerance]. *Études Caribéennes*, 50. <https://doi.org/10.4000/etudescaribeennes.22597>
- Damus, O., Vézina, M., & Gray, N. J. (2022). Valuing indigenous health promotion knowledge and practices: The local dialogue workshop as a method to engage and empower matrons and other traditional healers in Haiti. In L. Potvin & D. Jourdan (Eds.), *Global Handbook of Health Promotion Research* (Vol. 1, pp. 151–164). Springer. [https://doi.org/10.1007/978-3-030-97212-7\\_12](https://doi.org/10.1007/978-3-030-97212-7_12).
- Descola, P. (2005). *Par-delà nature et culture* [Beyond nature and culture]. Gallimard.
- Diop, C. A. (1981). *Civilisation ou barbarie. Anthropologie sans complaisance* [Civilization or barbarism: Anthropology without compromise]. Présence africaine.
- Dirzo, R., Young, H. S., Galetti, M., Ceballos, G., Isaac, N. J. B., & Collen, B. (2014). Defaunation in the Anthropocene. *Science*, 345(6195), 401–406. <https://doi.org/10.1126/science.1251817>.
- Escobar, A. (2018). *Sentir-penser avec la terre. Une écologie au-delà de l'Occident* [Feeling-thinking with the Earth: An ecology beyond the West]. Seuil.
- Fricker, M. (2017). *Epistemic injustice: Power and the ethics of knowing*. Oxford University Press.
- Jobert, G., & Thievenaz, J. (2014). L'homme demirans ou l'homme qui, s'étonnant, devient connaissant [The Homo Demirans or the man who, marveling, becomes knowledgeable]. *Éducation Permanente*, 200(3), 33–42. <https://cnam.hal.science/hal-02290552/document>.
- Kahn, A., & Papillon, F. (2005). *Le secret de la salamandre. La médecine en quête d'immortalité* [The secret of the salamander: Medicine in search of immortality]. Nil.
- Kolbert, E. (2015). *La 6<sup>ème</sup> extinction. Comment l'homme détruit la vie* [The sixth extinction: How man is destroying life]. Vuibert.
- Lapassade, G. (2000). *Précis de l'inachèvement : Entretiens avec Gérard Gromer* [Precis of incompleteness: Conversations with Gérard Gromer]. Séguier.
- Lewis, S. L., & Maslin, M. A. (2015). Defining the Anthropocene. *Nature*, 519, 171–180. <https://doi.org/10.1038/nature14258>.
- Mbembe, A. (2023). La communauté terrestre [The Earth community]. *La Découverte*. [https://www.editions-ladecouverte.fr/la\\_communaute\\_terrestre-9782348072383](https://www.editions-ladecouverte.fr/la_communaute_terrestre-9782348072383)
- Mbembe, A., & Rioux, R. (2022). Pour un monde en commun [For a shared world]. *Actes Sud*. <https://www.actes-sud.fr/catalogue/sciences-humaines-et-sociales-sciences/pour-un-monde-en-commun>
- Mr Mondialisation (2020, September 22). *L'UE exporte massivement des pesticides interdits sur son territoire* [The EU massively exports pesticides banned within its territory]. <https://mrmondialisation.org/lue-exporte-massivement-des-pesticides-interdits-sur-son-territoire/>
- Natale, S. M., Libertella, A. F., & Doran, C. J. (2015). For-profit education: The sleep of ethical reason. *Journal of Business Ethics*, 126, 415–421. <https://doi.org/10.1007/s10551-013-1938-1>.
- Nussbaum, M. (2020). *Les émotions démocratiques. Comment former le citoyen du XXI<sup>e</sup> siècle* [Democratic emotions: How to educate the citizen of the 21<sup>st</sup> century]. Flammarion.
- Patou, A. (2021, December 24). *L'Afrique, poubelle des pays riches?* [Africa, trash can of rich countries?]. <https://information.tv5monde.com/afrique/l-afrique-poubelle-des-pays-riches-303241>
- Pollinis (2020, November 5). *Stop à l'exportation des pesticides interdits en Europe* [Stop the export of pesticides banned in Europe]. [www.pollinis.org/publications/76-ong-demandent-la-fin-de-l'exportation-des-pesticides-interdits-en-europe](http://www.pollinis.org/publications/76-ong-demandent-la-fin-de-l'exportation-des-pesticides-interdits-en-europe).
- Le Quang, M. (2010). Une innovation dans la lutte contre le réchauffement climatique : l'Initiative Yasuní-ITT en Equateur [An innovation in the fight against global warming: The Yasuní-ITT Initiative in Ecuador]. *Le Journal des Alternatives*.
- Roesch, A. (2012). *Le modèle de développement équatorien : un tournant biocentrique? Repenser le rapport nature-culture à la lueur de la crise écologique du XXI<sup>e</sup> siècle* [The Ecuadorian development model: A biocentric turn? Rethinking the nature-culture relationship in light of the ecological crisis of the 21st century]. Master's thesis. Sciences Po Grenoble.
- Santos, B. S. (2011). Épistémologies du Sud [Epistemologies of the South]. *Études Rurales*, 187. <https://doi.org/10.4000/etudesrurales.9351>
- Santos, B. S. (2016). *Épistémologies du Sud. Mouvements citoyens et polémiques sur la science* [Epistemologies of the South: Citizen movements and controversies on science]. Desclée de Brouwer.
- Steffen, W., et al. (2016). Stratigraphic and Earth system approaches to defining the Anthropocene. *Earth's Future*, 4(8), 324–345. <https://doi.org/10.1002/2016EF000379>.
- Tawil, S. (2022, November 18). Transforming knowledge for just and sustainable futures. *UNESCO Futures of Education Ideas Lab*. <https://www.unesco.org/en/articles/transforming-knowledge-just-and-sustainable-futures>
- Tawil, S., & Camille, C. (2023, March 20). Renewing education to transform the future: Critical perspectives on the Transforming Education Summit. *UNESCO Futures of Education Ideas Lab*. <https://www.unesco.org/en/articles/renewing-education-to-transform-the-future>

[unesco.org/en/articles/renewing-education-transform-future-critical-perspectives-transforming-education-summit-0](https://unesco.org/en/articles/renewing-education-transform-future-critical-perspectives-transforming-education-summit-0).

- Truth and Reconciliation Commission of Canada (2015) *Canada's residential schools: The history, Part 1, Origins to 1939*. McGill-Queen's University Press.
- UNESCO (2016). L'Éducation pour les peuples et la planète: créer des futurs durables pour tous [Education for people and planet: Creating sustainable futures for all]. Global education monitoring report. <https://unesdoc.unesco.org/ark:/48223/pf0000247033>
- UNESCO (2018). *Global citizenship education: Taking it local*. <https://unesdoc.unesco.org/ark:/48223/pf0000265456>
- UNESCO (2021a). *Progress update of the International Commission on the Futures of Education*. <https://unesdoc.unesco.org/ark:/48223/pf0000375746>
- UNESCO (2021b). *Reimagining our futures together: A new social contract for education*. Report from the International Commission on the Futures of Education. <https://unesdoc.unesco.org/ark:/48223/pf0000379707.locale=en>
- Wasserstrom, R., Reider, S., & Lara, R. (2011). Nobody knew their names: The black legend of Tetete extermination. *Ethnohistory*, 58(3), 421–444. <https://doi.org/10.1215/00141801-1263848>.
- WHO [World Health Organization] (2022, September 15). *Pesticide residues in food*. <https://www.who.int/news-room/fact-sheets/detail/pesticide-residues-in-food>
- World Commission on Environment and Development (1987). *Our common future*. United Nations. <https://sustainabledevelopment.un.org/content/documents/5987our-common-future.pdf>
- Wulf, C. (2017). Culture et éducation à la paix dans un monde globalisé [Culture and education for peace in a globalized world]. In O. Damus, C. Wulf, J. P. Saint-Fleur, & D. Jeffrey (Eds.), *Pour une éducation à la paix dans un monde violent* (pp. 33–53). L'Harmattan.

**Publisher's Note** Springer Nature remains neutral with regard to jurisdictional claims in published maps and institutional affiliations.

Springer Nature or its licensor (e.g. a society or other partner) holds exclusive rights to this article under a publishing agreement with the author(s) or other rightsholder(s); author self-archiving of the accepted manuscript version of this article is solely governed by the terms of such publishing agreement and applicable law.

**Obrillant Damus** is a full professor at the Université d'État d'Haïti and associate professor at the Université de Sherbrooke, where he supervises doctoral work. His research interests include disability, solidarity, education for love, human vulnerability, peace education, home childbirth, local and indigenous knowledge, women's rape, breastfeeding, regenerative and restorative pedagogies, education for a global conscience and more. He is the author and co-author of numerous works in French, English, Haitian Creole, and Spanish, some of which have been published by UNESCO. He has been a visiting professor and lecturer in many countries. Trained in language sciences, education sciences and socio-anthropology (PhD), Professor Damus is a peasant researcher whose work is strongly rooted in interdisciplinarity. His peasant origins and his frequent visits to the West have enabled him to produce original works. He is the principal editor of the journal *Anthropologie des savoirs des Suds*, published by Éditions de l'Université de Sherbrooke (ÉDUS).