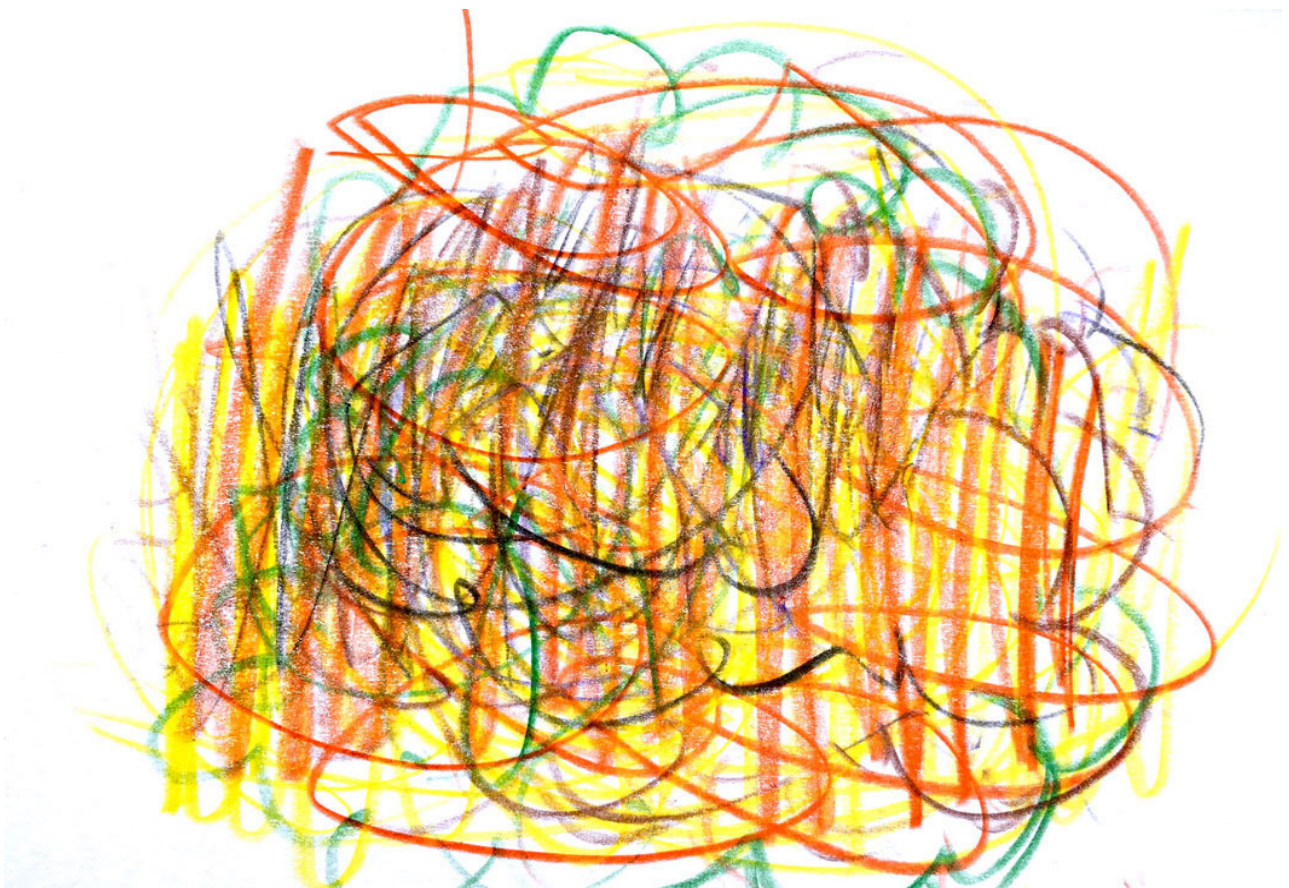# Plurality, Plurilogicality and Pluriversality: A Literature Review.

A review for the Creativity and Emergent Educational-futures Network (CEEN)
Graduate School of Education, University of Exeter .

**Plurality, Plurilogicality and Pluriversality: A Literature Review.
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(CEEN), Graduate School of Education, University of Exeter .**

Authors: Andrea Blair Vasconcelos and Fran Martin; editing Heather Wren .

Purpose of the Literature Review

This literature review is intended as a provocation for researchers who are investigating
anything that might come under the broad heading of 'pluralising difference' and consid-
ering how to position their work viz-a-vis alternative onto-epistemological standpoints.

Introduction

On July 20th 2018, the Creativity and Emergent Educational-futures Network (CEEN)
held a half day symposium to explore the concept of Plurilogicality. The term emerged
from a discussion by a smaller group within the network where we had been exploring
overlaps in our areas of research. Specifically, some of the core members of the group
have research interests in challenging the current state of education in England (and oth-
er Western countries) which we understand to be based on a largely neoliberal ideology
that commodifies knowledge, that positions schools as providers of knowledge packages
(the curriculum) to clients (students), and that makes judgements about the effectiveness
of these providers through standardized assessments (Standardized Assessment Tasks at
the ages of 11 and 14, GCSEs and A levels) and inspections by the Office for Standards
in Education (Ofsted).

From different philosophical and ideological positions, core members of CEEN have,
through their research, shown how a neo-liberal, market economy approach to educa-
tion has the effect of marginalizing pupils' knowledges, cultures and ways of being and
knowing that do not conform to the standards set by the government – in effect, differ-
ence is positioned as a deviance from the standardized norm. Our combined research
therefore contests the current education system and argues for the centrality of difference
and emergence in our practices of thinking, being and doing.

For us, centring difference goes beyond a plurality of perspectives to include a plural
approach to onto-epistemologies – in other words, a plurality of knowing, being and
doing. It is for this reason we chose to explore the concept of plurilogicality with others
in order to deepen our understandings of the affordances and limitations of the concept.
This literature review is one of two outcomes from the seminar, the other being the 'Ex-
ploring Plurilogicality Seminar Report' .

Methodology

The type of review undertaken is a theoretical review, defined as the examination of 'the corpus of theory that has accumulated in regard to an issue, concept, theory, phenomena' (https://guides.lib.ua.edu/c.php?g=39963&p=253698).

The term plurilogicality was initially put into google but this led to a series of items solely in the field of mathematics and computer games. As a result, the search terms were extended to plurality/pluralism, plurilogicality and pluriversality. These terms reflected the nature of the conversations in CEEN and the concepts we were familiar with in relation to issues of difference, diversity, universalism, and multi- and inter-culturalism. A search of these terms was done using a university library database, EBSCO; the search was limited to the time period 2000-2018 and to journals from sociology, philosophy, education, intercultural relations, postcolonial and decolonial studies. Articles were further selected for their relevance to the following criteria: relevance to the topic, clear articulation of theory, theorizations from different knowledge traditions (i.e. not exclusive to the Western academy). A total of 37 articles were initially selected; these were reduced to 32 according to their relevance for this review and the search terms: pluralism / plurality (15 articles), plurilogicality (6 articles) and pluriversality (11 articles). In addition, a number of online sources (essays, dictionaries, academic project sites) were consulted. The terms pluralism and plurality also frequently appear in policy documents (examples in the margin). These are not included in the literature review apart from where they are referred to and/or critiqued by authors cited.

Themes
Pluralism and plurality.
Fifteen of the articles reviewed have an explicit focus on pluralism/plurality. Of these, twelve draw on western theory with Hannah Arendt being most cited (Glover, 2012; Ljunggren, 2010; Todd, 2011; Sunday, 2018). Articles are also informed by the work of Derrida (Arfi, 2015), Laclau & Mouffe (Snir, 2017; Glover, 2012), Adorno (Jessop, 2017), Ricoeur (Scott-Bauman, 2003), Castoriadis (Smith, 2009) and Lyotard (Koller, 2003). Three draw on southern theories, focusing on Indigenous (Van Eijck & Roth, 2007), decolonial (Poulter et al, 2016) and postcolonial theories (Poulter et al, 2016; Kubota, 2014).

Pluralism and plurality are articulated in all articles as part of life in the twenty-first century – the result of globalizing forces, economic migration and forced migration from conflict zones – and progress from the 'the dogmatism of modernity' (Smith, 2009, p. 505). Pluralism is not merely diversity, but 'energetic engagement with diversity', in contrast to diverse groups living alongside but not necessarily engaging with each other. Pluralism seems to be highlighted as an issue in the fields of religious education, citizenship education, multi- and inter-culturalism and international relations. Articles divide into those whose authors speak of the phenomenon of pluralism as a problem to be solved and those who see it as a natural part of the human condition. Ferguson (2015) and Fraser-Burgess (2014, p.9) speak of 'this great sociopolitical problem of pluralism' and the challenge of whether individuals and groups whose onto-epistemologies are fundamentally different can 'coexist over time as part of a stable society' (p. 20). Snir (2017), Kubota (2017) and Smith (2009) view pluralism as necessary to the formation of individual and group identity/ies, '… meanings and identities do not exist objectively, in a stable field of differences: they are constituted discursively in and through their articulations, realized only when performed by speaking and acting agents' (Snir, 2017, p. 354).
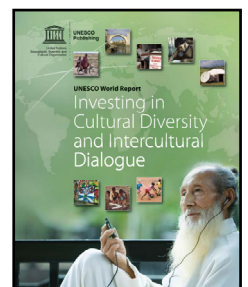
The academic concerns of the 12 articles utilising western theories focus on the interconnecting themes of: the processes of identity formation which is variously described as coming into being through difference (Ljunggren, 2010), Bildung – self-development (Koller, 2003), and cultural development (Smith, 2009; Jessop, 2017); the processes of intercultural (Fraser-Burgess, 2014), inter-religious (Arfi, 2015) and international (Ferguson, 2015) understanding at scales from individual to group respectively; and understanding the nature of, and processes involved in, democracy in plural societies (Snir, 2017; Glover, 2012; Todd, 2011; Smith, 2009). The concerns of the three articles utilising southern theories are united in their critique of modernity (which is seen as based on colonial thinking) and the geo-political and cultural-historical location of theories emanating from the Western academy in work done by white, usually Christian, heterosexual, able men. Their point is that pluralism can only become fully plural if it is an onto-epistemological plurality, which therefore demands that Southern and Indigenous theories work with and alongside those in the West.

How as individuals and social groups we might work productively with pluralism is a common thread to all 15 articles, whether the focus is more specifically about cultural, linguistic, religious, or ontological and epistemological pluralism. In unpacking what working productively might mean, authors identify and discuss a range of interactive processes, including: dialogue, collaboration, consensus, hybridity, spaces of appearance, emergence, openness, closure, critical self-reflection, rupturing, weighing and balancing, and othering. These processes and how they come together or are entangled varies from author to author.

With regard to democracy in plural societies, Todd (2011), Glover (2012) and Snir (2017) are particularly concerned about the divisive and combative nature of antagonistic forms of democracy. Writing in context of increasing citizen engagement in democracy and addressing issue of systematic marginalization, exclusion and intolerance, Glover proposes the concept of agonistic democracy as an alternative. He is concerned about trends in political arenas that engage more people in politics and at the same time create boundaries that make subtle distinctions between which discourses are acceptable as the basis for democratic decision-making or not – i.e. which are considered legitimate. His goal is 'to reframe contemporary pluralism as a positive avenue for social change and inclusion rather than a crisis to be contained' (p. 82). He discusses the theory of agonistic democracy arguing that it proposes a more contingent, open and inclusive notion of democratic debate that does not completely close off voices that are, at any point in time, considered not legitimate to the debate in question. 'Legitimacy of different perspectives is therefore constantly under review. Agonistic pluralism forces democratic actors to relinquish all claims to finality, to happy endings' (p. 82).

Todd makes a distinction between diversity and plurality (2011, p. 102). She argues that in many European documents on multiculturalism and intercultural dialogue, cultural diversity is frequently synonymous with a view of individuals as the aggregate of their cultural attributes. Diversity is, in Todd's view, shorthand for naming those differences that need to be "managed" since they create the conditions for conflicts to arise; it is viewed as a problem that can be remedied by intercultural education. Todd proposes that 'a radical conception of plurality is needed in order to both re-imagine the boundaries of democratic education and to address more fully the political aspects of conflict that plurality gives rise to' (p. 101). She argues that plurality does not simply denote membership in different cultural groupings but is rooted in the human condition and based on a conception of uniqueness … a uniqueness that appears in the in-between space with other human beings; that reveals itself in speech and action – 'it is in the action of saying that one's presence makes itself felt, not in the actual words one speaks' (p. 105).

This in-between space is relational and (referring to Arendt) central to political life. Agonistic tensions are created through interactions as multiple perspectives are revealed and are 'not so much a space for conflict resolution, or for conflict aversion, but for conflict articulation' (p. 111).

Snir (2017), in a similar vein to Todd, argues that in the relational spaces of interaction between people, meanings and identities do not exist objectively, in a stable field of differences: they are constituted discursively in and through their articulations, realized only when performed by speaking and acting agents. The danger he sees with antagonistic relations is that they become hegemonic when concentrated 'around a single frontier … for example, when the demands of the 'woman' and the 'black' coalesce under the umbrella of class struggle and become articulated in its terms' (p. 355). When a category such as class is used as a unifying concept, differences are submerged and the 'discourse of the universal and its implicit assumption of a privileged point of access to 'the truth'' (p. 358) prevails. Picking up a further point discussed by Todd, Snir argues that 'radical democracy opposes all forms of inequality and subordination, and therefore posits that the irreducible plurality of differences needs to be articulated so as to make inequalities visible. For democratic education to take place, students must perform their discursive identities: not only 'be themselves,' but rather actively engage the question, 'What does it mean to be me?' and reflect on and give linguistic form to their social positions and their complex relations with other social positions' (p. 358). The purpose is not to find an answer to the question but, through the process of articulation and exploration, for one's identity to continually emerge. Unlike Glover and Todd, Snir makes some suggestions regarding the role of the teacher in democratic education. He proposes that teachers relinquish the position of intellectual, providing a compass and a roadmap rather than adopting the role of navigator. This requires not passing on skills or knowledge, but fully engaging in 'the practice of articulation' (p. 360) with and alongside the students.

Pluri-logicality
The first thing to note is that it was extremely challenging to find articles about the idea of pluri-logicality and its application to education. As previously stated, a google search for just the word led to predominantly mathematical and computer logics papers, particularly in the gaming field. When pluri-logical + Bakhtin was searched using google this was more productive and led to papers in the field of English, drama, media/film studies (with some specific to the context of East Africa). The second thing to note is that all the literature found is located within the Western academy and based on a western ontology of -logic and -logicality. That is, its meaning is located in western rationality, based on the assumption of the possibility of clear, sound reasoning or analysis that leads to sensible choices for action. An online dictionary provides the following definitions of 'logicality' (figure 1)

Definitions of
logicality

1.
n   correct and valid reasoning

Synonyms: logicalness

Antonyms: illogic, illogicality, illogicalness, inconsequence
            invalid or incorrect reasoning

Types: rationality, rationalness
         the quality of being consistent with or based on logic

         consistency
         (logic) an attribute of a logical system that is so constituted that
         none of the propositions deducible from the axioms contradict
         one another

         completeness
         (logic) an attribute of a logical system that is so constituted that a
         contradiction arises if any proposition is introduced that cannot
         be derived from the axioms of the system

Type of: quality
           an essential and distinguishing attribute of something or someone

Fig.1: Definitions of logicality Source: https://www.vocabulary.com/dictionary/logicality

Figure 1 shows logicality to be associated with consistency, correctness and validity which, when in an academic context, can be used to support claims of validity and to create a set of criteria to inform judgements about the quality of an argument – for example, the Research Excellence Framework criteria are used to make judgements about the originality, significance and rigour of research outputs (www.ref.ac.uk). The goal is one of objectivity, a goal underpinned by a set of assumptions that postcolonial and decolonial theorists would argue are firmly located in the 'colonial world system' (Dussel, 2009), the implications of which are considered in the final section of this review under the heading pluriversality.

The brief discussion of logos and logicality above locates it in western philosophy, however the six articles found for this review have applied the concept to research in both the west and the south. No articles were found that apply the term in education; the fields in which it is employed are cultural studies with a focus on identity (Lugones, 2000; Church, 2014) and representation (Forero Angel & Simeone, 2010); the creative arts with a focus on drama (Njogu, 1999) and literature & film (Braun, 2014); and politics (Thame, 2010). The articles have in common a desire to challenge dominant constructions of phenomena e.g. culture, identity, language and communication, as well as to challenge the ways in which these are formed and/or represented during social interaction.

Church, for example, is critical of liberal approaches to multiculturalism and cultural nationalism which he argues are based on a 'monological notion of society' which, while it might 'represent the "oneness" of the nation, creates an illusion of homogeneity' (p. 791). 'A plurilogical diversity of perspectives' is therefore effectively homogenised through the process of offering of a part (monocultural view) for the whole. However, Church refrains from identifying the power dimension involved in deciding which 'part' would be offered as the unifying cultural representation. Power is explicitly discussed in three articles, each of which relate this to differing degrees of power differentials between dominant (white, western) and subjugated (people of colour, southern) groups.

Lugones (2000, p. 175) proposes a view of multiculturalism that 'highlights asymmetries of power between dominated and dominator' in which the 'dominant and subaltern "cultures" are imbricated' by which she means that they are bound in a relationship each of which could not exist without the other. When such differences are found within a single society that is polycentric, relations are 'criss-crossed by relations of power; thus, though there are subaltern groups, none are mono-cultural or mono-logical, but complex, pluri-logical' (Lugones, 2000, p. 175). This view of multiculturalism is a direct challenge to those that 'rest on a fiction [of equality] either at the ideal communicative level or at the descriptive level' (ibid). Njogu (1999) writes about Drama as a tradition in East Africa and the challenges of working with and between the dominant form of drama (from the west) that has influenced its form in East Africa, and the desire to challenge this. In this context, he describes plurilogic as 'a multi-layered dialogue with an "inevitable middle" and, as Homi Bhabha has convincingly argued, it is the in-between spaces that "provide the terrain for elaborating strategies of self-hood [...] and innovative sites of collaboration and contestation, in the act of defining society itself" (1994:I-2). The "in-between" space is a site of struggle and a position in which to view the beginning of "being" and to question the normalcy of skewedness, espoused in Eurocentric and ethnocentric discourse' (Njogu, 1999, p. 69).

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Forero Angel and Simeone (2010) also focus on ontological difference in their concern with how ethnographic research gets reported within the western academy. They argue that classic print forms cannot express 'the potential plurilogic and multilinguistic tensions' that are encountered in ethnographic studies. Their argument focuses on the use of English as the medium for communication, which makes it possible to express only those things that are ontologically intelligible in the contexts from which the English language developed. 'Writing … has been enclosed within enclosures similar to those of the university: the criticism of the rhetoric transcribed in the social science texts has thus turned toward the past and up-setting it toward the present-future means advancing beyond, where the composition of many languages can express the sense of the research' (Forero Angel & Simeone, 2010, p. 69). In effect, the insistence on the use of English when publishing ethnographic studies forces the researchers to translate the logic of the community into the logic of academia.

Thame (2010) and Braun (2014) provide a discussion on plurilogicality and dialogue that is more western-centric than that of Njogu (1999). Thame sees the dialogic processes promoted as 'essential' in global politics to be a challenge to 'the idea of a unified logos posed by continental philosophers in the twentieth century' (p. 91). … He questions on what basis we are to opt for 'a dialogical understanding of morality as opposed to perhaps a "plurilogical" approach that might be more adequate given the existence of multiple moral codes in world politics?' (Thame, 2010, p. 91). Braun (2014), on the other hand, distinguishes between dialectic and dialogic. She describes dialectic as 'a way – often taken to be the way - to the truth of things. Dialectic has to be able to trace and fix each stage of reasoning and engrave it forever into a reproducible, universal, and anonymous (impersonal), argument' (p.88). Braun regards dialectics as monological, and dialogical processes as plurilogical – the latter of which 'never reach a final absolute truth' (p. 163). She argues that what passes for dialogics in policy documents is often dialectics, and that a deeper understanding of dialogism is needed.

Finally, Hjortland (2017), writing in the field of mathematics, does not use the term 'plurilogical' but offers an alternative: logical pluralism. He criticises the exceptionalist discourse that logic is 'special' – i.e. that the rational, analytical, coherent, view of logic that is associated with modernity is a view that is uncontroversial and therefore not subject to question. Although Hjortland's concern is not the field of social sciences, it is possible to observe that this form of exceptionalism is used by some nations in the discourses they use to portray themselves to the rest of the world (e.g. Canada = inclusive multiculturalism; USA = land of the free; UK = fair play). The idea of logical pluralism is intended to challenge logical exceptionalism.

Pluriversality

Scholars in the Global South have developed southern theories that are intended as alternatives to, and a challenge to the dominance of, western theories and their geo-political, cultural-historical location in Europe. Decolonial theory is one such alternative and is located in the struggles for ontological and epistemological justice in South America. Walter Mignolo, along with other South American scholars, is credited with developing decolonial theory. It has a number of key ideas – coloniality (Escobar, 2015; Maldonado-Torres, 2007), cosmology (Mignolo, 2007), abyssal thinking and the ecology of knowledges (Santos, 2007), de-linking (Mignolo, 2007), the colonial world system (Dussel, 2008), de/coloniality (Mignolo, 2007), and border thinking (Anzaldúa, 1987) – along with which is the concept of pluriversality and the principle of epistemic diversity guiding its processes of knowledge production. A brief explanation of terms is provided below, based on the writings of the South American authors referred to above.

Coloniality	A system of thinking-being that came from colonialism and continues to be evident today (in modernity, liberalism, neoliberalism and the institutions that both produce and are the products of coloniality such as the law, education, police etc)
Abyssal thinking	Allied to the idea of a pluriverse, the universe that is coloniality is on one side of the abyss and all 'other' systems of being-knowing are on the other and, because of the epistemic blindness of coloniality, the other systems are invisible and/or unintelligible to those on the colonial side of the line.
Cosmology	The philosophical contemplation of the universe as a totality. Western thinkers talk about cosmology (one fundamental philosophical tradition of theorizing about the cosmos), whereas decolonialists talk about cosmologies.
De-linking	An epistemic process that is a necessary part of detaching oneself from abyssal thinking / coloniality; decolonizing the mind and the imaginary (or, put another way, decolonizing ones ways of being and knowing); 'A delinking that leads to de-colonial epistemic shift and brings to the foreground other epistemologies, other principles of knowledge and understanding and, consequently, other economy, other politics, other ethics. 'New inter-cultural communication' should be interpreted as new inter-epistemic communication (as we will see bellow, is the case of the concept of interculturality among Indigenous intellectuals in Ecuador).' (Mignolo, 2007, p. 453).
Colonial world system	There is no part of the world's structures and systems that are not affected by coloniality. It is a universal, totalising system. This is particularly evident in globalizing forces, the rise of economic neoliberalism etc.
De/coloniality	This concerns the idea that decoloniality and coloniality are implicated in each other and cannot be separated. It is a response to universalism of coloniality that (unlike postcolonial theory) starts from other sources than those of the Western canon.
Border thinking	If a pluriverse is not a world of independent units (cultural relativism) but a world entangled through and by the colonial matrix of power, then a way of thinking and understanding that dwells in the entanglement, in the borders, is needed. So, the point is not to "study" the borders because that would imply that you accept a pluriverse some place out there that you can "observe" from someplace else outside the pluriverse.
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Pluriversality does not reject universality, but it does reject the universalization of universal thinking. In accordance with the idea of a pluriverse, decolonial theorists argue that the move towards pluriversality is a universal project, 'leading to a world where many worlds exist' (Mignolo 2007, p. 499). "That is, the universality of the project has to be based on the assumption that the project cannot be designed and implemented 'by one ethnic group', but has to be inter-epistemic and dialogical, pluriversal. Thus, border thinking becomes the necessary critical method for the political and ethical project of filling in the gaps and revealing the imperial complicity between the rhetoric of modernity and the logic of coloniality" (ibid).

Pluriversality is not cultural relativism (a world of independent units), but an entanglement of several cosmologies connected in the current moment in a power differential. That power differential is the logic of coloniality (which Mignolo argues is covered up by the rhetorical narrative of modernity). Modernity is a fiction that carries in it the seed of Western pretence to universality. Expanding on that line of reasoning, it was necessary to introduce a concept that captures the "/" of modernity/coloniality, that is, the "/" of the entanglement and power differential – hence decoloniality is often written as de/coloniality – to show that each is implicated in the other. It is a concept that is rendered as "border thinking, border epistemology". Not border crossing but dwelling in the border – an ontological stance.

Being true to pluriversal dialogue means not seeking consensus in the face of differing opinions and perspectives. Mignolo expresses this beautifully when talking about how a group of South American scholars came together in 2004 to discuss how emerging ideas about pluriversality might affect critical studies as a field. He says that questions posed beforehand were "not intended to drive the debate toward a 'manifesto of consensus', which would have killed the questions instead of leaving them as signposts for thought" (Mignolo, 2007, p. 450).

Pluriversality is a theory that is gaining attention in the West and being applied in different contexts such as Human Rights Education (Fregoso, 2012; Zembylas, 2017), peace education (Sandoval, 2016) and Higher Education (Andreotti, Ahenakew, & Cooper, 2011). In his article on a pluriversal human rights education (HRE), Zembylas argues for 'turning the process of knowledge production in human rights and HRE open to epistemic diversity' (p. 397). Conceptually he draws on Santos's (2007) work to critique HRE as conceptualized within the western academy. He focuses on three key concepts: Abyssal thinking, ecology of knowledges and intercultural translation.

Santos defines abyssal thinking as 'as a system of visible and invisible distinctions that divide social reality as either on 'this side of the abyssal line' or on 'the other side of the abyssal line' (2007, p.132). As Santos explains:

The division is such that 'the other side of the line' vanishes as reality, becomes non-existent, and is indeed produced as non-existent. Non-existent means not existing in any relevant or comprehensible way of being. Whatever is produced as non-existent is radically excluded because it lies beyond the realm of what the accepted conception of inclusion considers to be its other. What most fundamentally characterizes abyssal thinking is thus the impossibility of the co-presence of the two sides of the line. To the extent that it prevails, this side of the line only prevails by exhausting the field of relevant reality. Beyond it, there is only nonexistence, invisibility, non-dialectical absence. (132) (p. 402)

Andreotti et al (2011) similarly work with Santos' notion of the abyssal line and abyssal thinking to interrogate practices in Higher Education from an ethics perspective. They are concerned about epistemological dominance and argue that, when working in a context that takes this as the norm, it is extremely challenging to introduce epistemological pluralism into teaching and learning within the academy – notably to include southern and Indigenous theories. They work with Santos' ideas to show how alterity can, quite literally, be beyond the understanding of those who are unconsciously embedded in western thought. This includes those who may think they have understood but who might have gone through a process of epistemological 'translation' – a process that relocates alterity within the western grid.

Sandoval considers the question, 'How can Mignolo's call for decentered, pluriversal, decolonizing cosmopolitanisms be taken up in peace education, and specifically through music?' (2016, p. 244). She notes similarities between Mignolo's idea on pluriversality, and those of David Hansen's 'definition of a cosmopolitan pedagogy that promotes an 'openness to the new' based out of a 'loyalty to the known' (Hansen et al. 2009, 587)' (ibid). What is 'known' refers to one's own local reality or centering within the world, and it is taken as the spring- board for navigating and acting within the world. 'For Hansen, then, a cosmopolitan orientation is comprised of a brave openness to the world that comes from reflection on one's own experience on the ground. I would add that these experiences of the world are furthermore directly mediated by structural and cultural violence, and related realities of privilege and injustice' (Sandoval, 2016, p. 244). However, Sandoval's position assumes that it is possible to understand what comes through that 'openness to the world' – a position that is countered by Santos's concept of the abyssal line.

Summary

Plurilogicality and pluriversality are two different theoretical approaches that address the conceptual ideas of pluralism and plurality. Plurilogicality has emerged from a Euro-Western (and therefore, some would argue, a colonial) onto-epistemology; pluriversality has emerged from a southern, specifically South American, onto-epistemology and is explicitly decolonial in its goal. In the literature reviewed there is common ground in authors' concerns about negotiating difference, whether the context is regional (South America, Europe), institutional (Human Rights Education, Multicultural and Intercultural Education, Democracy, International Relations) or social (formation of culture and identity, social justice). The theories and approaches discussed under the three headings of the review provide alternatives for researchers to consider depending on how they would like to situate their work. For the Creativity and Emergent Educational-futures Network this might be the basis of fruitful discussion on how to position the work of the network in relation to the plurilogical or the pluriversal traditions. This bears in mind that for many of us we are culturally located within the Euro-Western, colonial tradition and therefore subject to epistemic blindness and the possibility that the work emanating from South America may at times be unintelligible to us – and for that reason locating our work in the pluriversal tradition may be most productive if we are serious about pluralism.

Addendum: Further reading.

Inevitably, once a review of literature is completed, other texts come to light. Here are a few that will extend the review presented above.

Chappell, K. (2018). From wise humanising creativity to (post-humanising) creativity. In A. Harris, P. Thomson & K. Snepvangers Creativity Policy, Partnerships and Practice in Education. Palgrave Macmillan. https://ore.exeter.ac.uk/repository/handle/10871/31503

In this chapter, Chappell demonstrates that existing concepts of creativity in education only go so far in addressing rapid, unpredictable 21st century changes and accompanying policy and practice challenges. The chapter articulates, critiques and shifts away from conceptualisations such as 'Wise Humanising Creativity' and proposes (posthumanising) creativity as a new articulation which may allow us to consider and action creativity to meet these challenges. This new idea can overcome problems of humanistic conceptualisations as it includes a fuller range of creative 'players', incorporates a different, emergent ethics and allows the future too to emerge, rather than 'be-designed'. The chapter offers examples of (posthumanising) creative education, bringing alive how this theorisation can address our policy and practice challenges. It concludes with the theory's significance and future research possibilities.

Dunford, R. (2017) Toward a decolonial global ethics, Journal of Global Ethics, 13(3), p. 380-397. This paper argues that decolonial theory can offer a distinctive and valuable ethical lens. Decolonial perspectives give rise to an ethics that is fundamentally global but distinct from, and critical of, moral cosmopolitanism. Decolonial ethics shares with cosmopolitanism a refusal to circumscribe normative commitments on the basis of existing political and cultural boundaries. It differs from cosmopolitanism, though, by virtue of its rejection of theindividualism and universalism of cosmopolitan thought. Where cosmopolitan approaches tend to articulate abstract principles developed from within a particular Western tradition, decolonial approaches reject abstract global designs in favour of inter-cultural dialogue amongst multiple people(s), including peoples who deem collective and non-human entities to be of fundamental moral importance. In addition, decolonial global ethics rejects universality in favour of 'pluriversality'.

Kefala, E. (2011). Introduction: Negotiating Difference in the Spanish World. Bulletin of Latin American Research, Vol 30:1, p. 1-27. Available online https://doi.org/10.1111/j.1470-9856.2010.00480.x. With a focus on culture and identity, Kefala makes connections between plurality, plurilogicality and pluriversality. In doing so she identifies some distinctions between postcolonial and decolonial theories.

Zembylas, M. (2018) The Entanglement of Decolonial and Posthuman Perspectives: Tensions and Implications for Curriculum and Pedagogy in Higher Education, Parallax, 24:3, 254-267. The extract below briefly covers some of the points that are more fully explored in the article:

However, there are concerns whether decolonial thinking is always compatible or commensurable with posthumanism. For example, Thiago Ranniery Moreira de Oliveira and Danielle Bastos Lopes have recently pointed out that 'the critiques of the human from decolonial, anti-colonial or postcolonial perspectives are not necessarily equivalent or supplementary to post-humanist critique.'

On the one hand, both decolonial and posthuman approaches might be joined in their aim for social justice or their attempt to challenge the epistemological and ontological

dualisms of modernity in order to counter practices of authoritative control, commodification, and bureaucratization in higher education. On the other hand, it is not clear whether decolonial and posthuman approaches have always the same priorities; when certain people have never been treated as humans—as a result of ongoing colonial practices— post-human approaches advocating a move away from humanism might be seen as an alibi for further denial of humanity to these same people. Consequently, there may be tensions between decolonial and posthuman approaches that need to be carefully explored, especially in relation to how they function as and through technologies of power – e.g. in the context of higher education. (Zembylas, 2018, p. 254).

Weiner, M. F. (2018). Decolonial sociology: W.E.B. Du Bois's foundational theoretical and methodological contributions. Sociology Compass, 12, p. 1-16. This article outlines W. E. B. Du Bois's theoretical and empirical contributions to the field of sociology and puts by putting him in dialogue with a century of decolonial scholarship before offering suggestions for how to mobilize Du Bois's decolonial theory and methods for a pluriversal decolonial sociology.

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