INTRODUCTION

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Volume Nº2 of *Lápiz* begins on page forty-four. There are forty-three pages missing. Since *Lápiz* is a journal which focuses on questions pertaining to Latin American Philosophy of Education, one would like to think that these forty-three pages could have been filled with the thoughts and hopes of forty-three teachers-to-be from the Raúl Isidro Burgos Rural Teachers' College of Ayotzinapa. But these teachers-to-be, at the time of our symposium, and as I write this nearly a year later, are missing. Arrested. Kidnapped. Disappeared.

The second annual Latin American Philosophy of Education Society's (LAPES) symposium was held in the shadows of this violence, one of the worst crimes ever committed against teachers, against education. For two days in March of 2015 scholars, university students, K-12 teachers, and activists, gathered at the Center for the Study of Ethnicity and Race (CSER) at Columbia University in New York, to discuss and debate the symposium theme: *Post-Neoliberal Latin American Philosophy of Education: An Education Always Already Present, or an Education Yet to Come?* This volume of *Lápiz* represents a sample of the conversations that took place at the symposium.

Wendy Brown has argued convincingly that "in its differential instantiations across countries, regions, and sectors, in its various intersections with extant cultures and political traditions, and above all in its convergences with and uptakes of other discourses and developments, neoliberalism takes diverse shapes and spawns diverse content and normative details, even different idioms."[1] One might try and define neoliberalism in accordance with David Harvey as "a theory that proposes that human well-being can best be advanced by liberating individual entrepreneurial skills within an institutional framework characterized by strong private property rights, free markets and free trade. The role of the state is to create and preserve such a framework."[2] Or influenced

1→ Wendy Brown, *Undoing the Demos: Neoliberalism's Stealth Revolution* (New York: Zone Books, 2015), 21.

2→ David Harvey, *A Brief History of Neoliberalism* (Oxford: Oxford University Press,

by Pierre Dardot and Christian Laval, neoliberalism could be conceived as "the set of discourses, practices and apparatuses that determine a new mode of government of human beings in accordance with the universal principle of competition."[3] Though no one stable definition of neoliberalism exists, one thing is clear. If we recall John Dewey's description of "mis-educative experience" as that which "has the effect of arresting or distorting the growth of further experience," and as an experience which "engenders callousness," and produces "lack of sensitivity and of responsiveness,"[4] we can assert with confidence that neoliberalism produces education projects that are at their core "mis-educative." Working according to the rubric of capitalist market ideology, neoliberal education projects employ a variety of techniques to shape individuals as human capital and/or as micro-enterprises. In doing so, neoliberalism formulates education endeavors which delimit human potentiality and impoverish individual and collective experience.

Taking the above into consideration, the LAPES symposium was organized around a philosophical-pedagogical-political position: Education history, has not, we claim, ended with the era of neoliberalism. Beginning from this assertion, which some might say is naïve, but which we prefer to say is full of radical hope, we studied in collective fashion the history of neoliberalism in Latin American education. We examined how it influences Latin American education theory and practice today, and what forms post-neoliberal education philosophy and practice might adopt in, and outside of, the region of Latin America. Over the course of the symposium we inquired into how Latin American philosophies of education have contested neoliberal ideology, and how such contestation may help us open up the possibilities for thinking and practicing education outside of a neoliberal framework.

Neoliberalism has been, is, and just might remain, firmly entrenched in Latin America, influencing societies and individuals in profound manners. In particular, it has drastically altered the pedagogical

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2005), 2.

3 → Pierre Dardot and Christian Laval, *The New Way of the World: On Neo-Liberal Society. Trans. Gregory Elliott* (London: Verso, 2013), 4.

4 → John Dewey, *Experience and Education* (New York: Simon & Schuster Inc., 1938), 25-26.

landscape of the region. But it is also true that there have been, and still are, countless efforts (including those of the students of Ayotzinapa) to imagine and struggle for post-neoliberal politics and pedagogies, post-neoliberal philosophies of education and educational institutions.

In one way or another, and at one time or another, efforts to imagine education outside of neoliberal rationality must address the following questions: Who, or what, will shape, give form to, in other words, *educate*, post-neoliberal thought, feeling, and ways of living? How might neoliberal subjectivity be de-formed, and post-neoliberal subjectivity^ formed? The papers gathered here represent individual and collective efforts to heighten the stakes of these questions by thinking with, and through, a variety of Latin American traditions of thought.

What the authors of this volume of *Lápiz* attempt to do is re-appropriate education from neoliberal rationality. They do this by making past political-pedagogical struggle contemporary (Hernández), by directing our attention to current resistance against neoliberalism (Caffentzis), and pointing us towards curriculums (Luzardo) in which the ends of teaching and learning are not tied to the *telos* of the market. They offer ideas of education as *buen vivir* (Monzó), and calls for us to imagine a poetics of education which engenders utopian thinking (Perisic) that has the potential to inspire political-pedagogical praxis which involves a learning to no end (Nunes).

We may not all legitimately be able to claim to be Ayotzinapa (*Ayotzinapa Somos Todos*), but all of us who believe that another world outside of neoliberalism is possible inherit not only the violence against the forty-three teachers-to-be of Ayotzinapa, but also their struggle against neoliberal ideology and governmentality. Hence, the question always to be asked again and again: How will we take up this inheritance, how will we respond to it? In a sense, one might consider the articles presented here as initial, albeit forever incomplete, efforts to do so. ■