

## ***Education as Ethical-Affective Resistance: Pedagogical Bridges between Southern Europe and the Maghreb***

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### **Abstract**

*This theoretical essay explores the concept of ethical-affective resistance in education, examining pedagogical bridges between Southern Europe and the Maghreb. Drawing on critical and decolonial perspectives—especially the work of Freire, hooks, Zembylas, and Santos - it conceptualises education as a relational, political, and affective practice capable of challenging hegemonic structures and revaluing marginalised knowledges.*

*The essay addresses the enduring legacies of colonialism, epistemicide, and cultural erasure across educational systems in the Mediterranean region, emphasising the need for intercultural and emotionally intelligent leadership grounded in care, listening, and epistemic justice. Through illustrative examples from Portugal, Spain, Algeria, and Tunisia, it highlights educational practices that resist technocratic models and nurture inclusive, community-rooted learning environments.*

*Incorporating insights from Islamic educational thought, Maghrebi feminism, and the Epistemologies of the South, the text advocates pedagogical approaches that embrace plural rationalities, cultural reterritorialisation, and a shared ethics of dignity. The structure follows four thematic axes: ethical leadership in peripheral schools; pedagogical engagement with marginalised youth; inclusive, affective educational practices; and the construction of interregional educational alliances. The conclusion calls for a new educational pact based on epistemic co-authorship and cognitive justice. Education is understood not merely as instruction, but as an insurgent space for reimagining futures, healing historical wounds, and cultivating radical hope.*

**Keywords:** *Ethical-Affective Resistance; Decolonial Pedagogy; Intercultural Leadership; Epistemic Justice; Maghreb–Southern Europe.*

## 1. Introduction

*Southern Europe and the Maghreb are, both historically and in contemporary terms, territories shaped by multiple layers of coloniality, where legacies of domination, policies of cultural assimilation, and persistent practices of epistemicide converge (Ndlovu-Gatsheni, 2020; Santos, 2022). Despite their distinct colonial trajectories, these geopolitical spaces reveal deep interconnections, expressed in the maintenance of hegemonic continuities, the emergence of cultural resistances, and the struggles for educational self-determination (Abdi, 2012; Andreotti, 2011). Within this entanglement of colonial legacies and resistant practices, education emerges as an ethical and political arena of symbolic contestation and collective emancipation, positioning itself as a space of active listening, epistemic co-authorship, and the reinvention of social relationships (Freire, 1996; hooks, 1994; Biesta, 2021; Giroux, 2001).*

*It is in this context that the notion of the “internal Global South” (Santos, 2022) must be invoked, applicable to European peripheries such as the Algarve or Andalusia, where forms of internal coloniality manifest through territorial, economic, and epistemic marginalisation. These territories, although situated within the European space, share with the historical Global South dynamics of subalternity, precarity, and resistance. In this regard, Mignolo (2011) advances a critique of Western modernity as a colonial project, whose darkest facet is the epistemic exclusion of colonised peoples.*

*In border regions - such as Andalusia, Sicily, or the Algarve - one observes an intensification of asymmetric migratory flows, accompanied by identity tensions, securitisation of the Other, and culturalist narratives that tend to marginalise non-Western epistemologies (Heathfield e Fusco, 2015; Zembylas, 2020). Achille Mbembe (2017) describes borders as zones of necropolitics, where decisions are made about which lives are disposable and which bodies are subject to exclusion - thereby exacerbating epistemic inequalities and sustaining subtle forms of exclusion within educational spaces. Simultaneously, these territories become “liminal spaces” (Turner, 1969), sites of transition, ambivalence, and possibility, where hybrid subjectivities and identity reinvention processes emerge.*

*The politics of emotion, as formulated by Zembylas (2014), offers a lens through which to understand how affects are regulated to sustain regimes of exclusion, making it urgent to construct educational contexts where emotional recognition becomes a vector of social justice. In this sense, the notion of “affective justice” (Zembylas, 2024), by integrating the embodied and emotional dimensions of experiencing justice, proposes a critical and innovative approach to human rights education - one that rejects sentimentalism and fosters ethically grounded transformations. This proposal aligns*



with the idea of “affective resistance” as an insurgent epistemological category, invoking affect as fertile ground for transformative and counter-hegemonic pedagogical practices.

At the same time, the education systems in these regions face increasing performative pressure, anchored in a neoliberal logic that instrumentalises the school as a mechanism of measurement, control, and normalisation of quantifiable performance (Ball, 2003; Hargreaves & Fullan, 2012; Giroux, 2001). As Goleman (2006) warns, this paradigm undermines ethical and emotional leadership, eroding relational bonds within school communities and contributing to the dehumanisation of educational life. This trend is reinforced by fragile public policies that, instead of embracing sociocultural diversity, replicate normative and technocratic pedagogical models. Nussbaum (2010) warns that this reduction of education to a functional logic results in the emptying of the humanities, forming “efficient” subjects lacking ethical and emotional development.

According to recent data from Eurostat and the Global Education Monitoring Report (UNESCO, 2023), Southern Europe continues to record high rates of early school leaving, while North African countries face significant challenges in ensuring equitable access to education and the valuing of cultural diversity. These figures empirically ground the urgency of more inclusive and critical educational models.

As a teacher in peripheral and culturally diverse contexts, I have consistently observed a marked gap between official curricular content and the concrete realities of students. This dissonance not only obscures community knowledge but also deepens feelings of exclusion and cultural invisibility. In schools with a significant presence of students of Maghrebi origin, the absence of meaningful cultural references in teaching programmes often contributes to unstable and affectively dislocated educational trajectories. Such paths echo what Abdelmalek Sayad (1999) termed the “double absence” - the simultaneous sense of non-belonging to both the society of origin and that of reception - generating migrant subjectivities in search of recognition.

From a decolonial perspective, it becomes imperative to rupture with the Eurocentric paradigm of knowledge transmission by establishing a situated, dialogical, and hospitable pedagogy (Andreotti, 2011; Al-Attas, 1991, Santos, 2022), capable of recognising and valuing local knowledges, decolonial narratives, and the lived experiences of educational subjects. This pedagogy demands active epistemic listening, the abandonment of colonial cognitive hierarchies, and the promotion of a plural curriculum, rooted in communities and oriented towards social and cognitive justice.

## 2. Rethinking Education as Ethical-Affective Resistance

*Building pedagogical bridges between Southern Europe and the Maghreb requires a theoretical framework grounded in critical, pluriversal, and affective epistemologies, capable of unsettling the colonial foundations still embedded in the educational systems of the Mediterranean basin. This framework must propose alternatives rooted in cognitive justice, relational care, and cultural grounding. It is a conceptual matrix shaped by voices from the Global South - Latin American, African, Arab, and Asian - that conceive education not as a mere technical apparatus, but as a situated practice of emancipation, ethical listening, and social transformation (Abdi, 2012; Andreotti, 2011; Dei, 2006; Rizvi et al., 2006, Santos, 2022).*

*As argued by Boaventura de Sousa Santos (2022), this ecology of knowledges calls for epistemological disobedience against the Eurocentric canon and for the revaluation of historically subalternised knowledges - indigenous, local, feminine, spiritual - as legitimate and transformative components of knowledge. Within this horizon, to educate is an act of ethical-affective resistance, understood as a practice that articulates three inseparable dimensions: ethics as a relational orientation committed to the care of the other (Noddings, 2013); affect as the recognition of shared vulnerability and corporeality as an educational condition (hooks, 2003); and resistance as a political gesture of refusal of hegemony and reinvention of the possible (Zembylas, 2014). This triad is realised in pedagogical practice in culturally diverse territories, where the tension between standardised curricular programmes and the lived narratives of students is particularly acute.*

*Inspired by Zembylas (2020), such resistance begins with the courage to acknowledge the historical and affective wounds that traverse educational communities, as well as the shared vulnerability that can be channelled into practices of transformation. For hooks (2003), this affective ethics is materialised in a pedagogy of transgression, in which body, emotion, and language become foundational elements of critical learning. Teaching, thus understood, is a radical act of freedom, capable of integrating pain and subjective agency as driving forces of the educational process. This pedagogy of love - or “love as pedagogy” - constitutes a subversive practice that, rather than relying on sentimental rhetoric, is anchored in ethical responsibility and empathetic listening.*

*Paulo Freire (1996), in conceiving education as a practice of freedom and as a dialogical process, offers an indispensable point of departure for this framework. Opposed to the banking logic of education, he proposes a pedagogy of problem-posing in which subjects are recognised as historical beings and co-authors of the world. His Pedagogy of Autonomy calls for an ethical and political stance on the part of the*



educator, grounded in hope, listening, and the collective creation of knowledge. In the postcolonial contexts of the Maghreb, these ideas resonate strongly, especially given the persistence of curricula disconnected from local realities (Andreotti, 2011; Ndlovu-Gatsheni, 2020). In this vein, the UNESCO Report (2021) advocates pedagogical practices that cultivate solidarity, civic imagination, and planetary interdependence as ways to address the multiple crises of contemporary times.

Giroux's (2001) insurgent pedagogy adds a combative dimension to this framework by calling for educational practices that challenge mechanisms of cultural and political domination. The school thus becomes a site of contestation and hope - a space for rebuilding the social bond and exercising radical imagination. This vision is particularly significant in educational peripheries, where social inequalities, cultural erasure, and precarious teaching conditions intersect - realities I have experienced directly, which make ethical and committed pedagogical leadership all the more urgent. In this sense, concrete practices of school resistance are to be valued, such as student-led curriculum co-design projects, intercultural mediation workshops with migrant families, or affective literacy initiatives implemented in contexts marked by exclusion.

bell hooks broadens this horizon by integrating intersectional feminisms into critical pedagogy, highlighting the role of affect and corporeality as central axes of the pedagogical relationship. Her concept of "teaching as the act of transgression" aligns with an ethic of radical care that promotes meaningful learning in structurally excluded contexts. This perspective converges with the theories of Goleman (1995), who underscores the relevance of emotional intelligence for the development of just and empathetic relationships. Recent studies on emotional leadership in school settings reinforce the importance of empathy, active listening, and collaboration as structuring practices (Lieberman & Miller, 2011).

The Epistemologies of the South, as formulated by Santos (2022), reject the colonial hierarchy of knowledge and propose a form of cognitive justice rooted in the historical experiences of subaltern peoples. This approach is particularly fruitful for rethinking the configuration of Maghrebi educational systems, which are often shaped by exogenous curricular logics. Dei's (2006) critique of epistemic domination and his proposal for pedagogical reterritorialisation through local practices intersect with scenarios identified by the OECD (2020), which stress the need for more flexible, inclusive, and culturally responsive school models.

Zembylas (2020) introduces a vital dimension by emphasising the pedagogy of emotions and the politics of affect as pathways to justice and symbolic reparation. In post-conflict societies or those marked by traumatic memory — such as those of the Maghreb — the school can become a space for hosting pain and enabling ethical





*listening, countering the dehumanising effects of technocratic curricula. This vision aligns with what I frequently observe in classrooms, where the lived histories of migrant families clash with a universalist and emotionally disengaged school discourse.*

*In the Arab-Islamic field, thinkers such as El Feki (2020), Arkoun (2006), and Bennabi (2023) offer meaningful contributions to a deep critique of curricular mimicry and the dichotomy between faith and reason. They propose a plural rationality, rooted in Islamic traditions yet open to dialogue with human rights and cognitive justice. Al-Attas (1991), for his part, highlights the concept of *adab* as the axis of an ethical and holistic education, capable of reconciling knowledge, spirituality, and social responsibility. These ideas resonate particularly in schools with predominantly Muslim populations, where the absence of relevant cultural references compromises pupils' educational experience and sense of belonging.*

*Fatima Sadiqi (2003) offers an Arab-African intersectional perspective focused on the valorisation of Amazigh languages and women's voices. Her pedagogical proposal challenges the invisibilisation of indigenous knowledges and calls upon linguistic diversity and oral literature as tools for inclusion. This line of thought is reinforced by Osire Glacier (2018) and Abdullah Sahin (2013), who advocate for the active inclusion of Muslim women as epistemic subjects.*

*Martha Nussbaum (2010), in turn, articulates reason, moral imagination, and empathy within a capabilities theory centred on human dignity and global responsibility. Her defence of the teaching of the arts and humanities echoes hooks' pedagogy of care, engaging with Islamic educational traditions and reaffirming the importance of ethical, aesthetic, and affective formation for critical citizenship.*

*Finally, Gert Biesta (2021), Stephen Ball (2003), and Iratni (2020) warn of the corrosive effects of performativity and technocratic management on the teaching profession. Biesta advocates an education centred on the encounter with the world, in opposition to the logic of "learnable measurability". Ball denounces the erosion of teacher subjectivity imposed by the culture of accountability, while Iratni, in the Algerian context, calls for culturally sensitive school leadership models committed to social inclusion.*

*This plural theoretical framework articulates Latin American critical pedagogy, Southern feminisms, Islamic and African epistemologies, the politics of affect, emotional intelligence, insurgent education, and cognitive justice. It serves as a foundation for imagining a shared educational project between Southern Europe and the Maghreb - one that is territorially situated, interculturally dialogical, historically conscious, and committed to the co-authorship of emancipatory educational futures.*

### 3. Possible Bridges



*To conceive education as ethical-affective resistance requires more than a robust theoretical framework: it demands the mobilisation of concrete, situated, and transformative practices rooted in the lived realities of historically marginalised communities. Southern Europe and the Maghreb are territories marked by colonial wounds, structural inequalities, and persistent cultural stigmatisation - but also by insurgent educational practices that, on a daily basis, construct bridges between cultures, generations, and subjectivities. These practices do not aim to universalise exogenous models, but rather to value local knowledges that incorporate care, listening, belonging, and social justice (Abdi, 2012; Andreotti, 2011; hooks, 1994; Santos, 2022).*

*The metaphor of “bridges” extends beyond logistical connections between regions, representing a dense concept that invokes relations of pedagogical hospitality (Ricoeur, 2004; Zembylas, 2020) and critical interculturality (Walsh, 2009), where the recognition of otherness does not entail assimilation, but openness, listening, and co-authorship. These educational bridges emerge from the sharing of vulnerabilities and the negotiation of meaning, challenging epistemic hierarchies and proposing pathways for repair and relational reconstruction.*

*In peripheral school contexts - from suburban neighbourhoods in Marseille, Tunis or Lisbon to rural towns in the High Atlas or the Alentejo - ethical leadership becomes a structuring axis for educational renewal. In light of the intensification of performative pressures and external accountability mechanisms (Ball, 2003), it is urgent to foster school leaderships that value human connection, intercultural sensitivity, and the construction of resilient educational communities (Goleman, 2006; Hargreaves & Fullan, 2012). As a teacher and researcher, I have witnessed firsthand that school leaders who practise genuine listening and acknowledge the cultural contexts of their pupils contribute to the flourishing of a more inclusive and dialogical school culture.*

*Studies conducted in Tunisia (Bensalah, 2020) and Algeria (Iratni, 2020) show that school leaders who adopt culturally responsive practices, value multilingualism, and foster trust with families and teachers are able to create more inclusive, participatory, and meaningful environments. Similarly, research in southern Spain (Bonal & Tarabini, 2021) indicates that empathetic and dialogical leaderships can mitigate the effects of school segregation, promoting greater cohesion in multiethnic and multicultural contexts. These forms of leadership transcend technical competence or bureaucratic management: they are deeply relational and ethical-political practices, oriented by active listening, the negotiation of meaning, and the dignification of educational communities (Biesta, 2021; Nussbaum, 2010).*

*In the interstices of social exclusion and creative potential, educational experiences emerge that focus on young people from vulnerable backgrounds - migrants,*



*descendants of the formerly colonised, racialised communities, or linguistic minorities. These practices, blossoming on various shores of the Mediterranean, promote a pedagogy that recognises the young not as problems to be managed, but as knowing subjects, bearers of memory, and agents of transformation (Freire, 1996; hooks, 1994; Giroux, 1983). The El Mouahidine project in Algiers is a paradigmatic example, working with youth undergoing deradicalisation through music, poetry, and the performing arts, activating mechanisms of affective and civic reconstruction (Bouzidi, 2020). In peripheral neighbourhoods of Seville, critical global education programmes - inspired by Southern pedagogies - have challenged racialised stigma and promoted youth agency (Heathfield e Fusco, 2015). As an educator, I recognise in these initiatives a transformative power that contrasts with the bureaucratic and often dehumanising routines of so many schools. These experiences align with the principles of the pedagogy of the oppressed and the ethics of care, by enacting a pedagogical listening that values silenced voices, legitimises subaltern experiences, and expands the horizons of belonging and citizenship.*

*Listening, care, and inclusion stand as pillars of an affective and decolonising pedagogy that resists both technocratic logic and dominant curricular rigidity. Drawing on the work of Zembylas (2024), one can understand that the pedagogy of emotions - articulated in the concept of affective justice - is particularly relevant in contexts marked by structural violence, historical trauma, and symbolic exclusion. This approach goes beyond superficial empathy, calling for ethical and reflective engagement, capable of avoiding the empty sentimentalism denounced by Arendt (1994) and fostering educational practices deeply committed to human rights and social transformation. This perspective finds resonance in Nussbaum's (2001) conception of empathetic imagination as the foundation of educational justice and democratic formation. In Maghrebi territories, the Islamic tradition - as formulated by Al-Attas (1991) - proposes an alternative paradigm to Western rationality, centred on the notion of adab, an educational ethic that integrates spirituality, knowledge, and moral development. Far from being an archaic model, this vision asserts itself as a proposal of integrality, in which knowing and being are co-implicated, forming ethical subjects capable of acting for the common good (Al-Attas, 1991; Islamic Studies and Islamic Education, 2014).*

*This conception is deepened by Malek Bennabi, who emphasises that a true Muslim "renaissance" depends on the ethical and cultural regeneration of individuals, centred on a pedagogy that emancipates from imitation (taqlid) and cultivates critical thinking, creativity, and social awareness. For Bennabi (1949), the crisis of Muslim societies is not merely political or economic, but deeply cultural, requiring a radical reform of the collective imagination and of educational systems.*





Convergently, Mohammed Arkoun proposes a “critical Islamic thought” that breaks with historically crystallised dogmas, advocating for a renewed hermeneutic that unites reason, ethics, and historicity. His proposal, anchored in the idea of decolonising the imaginary, calls for the opening of Islamic thought to epistemological plurality and critique of institutionalised orthodoxy - a stance that dialogues with the demands of liberatory and intercultural education (Arkoun, 2006). As Abdi (2012) underlines, any decolonising educational project must recognise colonial wounds without essentialising them, promoting local agency and dialogue between knowledge systems.

These proposals converge with Vanessa Andreotti’s (2011) critique of the colonality of knowledge in global pedagogies, warning of the risks of a Western “salvationist mission” that, even with good intentions, perpetuates epistemic hierarchies. She advocates for a pedagogy rooted in dissent, in the ecology of knowledges, and in awareness of one’s own implication in power systems. This critique is particularly relevant in the peripheral contexts of Southern Europe and the Maghreb, where educational policies often reproduce Western-centred paradigms, disregarding dialogue with local cultures.

In this sense, the ecology of knowledges proposed by Santos (2021) proves central, by rejecting the monoculture of Western scientific knowledge and valuing popular, spiritual, artistic, and community-based knowledges that emerge from the margins of the system. This vision contrasts with the fragmented neoliberal paradigm which, as Ball (2003) denounces, turns schools into spaces for measurable outcome production, emptying the public purpose of education and corroding teacher subjectivity. Biesta (2021), in turn, proposes reclaiming the existential dimension of education - centred on encounter, the common world, and subject formation - as an antidote to this fragmented and instrumental logic.

The construction of educational bridges between Southern Europe and the Maghreb cannot result from the vertical transfer of educational models, but requires the recognition and valorisation of existing counter-hegemonic practices in both contexts. These experiences, often rendered invisible by market logics or technocratic reforms of Western origin, represent seeds of a shared pedagogy of dignity. Beyond local initiatives, it is essential to strengthen transnational networks of educational cooperation, as UNESCO (2021) advocates, promoting education centred on cognitive justice, epistemic diversity, and co-authorship of knowledge.

Concrete examples include inter-regional academic journals dedicated to critical intercultural education, such as *Education as Change* (South Africa-focused), or networks such as the UNESCO Teacher Task Force, GUNI, and ERNAPE, which foster horizontal dialogue among universities, schools, and local communities across North



*Africa and Southern Europe. Teacher education programmes with an intercultural focus, co-constructed curricula based on participatory action research, and collaborative platforms for pedagogical exchange are concrete strategies of resistance and solidarity.*

*However, it is crucial to recognise the risks of such transnational cooperations. As Andreotti (2011) warns, well-intentioned international educational initiatives may reproduce colonialist dynamics if not accompanied by critical awareness of power asymmetries, local contexts, and silenced voices. Thus, building bridges requires more than good intentions: it demands epistemological vigilance, an ethic of listening, and a commitment to the co-authorship of knowledge.*

*As Zembylas (2024) proposes, it is in the sharing of vulnerabilities - in colonial wounds, silenced memories, and pedagogical hopes - that ethical-affective educational alliances can be forged, capable of reimagining the school as a space of belonging, justice, and care. Jordi Collet (2020) further highlights the importance of “situated education”, which recognises the plurality of voices and the centrality of local communities in the reconfiguration of curricula and school practices, avoiding the uncritical import of standardised models.*

*These possible bridges between Southern Europe and the Maghreb are not mere metaphors: they constitute insurgent and interdependent practices, which call upon education as an ethical and political field of historical repair, cultural re-existence, and collective imagination of shared futures. By articulating local knowledges, shared affects, and networks of solidarity, this educational vision offers a concrete response to the collapse of the neoliberal paradigm and sows the seeds of a new social contract rooted in dignity, plurality, and hope.*

#### **4. Conclusion**

*Reinforcing the notion of educational empowerment as a political and cultural act implies recognising that the rapprochement between Southern Europe and the Maghreb through education is not merely an exercise in intercultural dialogue. Rather, it represents an ethical and political imperative in a time marked by fragmentation, resentment, and dehumanisation. These territories, although separated by geographical and political borders, share unresolved colonial legacies, unhealed historical wounds, and contemporary challenges such as early school leaving, the systematic marginalisation of urban and rural peripheries, and the persistence of decontextualised educational models, often imposed by global agendas detached from their sociocultural realities (Bensalah, 2020; Bonal & Tarabini, 2021; Santos, 2022).*



Boaventura de Sousa Santos (2022) warns of the “cognitive empire”, denouncing the imposition of a dominant epistemology that obscures and invalidates other forms of knowledge, particularly those originating in the Global South. Within this framework, education is not merely a right but a strategic field of re-existence, where the recognition of epistemic plurality and relational care emerge as foundational gestures. As demonstrated in the preceding chapters, an ethical-affective pedagogy - grounded in contributions from the Global South such as Paulo Freire, bell hooks, Michalinos Zembylas, Sondra El Feki, Syed Al-Attas, Fatima Sadiqi, and Abdi — may serve as the foundation for a transformative educational collaboration between margins that share wounds, hopes, and emancipatory horizons.

Freire’s (1996) pedagogy of hope and hooks’ (1994) concept of “liberatory transgression” call for a teaching practice that rejects neutrality and actively commits to social and epistemic justice. As a teacher-researcher in peripheral educational contexts, I have witnessed the concrete impact of critical pedagogies that deviate from transmissive and technocratic logics. Practices such as co-authorship with students, active listening to their narratives, and the validation of local knowledges have contributed to more meaningful, inclusive, and transformative learning environments. In these contexts, the school emerges not merely as a site of instruction, but as a territory of identity recognition and symbolic resistance.

Far from any assistentialist or Eurocentric model, this proposal is based on the construction of horizontal and emancipatory alliances centred on the dignity of educational subjects and the legitimacy of their own ways of knowing, feeling, and transforming the world. As Freire (2011) reminds us, there is no teaching without learning: to teach demands listening, sharing, and political engagement in the collective construction of knowledge. The pedagogical relationship thus becomes a dialogical experience that challenges conformism and fosters epistemic curiosity, in line with Giroux’s (1983) conception of the school as a counter-hegemonic and culturally situated space of resistance.

As explored in previous chapters, this educational transformation requires ethical leadership that is culturally rooted and capable of resisting the technocratic paradigm, prioritising instead human connection and intercultural listening. We discussed practices of relational care and ethical listening, capable of nurturing inclusive and affectively safe school communities, particularly in territories marked by symbolic exclusion and structural violence (Zembylas, 2020). Emotional intelligence, as a relational and pedagogical competence, is essential here. Goleman (1995) highlights the importance of emotional awareness for the development of respectful and empathetic educational relationships. This perspective is extended by Nussbaum (2001), who



*proposes an education of emotions oriented towards critical thinking, respect for otherness, and moral imagination.*

*We also emphasised the centrality of youth agency as a driver of pedagogical renewal, recognising young people as subjects of memory and action (Freire, 1996; hooks, 1994). This emphasis converges with Sadiqi's (2003) proposal, which values the role of women and young people in cultural and linguistic revitalisation, particularly in contexts shaped by patriarchal structures and social exclusion. We further revisited the notion of adab, proposed by Al-Attas (1991), as an Islamic educational ethic that integrates spirituality, knowledge, and moral responsibility. This holistic conception resonates with Biesta's (2021) critique of the technocratic paradigm and his proposal for an education centred on subject formation and the building of a shared world.*

*Within this horizon, Malek Bennabi's proposal deserves attention. He advocates for a cultural and ethical "renaissance" of Islamic societies, based on a pedagogy of autonomy, spiritual interiority, and moral creativity. Rejecting uncritical imitation (taqlid), Bennabi proposes an education that fosters reflective reason and historical consciousness. Complementarily, Mohammed Arkoun advocates for a critical and decolonising Islamic hermeneutic, capable of overcoming institutionalised orthodoxy and opening Islamic thought to epistemological plurality. This vision aligns with Andreotti (2011) proposal of a critical co-authorship pedagogy, grounded in epistemic dissent and in the awareness of the systemic implications of knowledge.*

*From this conceptual framework, three strategic axes for interregional action committed to educational justice emerge. The first concerns the creation of horizontal networks of co-learning and exchange, capable of overcoming institutional isolation and fostering interdependent, intercultural educational ecologies. Curriculum co-construction among schools in regions such as Beja, Tiznit, Palermo, or Tlemcen can promote minority languages, local knowledges, and silenced memories, while encouraging collaborative, non-hierarchical practices inspired by the ecology of knowledges (Santos, 2022), epistemic co-authorship (Andreotti, 2011), and Giroux's (1983) conception of schools as sites of cultural resistance.*

*The second axis focuses on the reconfiguration of teacher education, through the creation of interregional spaces for continuous professional development centred on interculturality, affectivity, and cognitive justice. This training must go beyond the acquisition of pedagogical techniques to include ethical, relational, and emotional competences. Teaching in contexts of exclusion and diversity requires, as argued by hooks (1994), Zembylas (2020), and El Feki (2020), active listening, cultural mediation, and the building of trust. Teacher education should also promote critical emotional intelligence (Nussbaum, 2001), oriented towards empathy, reflective thinking, and civic*

responsibility. These proposals are aligned with the model of professional learning communities (Hord & Tobia, 2012), which prioritises collaboration, distributed leadership, and collective improvement.

The third axis pertains to collaborative scientific and pedagogical production, grounded in platforms for action-research and co-authorship among educators and researchers from both shores. This collaboration aims to consolidate a transformative science that acknowledges popular, oral, spiritual, and community knowledges often marginalised by academic canons (Al-Attas, 1991; Santos, 2021). It proposes the creation of interregional observatories of intercultural practices, multilingual academic journals with mixed editorial teams, and inclusive joint calls. Models such as that developed by Sadiqi (2003), which links feminist research, applied linguistics, and community engagement, illustrate the potential of such collaborations.

Educational empowerment, in this sense, cannot be reduced to formal access to schooling or the acquisition of instrumental skills. It involves restoring to communities the power to name the world from their own reference points, to validate their knowledges, and to rebuild the future from the margins. As Freire (1996) insists, “true education is praxis: reflection and action of men and women upon the world in order to transform it.” In these contexts, to educate is to resist. And to resist is to imagine and build bridges where the system has erected walls.

The shared vulnerability among historically colonised peoples may, as Zembylas (2020) suggests, constitute the foundation for a radical, affective, and political solidarity. And, as El Feki (2020) argues, only an education grounded in cultural dignity, ethical listening, and knowledge co-authorship can sustain future educational projects that not only recognise the margins but allow them to flourish, engage with them in dialogue, and be transformed by their presence.

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