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# Intra-Active 'World-Making': Hope, Education, Utopias and Potential Eco-Socially Just Futures

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**Abstract:** The paper is an edited extract from an MA Education Dissertation that researched the discernment of hope with young people through the Philosophy for/with Children (P4wC) process. Through the paper the role of hope in the utopian project of education is considered in rapport with the *ethico-onto-epistem-ology* of Agential Realism (Barad, 2007) and how education is in relationship to how we imagine and create futures as collaborative ‘world-making’ communities. The paper begins by conceptualising hope through historical and contemporary theory and debate, whilst suggesting hope is a *Living Narrative* of ‘openings’ and future potentials. Through exploring critical education theory (Freire, 1994; Giroux, 2011), feminist perspectives (Haraway, 1997; Held, 2006), Agential Realism (Barad, 2007) and pedagogies of Education for Sustainable Development (ESD) (UNESCO, 2019) the paper dialogues with the entanglement of hope, utopias and the imaginary of education. Throughout the paper the role of teacher, the classroom as a *pluriversal* (s)place, and pedagogy are regarded as part of an educators *response-ability* (Haraway, 1997) to contribute to imagined, tangible and possible eco-socially just futures that are vitally prescient as humankind faces some of its most unprecedented global challenges. Lastly, the paper aims to contribute to wider discourse on the phenomenon of hope, pedagogies of hope and the entanglements of education with hope and utopian potentialities. (WC: 212)

**Words:** Hope, Education, Utopias, Futures, Eco-Social Justice

## **Intra-Active ‘World-Making’: Hope, Education, Utopias and Potential Eco-Socially Just Futures**

### ***Introduction***

Humankind faces an unimaginable global climate and biodiversity crisis (IPBES, 2019; IPCC, 2018), requiring collaborative and creative futural solutions to complex and interdependent planetary level challenges. There are growing activist youth movements (Fridays for Future, 2019; School Strike 4 Climate, 2019, Extinction Rebellion Youth, 2019), increasing pressures on corporations and governments to in-act change (IPBES, 2019; IPCC, 2018) and an aspiration to shift the dominant anthropocentric worldview to enable and support an eco-socially just future that can mitigate climate change and reverse biodiversity loss (UNESCO, 2019). Children and young people, aware of the science, are experiencing ‘climate anxieties’ or ‘climate despair’; exposed to narratives of extinction, hopelessness and helplessness, and are asking for international ‘action’ (Thurnberg, 2019) not empty promises of hope. Yet hope is neither empty nor inactive, but rather playing a dynamic role in human agency and the imaginary of relationally constructed futures (Bryant and Knights, 2019; Freire, 1994; Halpin, 2004; Solnit, 2016; Waterworth, 2004; Zournazi, 2002).

The paper will begin by briefly exploring hope through an historical lens and as a relational and intersubjective phenomenon, whilst discussing some of hope’s innate characteristics and recent discernments. Through dialoguing with hope the *ethico-onto-epistem-ology* of Agential Realism (Barad, 2007) will add different ‘knowledge’ to contemporary conceptualising of hope, where material-discursive intra-actions and the agential *fields* of ‘affect’ are found to be entangled through ‘world-making’ practices (Barad, 2007; Massumi and Zournazi, 2002). As part of exploring and discerning hope through Barad’s (2007) *diffractive* perspective the paper also adopts ‘invisible quotation marks’ (Allan, 2011) for certain terms and assumed binaries, as a way of problematising them and for the reader to consider presuppositions (Murriss et al, 2018). Additionally, it is important to note that the discerning of hope throughout the paper is socio-culturally and historically positioned within a Eurocentric Judeo-

Christian academic and philosophical domain, which is primarily due to limited cross-cultural research at this time.

To further develop the discernment of hope, including the entanglements and complexities of hope's relationship to education, educational theory and 'pedagogies of hope' (Freire, 1994; Halpin, 2003; hooks, 2003) will be 'agentially cut' (Barad, 2007) to build a proposal for a *pluriversal classroom* (Birch, 2019), where learning-encounters enable new 'world-making' with hope. Hope and teaching for future uncertainty is not only fundamental to education, but a vital feature in the pedagogies of Education for Sustainable Development (ESD) (UNESCO, 2019). Therefore, the paper focuses primarily on 'futures thinking' (Hicks, 2006), whilst developing discussion in relationship with proposals for eco-socially just futures, possible utopias and the imaginary of education. Overall, the paper aims to exemplify new ways of discerning hope through Agential Realism (Barad, 2007) and by proposing the hope-full utopian potential of 'educating with hope' through ESD future-orientated pedagogies.

### ***Conceptualising Hope***

Hope continues to be a phenomenon defying categorisation (Webb, 2013), whilst simultaneously being of great interest to researchers in education studies, sociology, political sciences and anthropology (Bryant and Knight, 2019; Zournazi, 2002). *Discerning hope* (Birch, 2019) thus becomes a complex, multifaceted (Waterworth, 2004) and multi-layered encounter, where the phenomenon of hope involves a process of *conative, emotive, affective, actant* 'affects' for a relationally constructed future 'object' or 'place' to come-into-being (Grace, 1994; Godfrey, 1987; Halpin, 2003; Lazarus, 1999, Ludema, 2000; Schumacher, 2003; Waterworth, 2004; Zournazi, 2002). The conceptualising of hope through a Eurocentric lens has historically evolved from the myth of Pandora's Box, then becoming a Devine virtue in Judeo-Christian traditions (Halpin, 2003). Hope was perceived as an emotion and 'passion' by Enlightenment philosophers Kant and Descartes (Waterworth, 2004). Then hope became further problematised by continental philosophers Heidegger, Bloch, Marcel and Pieper (Bloch, 1986; Heidegger, 1927; Marcel, 1952; Schumacher, 2003; Waterworth, 2004).

More recently hope has become perceived as a *vital force* in resistance to ‘habits of ideological despair’ (Solnit, 2016) and neo-liberal ‘convenient cynicism’ (Giroux, 2001), which is an extension on hope perceived as a ‘fundamental’ *vital adversary* to authoritarianism, fascism and totalitarianism by earlier continental philosophers (Bloch, 1986; Schumacher, 2003). The powerful and imaginative metaphors of hope add linguistic texture to our perceptions about hope, often woven through shared and common struggles. It is the depiction of a ‘universal’ struggle for a just future, where hope and despair (Bloch, 1987; Lazurus, 1999, Ludema, 2000; Waterworth, 2004) are always relating and materialising a potent tension, and hope is depicted as a dynamic force with ‘agency’ (Barad, 2007) while despair is passive and inert (Godfrey, 1987; Waterworth, 2004). Hope can therefore embody the power of action, movements and the potential of change, which underpins transformative political campaigns, social reforms and is keenly evidenced recently by the global climate crisis (IPCC, 2018) response from children and young people (Fridays for Future, 2019; School Strike 4 Climate, 2019, Extinction Rebellion Youth, 2019).

Across a spectrum of hope, complex (Grace, 1994; Thrupp and Tomlinson, 2005) and critical hope (Duncan-Andrade, 2009; Webb, 2009) are nuanced ‘hope-locutions’ (Godfrey, 1987) that adopt a non-reductionist definition of hope as a phenomenon that exists through a compassionate understanding of collective struggles to inform how we can collectively imagine a more just future. Hope therefore, is not empty promises, wishes, blind optimism or ‘false hopes’ (Duncan-Andrade, 2009; Godfrey, 1987) but an ever changing and transforming entanglement of relational *fields* ‘intra-acting’ (Barad, 2007; Massumi and Zournazi, 2002) through ‘bodies’ with possible and impossible imagined utopias (Levitas, 2004). Hope can be alive, dynamic, with Spinozan ‘conatus’ (Bennett, 2010) and innate to human/non-human/more-than-human ‘bodies’, ‘affective’, ‘actant’ and ‘agential’, and therefore, inseparable and interdependent to ‘world-making’ intra-actions (Barad,2007). The Spinozan ‘conative nature’ suggested is an ‘active impulsion’ and ‘a power present in everybody’ (Bennett 2010, p. 2), which additionally suggests that hope is a phenomenon or ‘essence’ of intra-active ‘bodies’ that continuously strives to exist and enhance itself.

The phenomenon of hope and 'learning' are also *(s)place* situated, where spatially there is a 'moving through' alongside 'dwelling with' people and place (Payne and Wattchow 2009, p. 17), which influences our 'place-making' and meaning-making (Gruenewald, 2008), even our 'world-making' practices (Barad, 2007). Add to this a temporal awareness of hope being presently situated, yet projecting into the future whilst using knowledges from the past (Bryant and Knight, 2019; Solnit, 2016), which means hope occurs in a '(s)place-time bubble', always unique and singular to each (s)place-time, unrepeatable or transferable in each 'bubble' of intra-actions (Barad, 2017; Rovelli, 2017), while continuously changing and opening with anticipative uncertainty. Marcel suggests hope is a 'memory of the future' (Halpin, 2003; Marcel, 1951), a longing and anticipation that requires 'openness' to trust each other and trust the world, thus hope embodies a 'co-presence of potentials' (Massumi and Zournazi, 2002) for collective becoming. Consequently, hope is discerned as a relationally constructed and intersubjective, even intra-subjective 'doing' due to it being a reciprocal and predominantly relationally orchestrated phenomenon through collective struggle and action (Godfrey, 1987; Halpin, 2004; Ojala, 2012 and 2016; Waterworth, 2004). Therefore, to 'act' becomes a hope in itself, trusting that what we do has meaning and will matter (Grey, 2001; Solnit, 2016), and having faith that one can affect change and be affected through intra-actions with other 'bodies' (Barad, 2007; Seyfret, 2012).

The exploration, encountering and 'playthinking' of the MA *diffractive* research (Barad, 2007; Birch, 2019) led to the proposition of hope as a *Living Narrative* that strives and seeks 'materiality' out of 'incorporeality' (Bryant and Knight, 2019). A *Living Narrative* of matter, movements and ideas, existing through past, present and future with 'aliveness', 'conatus' or 'entelechy' (Bennett, 2010, Schumacher, 2003), which sustains 'openings' (hooks, 2003; Marcel, 1951; Solnit, 2016) and is storied through resistances to despair, hopelessness, death or suffering. Simultaneously, hope being situated through (s)place it is also deeply rooted in an 'ethics of care' (Bowden, 1997; Held, 2006; Levitas, 2017), a 'care for the other' (Kristeva and Zournazi, 2002; Marcel, 1951; Solnit, 2016) that upholds a *response-ability* (Haraway, 1997) for social justice, democratic integrity and ethical futural utopias. Therefore, hope has a momentum, a relational futural movement that sustains 'bodies' even in the bleakest of circumstances and urges *Life* to continue and find

new or different ways of being, surviving and becoming; finding new ways of doing 'world-making' (Barad, 2007). Hope exists within the seedling pushing through the soil's surface in trust that it can grow or the child getting up over and over again to walk, where trust and faith (Godfrey, 1987; Waterworth, 2004), and even joy (Lingis and Zournazi, 2002) are qualities of *hope-full* 'world-making'. Therefore, hope is in-between and an 'essence' of the 'bodies' that affect becomings and it compels action towards something else; something unknown and unfinishable yet tangible somewhere.

### ***Pedagogies of Hope and the Imaginary of Education***

Halpin (2004) argues hope is part of an educator's role and that teaching is built on the premise of hope where 'being hopeful as a teacher facilitates innovation and an earnestness to do well in one's work' (Halpin 2003, p. 30). Through the relationally constructed hope of a classroom Halpin (2003) suggests that teachers unconsciously/consciously have a significant role in enabling students to practice hope as a fundamental human 'disposition' for future potentials and unknown utopias. Without hope, Halpin (ibid) claims that children, young people and teachers themselves 'run the danger of lapsing into lethargy and indifference' (Halpin 2003, p. 26), which he argues has already begun due to neo-liberal influences in education, which is supported by wider educational discourse (hooks, 2003; Giroux, 2011; Nussbaum, 2010). There is a plea throughout *Hope and Education* (Halpin, 2003) for teachers to adopt pedagogies and approaches that evoke hope through learning and to create (s)places of 'pragmatic' utopian imagination in classrooms in tension with existing neo-liberal politics in education and democracy (Halpin, 2003). But what would these hope pedagogies look like? How can schools teach about the present and for the future? How can teachers enable students to envisage potentially 'impossible' utopian societies socially and ecologically (Levitas, 2004)? And what might the teacher-student intra-actions look like when learning with pedagogies of hope?

Freire (1994) suggests changing the language of how we have discourse about the world and that educators must be ethically conscious of knowledges, therefore, be aware of 'epistemic injustices' (Fricker, 2007) and tensions between different

knowledges, enabling criticalness of the 'historico-social' situatedness of knowledge. He concludes, 'education practice further involves processes, techniques, expectations, desires, frustrations, and the ongoing tension between practice and theory, between freedom and authority' (Freire 1994, p. 99). Therefore, educating with hope for a democratic, and I add an eco-socially just future, requires 'democratizing' curriculum content from those in positions of hegemonic power. It also appeals for the 'decolonising' of the curriculum and educational systems (hooks, 2003), thus necessitating the re/conceptualising of education, societies and democracies (Dewey, 1916) as 'incomplete' and always becoming (Freire, 1994; hooks, 2003; Giroux, 2011). Additionally, a pedagogy of hope requires the 'exploding of entrenched ideas' (Barad 2007, p.3) by recognising how knowledges tend to make the worlds they know (Blaser and de la Cadena, 2018) and that they perpetuate existing ways of 'knowing' and who is 'knower', which means as a teacher one must ethically and justly consider the 'world-making' practice of a classroom. To embody hope in the classroom, 'openings' and 'potentialities' need to be made where different knowledges can and will intra-act and make possible new thinking about how communities can imagine and create eco-socially just futures.

The conceptualisation of hope in Freire's (1994) proposals is entangled with utopian imaginings (Webb, 2010) as hope is perceived as fundamental to sensing one's agency with the world and as a 'will' (Grace, 1994) to move towards an imagined potential society. In discussing imagined futures, utopias and pedagogies of hope there is also always the question: what does it mean to be human? Thus hope, utopias and 'humanness' are also entangled (Levitas, 2017) and are always becoming through discourses of hope. Therefore, to teach with a pedagogy of hope is not only assisting students to explore their own agency in present hegemonic struggles and possible future worlds but also asking students to consider what it means to be human in those worlds, or even what it means to be human 'now'. Lake and Kress (2017) in their discussion of 'radical hope' exploring Freire (1994) and Greene (2001) highlight these entanglements of hope, utopia and 'humanness' as ways of learning critical consciousness and agency, which are vital for the 'survival of all living things' (Lake and Kress 2017, p. 69). They conclude that 'radical hope' (similar to complex or critical hope) has the potential to be an 'active refiguring of

epistemological, ontological and axiological conditions necessary for renewing society and alleviating human suffering' (ibid).

However, critical pedagogies of hope, and critical pedagogies in education, are often critiqued as remaining within a nature-human dualism that is not always problematised (Bowers, 1992-2016; Latour, 2018; Drengson, 2008; Sterling, 2001). Environmental educationalists argue the persisting nature-human dualism, as well as the anthropocentric dominant worldview, not only perpetuate neo-liberalism, epistemic injustices (Fricker, 2007) and inequalities across and within societies and democracies, but it is additionally and fundamentally linked to the relationship of human activity with climate and ecological crises (Bowers;1992-2016; Danvers, 2014; Hicks, 2014; Goleman et al, 2012; Drengson, 2008; Orr, 1994; Sterling, 2010-11; Sterling, 2001). Therefore, ESD proposes a move towards pedagogies that practice relational thinking (systems thinking) (Sterling, 2010-11) that are not just critically conscious, but ecologically conscious (Morris, 2002) and include pedagogies of outdoor or nature based learning (Naess, 2008; Orr, 2004). There is a seeking for an ecological global 'ethic of care' (Held, 2006) in ESD, 're/enchanting' (Bennett, 2004; Federici, 2019) the intrinsic value of all 'beings' and facilitating (s)places for *natureculture* relating (Drengson, 2008; Naess, 2008; Noddings, 2003; Payne, 2010; Orr, 2004; Van Der Tuin, 2018). These approaches are utopian aspirations, entangled with the imaginary of education and consequently, ESD could be perceived as another pedagogy of hope urging schools and classrooms to become (s)places of utopian becomings for possible eco-socially just future 'commons' (Bowers, 1992-2016; Federici, 2019; Ojala, 2012 and 2016). Vitaly, utopias are also a way to imagine futural objects of hope (Webb, 2009) and 'imagine what an alternative society could look like... to imagine what it might feel like to inhabit it' (Levitas 2017, p. 3).

One utopian potentiality could be the *pluriversal classroom*. This proposal incorporates the practice of intersubjectivity/intra-subjectivity, supporting relational-thinking, place-making, meaning-making and 'world-making'. The *pluriverse*, inspired by William James' political philosophy is interpreted by Blaser and de la Cadena (2018) as a (s)place of 'heterogenous worldlings coming together as a political

ecology of practices, negotiating their difficult being together in heterogeneity' (Blaser and de la Cadena 2018, p. 4). Consequently, I argue that a 'classroom' or 'class group', is a (s)place of intersubjectivity; a *pluriverse*, which means that it is a 'troubling' (s)place (Biesta, 2006), one of diverse and different onto-epistemologies, positions of power, agencies, knowledges and 'knowers' where dissonance or 'incongruous discomfort' (Blaser and de la Cadena, 2018) occurs through material-discursive intra-action (Barad, 2007). These *pluriversal* (s)places also inspire, innovate, sustain creative and collaborative potential, where there is the possibility of re/thinking about how we think and changing 'world-making' practices (Barad, 2007; Hicks, 2006). Thus, the *pluriversal classroom* is suggested as a (s)place of 'thinking, feeling, doing' with 'practices/doings/actions' (Barad, 2003) together as 'a world of many worlds' (Zapatistas translated in Blaser and de la Cadena, 2018), always becoming and where ethical new worlds and new knowledges can come into 'affective' being.

Lastly and vitally, ESD practices, theories and approaches stem from onto-epistemologies that embody 'thinking', 'feeling' and 'doing' (Head, heart and hands) (Barad, 2003; Hicks, 2006; hooks, 2003; Naess, 2008; Orr, 1994). Where activities and practices of ESD are 'real life' relevant, place-responsive and assist students as 'communities of inquiry' (Gruenewald, 2008; hooks, 2003; Lipman et al, 1980). Through these (s)places of intersubjective plurality students can comprehend the complexity and entanglements of *naturecultures* (Van Der Tuin, 2018) from locality to planetary and between present and future. Furthermore, within any aspiring eco-socially just *pluriversal classroom* there would be exploration about what it means to be human alongside 'utopian imaginaries'; perhaps *pluriversal classrooms* can become (s)places of 'green citizenship' (Curry, 2011). These *pluriversal classrooms* would require ongoing 'radical openness' (hooks, 2003) and 'incongruent discomfort' (Blaser and De La Cadena, 2018) for discourse and action, as well as fundamentally changing the positions of power and role of the teacher-student relationship. It appears that to propose pedagogies of hope for an eco-socially just future, one must simultaneously become entangled in utopian possibilities for education, societies, democracies and an 'ontological mode' of utopian imagining (Levitas, 2017).

### ***Educating for Hope and the Pluriversal Classroom***

'Futures Education', an integral feature of ESD, is argued by Hicks (2006) as an approach that embodies the 'radical openness', 'thinking, feeling, doing' of a *pluriversal classroom* and is established as a pedagogy for hope by exploring global issues present and future with utopian thinking. There is a strong critical education theory (Freire, 1970) and *deep ecology* (Naess, 2008) ethic in 'futures thinking' that seeks to challenge not only existing nature-human dualisms and neo-liberalised individualism in education, society and democracies, but make possible through ecological hope and utopias a shift in epistemic injustice (Fricker, 2007) within the classroom. Young people's voices, ideas, knowledges and imaginings are therefore a crucial part of this future-orientated pedagogy. Hick's (2006; 2014) argues that 'educating for hope' is a way to acknowledge pains, suffering, fears and anxieties together whilst collectively finding 'hopeful' solutions through shared narratives, knowledges and personal experiences. Very importantly, 'educating for hope' must not impose despair and further anxiety on children and young people when learning about potential futures, and instead needs to ensure skills are learnt alongside thinking about the future (Bateman, 2015). It must retain 'real life' relevance, authenticity and 'openness' for exploration alongside assisting (s)places of hope. 'Futures Education' thus argues for *pluriversal classrooms*, where there may be troubling yet dynamic 'affects', but these (s)places are important for not only hope and future imaginings, but also in learning how we can and do exist as a 'world of many worlds' (Hicks, 2014; De La Cadena and Blaser, 2018).

In parallel with Hicks (2014) pedagogies with 'radical' hope (Freire, 1994; Lake and Kress, 2017), 'critical' hope (Duncan-Andrade, 2009; Freire, 1994; Halpin, 2003) or 'complex' hope (Grace, 1994) are also responsive to (s)place and positioned for the 'doing' of communities (Duncan-Andrade, 2009; Hicks, 2014; hooks, 2003; Grace, 1994). 'Educating for hope' means a 'commitment and active struggle' (Duncan-Andrade 2009, p. 185) where teachers have an ethical responsibility to teach and facilitate skills directly connected to the immediate and futural ecology and socio-political reality of young people's lives not abstractly or in ignorance of (s)place. In response to this 'real' educational need Duncan-Andrade (2009) proposes three distinct yet interdependent threads for 'educating with hope', material hope, Socratic

hope and audacious hope. Material is place-responsive in ensuring students have the skills and knowledge necessary for their 'real lives', and Socratic due to the need for discourse and encountering of difference, requiring 'both teachers and students to painfully examine our lives and actions within an unjust society and to share that sensibility that pain may pave the path to justice' (Duncan-Andrade 2009, p. 187). Lastly, 'audacious hope' is rooted in solidarity, where community is perceived to be formed through awareness of suffering and sacrifice of self-interest. Consequently, the role of an educator is, as argued previously, profoundly important in 'educating for hope' because to teach 'implies a responsibility for something (or better someone) that we do not know and cannot know' (Biesta 2006, p. 30) and influences students subjective becomings, as well as our communities (hooks, 2003).

Therefore, Hicks (2014), hooks (2003) and Duncan-Andrade (2009) are arguing that hope must be practiced in 'communities of hope' and must be place-responsive and aware of injustices because it teaches us that 'our visions for tomorrow are most vital when they emerge from the concrete circumstances of change we are experiencing right now' (hooks 2003, p. 12). Practicing a 'habit of hope' (Shade, 2006) in the classroom thus retains an anticipatory 'radical openness' for imagined futures and a willingness for change (hooks, 2003). This returns us to the *pluriversal classroom*, where the continuous 'radical openings' through shared authenticity, honesty, difference, discomfort, dissonance are for potential ongoing transformation and change. Yet these 'openings' are vulnerable (hooks, 2003) and "unfinished" (Andreotti and Dowling, 2004) (s)places with indefinite intra-active dynamics between 'knowers' and 'knowledges' and a teacher of the *pluriversal classroom* must assist this process with ethical consciousness (Curry, 2010; Held, 2006; Verran, 1996). This could be practiced through assisting a *green citizenship* 'ethics of care' that is 'democratising', 'decolonising', 'horizontal', 'collaborative', 'antipatriarchal' and aware of structural inequalities that subjugate 'other' knowledges and knowers with intent to change existing hegemonic, cynical, hopeless, despairing and unjust socio-political structures (Curry, 2011; Freire, 1994; Fricker, 2007; hooks, 2003; Te Riel, 2010).

## **Conclusion**

Hope as a transformative ethereal and incorporeal existence can materialise in and at any moment as a collective of phenomena with the capacity to change the future and momentum of entire nations, perhaps even a global movement. It shines a light on even the bleakest of life's struggles, reminding us 'that our hope is in the dark around the edges, not the limelight of centre stage. Our hope and often our power' (Solnit 2016, p. xvi). The ripples and waves of these *hope-full* and *power-full* intra-actions have immeasurable and unfathomable 'affect' on the *Living Narratives* of individuals, families, communities, societies and the planetary biosphere. Massumi (2002) argues that '... it's all about being in this world, warts and all, and not some perfect world beyond, or a better world of the future...because your participation in this world is part of the global becoming' (Massumi and Zournazi 2002, p. 242). Therefore, hope is a doing, thinking and practice (Barad, 2003) that can bring materiality to imagined and unimagined relationally orchestrated eco-socially just potential futures, and as a phenomenon of the *pluriversal classroom* it can be perceived as an 'actant' of an assemblage that 'makes things happen... the decisive force catalysing an event' (Bennett 2010, p. 9).

Hope, the imaginary of education, future potentialities and the pedagogies of ESD are entangled, ceaselessly sustaining 'openings' and generatively amplifying joyful, trusting material-discursive intra-actions through an 'affect' of courageous trying, exploring, dialoguing, creating and materialising of intangible 'dreams' and 'possible worlds'. Hope is a catalyst in our '(s)place-time bubbles', compelling action, change and movement towards futural communities that exit 'somewhere' or 'nowhere' (Coleman and O'Sullivan, 1990). Hope, utopias and education make possible a future with sustainable practices, environmental consciousness, social justice with democracies of 'green citizenship' and an ethics of 'care' for the 'collective potential' (Massumi and Zournazi) of 'I and thou' (Marcel, 1951). In conclusion, hope perceived as a *Living Narrative* sustains 'openings' for these infinitely interwoven becomings and implies that hope as a phenomenon needs to continue being re-envisaged, explored and practiced as a 'crucial resource' (Te Riele 2010, p. 35), resisting 'convenient cynicism' (Giroux, 2001) and 'habits of despair' (Solnit, 2016).

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