

To what subjects, tools or tactics should we urgently educate ourselves to reimagine the world *in common*?

*microsillons*

Jorgge Menna Barreto (1)

Utopiana's ecological approach is backed up with the concept of scaffolding. Scaffolding is a temporary construction consisting of bridges, walkways or platforms providing access to a building to be erected or repaired. Our scaffoldings offers stories, questions, practical workshops and reflections to collectively build spaces of the possible from the living environment. To cross step by step the spaces between familiar territories and territories to be experienced. When these turn familiar, we can remove the scaffolding and remain free to move around.

\* Psychologist Lev Vygotsky developed the scaffold theory. Scaffolding theory describes social and educational support for students learning new concepts, comparable to structures erected next to newly constructed buildings.

Anna Barseghian (2)

More than half of the world's population now lives in cities. Our main resource is therefore the urban space. This space crystallizes injustices in terms of access to resources.

It is essential to rethink the way cities are made. The "alternative" spaces of the city, as well as the alternative ways of building it, propose a vision of what the city in common could be.

Participatory urban planning takes into account the urban knowledge that we all have, not only the experts. Experimentation also makes it possible to build urban space in common. Places of hedonism or culture are places where an "other knowledge" of the city is produced. I call it "deviant knowledge"; not in the moral sense of the word, but in the way that it allows one to break away from trajectories imposed by the canons of urban planning.

Marie-Avril Berthet (3)

We should be able to seriously consider the future as tactic. In this direction, mind frame should be tied to future consequences of all our gestures. Not only our own future, but one that is a lasting generous care for all others to come, people and world at large.

If the present leads to a becoming otherwise, how can we act towards a lasting, sustainable healthy world? By doing less in one sense (less production and consumption for less "footprint" and much more towards for example de-constructing school formats and curriculums to practice the collective, or towards drastically diminishing inequality.

Mabe Bethônico (4)

I am currently reading Helena Radlińska, who initiated social pedagogy in Poland. It is a historical example of an action-research-training. Her practice concerns training, regardless of age, for young people, adults and above all for undprivileged social classes, while this was not very well received at the time. "In a historical generation, parents, children and grandchildren live and act together. All are influenced by the events of their time, all share the same needs and cooperate on a daily basis to fulfill the tasks incumbent on them." (Radlińska, 1947)

She sees social function of education as a priority, emphasizing that it is influenced by the living conditions. Social pedagogy would be *the reciprocal action between the environment and the forces of the individuals transforming this environment.*

Cécile Boss (5)

Caring for the body is at the heart of COVID-19. The body is also the seat of my, your and their lived experience. For better or worse, in sickness and in health, the body is with us, moving us through life - child, adult, elder. We share our bodies with each other. This brings new life and circulates new blood. The pandemic asks tough questions about wellbeing and wealth. These connect the human body with other kinds: public bodies and bodies of knowledge. The lesson? Everything is interdependent. We abide in each other, in common.

Marsha Bradfield (6)

Maybe, a technology transfer of convivial tools, that is to learn about, rediscover where necessary, and share from contexts unfamiliar those tools collectively designed by locally-rooted community for the purpose of regeneration, a renewal that can take place through such weaving apparatuses as sistema de cargo, or collectively determined obligations in service of a community; sistema de tequio, the collectively determined work projects vital to community maintenance; sistema de asamblea, the shared spaces for reflection and action that can co generate an agreed upon vision; and fiesta, on-going, open spaces of celebration that renew the community's faith in its possibilities.

Manolo Callahan (7)

Learn to listen indigenous communities, neighborhood organizations, networks of feminist movements and many other grassroots organizations in the global South and to re-produce a world in common. It is necessary to re-know their histories, the collective capacities they have developed for self-government, the ways in which they reproduce material and symbolic wealth. Learn to take charge of the reproductive work of life. Cooking, growing our own food, raising children, learning natural medicine, etc. We need to relearn our skills as caregivers, to make our interdependencies visible. We need our pace of work and our thinking to be affected by manual labor, nursing, and life's reproductive tasks.

Alejandro Cevallos (8)

"No more time for designs, projects, projections, enough with the 'we could', fissa, fissa quickly, quickly, it is about doing, doing, and doing again, here and now, not tomorrow, not later, but there, right now".

From there, an endless list, a frenzy: turning over a patch of vegetable garden, knowing which edibles to plant there and how to combine them well; make compost, cuttings, preserves, jams, chop wood; put down the windows, insulate the walls, connect the electricity, fit out, arrange, prepare, and finally maybe put down the suitcases; learn how to bake bread, repair cylinder head gaskets, encrypt internet connections, explain why certain things cannot be seen; to write at night, relearn first aid gestures, certain songs that we had forgotten, invent new ones to go with the dances that we have improvised; transmit heat without even touching each other, something especially soft, with the eyes, and in the voice; find our friends again, know where their companions and comrades are, how they are, laugh with them.

Mathilde Chénin (9)

We could hybridize our respective practices by raising our interest towards subjects and by acquiring knowledge apparently unrelated to our sphere of reference. A social worker could thus devote her/himself to quantum physics, a European health doctor to the manufacture of mud bricks, a philosopher to boxing... By intentionally adopting this posture, the codes of the new disciplines and their related community being different and taking us out of our comfort zone, we would tend towards an experience of empathy, a plural approach and a complexity of our responses, whether formal, intellectual or political.

Greg Clément (10)

The Covid-19 pandemic is not a distraction from the global social-ecological crisis, but a symptom of it. Knowing that economic growth is unsustainable is not enough; knowing that systems of social domination are vulnerable brings little hope. We need to understand that personal, social and planetary health are interconnected. To heal, we must reduce the private sphere, reclaim the public, and rebuild the global commons. In our art schools and universities, creativity and critique could pollinate co-operative values, practices and systems. Reimagining the world in common summons the demand for shared ownership and democratic control to make it happen.

David Cross (11)

We need a new economics. We need a diverse economics (see: <https://neilcumplings.com/content/common>) that can begin to value, account and circulate the things necessary for wellbeing. An economics able to integrate animals, bacteria, plants, minerals and energy and forms of governance capable of securing a commons of, amongst other things air, water, knowledge and soil. An economics of planetary scale mutualism. We will need new currencies to exchange the things these ecologies value; currencies such as carbon, creativity, generosity and care. If our economics cannot secure common health and well-being, and cannot protect and regenerate our biosphere, it's pointless.

Neil Cummings (12)

I would suggest, first of all, to read, reread or discover the following texts or works: Ivan Illich "A society without schools"; Herman Melville "Bartleby"; Jonathan Swift "Instructions to Servants"; Marcel Duchamp "Interviews with Pierre Cabanne"; The works of artists from the Arte Povera movement (in particular Alighiero Boetti); The exhibition "When attitudes become forms"... a non-exhaustive list of course!

Pierre-Luc Darnaud (13)

An invitation to take off from your navel: a step back and historicize, a step aside and contextualize, a step forward and invent, step by step to raise awareness. Transform. Explain one's posture, situate one's practices, embody a non-discriminating pedagogy. Decrypt the articulation of oppressive relationships and unlock the power to act. Prevent and reduce violence, promote equality and diversity. Go from the individual to the collective, from silence to resistance. Cultivate creativity and solidarity, from the furrows of the hands to those of the fields, from interstices to horizons.

Caroline Dayer (14)

We are currently experiencing in common – in disconnected bodies – in crisis ; differentially but simultaneously. This embodied experience of interconnected vulnerability may be an antidote to our shrivelled capacity to imagine collectively. We are experiencing the potency of mass suspension, a collective moment... of forced reflection (about our complicity in perpetrating and perpetuating ongoing inequality and destruction)... of assurance that (some) things don't fall apart while things fall apart (and some must fall), that what we can and must do is not do (produce, buy and buy into)... a moment to conceive a practice of giving up personal privilege towards a shared common.

Kadiatou Diallo (15)

I am self-conscious of carrying what seems an obvious message. That everything is connected humans, non-human, plants, rocks, people, feelings.

Yet, I'm reminded the obvious is not obvious, until it is illuminated, pointed out, made present. That's the lynch-pin, of ecopedagogy. Everything is connected, and that we cannot escape our interdependency, on people, on ecologies, species and infrastructures. In lock-down, we move slowly and looking closely, observing, listening, touching a world, we share with others. In this sudden fermata, there is a stillness and quietening that reveals, and a hope that we might hold on to what came.

Ria Dunkley (16)

What is obvious are the big, fast changes. Legacy habits of seeing and thinking have failed to grasp their emergences. But our sensations and experiences register them.

As our species' habitat and social fabrics become fields of strangeness, let us reinvent the field notebook. Equip it, this time, with multiple, interconnected, moving perspectives (human+nonhuman). Use it as a tool for slowing and paying deep, respectful attention. Ex-press lived embodiments of unprecedented events, forces, and conditions. Do this until our actions and knowledges arise from—and move in accord with—the generous, material affordances of life on this planet.

Elizabeth Ellsworth (17)

We need to learn how to fight for, respond with and imagine collectively other forms of being in the world outside the selfishness of capitalism. We need to investigate the archives and herstories to assume that social changes never happened individually. Herstories like the consciousness groups from the 60s where the idea of how the personal is political establishes a collective care-net. Without caring, the idea of collectivity cannot exist. And without collectivity it is impossible to imagine a world to coexist.

Elvira Fabregat (18)

What the Covid-19 crisis has made me think about are the ways that artists can use their creativity to address real world circumstances. For me this has resulted in a web-based project called The Green New Real created in collaboration with Carrie Brownstein, Eric Olson, and Xi Jie Ng. The site (<http://thegreennewreal.com/>) combines three related initiatives, a news aggregator for positive environmental stories related to the shutdown, a prompt for “anecdotal evidence” related to climate change mitigation, and a hoped for tracker (like ones for Covid-19 data) that compare carbon emissions in various regions of the world.

Harrell Fletcher (19)

We need to re-educate all our senses, learn to feel that we, like all beings, are not isolated individuals but entangled bodies, a living commons of matter, desire and imagination, that only becomes self through the transformation of other sensing bodies. We need to stop valuing mobility over inhabiting, because the more we inhabit a place the more it inhabits us, and the more we will be ready to defend it from the capitalist forces of destruction. We need to educate for disobedience – because it always makes history ; and desertion – because there is no longer a choice.

Isabelle Fremeaux / John Jordan (20)

Climate, biodiversity... Faced with the emergence of planetary commons, so large that they divide us more than they unite us, I wonder... Perhaps we need intermediate and temporary commons, vanishing mediators as said Fredric Jameson, capable of bringing into negotiation knowledge, practices and multiple sensibilities, in all the radical diversity of their relationship to the world? Temporary alliances around an object of mediation towards commons to build - and not considered as given... “Generative” objects, therefore, and why not fictions, around which to assemble, to think / to heal the commons, and to try to sketch livable scenarios beyond a *too big to fail* capitalism.

Aurélien Gamboni (21)

Our representation tools induce a vision of the world which will condition our actions on it. We need new and shared representations of what it means to inhabit the Earth today, to inhabit among the living. Mapping, as a tool for re-reading, rewriting and taking action, can help us in this operation of collective redefinition of our mooring ecosystem. Avoiding the smoothing nature of cartography, revealing the invisible thanks to new optical lenses, bringing together different visions of the world, integrating the diversity of active agents in the territory, thinking collectively about our common soil are all stages in this space counter-conquest.

Axelle Grégoire (22)

We urgently need to start over, get rid of the way we learned, forget some structures in which we learned in school. It is vital to reinvent a space where each of us has a place, a voice, a story to tell. Ensuring that this voice plays a leading role and becomes a common learning tool within educational and cultural institutions is a challenge. It will be a permanent deconstruction: learning from the other and unlearning from oneself in a process of sharing experiences. We should also use unimaginable spaces, public, private, virtual, unusual. These are exercises that will foster dialogue, diversity and a discussion around differentiation.

Isabel Guerrero (23)

For collaborative and socially engaged artistic practices, it is necessary to develop tangible and intangible exchange platforms, in order to maintain the link with the different groups created over the course of the projects. Thus, by remaining in contact with the creative partners, the continuity and multiplication of this type of artistic project –necessary to think about the world in common – will be fostered.

Hugo Hemmi (24)

When thinking about the commons these days, my mind does not go academia and intellectualism. It does not go to frameworks and theories and rules. It does not go to research and studies. It does not even go to fieldwork and on-the-ground experiences. When I think about the commons I do not think about resources nor property rights nor incentives.

As both a Zen Buddhist and a Quaker, for me this is a time of silence and contemplation. I think about how commons on a deeper level are affairs of the heart. About our opening our hearts ever wider so that we more profoundly trust one another, more freely give to one another, and more universally love each other. Including all sentient beings and all of life. This is the deep commons.

Charlotte Hess (25)

The university is a place where people of integrity, from all nations, gather in order to learn to think, and think deeply, about the nature of things, about the ways we live, about truth and justice, peace and conflict, freedom and responsibility, the distribution of wealth, health and sustainability, beauty and virtue. They learn to weigh these thoughts against the evidence of experience, and to translate them into policy and practice, systems of law and governance, as well as great works of science, literature and art. These things are the foundations of civilised life. Our university will be a place in which they can be incubated and nurtured.

Tim Ingold (26)

People are urged to “work from home”. To practice social distancing. Can I imagine it as just a “switch” between spaces and tools maybe? In Africa, the common phrase used by the government and the media is “stay at home”. I am staying at home, in contrast to working at home. The same applies to my students. I can compare my stay at home to a time in history when the wick of life was “gathering”. We gather, then we gather to share as a community. We gather what to feed on, but also gather knowledge and information to make sense of the situation. The difference between now and the old times is that when we gather, we at times gather with, and gather on the machines. This we know as social networking. It is a virtual gathering. These virtual means of communion and relating have become a norm for us with which to imagine our similarities and differences, what we can and cannot share amongst ourselves, who is invited into dialogue and who is left out. I wonder what the outcome from collecting these dialogues would be. The dialogues on social media, the fake news, the jokes, the sorrows etc during the state of isolation like we are in; to use them as a pedagogical tool in my classes to improve our understanding of what people who stay at home, and virtually in communities gather and how that which they gather improve or frustrate their stay in isolation.

Derrick Kitto (27)

Lately, I have been thinking about theoretical concepts to put into practice as critical tools in art education, and it may not be by accident that one of the concepts that came to my mind was *commoning*. *Commoning* as a verb refers to a practice of *making-in-common* and of sharing, or, as Silvia Federici puts it, of *producing ourselves as a common subject*. A pedagogy of commoning could be a practice of learning how to become these common subjects and of producing the (new) commons that are so urgently needed in the light of what you call the deep transformations and *paradigm shifts* happening on a global scale.

Chantal Küng (28)

On intersubjectivity. Wisdom states that “everything and anything that is worthy of pursuit is deeply relational.” Contemplating on such intersubjectivity leads us to believe that our thoughts and actions matter to the world ; that our growth depends on that of others.

Care is an act of helping others grow. Care work becomes a political act in that it shapes the world. Care work is needed most when we feel helpless. Caring is empowering. A tactic would be to create a space that puts care at the center. In this space we practice how to be “with” one another. We recognize the agency of each individual through experimental listening ; there are no limitations.

KimyiBo (29)

“Reimagine the world in common” is a political act that necessitates to continue collective thinking and to aim at the creation of critical tools that can be used in the time being. We should certainly begin in trying to imagine how we will be able to be together again and to develop new practices of hospitality despite the 1.5 meters rule and the necessary decrease of our mobility. This should help us to slow down climate and social crisis that separate human beings since a long time already. At the peak of the epidemic, our lives were focused on essential topics. Why then not reeducate ourselves to what we have in common: relearn to walk, cultivate, cook, live with the seasons (hibernate to better meet again) and take care of others, cure?

Adeline Lépine (30)

It is easy to think the notion of the common in human terms (as our shared cultural, political, economic world), but commoning is also broader, and involves non-human animals as well. The current practice of social distancing opens up a space for new forms of ecological intimacy with non-human animal co-dwellers.

While I have not seen my human neighbors in weeks, suddenly bobcats have moved into my backyard, and hawks are now frequent fliers over the suburban sky. Cities are thus rewilding during this pandemic, prompting the reimagining of urban commoning that is not exclusively human-centric.

Tyson Lewis (31)

If it is always pertinent to ask the question “what is happening”, at times like the one we are currently living”, it becomes even more pressing to answer this question collectively. To connect with the here and now and thus become aware of the fragility of our bodies, of the limits of an exhausted planet, of the violence of our relationship with the environment. And only from there to begin to imagine and build an education for a world in which we can live together, for a long time. In this sense, it is fundamental to reverse the sense of “learning to learn” of neoliberal education –whose only function is to form flexible people for a changing world (world = market) – and to rethink that it is precisely education that must change the world (and not the other way around). What education for what world? What studies for what society? What is happening? Finally, to continue: what do we want to happen in reality?

Pablo Martínez (32)

To imagine the world in common might begin with desiring it in common. We might need to realize that we are all in the same boat and that it is taking on water.

A large “us” including all humankind but also all living beings. Like in Olivier Marboeuf’s recent work, we could begin with a big planetary collective vigil to mourn what is already lost forever et to accept that the disaster is already there. Then, still together, we would find ways to stay with the trouble in “response-ability”, as would Donna Haraway say, that is “to be able to answer to those who will take in the face the consequences of what we have called progress” (Isabelle Stengers talking about Donna in *Résister au désastre*, p. 26).

Hélène Mateev (33)

On the urgency to commune.

Subjects. Individual freedom & collective emancipation. Equality & fraternity. Movement & democratic institutionnalisations. Exploitation, domination & ownership. Overtaking and suppressing capitalism. State decay. Autonomy.

Tactics. Leaning them on a strategy, on a long-term vision. Don't be satisfied by local adaptations ; totalize. Revolutionary evolutionism. Groups in fusion. Social appropriation of the large means of production and of exchange. Commune.

Tools. Full and omnilateral development of people. Delegation and control of political mediations. Brevity and revocability of the mandates. Common economic management. Abolition of the material and immaterial / natural and artificial enclosures. Feel, think, struggle in common.

Mathieu Menghini (34)

It seems essential to me to be aware of what would be our "personal economy" in the sense of "individual economical footprint". Everyone should question her or his fundamental needs and the bundle of interdependencies linked to those needs. This wake-up call would lean on a better understanding of the imbrication of our acts and of the "scope [1]" of our decisions within a "common" system. Be it direct or consequential, the impact of our acts is real. Measuring their scope, and thereby their quality, remains to be done. The viability of the common world depends upon the quality of these relationships.

[1] Does a decision or a beneficial action for me remain consistent in its full scope? Does it stay beneficial for the intermediary people (ripple effect) and, if so, for up to how many people? If not, when can its nature reverse?

Charlotte Morel (35)

In general what distinguishes this pandemic is its life cycle. It has a beginning and it will have an end. By being so focused it illuminates all the pandemics whose duration allows them to escape their true name. This begins with the pandemic of racial capitalism that has been infecting and ravaging the global for five centuries. Racial capitalism has of course led to secondary infections that have proved almost as consistently deadly, colonial and settler regimes, endless war against indigenous peoples, “disruptive innovations” in hetero-patriarchy, and a brutal and relentless attack on the planet itself.

But what has been confirmed by this comparatively brief, bright-flaring pandemic is that our commitment to institutions, and especially to their improvement, has left us susceptible.

At the same time, pilgrims of the obvious are everywhere telling us what we already know about institutional life, hospitals, schools, “neighbourhoods”, universities, parliaments that weaken us with the promise of reform, inclusion, competence, and participation. Only the ongoing pilgrimage is something to join because only the pilgrimage of the obvious is joint.

Fred Moten / Stefano Harney (36)

Produce worlds in order to reimagine the world. Standardisation of practices, hyper-specialisation of activities and strong institutionnalisation of operations are all factors that discourage us from experimenting and inhibit our collective ability to build worlds, through cooperating or occupying places, as a neighbourhood, as a community of care or experiences. If there is such a thing as a faculty to educate, this could be: manufacturing our existences (again). If there is such a thing as an availability to cultivate, it would be something like: find (again) time to compose, adjust, arrange that what “make together”.

Pascal Nicolas-Le Strat (37)

The idea of community separates. We are all part of a common condition of growth. During a learning process, use trust as a tactic. Build phenomena rather than concepts. Create links more than educational projects. Learn from structure, not from form. Understand learning as an attitude and as a broad concept. It is not something that happens in a classroom or at a given time. Imagine, think and act like 1/7 of our body. Our being is composed of at least 7 different vectors that determine it. Learn to ask incongruous questions. Example: What is my best mistake?

Nicolás Paris (38)

New breaches are opening up and give meaning and breath to this period of ruptures and hopes. Will we give birth to new realities? Will education have a role to play in this process? The questioning of the vagabond-pilgrim Paulo Freire in "The Pedagogy of the Oppressed" becomes a liberating education to be rediscovered. The challenge: to question, to learn together the world in order to change it! Brecht proposes the same liberating aspiration in "The Mother"; workers, through their questioning of the oppressed, seek to awaken the liberating breath in the teacher! Not an easy task!

To believe in the necessity of utopias, to approach them in daily reality through the educational, social and political actions that they generate here and elsewhere, wherever solidarity and the need for justice lead us.

This morning, I heard the birds singing!

Christiane Perregaux (39)

One can only understand how Freire's pedagogy stands in contrast to techno-capitalism if one abandons the idea that the supreme value is the search for effectiveness, or more precisely efficiency.

Dialogical practice – that is, the relationship of dialogue – cannot be reduced to techniques. If dialogical pedagogy consisted of a set of effective techniques that can be learned, it could be reduced to communication techniques such as those used in advertising. For Freire, however, manipulation is precisely an anti-dialogical practice.

Critical pedagogy does not consist in giving a propaganda lesson to students. But neither is it reduced to discussing and sharing experiences of situations of discrimination and inequality.

Finally, critical pedagogy does not only imply awareness, but also praxis. This means that critical pedagogy aims at empowering the oppressed. But again, it is not about guiding decision-making, but about helping people to deconstruct internalized obstacles to action.

Irène Pereira (40)

In order to re-imagine the world together, we must first learn about the different cosmopolitics of the peoples inhabiting the Earth. In order to change the educational paradigm, we must think of the environmental crisis by placing the human species among others, considering that ecocide is political and that this crisis also concerns our subjectivities. This transformation will be achieved by observing our surroundings and by taking into account the complexity of our environments, by highlighting our interdependencies, by mutualization and cooperation, by self-management and by the reappropriation of fundamental know-how.

Marie Preston (41)

Freirean political and pedagogical action in the construction of the “common”. When social distancing has begun in Brazil, many public expressions of solidarity and indignation related to the pandemic emerged. During this period I found a photo of Paulo Freire with Ivan Illich in Geneva. Freire smoked and had a distant look. Do you think about Recife? In the shadow of a mango tree? About the actions and books ahead? The Freirean alternative that we have employed for the construction of a common at the University of Sorocaba, has been to share creative and daring narratives that retrace individual and collective searches for respect, equality and justice.

Marcos Reigota (42)

FIVE

We need a HELL OF A LOT OF TIME to reinvent everything. Radical change demands radical tools. Respect and joint negotiation of criterias that will determine our actions require CARE. Can we give ourselves as much time as possible to develop obvious tools to gain time ?

Tool 1: open a common account for all (since we live in inequality).

Tool 2: lose tons of time while maintaining a practice of criticism.

Tool 3: ignore economic crises and concentrate on problems of accumulation and distribution.

Tool 4: develop forms to develop tools.

Tool 5: share these tools to expand time.

RELAX (chiarenza & hauser & co) (43)

It is the others who must be listened to as a matter of urgency, those to whom no place or voice is attributed in our self-centered societies, obsessed by the economy of the “I”. To do that, we must take a step back.

To be silent. To extinguish the media hubbub, the eternal theater of the self. Silence will be our cure, change will come if we give way to it.

Marlène Rigler (44)

Governance of everyday solidarity. I'm interested in the emergent forms of self-organizing, community-organizing and collective action that surface during moments of exceptional crisis. These are often developed out of practices that exist prior to a major crisis that respond to contextual and continued social and spatial injustices. Initiatives such as these are forms of solidarity which are practiced daily and are often not visible. Is there a way of starting to collectively think through solidarity as a performative gesture to reflect how ordinary people are interacting and intervening to shaping the flow of events that affect them on a daily basis?

Vaughn Sadie (45)

"5. Thinking alone is criminal. 6. Form gangs." I have known these two sentences from the 1st Manifesto of great and respected women artists (<http://www.xcult.org/erstes.manifest/>) for twenty years – all my working life. They were in my ear – more than on my tongue – and they worked. Over time, gangs have formed and I have experienced how it came about and how it is possible not to think alone. It now proved its worth. The call became an encouragement: "Form gangs. Thinking alone is criminal."

Anna Schürch (46)

Working in virtual collaboration with photomontagist Agata Craftlove (of the collective THEMM!), we have envisioned a post-Covid-19 cyber-classroom that hovers between future, present and past (see image in the handbook). Malcolm X, W.E.B. Du Bois, Paulo Freire, Joseph Beuys, and Audre Lorde, appearing as AI avatars designed by REU: Radical Educators Underground, gather before a student Zoombody in order to address the essential inquiry: what new, or old and repurposed, generative learning tools are now necessary to create for realizing a post-social pedagogical commons?

Gregory Sholette / Agata Craftlove (collective THEMM!) (47)

How do we think in common when the common is uncommon? What strategies do we need when the popular edges to the politically right? Formal politics and pedagogies are faltering, but art forms have a particular dexterity, a flexibility not bound by the real or rational, that may be better adept at imagining pluralities of experience and an upheaval of the status quo in the interest of the commons as a space for critical and creative encounter. Finding ways to work collectively and towards addressing unequal power relations, despite dissensus, requires artful tactics that trouble, trespass and transgress.

Rike Sitas (48)

The minds of children of the landless illiterate, or in war camps, or yet in comparable situations, have to be accessed in order to put together a pedagogy that can insert the intuitions of world collectivity. This effort has to be undertaken in the local languages.

This is why Freire kept himself confined to Brazil until he had to leave. Freire in Geneva therefore had to move away from the real goal. A long-term result cannot come through conscientization of adults, although that is also noble work. Most such groups have no sense of a world or a nation.

Gayathri Chakravorty Spivak (49)

As young people revolt against the political bankruptcy of environmental management and against democratic weakness, Siegfried Bernfeld (1892-1953) offers a source of inspiration. Bernfeld wanted to enable young people to free themselves from the problems of adults by bringing their own problems on the table. To do so, he organized in high schools, free lectures in followed by discussions in "conversation rooms" [Sprechsaal].

The creation of such emancipatory spaces in the school system today would transform the adult-child relationship and promote the development of a free school community [Freie Schulgemeinde].

This would mean:

1. Considering that teenagers know their own culture.
2. Bringing out the issues without teacher intervention.
3. Questioning the dual relationship between education/work and education/life.
4. Rethinking democracy in the light of biopolitics.
5. Considering school as a work of art created by students.
6. Offering places separated from the school, in the City.
7. Offering places in the school for palaver.
8. Challenging the legacy of the school.
9. Rebalancing the action-repression relationship.
10. Educating those who do not like teens.

Tilo Steireif (50)

The re-imagination of the world as "common" is not just an imagination, it is a re-appropriation, or it is not. Because the world actually belongs to everyone. Freire teaches us to name it and to become aware of change. To name the world in order to change it. To make it our own again. So it is about learning that education, culture, museums, knowledge, like housing and water belong to all of us. How do we expropriate the expropriators, the actors of privatization and economization of culture, museums, education and of the future?

Nora Sternfeld (51)

This crisis teaches us that art institutions play an important role in sustaining artistic ecosystems. They should not be degenerated into glorified supermarkets with art commodities tailored to both niche customers and mass tourism. They should not devolve into outlets for class distinctions, laundries specialising in art-washing, or become mere imitations of private collections which only parrot the evaluations of the market. The art institution is responsible for the welfare of art workers and to serve a broad public considered as active citizens rather than audiences or consumers.

Kuba Szreder (52)

Imagine. The world is determined by solidarity, powerful systems and institutions see themselves as changeable and the unlearning of routines, prevailing narratives and comfortable positions is an everyday part of every educational work.

Imagine. Resources, time, space and money are there for everyone, for shaping the present as the world in common.

Imagine. There is no hierarchy of the different forms of knowledge, but the enjoyable spending of time together as learning from one another.

Because we don't have to imagine that it is fun to face challenges, to make weaker stories stronger and to take responsibility for each other, we already know that.

trafo.K (Renate Höllwart, Elke Smodics) (53)

We know that education and the merit of educational settings go far beyond conveying knowledge. It is about critical interrogations enabled through feminist, queer, postcolonial, crip, class- and cast-sensitive perspectives anchored in ecological and economical justice. It is about participative learning, about practicing theory, and about team-based, circular questioning.

For some of us it is about unlearning and a constant reflection on one's own positionality, for others about claims, re-telling and occupancy. Sadly, our educational institutions are inherently inhibiting in these regards and current societal structures defeating. It thus is our task to subvert and challenge them relentlessly, attempting re-direction.

Sophie Vögele (54)

To imagination. How is imagination formed by the competitive, individualistic and normative imaginary? To approach imagination as a basis for learning to identify the narrative of “survival of the fittest”; to search for and recognize other relational logics, to practice collective, empathetic, speculative thinking, and to foster affective intelligence. What cultural imaginaries emerge today from the concept of symbiosis? And what political and economic forces are involved in the development of a symbiotic imaginary?

Laura von Niederhäusern (55)

I am an artist who teaches and is taught every day. Growing up in a commune with no private property and no fiscal economy, I learned to make stuff out of the simplest materials. As a teacher I help my students to invent ways of making something from what is available, and to use that which seems useless. This leads to very creative thinking and to collaborations and inventions which often lead to imaginative communal projects. I have learned that this communal imagining/making can lead to consequences we had never imagined. As Beckett wrote: “Imagination dead? Imagine!”

Faith Wilding (56)

If we want to assume that social reality is created performatively, then this also applies to the way we live together. The idea that learning is primarily a social achievement and not an individual achievement needs to be strengthened. The individualization of learning under the economic auspices of the competition for points and competency certificates goes hand in hand with a boom in the art schools, which is often read as a model for subjects with strong ego.

Instead we need the artistic in order to allow our own decentering, as a process of insight into our own non-sovereignty and the reliance on the other, as a space for a collaborative third. Maybe nothing new, but urgent.

Sascha Willenbacher (57)