

## **Appendix \_OS 3 COMMONPLACE BOOK**

Title:	Commonplace Book
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**THIS DOCUMENT IS A 'SCRATCH PAD' or 'COMMONPLACE BOOK' of sorts for dumping quotes thoughts and phrasings that you want to survive but don't know where to place.**

NEOLOGISMS:

**avant-project: ALTER-EDUCATION, ALTER-PEDAGOGY, ALTER-UNIVERSITY**

- • **conpraxis**
- • **unbehagen**
- • **unbeholden**
- • **(holding)**

EPILOGUEry

"School appropriates the money, men, and good will available for education and in addition discourages other institutions from assuming educational tasks." "Most learning happens casually..." Ivan Illich, DESCHOOLING read also Illich's "towards a history of needs"- rediscover the power of our own feet and hands. -ST 10/14/10 4:12 AM

"We will no longer quietly wait for our humanity to be finally recognized one day. We have already taken our place on the land in the cities and we have held that ground. We have also decided to take our place in all [political] discussions and to take it right now. We take our place humbly, but firmly. We do not allow the state to keep us quiet in the name of a future revolution that does not come. We do not allow the NGOs to keep us quiet in the name of a future socialism that they can't build. We take our place as people who count the same as everyone else." - in Peter Hallward: Will of the People

We will 'look up', and not look down again simply because we dislike what we see.

**THEMES (that might mean nothing)**

Reading out, readin in. Distracted thinking. Radical subjects/unfamiliar targets. Promiscuous documentation (rethinking what is worth recording). Polyamorous collaboration (do it everywhere with everyone). Digital tools. "tools of conviviality"- Illich if we could have a network to teach us basic coding or to empower us before the technological divide becomes too great. They have our data hostage - data recovery services exist that cos up to 3000euros per day. Before I get too old, while we have energy we must close the gap -ST 10/14/10 4:13 AM Until very recently it was possible for the amateur to enter the realm of technology (the cut off was about 1980: at that point it became impossible to design and built a state-of-the-art computer by hand. Has

this occurred in other fields? What is the danger (of the rewards of) specialization? Computers are **already** at the stage where it requires other computers to design/build them. Is education in the same position -- is it possible to educate without having been educated beforehand? How far is the autodidact real? -TCs 10/26/10 5:05 PM Clarity. Ignorant teachers. Smart processes. (?)Ranciere Ranciere!! Ignorant teachers afford us gaps- gaps force us to self educate and autodidacts value learning more than schooled fools -ST 10/14/10 4:15 AM

Dumb processes. Standardised assessment? -ST 10/14/10 4:20 AM Smart Teachers. (?) Smart teachers do they exist? We are in an age where those who define 'smart' are time poor. We trade our learning for efficiency. -ST 10/14/10 4:17 AM

Thought without the resources or recourses to and of authority. No validation/reputation. Cultural praxis.

## CONPRAXIS

A group/act/think: a radical together association.

## ACCEPTABLE MANIFESTO

*"...[people] will shield themselves less behind certificates acquired in school and thus gain in courage to "talk back" and thereby control and instruct the institutions in which they participate."* DESCHOOLING the hidden curriculum is not just in "school" with illich's informal network now possible with the internet, access to books, knowledge and communities of inquiry, increasingly the sophistication of propaganda machines, the 20% who control the levers counts on us failing to achieve solidarity. -ST 10/14/10 4:21 AM

*"The movement is also taking shape under the urgent pressure to answer very basic questions: how do we live in this world that we are told is becoming 'global', but which seems to be buttressed on particular interests or tensed behind the barricades of fundamentalism - when not upholding icons of mass culture as role models? How to represent a power that is becoming ever more furtive as it slips into bed with economics? How; finally to make art [or anything at all] anything but a secondary type of merchandise in a system of values entirely oriented towards this 'general and abstract equivalent' that is money and how can it bear witness against 'economic horror' **without reducing itself to sheer militancy.**"* ALTERMODERN, Nicolas BOURRIAUD This is interesting, what is a world without products? how do we evade commodification? Is this the right question? **When we enter schooling walking eyes open into debt, why do we do nothing?** Mortgages have foreclosures what do we have - **bullets?** -ST 10/14/10 4:27 AM

We intend to create a crossover space and nodal point for ongoing alteruniversity (community-led non-hierarchical tacit affiliation) events. Reading groups, study groups, collectives that exist with the intention to further a version of education that they do not find within the normal university structure, and which are individually robust and fragile enough to sustain and dissolve themselves. By this I mean an understanding of education that is not competing for tutor-time, essay marks -- that does not recognize the validity of the exam system, diploma awarding or genrefication. The most important interactions within a universal system -- rather than hierarchial, latitudinal, axial, network based, interactive, non-prescriptive -- are personal, we do not look above us or beyond each other for validation. The rhetoric of the changing nature of 'higher' education displays an intention to pass on responsibility [for paying] for education to those for whom the education is meant to benefit. The intent here is to complete this movement. We are responsible for providing ourselves with this education, and we will pay each

other for the privilege. We are being told to self organise, we are self-organising. There will be a moment where we will be able to change which name we are organising under.

we discussed in Bochum, EUREDUCON 2010, how volkswagon's establishing universities across Europe. Why is the curriculum for the world not the list of pressing problems facing the world? In Welfare State International, a theatre troupe that thrived on developing community arts programmes in the 1960s, the children learnt so much working with villages and building sets and living learning that they had no time for schools. Why do we think so little of young people they need to be policed in schools that are insured from dawn to an arbitrarily stipulated time of day?

Random thought: Early universities were centers of thought that emerged from regional strengths or interests, theology, astrology and so forth, but then in some cases they were marginalised and chased from the town for being quite odd - i think it was oxford must remember to look it up. -ST 10/14/10 4:30 AM (Oxford must remember to 'look up'.)

## RADICAL MANIFESTO

[Constructed out of points to be debated.]

- \* The aim of late capitalism is to offload all moral responsibility from itself onto its subjects whilst claiming all political rights for itself, the privatization of space, time, thought, image, city, genetics. hence the emphasis of our education as consumers not citizens -ST 10/14/10 4:39 AM

- \* We do not learn with the aim to act, but to discover why we learn.

- \* We act. aHH beautiful, yes yes predetermined objectives, tidy lesson plans yes all need to be erased. perfect. abolish all 5 yr plans/ time based curriculums. -ST 10/14/10 4:41 AM

- \* We learn not to operate the world, but to turn unknowns into new questions.

- \* Learning by rote for rote activities has spent a century migrating through higher levels of the education system: it has reached and enveloped even the historically 'intellectual' disciplines -- it is not for us to create loftier 'levels' of education, but to remove the idea of levels. **Education is performance, not preparation for performance.**

- \* You change education by educating it hubris? ST 10/14/10 4:44 AM

- \* Understanding will be *there* before being *something*.

- \* We want to saw off the branch we're sitting on. we've stopped evolving we won't fall far. -ST 10/14/10 4:45 AM

- \* Learn how to instruct the institution (on your own terms).

## PRINCIPLES (We have some)

### 1. Horizontal movements of knowledge.

Atopian pursuit of learning (as distinct from 'educating')

Rejecting: Genre, as laziness; 'discipline' as premature totalization; 'schools of thought' as limitation.

Higher Education as Grounded/Equal Learning: 'Nearer Education'?

Parallel system of collective (as distinct from instrumental 'collaborative research') 'learning' as an activity that expands total understanding, rather than a personal colonising 'command' of knowledge.

Foucault: Knowledge. Repression is part and parcel of the power, knowledge, sexuality triad. "We will not be able to free ourselves from [repression] except at a considerable cost: nothing less than the transgression of forms, a lifting of prohibitions, an irruption of speech". (P Rabinow, Foucault Reader, p 293)

When we ask the question 'Why are we educationally repressed, fettered by colonised and colonising knowledges?' We should instead inquire: 'Why do we say, with so much passion and so much resentment against our recent past, against our present, and against ourselves, that we are repressed?' And so, instead of 'pursuing knowledge' (the will to knowledge) we should explore the terrain of knowledge. We stand paralysed by a will to 'acquire' knowledge, we are obsessed with the possession of 'why' (causal knowledge). We can resolve this by devoting ourselves to asking 'how' (exploratory understanding).

'Woe be to him who tires to isolate one department of knowledge from the rest... All science is one: language, literature and history, physics, mathematics and philosophy; subjects which seem the most remote from one another are in reality connected, or rather they all form a single system.' Michelet

## 2. Alternate Subjects of Study

"For instance, matching people around the idea of "cultural revolution" usually leads either to confusion or to demagoguery. On the other hand, matching those interested in helping each other understand a specific article by Mao, Marcuse, Freud, or Goodman stands in the great tradition of liberal learning from Plato's Dialogues, which are built around presumed statements by Socrates, to Aquinas's commentaries on Peter the Lombard."

DESCHOOLING

"That was not simply interdisciplinarity because interdisciplinarity implies that we have given identifiable proper identities - we had a legal theorist, we had an architect, a philosopher, a literary critic, and they joined, they worked together on a specific type of academic object - that's interdisciplinarity. When you discover a new object, an object which up to now hasn't been identified as such or has no legitimacy in terms of any academic media or academic field you have to invent a new campus, a new type of research, a new discipline." Jacques Derrida,  
<http://hydra.humanities.uci.edu/Derrida/vill1.html>

## 3. Distracted criticism

<http://www.amazon.ca/Habits-Distraction-Michael-Wood/dp/1845192494>

"Starting with Walter Benjamin's idea of 'reception in a state of distraction'..."

"The distracted person, too, can form habits. More, the ability to master certain tasks in a state of distraction proves that their solution has become a matter of habit. Distraction as provided by art presents a covert control of the extent to which new tasks have become soluble by apperception." *The Work of Art in the Age... re-reading a canonical text* -TCs 3/12/10 10:35 PM

4. Jacotot Number 3 Rule: "everything is in everything"

Associative rather than deterministic structures, exploration without the necessity of centering at a 'norm'. Rather than informal education **incidental** education.

5. Rejection of depthless understandings

Critical theory

Democratic educational projects: A S Neill (utopian?):

<http://www.summerhillschool.co.uk/> (I can't see if you have to pay fees though, it is a boarding school, and I think the 'free' refers to philosophy rather than economy, their link for 'contact us' is broken, I'm attempting to email them).

'Intellectual Emancipation': [http://en.wikipedia.org/wiki/Joseph\\_Jacotot](http://en.wikipedia.org/wiki/Joseph_Jacotot)

6. Rejection of helpless complications.

'Discourse' without the terminology/systematizations of exclusion.

7. Rejection of the ritualization of progress / endless growth.

8. (but) Continual theory formation, testing, rejection and adaptation (or not, for various solid reasons).

"Every debate about the ideals of education is trivial and inconsequential compared to this single ideal: never again Auschwitz."

9. Critical theory as critical consciousness. **Paulo Friere**

10. No Markets (re: Middlesex Philosophy)

Translate into educational terms: "Deterioration and abandonment are the result of identifiable private and public investment decisions, and as such are far from neutral. Structured disinvestment is a normalised procedure designed to produce economically "rational" outcomes, regardless of social impacts. Buildings, like those in the Gorbals, are not always abandoned or left to deteriorate because they cannot be used meaningfully, but often *because they cannot be used profitably*.

Central to Smith's analysis of gentrification is the rent gap theory: "The rent gap is the disparity between the potential ground rent level, and the actual ground rent capitalised under the present use."

<http://www.variant.org.uk/25texts/neolib25.html>

Paulo Friere - educational theorist and foundational figure for critical pedagogy from Brazil, wrote his most influential work, the Pedagogy of the Oppressed, in 1968. In this work he coined the term 'conscientisation' which is basically conscious raising work, the critical consciousness we refer to. This critical conscious, however, is more than merely raising consciousness to a level of knowledge determined and deemed 'adequate', etc but rather a continual process of breaking through traditional mythologies in order to reach new levels of awareness, most especially an awareness of oppression.

THEREFORE

We do

EXAMPLES

Marx's Capital Reading Group

Proust Reading Groups

Theory at Random

The Combinatory Criticism Research Group

Corpus Studies Group

ELECTRON

Illsington Mill

\_OS

(incomplete)

## **SPACES (and how to make them)**

We need resources and spaces. We do not need funding or premises. We do not think that our humanity is a resource, but it is a strength, we do not have any individual capital, only collective power. We'd quite like to tell each other what we are, not find our place in the world. see [crimethinc.com](http://crimethinc.com) but i have issues with their thoughts on stealing. "social factory"? can we sustain our activities from our own collective innovations. Autonomy?-ST 10/14/10 4:47 AM

## **USEFUL FOREGONERS**

"a set of... practices which take as their theoretical and practical point of departure the whole of human relations and their social context, rather than an independent and private space." Bourriaud, Nicolas, *Relational Aesthetics* p.113

"The power of school thus to divide social reality has no boundaries: education becomes unworldly and the world becomes noneducational."

[http://www.davidtinapple.com/illich/1970\\_deschooling.html](http://www.davidtinapple.com/illich/1970_deschooling.html) Ivan Illich on DESCHOOLING

Groupe de Recherches sur l'Enseignement Philosophique (GrepH)

Etats Generaux de la Philosophie (1979)

The Think Tank that Has Yet to be Named

## QUESTIONS

1. What happens when wine is too expensive to drink? Books too valuable to read? we learn to make our own wine and recall what we have accumulated to put on plays -ST 10/14/10 4:11 AM
2. When was history?
3. How do we block things out?
4. How do we arrange ourselves?
5. What are we doing?
6. Who's dog am I and why am I lying?

## BIBLIOALTERITY

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<http://aaaaarg.org/files/textz/2008/06/derrida-sendoffs-4.pdf>

Sendoffs (for the college internationale de philosophie) 1982 Jaques Derrida

[http://aaaaarg.org/files/textz/3112-education\\_after\\_auschwitz.pdf](http://aaaaarg.org/files/textz/3112-education_after_auschwitz.pdf)

Education After Auschwitz written by Theodor Adorno

[http://aaaaarg.org/files/textz/6289-education\\_for\\_maturity\\_and.pdf](http://aaaaarg.org/files/textz/6289-education_for_maturity_and.pdf)

Education for Maturity and Responsibility written by Theodor Adorno and Hellmut Becker

[http://aaaaarg.org/files/textz/3079-emancipated\\_spectator.pdf](http://aaaaarg.org/files/textz/3079-emancipated_spectator.pdf)

Ranciere

[http://aaaaarg.org/files/textz/2008/03/ct\\_ranciere\\_aesthetic\\_revolutions\\_poa.pdf](http://aaaaarg.org/files/textz/2008/03/ct_ranciere_aesthetic_revolutions_poa.pdf)

"the 'aesthetic self-education of humanity' will frame a new collective ethos."

<http://thinktank.boxwith.com/radical-orations>

<http://www.stockyardinstitute.org/PedagogicalFactory.html>

[http://aaaaarg.org/files/textz/4862-the\\_think\\_tank\\_that.pdf](http://aaaaarg.org/files/textz/4862-the_think_tank_that.pdf)

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