

Forget Education

First iteration

- 1) Initially my proposal was to track and implement how an intersectional understanding of diversity, equality, inclusion and labor (class) impacts how we learn and teach art making and thinking as a practice.
- 2) Diversity, equality and inclusion in studio teaching means disrupting the the normative structures of a business ontology what is being called “best practices”, “professionalization” or “what is good design or art?”
- 3) Labor is my way of reinserting how class factors into teaching and learning in the classroom or studio. That is, to investigate how the notion of “labor” is defined in art making and philosophy currently.
- 4) My title is not to abolish educational structures, but how to proceed to “forget”, thus question certain past imperatives to what is education and instruction.

Second Iteration

- 1) Processing the above concerns, I started to wonder how sleep and or fatigue factored into my understanding of labor in the arts today. This began with me trying to understand generally why lack of sleep, became a much discussed topic within popular and intellectual circles. In intellectual circles the lack of sleep was a problem because of neoliberal notions of economics and technology.
- 2) My research about the “lack of sleep” amount the general population specifically in the US, was initially to advocate through a performance, how neoliberal capitalism and it’s use of technology was pushing to get rid of rest, leisure and ultimately sleep as the “last” retreat from disaster capitalism.
- 3) I partially abandoned this second iteration of labor as precarity (sleep precarity), because my research into theories of sleep deprivation, especially the book “ What Can’t We Sleep?”, 2019 by the British American psychoanalysis, Darian Leader complicated my initial conception of “sleep”, that the causes are much more multi-fasciated and overwhelming to create an impactful art action about currently.

Third Iteration

“We have to move beyond the competitive judging of one another’s work and support one another, share experiences, and develop a community of teachers within the school who can relate to one another openly and honestly”

From book The Open Classroom, 1969 by Herbert Kohl

- 1) Sticking with my initial interest in intersecting DEI with labor issues for this fellowship, I decided it would be more interesting for me to track labor, diversity, equality and inclusion in education by doing a genealogy of notions of instruction and schooling from the late 1960’s and early to mid 1970’s.

This is essentially the period of the embrace of neoliberal economics as the defining manifesto to re-envision and reconstruct what defines human nature, individuality and creativity. This neoliberal economic model collapses the “everyday” activities of humans and non humans through the lens of what Mark Fisher calls a “business ontology”.

2) Following through with the third iteration I will use my over 24 years of higher education and over 10 years of K-12 teaching experience as a studio instructor. I will not interview anyone for this fellowship specifically, but I will fall back on my many conversations on art and design education over the years of teaching.

Partial list of quotes from books I am mining on education for my third iteration:

Keywords A Vocabulary of Culture and Society,

by Raymond Williams, 1976

“When a majority of children had no such organized instruction the distinction between **educated** and **uneducated** was reasonably clear, but, curiously, this distinction has been more common since the development of generally organized education and even of universal education. There is a strong class sense in this use, and the level indicated by educated has been continually adjusted to leave the majority of people who have received an education below it.”

Educated, P112

The Open Classroom A Practical Guide to A New Way Of Teaching

by Herbert R. Kohl, 1969

“The Whole community ought to be the school, and the classroom a home base for the teachers and kids, a place where they can talk and rest and learn together, but not the sole place of learning. The classroom ought to be a communal center, a comfortable environment in which plans can be made and experiences assessed. How ever one can open up the classroom as much by moving out of it as by changing the life within it.”

P.75

Deschooling Society by Ivan Illich, 1970

“Only by segregating the human beings in the category of childhood could we ever get them to submit to the authority of a schoolteacher”

P.28

On Education by Harry Brighouse, 2006

“ The case for cultural diversity in education does not depend on the idea that our society is diverse; it is only strengthened by that fact”

P. 54

“...education should promote human flourishing, when human flourishing is understood in a pluralistic fashion”

P.131

The Pedagogy of the Oppressed, by Paulo Freire, 1970

“In order to communicate effectively, educator and politician must understand the structural conditions in which the thought and language of the people are dialectically framed”

P.69

New York City Public Schools from Brownsville to Bloomberg by Heather Lewis, 2013

“At a rally to defend community control of schools. Charles Wilson, and educational leader, argued that the “long-term civil rights movement had not looked at the institutions. Schools are shot through with colonialism. We call it professional imperialism.”

P. 5

We Are An African People, Independent Education, Black Power, And The Radical Imagination, by Russell Rickford, 2016

“In the mid 1960’s, Harlem’s Intermediate School 201 had become a symbol of the militant rejection of superficial and unjust desegregation schemes. Community control, a pragmatic alternative, reached its apogee in Central Brooklyn. Ocean Hill=Brownsville’s bid for authority over local school encountered staunch opposition from bureaucratic unionists. However, the imperatives of African-American “survival” and educational salvation generated multiple forms of resistance. Far from a symptom of disillusionment, campaigns for black autonomy reflected growing optimism about the prospects for internal development of African-American neighborhoods. Cries of “educational genocide” indicted not only shoddy “ghetto schools” but also the larger structural domination of the black urban core. Redemptive models of education needed to fulfill broad visions of dignity while preparing youngsters to help “decolonize” their communities. These militant ambitions would converge in the principle of “social relevance.”

P.45