A manifesto is a public declaration of principles and intentions that presents ideas or problems in a conclusive and intensive manner through a text which admits diverse interpretations. A manifesto is new in essence and invites (others) to dialogue with what we wish to say or do regarding a given issue. It allows and compels us to take a stance –or at least to question our current one. We could even argue that through a manifesto we communicate and venture an ethical and political intent. A manifest places us in the situation of opening up to the world –a movement that commits us to a better, freer and more solidary and respectful life. That is precisely the meaning conveyed by Lucio Fontana in reference to his own work: the manifest pierces and manifests, and in such motions—which are public– it enables the thrust of many infinites. A manifesto entails the quality of resistance, not only because it perforates what exists but also because such piercing aims at making other worlds, other sensitivities and meanings inhabitable.

This issue of Praxis Educativa –a journal sponsored by La Pampa State University in Argentina– is intended as a manifest, i.e. as communication, resistance and enhancement of meanings in favor of education. It entails a means to pierce realities, to put a strain on categories and practices through fluid conversation, with intentions, agreements and disagreements which enrich it.

Departing from the reading of A Manifesto For Education, released in 2010 by Gert Biesta and Carl Anders Säfström, the
writers in this Issue respond to the invitation made by the Journal to inquiry, reflect and manifest in regard to some of the aspects of this document which remain up to date, after ten years, in a current context of crisis/agony of education and the school system, as some argue. The original writers were also summoned to participate in the revision, who engaged in a journey to the past for the projection of other futures. We would like to thank them for joining us in such effort.

The Issue is structured into eleven exercises which manifest resistances, piercings and meanings in a diverse range of interpretational acts. Exercise one corresponds to the Manifesto For Education itself, by Gert Biesta y Carl Anders Säfström, which is concerned with freedom, what exists and what does not exist, and the emphasis on the dissent, subjectivity and history that refer to freedom, the historical condition of education and its future possibility. Along these lines, they suggest that the theory of education should place liberty as the center of its concern and reference, lean towards aesthetics of freedom and highlight the way in which meaning is transformed when equality is assumed in a context of inequality. Two conversations complete the Manifesto: Gert Biesta advocates for speaking not just of education but on its behalf, in such a way that a theory to build an educational object that speaks for education can indeed develop. In a second document, Carl Anders Säfström poses a focus of inquiry on educational policies, particularly on the relationship between education and state and the role of educational research in correspondence to such policies. As he interrogates us as to whether that situation actually responds to our wishes, the author urges a struggle for education.

The second and third exercises also belong to the authors of the Manifesto. Gert Biesta and Carl Anders Säfström undertake its reinterpretation almost a decade after its release. The Manifesto intended to say something about freedom, Biesta says. With a concern for the instrumental nature of measurement in education, Biesta ponders on matters which are even today worthy of struggle and which dialogue with the responsibility implied in freedom as a way of co-existing as subjects. Carl Anders Säfström resumes his defense on education to benefit education itself, and states the necessity to revisit the ideas of the Manifesto as a radical project.

In the fourth conversation, Mario Di Paolantonio reflects on the potential of the thought about education by questioning the sense of ideality/disillusionment implied in any manifesto. In such frame, the article invites to think of ourselves and to think educationally. The reflection about “what exists and what does not” enables the writer to defend the interpretational multiplication of the Manifesto so as to guide, understand and interpret the value of representing, transferring and reading the operational strain of the vocabulary while translating that into political terms. As he engages in the fifth conversation, Sebastián Plá discusses aspects of the relationship between time and freedom in education. In order to do so, he deals with two theoretical lines: the significant historical and spatial limitations of some of the categories used and the similar temporal articulations between two antagonical educational proposals: the philosophy of education and instrumental reason. Plá agrees with the Manifesto’s core concepts, though he objects to a temporal, cross-sectional articulation that restrains “divergent roads to diverse forms of freedom in the educational area”.

The sixth contribution by José Yuni & Claudio Urbano dialogues with those aspects which remain “open” in the Manifesto. Thus, they favor a manner of inquiry that deals with the ontology of education for the construction of theory and educational research. The text reflects on the challenges of approaching the signifiers of education from different epistemic registers. Education in the domain of culture and the production of processes of humanization are central to Yuni & Urbano’s work, which invites to further reflection in terms of paradoxes and complexities. Rodrigo Matos de Souza, Ricardo Castro Gaviria & Elizeu Clementino de Souza present their theses in the seventh conversation. They focus on the re-configuration of pedagogical thought and its potential to question the anthropological and historical character which presents itself as truth. They are situated in an attitude of resistance, the philosophy of denial and the location of other corporealties to trigger instabilities that lead to other experiences and narratives “about the processes of formation and (de)formation in Education”.

Luis PORTA and Silvia GRINBERG

Manifesto For Education

itself, by

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José Tranier es el autor del octavo ejercicio, que discute el esfuerzo para reconocer cómo la escuela ha necesitado reconsiderar/reevaluarse en el frente de nuevos ataques arraigados en contingencias a lo largo de los años. Tranier inquirió principalmente en la configuración de nuevas “límites” situaciones que dibujan una línea entre “antes y después” respecto de las formas de habitar la escuela, como intenta (re)conocer el explícito y implícito fluye en los nuevos umbral de racionalidad e institucional reflexión.

Nilda Alves, Virginia Louzada, Claudia Chagas & Alessandra Nunes Caldas, los autores del noveno documento – un diálogo diferido con Gert Biesta y Carl Andres Säfström en torno a la posición que éste presenta en referencia a la escuela en la actualidad. Stemming from their research line on daily experiences, Alves and colleagues question some differentiated positions connected with the relationships between theories and practices, the articulations among educational times and spaces, and the thesis of ubiquitous learning, including the not-yet in the negotiation between what exists and does not exist yet.

El décimo diálogo por Julieta Armella invita a considerar la escuela en su temporal-spatial materialidad como el lugar de encuentro con otros donde la vida común se forma. La escuela es así entendida como una oportunidad y un itinerario de escape, un espacio alternativo que puede “movimiento contra la grava”, como espacio tiempo donde el modo dominante de relaciones puede ser suspendido para hacer nuevas relaciones.

Finalmente, la décimo ejercicio es presentada por los coordinadores del número, quienes proponen cuatro emergencias como un epílogo. Por medio de lo que llaman “manifestaciones polifónicas y pedagógicas”, Silvia Grinberg & Luis Porta, discuten manifestando en términos de la educación y la crisis del presente, la aparición del sujeto y el problema de la libertad, el atractivo de los afectos, y manifestando en la pedagogía. Blue y red alternan como ellos proponen un viaje en la importancia de los afectos y la cristalización de los sentidos en la dirección de un sensible, humano y humanizante mundo. El epílogo, por lo tanto, se presenta como una apertura, más que una cierre, para referirse a viejas, actuales y futuras manifestaciones que nos permiten habitar el mundo educativo y preguntar.

Los autores en este número han sido invitados a auto-manifestarse construyendo hilos que interrumpen, desestabilizan y despejan el camino para diversas “futuros posibles”; este número bilingüe ha constituido una posibilidad para la ampliación de significados. Los intensos esfuerzos de traducción están justificados en la visibilidad aumentada de los once diálogos. Agradecemos a los miembros del Equipo de Investigación en Educación y Estudios Culturales (GIEEC) en la Universidad de Mar del Plata por su trabajo en este sentido.

Como el epígrafe propone, le invitamos a seguir perforando el mundo con la manifestación, como medio para resistir, reconocer y ser reconocidos por y en otros, para que sean/los infinitos venid.