

# Still speaking for education. A reflection on the manifesto six years after its first publication

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Detail *Untitled*, linoleography.  
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## Abstract

The manifesto for education was, at the time, an attempt to answer a number of issues that concern education. After some years of its publication we return to its foundations and reflect on them in the light of current concerns. In these lines we revisit the manifesto knowing that many of the aims and objectives of that publication are present today and invite us to continue the struggle.

**Keywords:** Manifesto; education; pedagogy, freedom.

## Todavía en defensa de la educación. Una reflexión acerca del manifiesto tras seis años de su primera publicación

### Resumen

El manifiesto por la educación constituyó, en su momento, un intento de responder a un número de asuntos que conciernen a la educación. Tras algunos años de su publicación volvemos sobre sus basamentos y los reflexionamos a la luz de las preocupaciones actuales. En estas líneas revisitamos el manifiesto sabiendo que muchas de los anhelos y objetivos de aquella publicación están presentes en la actualidad e invitan a continuar la lucha.

**Palabras clave:** Manifiesto; educación; pedagogía, libertad.

The manifesto was written as a response to two circumstances. Firstly, it was a response to Jacques Rancière's claim that pedagogy inherently reproduces a certain pattern of domination in society when the teacher explains the world to the student leaving the former in absolute power over truth as well as over time. Secondly, the manifesto was also written as a reaction to a social and political situation in which schooling increasingly was becoming technocratic, fed by a neo-liberal agenda, turning schools into sites for capital to accumulate economic value rather than as sites for democratic education and participation. In Sweden this happened rapidly driven by an unregulated market unleashed by an alliance between liberal and right-wing parties, turning tax money into profit for venture capitalists engaged in the 'care' market. In consequence it successively and effectively emptied the mon-

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etary sector and underrated human dignity as well as democratic potentiality.

While we appreciated Rancière's critique of technocratic schooling we were also to the way education seemed to be misunderstood by Rancière. We suggested in the manifesto that education is not technocratic even if schooling can be so. In the same vein we elsewhere suggested that schooling (as an idea) lacks a sense of emancipation absolutely central for education and therefore we promoted ways to bring education back into schooling (as a practice).

The need to speak for education seems still to be important as ever, and not only for the sake of proper education. What European societies faced after the flood of neo-liberalism began to recede, were hard-core nationalistic agendas and political authoritarianism. This seems to have fed educational policies caught in neuro-science and post-positivistic ideals. In such situations it becomes even more important to reconnect the ideas we try to for-

mulate in the manifesto, and the inherent radical project this entails. To treat education as ready-made solutions to identify problems of efficiency and learning, or even as solution for liberal democracy to function smoothly, is not giving education credit enough for the power of change it entails. The roles of educational change and freedom absolutely necessary for democracy are rather to feed that force which some have called "constant revolution".

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