

## Revising the meanings of education

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**A**rgentina celebrates these days the 100<sup>th</sup> anniversary of the University Reform, a revolution coordinated by students' struggle that became an academic demand -both in the field of science and pedagogical ideas. Something that and gave place to a profound Latin American renewal.

At the beginning of the 20th century, students from the University of Córdoba raised their voices against a hierarchical, clerical, conservative, arbitrary institutional organization. They carried a mandate of changes towards a democratic education as well as an essential commitment to the society they were part of. The struggle was able to add university students from the rest of the country, as well as from the Workers' Federation of Córdoba, an alliance that kept them linked in different moments of the century.

On June 21, 1918, the *Manifiesto* that synthesized the urgency of a public, free, secular, co-governed university, with public competitions, periodicity in the exercise of teaching, autonomous, committed to the nation was released. In the following years the principles were supported by students from Chile, Peru, Cuba, Mexico, Paraguay and Brazil. That manifesto expresses a "We" that disputes a symbolic power in favor of the rebellion of the students in this "American hour" when "young people no longer ask but demand".

Today another manifesto comes back to join us in favor of education, freedom, educational research, the socio-political context in which we are involved A manifesto for Educa-

tion published in 2010 by Gert Biesta and Carl Anders Säfström and, whose reading allows us to reflect and manifest about the meanings of education almost ten years after its publication.

To open this manifesto, they propose to speak in the name of education, recognizing attacks originated in populist and idealistic directions, but moving away from those looks. Speaking in the name of education expresses an interest in the freedom of "the others". In the same document, education is located in a tension between "what is" and "what is not". In this tension, a present-dissent breaks in, produces subjectivity and requires considering education as fundamentally historical and open to new things. This tension helps raise questions about forms to theorize education in an educational way.

"... the manifesto aims to identify the challenges that must be faced if we want to fight for education, which also means fighting for the possibility of freedom"

Gert Biesta wonders: "A manifesto for Education?" And he recognizes that just as in the domain of art and politics that have dominated in this genre, none of them has managed to change the world. For that reason he expresses "In our times a manifesto can only be done in an ironic way"; that is to say, to create an opening; to speak in the name of education; to discuss from that place the theoretical and political attacks; to build a theory of education

that borrows from other academic disciplines; to ask if such theoretical resources can capture the educational dimension of education.

Carl Anders Säfström makes a brief historical introduction in order to provide a context for education in Sweden and the fundamental sense that education resides at the base of the modern welfare state, a 'social democratic' state. The attacks of the new right to this state imply attacks on education and educational research. In relation to the latter, it depends on the current public policies and it is easily reduced to the application of ideas from politics or from other disciplines (specific didactics, educational sociology, educational psychology, among others). This is not the education we want. It's time to fight for education!

This dossier that we present today is coordinated by PhDs. Luis Porta (UNMDP-CONICET-GIEEC) and Silvia Grinberg (CONICET - UNSAM- CEDESI). They analyze polyphon-

ic manifestations of pedagogy from the eleven resistance exercises in favor of education that are published. A singular effort, that involves an ethical and political intentionality to inhabit, –from that place– a world that commits us for a better, freer and more respectful life.

It is a special volume, as it is organized in a dossier focused on the reflections generated from the Manifesto, it is also particular because all the articles and reviews are published in Spanish and in English and it has a greater amount of collaborations in this topic (European, Latin American and Argentinian).

As Gert Biesta and Carl Anders Säfström say, in the Manifesto there is no invitation to join to something but to begin to speak in the name of education, to multiply and not to copy. A territory to gather forces, to venture thinking, to revisit the school, the common, the research and –from that place– to resist by rethinking the different senses of education.



Indifferent series, mix technique. Luis Abraham