

R A D I  
C A L E  
D U C A  
T I O N

R A D I C  
A L E D U  
C O L L E  
C T I V E

R A D I  
E L A C  
D U C A  
N O I T

Project author or developer:  
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Where:  
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**radical.temp.si/**

Radical education: critical capacity to make choices and to transform our everyday reality. There is no disjunction between life, work, struggle, politics or education when, in our theory and praxis, we move beyond static and fetishised notions of the world. Even if we have learned otherwise all human creativities develop mutually within the same processes. By considering work, art and education separately, as distinct segments of our lives, we create a fundamental antagonism which cheats us of both life and doing. But this interconnectedness can only be fully grasped by emancipated subjects who are ready to struggle, ready to challenge the enforced reality of day to day life. It is now more important than ever to invent and re-invent our humanity and radical or alternative ideas of education are a very important step in this path. That is why education now cannot be reflected without also reinventing revolution. We are not interested anymore in the revolution by the intervention of deus ex machina nor in the avant-garde that imposes its will from the outside. There is no outside, as there is no inside: there is only in-out, flooding in, against, and beyond. (4) Revolutions are taking place daily through multiple expressions of our creativity, imagination, insubordinations and disobedience, in the particularities which are moving and transforming us, in our palettes and our pockets, through spreading rhizomes and multiplicities of resistance. There are a multiplicity of bonds of solidarity, which have not yet been traversed, deconstructed or perverted by capitalism. That is why alternative and autonomous education, struggle and life cannot be encountered within institutions which buttress the capitalist flow of doing. In 2006, a project known as Radical Education was initiated. The basic idea was to find ways of "translating" radical pedagogy into the sphere of artistic production, with education being conceived not merely as a model but also as a field of political participation. The aim of Radical Education, then, was to create a unique "progressive" micro-political space within the gallery itself, a kind of critical antipodes to both the conservative and neoliberal tendencies that predominate in the art system. Right from the start, Radical Education was understood in the sense of "heterogeneous spaces", in which art would be but one field of activity among others. For this reason, the project was all the more critical toward art's extended domains, e.g. socially engaged art, relational art and participatory art "forms of art-making that often include in their projects, in an uncritical way, transversal practices, practices of self-organization and practices in which it is not clear where art ends and politics begins; as a result, such practices become normalized. Radical Education, then, aimed not only at interpretations of various forms of art/activism, but in fact at "the production of space", basing itself on the principles of transversality, which is not some predetermined form but is rather constituted through events, different kinds of alliances, crossings and collective organizing. Radical Education was constantly concerned with a number of questions about institutional critique and its expansion into a critique of social relations linked, consequently, to the systemic crisis of capitalism: Has critique become merely a form of artistic practice and, as such, already been thoroughly instrumentalized? Is such critique merely the post-modern apology "and camouflage" of art institutions, and therefore incapable of any more profound theoretical or practical understanding of the crisis? Or alternatively, does such critique also contain a certain

