**Session 4 — Convivial Education & Knowledge Sharing**

**Overall Idea of the Session**

In this session we look at tools and methods for learning and knowledge sharing that support joyful and convivial education. We will imagine a deschooled society that consists of “learning webs,” accessible “educational objects,” the “skill model,” and “peer matching,” where technological networks also play their role. A deschooled society, as proposed by Ivan Illich, centers the demands of each individual and/or community and enhances their desire to learn. Considering the conditions of our time, we will ask what models and technologies are there for learning environments that correspond to a convivial pedagogy. We will look at land-based learning practices of Forest Curriculum and Dechinta Bush University and discuss (digital) technologies for conviviality and commoning, linking back to the very first session on autonomy and community.

**Summaries of the Readings**

**Ivan Illich, Deschooling Society, 1970 (Excerpt Chapter 6 - Learning Webs, p. 32-45)**

*Deschooling Society* (1970) is one of Ivan Illich’s better known books, in which he formulates some of his main ideas for critiquing the technologies and institutions of industrialised, modern society. He writes: “School has become the planned process which tools man for a planned world, the principal tool to trap man in man’s trap.” Illich’s concept of a “deschooled society” aims to dismantle the technocratic and managerial bureaucratic educational system in the name of a liberating and positive reconstruction. He formulates a society and new educational institutions in which every citizen has access to different learning environments and can acquire the basic skills they need, as well as the right to teach as independent educators. In this session we will focus on chapter six, “Learning Webs”.

**Pujita Guha and Abhijan Toto, Notes Towards Imagining a Univers(e)ity Otherwise**

Guha and Toto critique the extractive logic of the modern university, proposing an “indisciplinary” approach that embraces entangled, relational knowledge beyond traditional disciplines. Drawing from the cosmologies of Zomia – an anarchic forested region spanning South and Southeast Asia – they advocate for attunement to alternative epistemologies and non-hierarchical ways of learning that resist the neoliberal and colonial logics shaping contemporary academia.

**Erin Freeland Ballantyne, Dechinta Bush University: Mobilizing a knowledge economy of reciprocity, resurgence and decolonization, 2014**

Community organizer and academic Ballantyne explores Dechinta Bush University as an Indigenous place-based movement that contributes to personal and collective transformation by mobilizing Indigenous and land-based knowledge and learning within a comprehensive strategy of resistance to settler capital. Dechinta Bush University is located in Denendeh, in the Northwestern Territory of Canada, where petrocapitalism and the history of education are inextricably linked. In this context, Ballantye offers an insight into a concrete account of Dende pedagogy, where theory-to-practice education and the introduction of skills are fundamental to the struggle against settler colonialism.  
  
**bell hook, Teaching Community, 2003 (Excerpt from Chapter Democratic Education, p. 41-44.)**

In this short excerpt, African-American, black, feminist intellectual bell hooks takes up Paolo Freire’s notion of democratic education as opposed to authoritarian education. She recalls his formulation of a pedagogy that is deeply embedded in our “being in the world and with the world”. hook argues that schooling, but also reading books, is a real life experience, not something that takes place in isolation from where life happens.