Expanding education
so that we can stop feeling
that we need to be taught

Ruben Diaz Lopez
Zemos98

Like many other histories, the extremely short history of the concept of expanded education starts with an intuition: the feeling that education can take place anywhere, at any time. Inside and outside of the walls of an educational institution. And also a sense that a series of new technological tools that we use in our daily lives are transforming the way we create, store and transmit knowledge. And lastly, that these tools are affecting the ways in which we think, learn and teach. If these could be considered to be rational conjectures, why do we think that we need a school in order to learn? Why are we so sure that schools are necessary in order to learn? Why do we feel the need to be taught? What options do the Internet and Web 2.0 offer for self-education or collective learning, keeping in mind the discourse of the collaborative construction of knowledge and the network society? How can we make the most of these new tools at our fingertips to promote collaborative, solidarity-based communicative exchanges? Questions such as these open up lines of research that reflect on and resignify types of educational practices that go beyond the spaces officially set aside for knowledge transmission: schools, in the broadest sense.

Expanded Education and Deschooling

The adjective "expanded" is not an attempt to create an original neologism; it is inspired by the 1970 book *Expanded Cinema*, by North American filmmaker, writer and critic Gene Youngblood. *Expanded Cinema*, which quickly became a classic, was a groundbreaking work in the field of experimental new media. It cleared a path that was later taken up in one way or another by more recent thinkers such as Lev Manovich with his ideas on digital film, and it introduced new approaches to filmmaking, such as cybernetic cinema, computer films, television as a creative medium and holographic cinema. Youngblood wrote about many cinematic experiences that could come about by thinking about something other than cinema, using alternative technologies such as video and computers. The introduction to the book was written by Richard Buckminster Fuller, a visionary engineer and designer known for catchphrases such as "doing the most with the least", for being one of the pioneers in the debate against programmed obsolescence, for his most famous work, the geodesic dome, and for his early interest in computers as tools that change our consciousness and lifestyles. In his introduction to Youngblood's book, Buckminster Fuller often mentions the word 'education' and emphasises the idea of expanded cinema as "the beginning of the new era educational system." Also in the seventies, at the Centro Intercultural de Documentación (CIDOC) in Cuernavaca, Mexico, Ivan Illich carried out research into educational institutions, energy use and healthcare centres. According to Jon Igelmo Zaldiver, his

theses "were the most forceful criticism of the production model that was implemented by the major powers of international capitalism in the early seventies."

"Deschooling" theories emerged in the seventies, a period that Olegario Negrfn and Javier Vergara have described as "a time of optimism and a certain euphoria sparked by scientific advances, the achievements of the space race and economic well being in the first world, all of which drew attention to educational institutions, which required big investments but were based on outdated content and methods. At the same time, socioeconomic development revealed the limits of equitable distribution and social justice in capitalist systems." Youngblood's book, Buckminster Fuller's introduction, and Illich's ideas all form part of this double epiphany: technological euphoria and the critique of progress, summed up by Negrfn and Vergara: "industrialisation and the technological age favoured excess growth and the contamination of all kinds that goes along with it, it produced the 'technologisation' of life that threatens the autonomy of human beings, the super-programming that inhibits creativity (…). And on top of it all, the consumer society that has emerged from the industrial mode of production; (…) unlimited consumption. The same principle applies to the educational sphere: more education leads to more knowledge; more knowledge, more education, and so on, endlessly: the myth of unlimited progress." Illich himself wrote that "the futurists inspired by Buckminster Fuller would depend on cheaper and more exotic devices. (…) a new but possible technology that would apparently allow us to make more with less (…) The future depends more upon our choice of institutions which support a life of action than on our developing new ideologies and technologies."

Expanded Education and Web 2.0

As in the seventies, the idea of "expanding" education has now emerged side by side with a new technological context that also provokes euphoria – in this case digital technology, and all that the change from atoms to bits entails – which began with the arrival of Web 2.0 around 2005. At that time, Jose Luis de Vicente, a curator and researcher in the fields of culture and technology, was working on a collective book called *Creación e inteligencia colectiva*. He wrote: "In 1995, Netscape became the first Internet company to be listed on the stock exchange, kicking off the age of the new economy and inaugurating a new notion of the Web as a space that was not set aside exclusively for the few who had gone through its complex initiation rites, but as a medium for many. A mass medium. Ten years later, many (.) visionaries see 2005 as a kind of second chance for the Web. Or at least for the kind of web that was born in 1995 and seemed to die for good in 2001, when the venture capital tap ran dry for Silicon Valley and the famous 'dot com bubble' burst (.). The decline of the dot.com era was obviously not the end of anything truly important (in fact, it was the beginning of another much more active and interesting Web, of the 'blogosphere', wikis and smart mobs). But unlike the 1995 web, the effects of the new Web that is being forged now may be genuinely important. The promises are exciting, the technologies are spectacularly promising. And nobody really knows what the results may be."

We are still eagerly witnessing the emergence of a whole series of social and communication processes that have essentially been brought about by the Internet, and that do not easily fit into conventional educational systems. "In the end, it is precisely the educational institution – the modern institution par excellence – that is proving incapable of engaging with the new tools of the Internet, which will have to shape and configure the education that is necessary in order to use technology today," writes Igelmo Zaldfvar. Given this scenario, the spaces and contexts that encourage creativity, motivation and learning are not only – or even mainly – taking place at or through educational venues or institutions right now. These ideas, which we shared with the teacher Juan Freire from the beginning, led us to think that the opportunities that new technologies open up may offer us a chance to go back and develop lines of work related to critical pedagogies and critiques of pedagogies, and to alternative forms of

distribution of knowledge. While, as David R. Olson and Nancy Torrance explain, the "deschooling" theses of the seventies warned of the need to try to "avoid the temptation to assign any causal function to the electronic machine" and to recognise that "the cybernetic mind (is) largely independent of the individual's technical proficiency on the computer," expanded education drew inspiration from Noam Chomsky's 1998 warning of the need to put media education on the table: "If we do nothing, within ten or fifteen years the Internet and cable will be monopolized by commercial mega-corporations. People do not realize that they have in their hands the power to do what they wish with these technological instruments, rather than abandoning them to the big corporations. To accomplish this, what is needed is coordination among the groups that oppose this monopolisation, and the creative, intelligent, innovative use of technology in order to promote, for instance, education."

The fact that this coordination has not come about can be seen in the fact that social networks are used in such a way that we are neither users nor customers, but products sold to the end client: the company that pays for advertising on Facebook or Twitter, for example. This "televisualisation" of the Internet once again relies on the "so-called ignorant (…) educated men and women who have been denied the right to express themselves and, as such, live in a 'culture of silence'", as Paulo Freire, the Brazilian creator of the "pedagogy of the oppressed", wrote several years ago in reference to the bourgeoisie that oppresses the illiterate. Freire was backed up by Illich (who was influenced by his work), when he wrote that "educators (like the media) want to avoid the ignorant meeting the ignorant around a text which they may not understand and which they read only because they are interested in it." Because, to quote Chomsky again, "they all say (…) we have to keep them (the ignorant general population) away from the public arena because they are too stupid and if they get involved they will just make trouble. Their job is to be 'spectators', not 'participants'. They are allowed to vote every once in a while, pick out one of us smart guys. But then they are supposed to go home and do something else like watch the football or whatever it may be. But 'the ignorant and meddlesome outsiders' have to be observers not participants. The participants are what are called 'responsible men' and, of course, the writer is always one of them. You never ask the question, why am I a 'responsible man' and somebody else is in jail?" The pedagogical myth that non-critically arises from school "divides the world in two. More precisely, it divides intelligence in two," as Jacques Ranciere writes, an inferior intelligence and a superior one. Those who know and those who are ignorant.

This "hidden curriculum" that reproduces the dichotomy of those who know and those who don't is what expanded education wants to draw attention to, and to destabilise: to develop "critical thought that empowers citizens" as Roberto Aparici put it, and imagine citizens who "know how to turn to the best sources of information, who can critically analyse the communication environments in which they live and actively influence them to serve the interests of society." As such, it is important to set out two ideas that are fundamental to understanding our approach to expanded education: (1) expanded education is critical of the dominant educational and media discourse, that is, "the myth of pedagogy, the parable of a world divided into knowing minds and ignorant ones, ripe minds and immature ones, the capable and the incapable, the intelligent and the stupid," as Ranciere writes, and "the Myth of Unending Consumption (…) grounded in the belief that progress inevitably produces something of value and, therefore, production necessarily produces demand. (…) Once we have learned to need school, all our activities tend to take the shape of client relationships to other specialized institutions. Once the self-taught man or woman has been discredited, all non-professional activity is rendered suspect. In school we are taught that the valuable learning is the result of attendance; that the value of learning increases with the amount of input; and, finally, that this value can be measured and documented by grades and certificates" in the words of Ivan Illich. In spite of the title of his work (*Deschooling society*), Illich "did not advocate getting rid of schools. (...) Rather, as Olson and Torrance explain, his book recommends ridding schools of their official nature for the good of education (…), reversing the trends that make education a pressing need rather than a free opportunity to grow." And as Igelmo Zaldfvar writes, "what

lllich proposed was a way of organising alternatives to the totalitarianism of education and the compulsive construction of schools all over the face of the earth, by moving beyond the eternal question of pedagogy – what has to be learnt? - and facing the question that is really at stake when dealing with learning-related issues: what type of people and things should learners be in contact with in order to learn?"

We should add (2) that our expanded education proposal challenges the total hegemony of that dominant discourse: education expands when we learn to build new worlds, not repeat existing ones. Expanded education criticises the dominant discourse in which, to quote lllich, "the man addicted to being taught seeks security in compulsive teaching. The woman who experiences her knowledge as the result of a process wants to reproduce it in others." The task we are up against, then, is to go back to *learning by doing and sharing*.

We agree with Ranciere that expanding education like this, in order to stop feeling the need to be taught, is not "a matter of method, in the sense of specific ways of learning" but rather a "philosophical matter." And, as Marina Garces puts it, that "at heart, the challenge (…) is to give ourselves something to think about. In the face of our enormous consumption of information, of the market's emphasis on skills training, of the media's 'mind-formatting', in the face of the non-critical consumption of cultural leisure, in the face of all this, today's big challenge is to *give ourselves the space and time in which to start thinking*." Like Rosseau, we think that it is necessary to waste time in order to teach and, like Ranciere in *The Ignorant Schoolmaster*, we want to explore "how the school and society symbolize each other without end, and thus endlessly reproduce the supposition of equality, precisely by denying it."

Truly transforming educational institutions does not mean destroying them – a conviction that lllich shares, as mentioned earlier – but making a commitment to the "experimentation and research that defines all things "expanded"" as Freire writes. Once again, technology plays an important role, of course, and we need to understand it so that it can help us in this endeavour. And to do so we need to recognise the contradictions of the school and the network society. "There is no question that at present the university (and school in its broadest sense) offers a unique combination of circumstances which allows some of its members to criticize the whole of society. It provides time, mobility, access to peers and to information, and a certain impunity – privileges that are not equally available to other segments of the population" wrote lllich in 1975. But, he went on, it also entails acknowledging the fact that it "provides this freedom only to those who have already been deeply initiated into the consumer society and into the need for some kind of obligatory public schooling. The school system today performs the threefold function common to powerful churches throughout history. It is simultaneously the repository of society's myth, the institutionalization of that myth's contradictions, and the locus of the ritual which reproduces and veils the disparities between myth and reality. Today the school system, and particularly university, provides ample opportunity for criticism of the myth and for rebelion against its institutional perversions. But the ritual which demands tolerance of the fundamental contradictions between myth and institution still goes largely unchallenged, for neither ideological criticism nor social action can bring about a new society. Only disenchantment with and detachment from the central social ritual and reform of that ritual can bring about radical change."

Juan Freire sets out "some important actions (...) to kick start the process of institutional change (...)", such as documenting expanded educational practices and organising catalogues and databases that make them visible and enable people to access them. "The objective would be to create repositories of practices, with an ontology and usability that make them genuinely useful to teachers and learners. These repositories must be constantly growing and they have to be open, so that the communities around those practices can generate the content." Freire also suggests "creating and strengthening practice communities that design, investigate and apply expanded methods. As far as possible, these

communities should remain flexible and informal, and they should be managed through the development of merit-based reputation-building mechanisms." And "generate processes for the viral spread of expanded practices in educational and other civic institutions."

Technology can't go back to being a space for the reproduction of the myth of the spectacle in which the ignorant learn and the wise teach – something that doesn't always seem to matter in the "2.0 world". "This series of actions should (…) be based on the paradigm of free andlor open source software and free intellectual property licences, which are essential for the transformation of culture and social practices. The evolution towards the use of free software and licenses is not only or principally about instrumental changes. On the contrary, this transformation involves changing the way we think about technology, taking a critical and participatory approach on an ongoing basis. This means, for example, that introducing a user to free software also sparks his or her desire and opportunity to create, transform and adapt. This practice should be one of the main objectives of new educational institutions." (Freire, 2011). In other words, as David Casacuberta writes, "technology is much less important than it may initially appear' and, today, expanding education means "above all, taking an ethical position in relation to the role of lnternet in the development and dissemination of culture."

"You don't know that you know something, or that you can learn it"

The set of expanded educational practices that Freire talks about, which use "technology that is new but possible and that (...) will allow us to do more with less" in order to "get the most out of new tools that we can use to promote communicative, collaborative and solidarity-based exchanges" would certainly include the Common Bank of Knowledge workshop at Antonio Domfnguez Ortiz High School in Seville (http:lligualdad3000.blogspot.com).
The Bank of Common Knowledge (BCK) is a project developed by the art collective Platoniq (http:llwww.platoniq.net). ln 2009, ZEMOS98 invited Platoniq to implement the BCK at Antonio Domfnguez Ortiz High School in Seville's Polfgono Sur, a poor neighbourhood that has a population of around 50,000, an unemployment rate of 43%, a 40% truancy rate and is regularly stigmatised in the mainstream media for a variety of reasons. By chance and, once again, intuition, we came into contact with the then-director of the school, Juan Jose Murioz, and he actively participated in the project along with a group of teachers and students for several months.
This was not by any means the first time that Platoniq had implemented the Bank of Common Knowledge. As its website explains, the BCK has been "a laboratory of mutual, citizen-to-citizen education, based on the spread of free software, social networks and p2p filesharing systems" since 2006. ln the documentary *The Expanded School*, Platoniq member Susana Noguero explains that "all our projects try to apply the philosophy and direct practice of free software to all our interactions – personal, work and all kinds of relationships. This sometimes creates very strong participatory dynamics, but at other times nobody understands anything because we are breaking down the way things are usually done; we try to break down hierarchical structures, expedite processes, skip the middlemen and ensure that everybody who participates works collectively."

This idea of leaving out the middlemen and "finding more effective strategies that lead to new forms of communication, education and citizen participation" (as peer-to-peer filesharing networks do) is also present in lllich's book when he writes about a possible project: "Let me give, as an example of what a mean, a description of how an intellectual match might work in New York City. Each man, at any given moment and at a minimum price, could identify himself to a computer with his address and telephone number, indicating the book, article, film or recording on which he seeks a partner for discussion. Within days he could receive by mail the list of others who recently had taken the same initiative. This list would enable him by telephone to arrange for a meeting with persons who initially would be known exclusively by the fact that they requested a dialogue about the same subject." (lllich, 1975:33)

The BCK uses the potential of sharing networks to "create tools and transform different aspects of life during periods of learning" implementing our initial idea: that education can take place anywhere, at any time. Nothing to do with the fetish of technology for it's own sake, the BCK project leads us back to what we see as the key problem, which, in the words of Juan Jose Murioz is that "there is an enormous, very serious question being asked of schools, which challenges the old myth that students don't want to know anything." Or, as one of the students said when presenting his experience with the project, "you don't know that you know something, or that you can learn it."

As the teacher and researcher Tfscar Lara, who participated in part of the process, says, the BCK was developed "using analogue technology such as coloured post-its, but inspired by the culture of digital P2P. The students spent a week proving to themselves and others that they not only want to learn a lot of things, but that they also have many things to teach others. (...) What matters least is what is taught and what is learnt. What matters most is the communicating, sharing and interacting that takes place during teaching and learning." From this perspective the BCK should become a "bank of values" that connects all the different active agents so that they can boost and spread the activity as much as possible. In this case, in an area stigmatised by the media as a hub for the sale of illegal drugs, the BCK should be able to promote 'good practices' and to spread a positive image of the high school and the neighbourhood. When the project was carried out, we verified that its proposed form of pedagogy could in fact achieve this to a large extent.

"We students, teachers, local residents are search engines, we are the local network"

The BCK project encompassed all the stages of the creative process: research (mapping of existing social networks in the area, such as associations and civic centres where people gather), production (posters, information panels, knowledge video clips, etc) and communication (it is essential that the most active participants capture everybody else's attention). Juan Jose Murioz made it clear to his students at one of the first preparatory sessions: "I'm going to be honest. What we're doing here is questioning the very way that our high school works, so feel free to say whatever you feel like." We were talking about subverting the roles of teacher and student, accepting play as part of learning, being critical of the biased views of reality (our own and those of others) that are spread by the mainstream and non-mainstream media every day, having fun, and valuing the knowledge that students learn inside and outside school, convincing others that they should also learn to value it if they don't already, sharing what each person already knows and what each one wants to learn. Hence the questions that the BCK poses to participants to get the debate going: How often have you felt that if you knew "something" that "something" could radically change your life? Are there things you would you like to learn to do but you've never found anybody who can explain how to do them? How many things that can help your friends can you teach them? Do you know anybody who knows how to do something "valuable", "strange" or "special"?

Platoniq member Olivier Schulbaum used the example of a gazpacho recipe to introduce students to the free software philosophy. We all know the basic ingredients that go into gazpacho: tomato, capsicum, garlic, bread, etc. However, everybody makes gazpacho differently. And we all understand that gazpacho doesn't belong to anybody - the recipe belongs to everybody, even if each person makes it according to his or her own taste. The kinds of knowledge that belong to everybody and to nobody at the same time are the ones we want to include in the BCK. These types of knowledge are kind of like "assets" (like on the stock exchange) that have value. But the knowledge itself is not as important as the strengthening of relationships and the consolidation of the network that comes about.

More of the project's key questions: What things that can help your friends can you teach them? Do I

even want to share anything? In exchange for what? On what subject? What could be useful to others? Schulbaum suggested that we "students, teachers, local residents are popular search engines. We are going to put the spotlight on our hobbies, on good practices, interests, etc.' And we were to do it using markers, ballpoint pens and green, pink and yellow post-its. The rules of the game were simple: pink post-its to make requests for knowledge: What do I want to learn?; green post-its to offer knowledge: What can I teach?; and yellow post-its to suggest knowledge that could be offered by people who are related in some way but aren't part of the group or the class (such as students from other classes or schools, relatives, neighbourhood friends, etc.) Later, the map of interests of each group was displayed on a board, where the post-its had been arranged according to themes or areas of interest: sport, technology, society, humanities, the body, etc.

Platoniq has coined a new word to describe this way of organising learning: *p2pedagogy*. The students at Antonio Domfnguez Ortiz High School organised themselves into "small working groups based on similar interests or shared skills: these are the BCK's 'cells', which work autonomously and carry out specific roles." There is the communication cell (which decides on the phrases and key words that will allow anybody in the group to explain what the Bank is in a simple, clear and direct manner), the production and design cell (which designs the formats in which the ideas will be communicated), the audiovisual documentation and production cell (documents all the activities and makes short video clips or spots that express the ideas that come from the communication group) and the knowledge-seekers cell ("human search engines" who analyse the requests and offers).

Implemented in a high school like Antonio Domfnguez Ortiz, the BCK was a small revolution. It not only changed some of the school's physical aspects for a week, it also affected the "hidden curriculum". The signs included: the response from the school management, the media interest, the self-critical, thoughtful changes in the attitudes of some of the teachers (who were highly reticent at the start). The project ended with a "travelling knowledge-sharing market" at the school, which used maths, physics, music, mechanics and physical education to fullfil the knowledge requests and offers that the "seekers" had identified inside and outside the school during the week. These requests and offers had come out of a survey that had evaluated the things that participants were interested in learning and teaching reciprocally, without any form of assessment except their own opinion and the experience itself: the process. New interest-based communities sprung up, and the knowledge shared was secondary to the actual individuals who took part in the sharing.

Avoiding the rhetoric of "educational innovation" (often based on an idea of changing things so that everything can remain the same), the BCK shows the *complex simplicity of an idea*. Simple because at educational centres it should go without saying that we all teach and we all learn. Because the term "expanded education" should if anything be a redundancy, not an oxymoron. But complex because the ways in which we have come to structure roles, times, spaces, groups and subjects do not usually allow it. And this ends up bring us to a big new question: Is it so difficult to evaluate, on equal footing, all of the knowledge of different kinds that is usually overlooked in our schools? At this point, we have to emphasise the importance of the concept of community, as Ranciere does: "This power of equality is at once one of duality and one of community. There is no intelligence where there is aggregation, the *binding* of one mind to another. There is intelligence where each person acts, tells what he is doing, and gives the means of verifying the reality of his action. The thing in common, placed between two minds, is the gauge of that equality, and this in two ways."

Shared knowledge communities

"Community is a crucial notion, although it needs to be disassociated from organic, ideological or belief-based connotations. There can be and there always have been distributed communities andlor communities of strangers who come together around a particular issue or a problem. These include groups of people affected by an issue, groups that become visible when a new technology (say a test, an intervention or a survey) picks them out from the masses by allocating manufacturing a techno-identity to them (for example asthmatics, prosthetics) that can be contested. A laboratory can also be made up of people who do not share the same beliefs. But it must be connected to other nodes in a network that is configured around protocols that guarantee the movement of objects between nodes and, as such, form part of a community: they share and create a common networked space in which the objects that (they) constitute (them) move (that is, are discussed and assessed). Basically, community cannot exist without the rigour (in regard to agreed-upon protocols) that enables the production of objects that can move between different cultural and physical spaces. And if they do not move, if there is no interoperability, the commons that supports the community cannot grow" writes Antonio Lafuente.

Developing this idea further, we have borrowed Henry Jenkins' concept of "knowledge communities" to claim, like Pierre Levy, that "nobody knows everything, everybody knows something, all knowledge resides in humanity." To Jenkins, the idea of collective intelligence "refers to this ability of virtual communities to leverage the combined expertise of their members. What we cannot know or do on our own, we may now be able to do collectively. (…) It may be that we can now do collectively the things we can't know or do on our own (...) What holds a collective intelligence together is not the possession of knowledge – which is relatively static, but the social process of acquiring knowledge – which is dynamic and participatory, continually testing and reaffirming the group's social ties."

In the context of digital culture, a knowledge community involves reinventing everyday life because, Jenkins writes, "our ties to older forms of social community are breaking down, our rooting in physical geography is diminished, our bonds to the extended and even the nuclear family are disintegrating, and our allegiances to nation-states are being redefined." Knowledge communities interact with other communities by creating networks of interests, mutual production, and the reciprocal exchange of knowledge based on remixes. The nodes that connect these communities act as mediators, hubs or facilitators that can transmit the idea of a 'new social contract' that makes us – as users and citizens - aware of the need to participate in and reclaim the knowledge commons and, through continual critique, demand a fair redistribution of material and immaterial wealth. As such, we will need new institutions to mediate among these communities.

We are living in a time when the tag "2.0" is being applied to everything including school, pedagogy, cities and labour, and there is talk of new spaces and forms of learning and participation, of digital literacy and networked learning; when people are looking back at works of critical pedagogy, and re-reading classic authors; a time when there is talk of digital "natives" and "immigrants", of the "transmedia generation" and the "post-Gutenberg culture"; now, when there are no certainties and gurus who return from spiritual retreats to reveal the truth are popping up faster than we can click, "the pieces don't quite fit together" writes Igelmo Zaldfvar, "it seems that it is difficult to approach Web 2.0 tools without moving away from the paradigms of modernity. Institutionalised education and pedagogy as a modern construct – even in its most critical version - have no place in this new way of conceiving learning."

Knowledge sharing and participation in these communities of interest are based on another simple idea put forward by Illich: "education for all means education by all. (...) It could mean that men will shield themselves less behind certificates obtained in school and thus gain courage to 'talk back' and thereby control and instruct the institutions in which they participate. To ensure the latter we must learn to

estimate the social value of work and leisure by the educational give-and-take for which they offer opportunity. Effective participation in the politics of a street, a work place, the library, a news programme, or a hospital is therefore the best measuring stick to evaluate their level as educational institutions."

From communities of interest to remix as cultural critique

We have contextualised the emergence of the concept of expanded education, describing it as a position that is critical of the dominant discourse but does not reject the possibility of deconstructing it and gaining empowerment by taking it over. We have also made a connection between this approach to the educational debate and theories that were critical of schooling institutions in the seventies, essentially represented by the work of Ivan Illich. The idea has been to draw attention to the importance of new technologies, but also and above all to the value of a philosophy and an attitude based on "learning by doing". And to illustrate this, we have included an account of a specific educational practice – the BCK project and its implementation at Antonio Domfnguez Ortiz High School – that shows the potential of a practical critical approach that can empower citizens.

These lines of research and work on expanded education are still open and in progress. Along with Platoniq's BCK and their *p2pedagogy*, we are also investigating different types of expanded educational practices, such as critical remixing as a strategy through which to reconfigure our self-representation as citizens and producers of meaning: to deconstruct a discourse, analyse its parts, its ideology and its message, and then put it back together using creativity, insight, irony, satire, humour or parody in order to reconstruct a text that can decipher the "hidden curriculum". And that will allow us to understand the world, and the audiovisual inputs that will inexorably continue to affect us, in a way that is more participatory, active, critical and alert. This idea of the remix makes us see things with a certain positive, proactive scepticism, which in turn leads us to critical culture and encourages us to turn our backs once and for all on the role of the selfless spectator, the obedient citizen or the acquiescent user: to decipher hidden, subliminal messages that are invisible to an eye saturated (and "educated" from a very young age) by images that are impossible to translate without at least a modicum of literacy. In this sense, this is precisely what remix is: a form of contemporary literacy, a dictionary of cultural and political translation. Certainly one of the shared goals of expanded education and media literacy.

Buckminster Fuller asked, "if the success or failure of this planet, and of human beings, depended on how I am and what I do, how would I be? What would I do?". Perhaps the success or failure of education relies less on bits of paper with the grades of students and more on "wasting time" thinking about these questions in regard to what we would like school to be.

Bibliography

Aparici, Roberto et al. (2010) "La educación mediatica en la escuela 2.0'. Report by: Roberto Aparici, Lecturer in Communicating and Education, UNED; Antonio Campuzano, Expert in New Technologies in the field of education; Joan Ferres, Lecturer in Audiovisual Communication, Universitat Pompeu i Fabra; Agustfn Garcfa Matilla, Professor of Audiovisual Communication, University of Valladolid.

Casacuberta, David (2005) "Cada hombre, un artista' in ZEMOS98 et al (2005), *Creación e inteligenciacolectiva*,ZEMOS98,Seville.

De Vicente, Jose Luis (2005) "Inteligencia Colectiva en la Web 2.0', in ZEMOS98 et al. (2005),

Creación e inteligencia colectiva, ZEMOS98, Seville.

Dfaz López, Ruben (2011) "(.Y si la educación sucede en cualquier momento y en cualquier lugar?', in ZEMOS98 et al. (2011), *Educación Expandida*, ZEMOS98, Seville.

Dfaz López, Ruben (2005) "(.Puede ser el periodismo participativo?', in ZEMOS98 et al. (2005),

Creación e inteligencia colectiva, ZEMOS98, Seville.

Freire, Juan (2011) "Educación expandida y nuevas instituciones: (.Es posible la transformación?, in ZEMOS98 et al. (2011), *Educación Expandida*, ZEMOS98, Seville. Garces, Marina (2010) "Dar que pensar', in *Espai en Blanc: El combate del pensamiento*. No. 7-8. Available at http:llwww.zemos98.orgleduexlspip.php?article147

Igelmo Zaldfvar, Jon (2011) "De la pedagogfa crftica a la crftica de la pedagogfa. Las instituciones educativas modernas en el contexto de la Web 2.0', in ZEMOS98 et al. (2011), *Educación Expandida*, ZEMOS98, Seville.

Illich, Ivan (1975) *Deschooling Society.* Available online at http:llournature.orgl-novembrelillichl 1970_deschooling.html.

Jenkins, Henry (2006) *Convergence Culture. Where 0ld and New Media Collide.* New York University Press

Lafuente, Antonio (2008) "Laboratorio sin muros'. Available at http:llmedialab-prado.eslmmedial 793

Levy, Pierre (1994) *Collective Intelligence: Mankind's Emerging World in Cyberspace,*

Negrfn Fajardo, O. and Vergara Ciordia, J. (2005) *Teorfas e instituciones contemporaneas de educación*, Editorial Centro de Estudios Ramón Areces, Madrid.

Negroponte, Nicholas (1995), *Being Digital*, Mundo Digital l Ediciones B, Barcelona.

Olson, David R. and Torrance, Nancy (1991) *Cultura escrita y oralidad,* Gedisa, Barcelona. Ranciere, Jacques (2010), *The Ignorant Schoolmaster.* Available online at http:llabahlali.orgl fileslRanciere.pdf