

An abstract graphic on the left side of the slide, consisting of a network of thin, light green lines and small circles, resembling a circuit board or a stylized tree structure, set against a dark green background.

# FREE UNIVERSITY OF BRIGHTON

ALTERNATIVE EDUCATION FOR SOCIAL EMANCIPATION

# FUB – FOR LOVE, NOT MONEY



- Established in 2012
- Response to trebling of student fees to £9000 average
- Inspired by Tent City University during the Occupy camp outside St.Pauls and by the Anti-University of 1968
- Originally a website, collating free educational events in Brighton and providing a means to set up events.

# WHAT CONSTITUTES FUB?

- Website
- Classes. Originally in cafe's / any free space - facilitator and others (tutor and student) in the same space, for a period of time.
- The Learning Resource Centre – GMB union space within the local refuse depot, offered as our home (solving space issue).
- Students, tutors and organisers
- Flat hierarchy (assemblies for decisions) and...
- No Money exchange (shifting the value relation)

# FUB AND ITS FREEGREE


- Since 2015 we've been running a 'freegree' (degree level courses, roughly similar to traditional University format, running through an academic year
- We now run a 1<sup>st</sup> YEAR course, for people with no Higher Educational experience, and then Philosophy stream, a Humanities stream and a Feminism, Gender and Sexuality stream.
- We begin this year with over 40 classes (more will come as we go through the year). Over 20 tutors, over 200 students.

# NO HIERARCHICAL ASSESSMENTS

- Students can take assessments (voluntary, classes not organised to *produce* assessments)
- No grading, only Pass / Fail (work until pass)
- No fixed format
- Less than 20% interested in assessment
- The class – and the discussions in class – form the core.










The modern capitalist University has always functioned as a key institution of the state apparatus and continues to do so.

The question is not how to defend the University but how to revolutionise it, how to explode the hierarchy, privilege and power of those - *including those who see themselves as radical* - who maintain and reproduce the mode of institutional learning that the University represents.

This involves breaking open and decolonising not just the curriculum but the 'mode of institution' itself.

The new task involves constituting the University anew, revolutionising the very concept of the University - **in, against and beyond the University** as it is instituted.



# WHAT DO WE THROW OUT AND WHAT DO WE KEEP?

- Reflection process – made a film (ongoing)
- The FUB Film Project

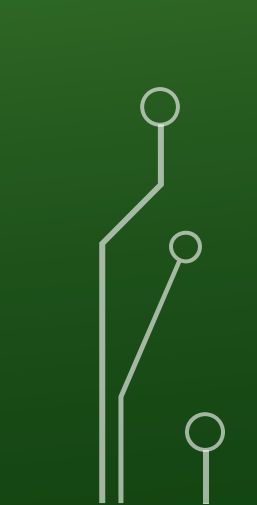








# THE COMMUNITY OF THE CLASS



- Make a distinction between ‘collective study’ and ‘knowledge acquisition’ - the latter can occur through study but doesn’t actually require it.
  - Knowledge acquisition can only be tested through performance and so, in reality, **the capacity to perform knowledge over-determines the traditional University.**
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# IVAN ILLICH AND THE TWO WATERSHEDS IN HEALTHCARE — (IATROGENIC DISEASE)

- The first watershed is the moment at which it is a 50/50 chance that someone seeking medical treatment will be seen by a graduate from a medical school, rather than a traditional healer of some kind.
  - The second watershed occurs when the cure becomes the source of a new sickness, in the case of the modern medical profession these new diseases are called 'iatrogenic', or 'doctor-induced'.
  - These two watersheds mark threshold moments, the first moment being one of the institution of a new form (distinguished from its beginning, or constitution), the second moment being that of an **anti production**.
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# GUATTARI AND ANTI PRODUCTION

- Iatrogenic disease is a form of **anti production immanent to healthcare**
- **Anti Production** is a concept deriving from Felix Guattari (Institutional Analysis)
- Describing the origins of the FGERI (Federation of Groups for Institutional Study and Research) Anne Querrien describes *anti-production* in the following way:

*The simple idea behind this federation was that, in every domain where intellectual labour is deployed - and the labour of the manual worker is also intellectual labour - the workers encounter forces that Felix called forces of anti-production, that is, social forces that prevented them from reaching the best possible realisation of whatever it was they planned to do.*



IT IS SUFFICIENT TO RECOGNIZE THE  
EXISTENCE OF THESE TWO WATERSHEDS  
IN ORDER TO GAIN A FRESH PERSPECTIVE  
ON OUR PRESENT SOCIAL CRISIS. IN ONE  
DECADE SEVERAL MAJOR INSTITUTIONS  
HAVE MOVED JOINTLY OVER THEIR  
SECOND WATERSHED. SCHOOLS ARE  
LOSING THEIR CLAIM TO BE EFFECTIVE  
TOOLS TO PROVIDE EDUCATION; CARS  
HAVE CEASED TO BE EFFECTIVE TOOLS  
FOR MASS TRANSPORTATION; THE  
ASSEMBLY LINE HAS CEASED TO BE AN  
ACCEPTABLE MODE OF PRODUCTION



(IVAN ILLICH, TOOLS FOR CONVIVIALITY).

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THE CONCEPT OF  
*ANTI PRODUCTION*  
APPEARS CLOSE TO  
THE SECOND  
WATERSHED  
MOMENT OF ILLICH.

# ANTI PRODUCTION IN THE UNIVERSITY

- The watershed?
- The size of the community...
- (A problem of **scale**)
- Collective Study as the primary tool of the University (the 'class')
- Tools are intrinsic to social relationships. An individual relates himself in action to his society through the use of tools that he actively masters or by which he is passively acted upon. To the degree that he masters his tools, he can invest the world with his meaning; to the degree that he is mastered by his tools, the shape of the tool determines his own self-image. Convivial tools are those which give each person who uses them the greatest opportunity to enrich the environment with the fruits of his or her vision. Industrial tools deny this possibility to those who use them and they allow the designers to determine the meaning and expectations of others. Most tools today cannot be used in a convivial fashion (emphasis added).



The most interesting aspect of study lies in its capacity to undermine alienation, and in this capacity it is one of the central pillars of any reconstituted University.



Study operates as a mode of 'becoming-X', producing a specific form of intimate relationship to body, self and time that is - within modern capitalism - able to offer a route of resistance to the problem of being 'ideologically/infomatically overwhelmed'.