

WORKSHOP #6 COLLABORATIVE LEARNING

TUESDAY, APRIL 6, 2021, 17:00-19:00

W/ HEAR! HERE!

What are the conditions needed to learn collaboratively? How to conduct research together? How to create conditions to share generously? The workshop was introduced by Philip Coyne, who juxtaposed collaborative learning with the myth of individuality in the history of art and noted how individuation serves capitalism. During the second part of this session, we experimented with a method of collaborative learning guided by Elif Özbay. We explored the topic of 'roots' through an on-line session of collective mapping and reference-collecting on the are.na platform.

Our collective thoughts raced between plant intelligence, root beer, The Sopranos, and Björk's Utopia. During the research session, participants shared all their associations, talked, and posted links in the zoom chat. These were collected by the moderator and transferred to are.na. After half an hour we were moving through forgotten vegetables, Kurt Vonnegut, linguistics, and mistletoe. Wrapping up the session, we questioned the infrastructures, conditions, and educational vision needed for collaborative learning to be better implemented in our educational systems.



This session was organised by Hear! Here! editorial board members Philip Coyne, Elif Özbay, and Rosa te Velde.

COLLABORATIVE LEARNING
online WORKSHOP #6

TUE APR 6,
5-7PM

What are the conditions needed to learn collaboratively? How to conduct research together?

Hear! Here! is a platform and research project for Rietveld & Sandberg staff. In 2020/2021 the platform is dedicated to dialogue and critical pedagogy.

Individualism vs. Collectivity

Individuation is a foundational demand of capitalism. Making ourselves separable from each other, and therefore countable, provides the necessary conditions for property ownership, the legal system, the carceral system, and wage labour. Individuation is what enables us to get paid for work – academic, artistic, or intellectual labour is no exception. Modernism further perpetuated the framework for individualism by producing a model for individual subjectivity and ‘the great noble individual artist’! But even individual labour is often invisibly relational. Whenever labour appears to be individually carried out, it only does so because we haven’t looked at it hard enough (as noted by Stefano Harney and Fred Moten in *The Undercommons: Fugitive Planning & Black Study*, 2013). We chat to each other, test our thoughts with each other, provide feedback and references. We learn together. We can always understand our work to be entangled with a long history of communal thought. In this exercise we acknowledge this and credit the collective.

Generosity

Collaborative research relies on generosity. References, stories, and associations need to be freely shared, logged, and anonymously documented. All participants have access to the entire research. Collective research has a social aspect. It familiarises a group with

each others’ ways of thinking and fascinations.

Mindmapping

The mindmap as a format is divisive and conjures up questions. Can we really draw lines, bridges, and connections between different topics? Does curating the brain through mindmap formats leave enough space for the useful clutter of research? How can we implement a more physical form of making or learning together? Mindmapping can be treated like a seed; it organically grows into a larger framework, but is not finished or usable at the end. It shows where the branches of a topic can reach.