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people, inmates, etc.) and that, through participation, they could restore their dignity as urban agents belonging to different communities and social environments.

- 23 Stengers, I. (2005). Introductory Notes on an Ecology of Practices. *Cultural Studies Review*, 11(1), 183–196.

- 24 We recall that, within the building industry, profit is shared among what Wark called “the three dominant classes”: landowners who appropriate land, the capitalist class, who owns the means of production, and the vectoral-ist class, who controls and coordinates the processes and fluctuations of the property market.

The University of Life

A School for the Urban Pluriverse

Learning to Inquire on the Many Ways of Inhabiting

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Summary

The peculiar Euro-American way of living has come to be premised on highly infrastructured urban landscapes, of variegated kinds. Once considered the pinnacle of modernity, these settlements have had an unmitigated role in unfolding human-centric modes of inhabiting, with disastrous planetary effects: the anthropogenic environmental devastation some call the “urban Anthropocene”. In this disorienting moment, which calls into question how the Moderns have inhabited planet Earth and what they took for granted, might require urban experts and regular urbanites to re-learn what urban habitation might mean from many other urban actors. The current predicaments suggest the need for new learning spaces: not secluded institutions where to be instructed in what must be known; rather, porous sites devoted to making the plural conditions of urban habitability thinkable and liveable as a problem not yet fully known, that is, as a ‘pluriverse’.

This notion, cultivated by pragmatist thinkers, has been reinvigorated by a decolonial urban agenda suggesting there are many different and uncommon ways of living beyond the modern ‘one-world world’ worth exploring. Following these lines of insight, this text is a manifesto for *A School for the Urban Pluriverse*: a space where different urbanites, including urban experts with their technical knowledges, might get acquainted or ‘sensitise’ themselves to the

needs of these times of change. Such an experimental pedagogical impulse would demand searching for inspiration in those forms of living—human or other than human—crushed by modern ways of infrastructural inhabitation. Perhaps there are no better guides, no better ways to proceed than to inquire into what it might mean to inhabit together with the many others left behind by the modern urban project. Put otherwise, **working** with manifold urban actors and thinking collectively about what to do with existing modern infrastructure might invite us to imagine a school where to re-learn what urban inhabiting might mean today.

Many Ways of Inhabiting: Beyond Modern Urban Infrastructure

Even if this might seem far-fetched, different scholars and inter-governmental bodies suggest that contemporary humans are living through 'the age of the city' or an 'urban age' not only because the vast majority of us live 'in them', but also because our modes of inhabiting are 'urban' through and through, settling in thoroughly worked-out landscapes.¹ But this narrative tends to forget the many social and material differences of what the urban might be across sites and territories, in ways that render the city a very problematic object of analysis.² Searching for more solid ground, what cannot be denied is that the peculiar Euro-American way of living has come to be premised on highly infrastructured urban landscapes, of variegated kinds: industrial and expert-driven, technically interwoven milieus with anonymous goods and materials coming from all over the place, which enact peculiar asymmetric distributions of the roles of different urban agents and the violence they might be acquainted with.³ Indeed, these contemporary urban arenas have turned into true Euro-American altars of 'human exceptionalism' where sharp rural-urban landscape divides no longer seem to stand.⁴

However, despite the consideration that this mode of inhabiting might be analysed as a form of planetary urbanisation,⁵ we no longer seem to know how to think, live in, and experiment with these modern Euro-American places.⁶ Whereas modernity at large, and modern urbanism in particular, have sought to instil in us the idea that living like this was for the better, that we would live longer and more comfortably—what amounted to 'capitalist progress'—, the looming crisis of all crises that these places have become a symbol of—the "Urban Anthropocene", or even the "Urbicene"⁷—seems to be 'breaking the spell', to use the felicitous expression of Philippe Pignarre and Isabelle Stengers.⁸ Hence, these modern forms of settlement no longer appear as background scenarios where things simply happen, but have an active role in underwriting modes of urban inhabiting that enforce anthropogenic environmental devastation. For instance, the very soils we Euro-Americans naively trod on or gave the metaphysical status of 'foundations', hence engineering the ignorance of the planetary devastation that their sealing created, have rebelled and gained a new political and epistemic life.⁹ In fact, with examples like these, modern urbanisation might aptly be called a form

of 'infrastructural brutality': that is, a violent way of settling and worlding that has stark effects on other ways of being, not to speak of declining biodiversity, extreme weather events, pandemics running wild or the energy wars we live by.¹⁰

Once considered the pinnacle of human prowess and ingenuity, modern urban settlements no longer live up to their expectations. Precisely when the absolutist notion of what a modern city 'is' breaks down—calling into question the very epistemic imperialism of modern urban thought as providing golden access to 'the one and only' way of dwelling—, our disorientation might require that we, at all stages of our lifespan, re-learn what urban inhabiting might mean. Thus the need to pay attention to the many ways of 'reimagining' what such places could be,¹¹ where we could speculate on the Euro-American 'city yet to come', to paraphrase Abdoumalig Simone.¹² This urban sensibility becomes even more important at a time when, as philosopher and anthropologist Bruno Latour repeatedly suggested, understanding what to do amid the current 'climatic mutation' we are undergoing would require that we orient ourselves towards and inquire into the peculiar 'critical zones' we live in:¹³ patchy spaces where living beings struggle to endure, exploring how the modern project might have endangered the plural conditions of engendering habitability, as well as the very environments these very beings work effortlessly to render habitable or 'terraform'. So, how to treat cities and urban milieus as critical zones?

This unprecedented need requires new approaches to learning and education, both for experts as well as for regular urbanites. Although with a caveat: any pedagogic initiative we might imagine can no longer stem from the 'enlightened' modality of being certain of where we stand, over everything and everyone, wielding our knowledge as a weapon to convert others, or to tell them they 'speak falsehood', not that they might be wrong in our view or complex to work with. Rather, starting from our stupor and uncertainty of many things—also of what a city 'could be'—, we need to find other ways to re-equip ourselves. Such an experimental pedagogical impulse would require a search for inspiration in the manifold forms of living that have been crushed by modern ways of infrastructural inhabitation. Indeed, perhaps there are no better guides, no better way to proceed than to inquire into what it might mean to inhabit together with the many others or 'inhuman' beings—be they materials, people, non-human animals, plants, ghosts or deities—left behind by the modern urban project. Learning, thinking, and doing in their vicinity might not only mean to draw from their received wisdom, but to open to the unknown with them, in the hope without guarantees to render divergent courses of action practicable.

Resonating with these concerns, I wish to suggest a possible way: inviting us to imagine a pedagogic program, a school to re-learn what it might mean to live in contemporary urban arenas. Of course, the idea of the city as a kind of outdoor school or classroom is far from new. **This has been a running theme for many decades in avant-garde pedagogic initiatives and other kinds of community projects vindicating the power of situated knowledges of disregarded actors like children¹⁴ to disrupt established expert knowledges,¹⁵ or training interdiscipli-**

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narity,¹⁶ exposing students to the complexity of a changing world. Interestingly, it is also in the very etymology of the Greek term ‘pedagogy’, which according to Michel Serres meant ‘the voyage of children’.¹⁷ However, this was not an enlightening program. Rather, a trip to the hardships of the world:

“[T]he slave who took the noble child to school was called a pedagogue [...] All learning demands this voyage with the other toward alterity. During this passage, lots of things change [...] The slave knows the outside, the exterior, exclusion, what it is to emigrate; stronger and adult, he catches up a bit with the more fortunate child, establishing a temporary equality that renders communication possible”.¹⁸

Following this inspiration, what we mean by urban pedagogy might require a gentle push beyond Enlightenment tropes. Perhaps what our current predicaments need are not secluded spaces where to learn what is already there to be known, but ‘infrastructures of apprenticeships’: ¹⁹ porous sites devoted to making the plural conditions of urban habitability thinkable and liveable as a problem not yet fully known, that is, as a ‘pluriverse’.

This notion, which William James cultivated at the beginning of the twentieth century, has been recently reinvigorated with a slightly different meaning by anthropologists Marisol de la Cadena and Arturo Escobar, interested in the decolonisation of design as a Euro-American ontology in times of environmental breakdown.²⁰ For them, insisting on the pluriverse means suggesting that there are many different and uncommon ways of living and doing worth exploring beyond the modern ‘one-world world’: whether they have been neglected, engaging in subterranean resistance, or diverging from it, as suggestions of the otherwise. Re-scaling this concern to address our urban modes of existence, feeling captivated by the insistence of an urban pluriverse—as many current urban scholars do —²¹ is hence also to insist on the need to learn to appreciate, to be affected by uncommon forms of inhabiting, happening despite or at the very ends of modernist urbanism. This does not mean that we would need to get rid of relevant technical knowledges, and different forms of expertise. Rather, what this might entail, as Isabelle Stengers has many times suggested, is that these practitioners should enter in relation with other ecologies of practices, cultivating forms of commoning without needing to coalesce in being the same.²² A form of relating that might be best understood as common ignorance, a peculiar form of joint brooding:

“Ignorance is our common lot as we face the immensity of things. The question, however, is not to know that one does not know. That is just another way of discrediting common sense. It is a matter of daring to imagine, contrary to the assurances of specialised forms of knowledge, that what mutely insists and makes us brood expresses a certain grasp of the immensity of things—even if we don’t quite know how to put it into words”.²³

A School for the Urban Pluriverse

Hence the idea of imagining a different learning space, premised on ignorance. Something I would like to call *A School for the Urban Pluriverse*: a space where different urbanites, including urban experts and their technical knowledges, might become acquainted or ‘sensitise’ themselves to the needs of this changing time, learning to work with manifold urban actors and practitioners, human and nonhuman, to think collectively about what to do with the existing modern infrastructure. This was, indeed, the underlying diagnosis of a series of experiments in the pedagogy of architecture I have been working on over recent years together with fellow urban anthropologist Ignacio Fariás.²⁴

Engaging in collective inquiries is more relevant than ever because the pluriverse is not a liberal melting pot—where differences are spatialised and put in adjacency, albeit keeping their form or identity –, but rather a complex overflowing interstice, a middle ground of thrown-togetherness and possible encounters, full of incommensurable untranslatabilities, equivocations, and metamorphoses. Its ‘ongoing and unfinished’ status, as Martin Savransky forcefully reminds us, always changing and diverging, requires us to pay attention and follow its meanderings, transformations, and trajectories with the issues at hand.²⁵ This is what a school *for*—not of—the urban pluriverse should be about: a space to train ourselves in the joint problem-making of complex urban worlds, something very relevant in unexplored and dangerous times.

A School for the Urban Pluriverse: Provisional Manifesto

Understanding that such a school for the pluriverse is as much a speculative fiction as a present desire, perhaps we could start by considering how it might be materialised. From the many practical, spatial, and material considerations this would entail, I would like to suggest briefly specifying a series of pedagogical aims or operations that might be relevant to guide us in that exploration. Hence the reason for a manifesto.

Although this is not a manifesto of a modernist kind: the idea here is not to lay the grounding principles that contain or govern what will later unfold. This ‘irreductionist’ manifesto does not aim for yet another modernist ‘foundational’ gesture, erecting ‘new’ schools from a *tabula rasa*.²⁶ Rather, this is an invitation for an exploration or a peculiar kind of practice, perhaps re-designing existing practices and spaces.

Drawing inspiration from practitioners and scholars who have explored approaches to radical democratic pedagogy, the following operations that I invite the reader to consider might be relevant to deploy, to create the conditions for such a school to become practicable. In Spanish, a *manifiesto*, beyond a political declaration of intentions, is at least two other things: (i) what is manifest or patent, what already exists, albeit perhaps disregarded and in need of fresh consideration; but it is also (ii) a manifest, as in the list of items of a ship, a cargo log, an inventory, the equipment required to navigate.

Therefore, here goes a proposal of a series of possible operations to collectively set sail. Yet without ever forgetting that each departure happens from an existing location to which it perhaps will always want to come back, “beneath the mocking gaze of the stars, which remain unmoved as they watch me return”, like in Carlos Gardel’s famous tango “Volver”.

I Expose yourself to weird urban study!

What if rather than simply learning what feels safe, already known, we fostered a pedagogy of the limit? Although rather than reduplicating the violence felt by those who do not count, this is something much needed for those who pride themselves of being know-all ‘experts’. That might mean taking their knowledges to the limit, as well as learning to venture outside with others, partaking in their very lives.²⁷ Indeed, it is those whose knowledge and ways of doing are settled who should be exposed, those who should ‘weird’ their forms of urban study. How to do this? Following Harney & Moten’s *undercommons* manifesto, this might well be about breaking down, to enable alternative forms of togetherness. In their words: “we want to take apart, dismantle, tear down the structure that, right now, limits our ability to find each other, to see beyond it and to access the places that we know lie outside its walls”.²⁸

However, even if there have been many forms of spatial practices buried under the hard pavements of modernity, needing to be liberated, not everything can be achieved by just cracking them up: because not everything is known in advance. Hence, pedagogy must also be taken to its very limits, practicing it as a way of facing what appears and strips us away from reason, in challenging emergencies. To avoid remaining stuck in stupor, one possible way out would be to create pedagogic situations drawing from Jacques Rancière’s ‘ignorant schoolmasters’: those who need to learn to teach what they actually do not know, staying true to the power of situations of shared obligation that could summon everyone’s intelligence in the study of unknown urban things.²⁹

II Learn to engage with subterranean knowledges!

Weird study could seem to happen in slight moves, but all of a sudden, certain situations fully change our coordinates, and those urban places that we thought mundane, easy to traverse, appear as a brave new world. “Who could guide us there?”, modernist urban spatial practitioners might ask. Beyond learning from so-called ‘authoritative’ sources or ‘settled’ knowledge, in approaches to weird urban study one must also rely on fugitive spatial practitioners: those uncounted, neglected or yet to come, be they human, previously treated as inhuman, not only human or other than human.³⁰

This requires a certain pedagogy of endurance, which should not be taken

as a neoliberal program for resilient living under duress. Rather, learning from “the actions of bodies indifferent to their own coherence”.³¹ Thus, a pedagogy of learning from subterranean knowledges, in dim light. This is tantamount to a subterranean pedagogy, since the agents and the resources we might get to know should be left unseen as we progress, opacity many times being their very condition of existence and subsistence. Rather than bringing them back into the light or taking knowledge from them, this might just require a different take: ‘sensitising’ ourselves to their ways of doing space.³² This will often imply a diplomatic attitude, in the sense given to this by animal philosopher Baptiste Morizot: rather than an endeavour of keeping one’s identity when **negotiating with** fugitive others (in his case wolves)—like in a *Realpolitik* fantasy scenario —, being in contact **entails** sensitising ourselves to inhabit like them.³³ Put otherwise, becoming (with) the other.

III Undertake dirty multimodal inquiry with epistemic partners!

Weird urban study is far from being a distal endeavor: venturing into an unknown urban world with fugitive others we want to become with implies getting one’s own hands dirty. In fact, there is no knowledge worth its name that does not require a certain degree of manipulation.³⁴ Therefore, we must learn to use our hands. This also means that there might not be any way of knowing what urban arenas might be about that is not premised on partaking in their very doing. This manuality, this operationality, this dirty hands-on approach to what knowing might mean has consequences. As sociologist of science John Law would argue, all knowledge is the result of an enactment; even more so: “realities are enacted”, in peculiar ways and not in others, by the very means of our inquiry.³⁵

Addressing the very way in which we know—plunging in its materiality, given that no method is a paved entry into things-in-themselves, but ways of enacting them—is a deeply political issue. One in which plurality does not just affect what there is to be known, but how we do so, and with whom. Underneath established disciplines, this requires experimenting with many forms of urban study: an ‘undisciplined’ and ‘multimodal’ endeavour exploring arts of describing a plurality of ways of inhabiting.³⁶ And this cannot be a solitary task. Instead, any attempt requires to fabricate one’s own ‘epistemic partners’, human or nonhuman: that is, companions in experimental and collaborative thought and practice.³⁷ In that regard, we have a lot to learn from subterranean and unfathomable urban agents and their manifold devices of inquiry, sometimes in makeshift media, strange sensitivities, and peculiar aesthetics. This is central to making possible to grapple with and contribute to the plurality of modes of urban existence. In a nutshell: The urban pluriverse is something to be known with others, by other means, to bring forth the urban otherwise.

IV Corollary: take inventory!

Dirty multimodal urban inquiries are complicated, intricate, singular. The weird never happens again in the same way, nor with the same associates. And yet, in a school, learn we must! What is the connection between past experiences and those of future others? Is there nothing anyone can learn from projects already done? Sure we can, although learning materials need work from us, in at least two senses. First, we need to work out the connections between what was done and our very own approaches in a way that encyclopaedic handbooks delineating royal paved ways to knowing would never allow. We can certainly draw inspiration from many sources, but this will always require patchy adaptations, leaps of faith, and strange reinventions. Second, if we aspire that anything is even remembered, we need to devote time and effort to document our own open-ended learnings, to inspire further weird inquiries in ways that might help others reimagine and reinvent theirs. There is no single way to do this. It always requires trial and error, because these materials are self-made. Our school then, should also explore the many arts of taking inventory: that is, the different attempts and aesthetics of producing repositories of acts of bricolage, traces of urban inquiries acting as a potential inspiring springboard for future weird urban inquiries.³⁸

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When deploying these operations, it may well be that we come to realise that such a School for the Urban Pluriverse already exists, that this might already be happening in variegated forms and constellations. Or that we could make it happen repurposing the patent, existing, formal and informal spaces where education takes place: that is, rearranging what counts as relevant knowledges, pedagogic materials, and mentors to approach peculiar topics or issues. Indeed, *this* school should never be one. Rather, a school for the pluriverse need not have a fixed form but shape-shift: following the dynamic loops of what our epistemic partners have to teach us, what this unprecedented situation might demand from us, as a playground for a world without foundations. For this school should perhaps not be one, but just a way to learn to inquire about the many ways of inhabiting, time and again.

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