

LIMITS &
POSSIBILITIES: A PAMPHLET ON
GESTURES OF ART,
EDUCATION,
& CIVIC LIFE

BY JUSTIN LANGLOIS

**LOCAL
REALITIES
SHOULD BE A
DRIVER FOR
ALL ACTIV-
ITY.**

CONSIDER THE RESPONSIBILITY WE HAVE TO WHERE WE LIVE.

**AN EDUCATION SHOULD
NOT BE DESIGNED TO
HELP YOU
SOLVE
PROBLEMS.**

CONSIDER READING PAULO FREIRE'S "PEDAGOGY OF THE OPPRESSED" AND THEN READ ANY NUMBER OF UNIVERSITY MANDATES THAT HAVE BEEN UPDATED IN THE LAST 20 YEARS.

**MORE PAR-
TICIPATION
RESOLVES
NOTHING.**

CONSIDER READING "THE NIGHTMARE OF PARTICIPATION" BY MARKUS MIESSEN.

**A SOCIAL
PRACTICE IS
NOT ABOUT
DOING
THINGS FOR
OTHER PEO-
PLE**

CONSIDER FLIPPING THROUGH THE INTERVIEWS IN "WHAT WE MADE: CONVERSATIONS ON ART AND SOCIAL COOPERATION" BY TOM FINKELPEARL.

WORKING ON
BEHALF OF
OTHER PEO-
PLE IS PROB-
ABLY MORE
VIOLENT
THAN WE'RE
READY TO
ADMIT.

CONSIDER THE RECENTLY CIRCULATED PROJECT "SIGNS FOR THE HOMELESS" BY KENJI NAKAYAMA AND CHRISTOPHER HOPE.

**ENGAGE-
MENT
SHOULD BE
INEXTRICA-
BLE FROM
COMMIT-
MENT AND
DURATION.**

CONSIDER RICK LOWE'S WORK ON "PROJECT ROW HOUSES" IN HOUSTON, TEXAS OR GINA REICHERT AND MITCH COPE'S WORK ON "POWER HOUSE PRODUCTIONS" IN HAMTRAMCK, MICHIGAN.

AGONISM IS A THOUGHT- FUL RE- SPONSE TO THE WORLD WE ENCOUN- TER

CONSIDER THE POTENTIAL IN CONTESTING POLITICAL RELATIONS BEING A HELPFUL AND PERMANENT
FIXTURE OF OUR EVERYDAY LIVES, AND THEN CONSIDER READING CHANTAL MOUFFE'S "AGONISTICS:
THINKING THE WORLD POLITICALLY."

**BECOMING REASONABLE IS
A MATTER OF CLASS.
IDENTIFYING
A WAY FORWARD IS A
MEASURE OF
POWER**

CONSIDER WHO WAS SPEAKING WHEN YOU'VE HEARD THE PHRASE, "BE REASONABLE," OR DISCUSSION OF "A WAY FORWARD."

VALUE
PRACTICES
ARE MEETING
POINTS.
SOCIAL
PRACTICES
ARE OFTEN
NOT.

CONSIDER READING "THE BEGINNING OF HISTORY: VALUE STRUGGLES AND GLOBAL CAPITAL" BY MASSIMO DE ANGELIS AND THEN REFER BACK TO THE PAGE THAT SAYS, "A SOCIAL PRACTICE IS NOT ABOUT DOING THINGS FOR OTHER PEOPLE."

**PRIORITIES
ALLOW US
TO MASK
URGENCIES.**

CONSIDER THE AFFECTIVE WEIGHT OF PRIORITIES VS URGENCIES.

THREE IS
VALUE TO
BE FOUND IN
OUR
INFINITE
COM-
PLAINTS.

CONSIDER TELLERVO KALLEINEN AND OLIVER KOCHTA-KALLEINEN'S "COMPLAINT CHOIR" PROJECT.

FOREVER
AND EVER,
AND EVER,
I'VE BEEN SO
HAPPY
LOVING YOU.

CONSIDER THE RECENT REUNION OF "JESSE AND THE RIPPERS" ON "LATE NIGHT WITH JIMMY FALLON" AS A STARTING POINT.

**LOSS WHEN
DISGUISED AS
EVERYDAY
LIFE MARKS
A POWER-
FUL TURNING
POINT FOR
TACTICAL
ACTION.**

CONSIDER THE VOWS THAT YOU'VE MADE TO CHANGE YOUR LIFE IF YOU'VE EVER LOST SOMEONE CLOSE TO YOU AND THEN CONSIDER THE VOWS YOU'VE MADE AFTER A MAJOR SOCIAL UPRISING OR WORLD TRAGEDY.

AVOID BUILD- ING COM- MUNITIES IN EXCLUSION OF BUILDING PUBLICS.

CONSIDER THAT A PUBLIC CAN CONSIST OF MANY PEOPLE WITH DIFFERENT, POTENTIALLY EVEN CON-
TRARY, INTERESTS AND VISIONS FOR WHERE THEY LIVE AND THEN CONSIDER A GATED COMMUNITY.

**SCALABILITY
CONCERNS
THOSE WITH
THE MEANS
TO SCALE**

CONSIDER WHO MOST-OFTEN BENEFITS FROM SCALE.

PRODUCING
STEALS MO-
MENTS, RE-
PRODUCING
STEALS A
LIFETIME

CONSIDER READING "ON THE COMMONS: A PUBLIC INTERVIEW WITH MASSIMO DE ANGELIS AND STAVROS STAVRIDES" THAT APPEARED ON E-FLUX JOURNAL #17.

HERE IS A LIST OF THINGS TO BE FURTHER CONSIDERED IN LIGHT OF THIS PAMPHLET'S PITHY ARTICULATIONS:

1. WHILE THE LOCAL CAN PROVIDE A HELPFUL CONTEXT FOR ACTIVATING OURSELVES, WOULD WE NOT BE REMISS TO IGNORE GLOBAL CRISES?
2. DOES EDUCATION IN OUR NEOLIBERAL CONTEXT GIVE US THE SPACE TO CONSIDER PRACTICES OF LEARNING, KNOWING, AND PROBLEMATIZING? DOES NOT THE MERE PROVOCATION OF PROBLEM SOLVING IMMEDIATELY INSTRUMENTALIZE AN ALREADY NARROW VIEW OF EDUCATION?
3. IS PARTICIPATION REALLY AN ATTEMPT TO RESOLVE ANYTHING OR IS IT JUST BEING PRESENT AT A CERTAIN TIME IN A CERTAIN PLACE?
4. IS ART AS SOCIAL PRACTICE JUST POORLY-TIMED ACTIVISM, UNREQUITED LOVE, OR VACANT POSITIONING?
5. DOING THINGS FOR OTHER PEOPLE MAY BE SUSPECT IF DONE WITHOUT THEIR (AT LEAST TACIT) AWARENESS OF YOUR INTENTIONS, BUT WHAT ABOUT GENEROSITY, CONVIVIALITY, AND SURPRISE?
6. HOW CAN COMMITMENT BE LEVERAGED AGAINST YOU?
7. DOES UNREST NOT BUILD FROM POINTS OF OBJECTION AND SHOULD THOSE POINTS OF OBJECTION NOT OBSERVE AN INFINITE HORIZON?
8. IS BEING REASONABLE A METHOD FOR DIFFUSING CRITICALITY?
9. ARE VALUE PRACTICES NOT JUST SOCIAL PRACTICES WITH MORE OBVIOUS POINTS OF ALLEGIANCE AND DISCRIMINATION?
10. ARE PRIORITIES NOT POINTS OF DEPARTURE FOR ACTUALLY GETTING SOMETHING DONE?
11. WHILE UNREST MAY INDEED BUILD FROM POINTS OF OBJECTION, WHY SHOULD THOSE POINTS OF OBJECTION OBSERVE AN INFINITE HORIZON? SHOULD THEY NOT TRANSLATE INTO COGENT AND ACTIONABLE RESPONSES?
12. IS OUR UNDERSTANDING OF LOVE CONTINGENT ON TIME, DURATION, AND FANTASY?
13. ARE WE NOT JUST AS PREPARED TO CREATE, RECEIVE, OR OBJECT TO TURNING POINTS THROUGH MOMENTS OF ACCUMULATION, AFFIRMATION, OR JOY?
14. ARE COMMUNITIES NOT SITES OF SOLIDARITY AND COLLECTIVITY TO TRANSFORM THE WORLD AROUND US?
15. WHY PRIVILEGE THE SMALL AND UNSCALABLE OVER THE POSSIBILITY TO TRANSFORM MUCH LARGER ISSUES THROUGH DATA-DRIVEN DECISIONS?
16. IS THEFT A LENS THROUGH WHICH WE CAN UNDERSTAND TRANSGRESSIVE POSSIBILITY OR JUST A CONFIRMATION OF THE FUNCTION OF CAPITAL?