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Proximity Between Radical Pedagogies and Utopian Imagination: A Paradigm Shift in Architectural Education

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Abstract. The paradigms of the past are being questioned and the time has come for the architect to equip himself with his most valuable and unique qualities – the ability to provide a vision of a new world and to convey hope. Today, the proximity between the architect and society is remembered and the Academia has been called to participate in this innovative process. However, the Academia is in crisis and the reflection for its repositioning refers to the urgency of a paradigm shift. Curiously, the potential of radical and utopian imagination was recently defended as a response to the current global SDGs challenges in the European context. In the 1960s and 1970s, the approximation of the two concepts to Architectural education gave rise to pedagogical experiences that marked the last real innovation in this panorama. This type of approach and the importance of its return has found resonance in recent theories, seeding future pedagogical ecologies in a time when the future of pedagogical radicalism faces new challenges. In this context, and because it's fundamental to recognize the power of this mechanisms, a provocative dialogue between them emerges, warning us to the need for its rooting in the training and practice of the Portuguese architect. Therefore, this paper will present a critical reflection through a literature review and original interviews, to describe a paradigm shift in Architectural education in Portugal and a new perspective at radical and utopian concepts, alerting to their urgent (re)approximation by the understanding and validation of their potential.

Keywords: Architectural Education, Utopian Imagination, Utopia, Radical Pedagogies, Utopian Pedagogies.

1 Introduction : The Role Of The Utopian Architect

The paradigms of the past are now being questioned. We live in a moment of distrust and disillusionment that took away the dimension of dream and hope and utopia is the

fundamental element for us to overcome it [1]. We now have a desire for rebirth, we aspire for a new vision of the world, and the time has come for the architect to equip himself with his most valuable and unique qualities – the ability to provide a vision of a new world and to convey hope [2]. In this framework, for architects, visualizing the physical space is no longer enough. Architects are now required to produce new narratives about new ways of operating, within new social landscapes [3], by (re)formulating questions, provoking actions or reactions and sculpting new panoramas of Architecture [4].

Today, the proximity between the architect and society is remembered by Ursula Von Der Leyen, when presenting the creation of the New European Bauhaus as a response to the need to recover from the effects of the COVID-19 pandemic in Europe [5], and the Academia has been called to participate in this innovative process. Seen as the utopia that Europe needed, this holistic concept reveals itself as a “project of hope” and a “creative and interdisciplinary initiative to design future ways of life” [5].

Utopia should be the engine of these radical processes/developments and pragmatic utopias need radical experimentation... but is Architectural education up to the challenge? The search for answers around such matters creates a dialogue that opens the way to trace a path towards the objectives pointed out by the New European Bauhaus, demonstrating and emphasizing the potential of these concepts in various contexts that fall under the subject of the research. Therefore, the concerns that surround this article¹ comes in line with the guidelines presented by the High-Level Roundtable in the *New European Bauhaus Concept Paper* (2021), in particular the point 2.4. Innovation and learning-by-doing as a key part of new models of design education at all levels within Europe and beyond.

2 Problem And Opportunity : Teaching Architecture Today

2.1 Dystopian Reality

The Academia has been called to participate in this innovative process (NEB), but the Academia is in crisis [6]. Alarmingly, Universities are becoming hyperspecialized and students build their own curriculum through a “menu of possibilities” [7], even when the problems we face today are systemic and do not require an alliance of disciplines, but multidisciplinary responses [8]. We want our students to be innovative and to transform the future of the architect's profession [9][10], but we continue to offer ingredients that point to goals that only serve the market and don't offer the freedom to imagine alternative possibilities [7].

In another point of view, and according to Dannah Abdulla (2019), although “design students remain some of the most forward-thinking individuals”, there are still a long way to go when we talk about radicalizing the Academia and “a radical approach

¹ This article is part of an ongoing PhD research project.

is not in materials nor the content of the work produced, but by challenging one's teaching practice" [11].

Today, Architectural pedagogies are "static, boring and dull" [7]. In Portugal, Architectural education is outdated [12]. Both institutions and the profession – with a retrograde mentality, based on models and processes that do not respond to current challenges [13] – are in crisis [14], and the reflection for its repositioning refers to the urgency of a paradigm shift. But have the utopians lost the ability to imagine radically different futures [15], even for education? Or are we no longer capable of dreaming, let alone, make dreams come true?

2.2 Utopian Horizon

"There is no utopia without Architecture" [16], and although its potential in teaching the discipline has already been recognized [17][18][19][20][21][22], this concept remains dormant in the teaching of Architecture [39]. In Portugal, despite some occasional theoretical references, this absence is visible. However, the unexpected (re)emergence of counterculture experimental teaching practices in Portugal outside the Academia – by the hand of Academia professors –, critical of the limitations of the current portuguese teaching of Architecture, raises doubt that Architectural education may not be fulfilling its mission [13].

In this context, and because it's fundamental to recognize the power of these mechanisms, a provocative dialogue between them emerges, warning us to the need for its rooting in the training and practice of the Portuguese architect. This paper will present a critical reflection through a literature review and original interviews, in order to describe a paradigm shift in Architectural education in Portugal trough a new perspective at radical and utopian concepts – now distant from each other and from the Universities –, alerting to their urgent (re)approximation by the understanding and validation of their potential.

3 Methodology : Connections, Dialogues And Visions

This qualitative methodology wishes to shed some light to the unquestionable connection between utopian imagination and radical pedagogies through a literature review on the subject and by inviting to listen to the contribution of four experts who shared their point of view about utopian imagination and Architectural education. In line, it is expected that the framework of the literature review introduces theoretically the concepts under observation – which are proponed to be clarified –, while the interviews bring out points of agreement and disagreement that can demonstrate the (non) place of utopian imagination in Architectural education.

Thus, it was used an individual sample and interview, semi-structured and not in-person, with open and mixed answers, and the interviewees were recognized for their practical involvement, knowledge of the subject in question and mastery of the concept present, being relevant to bring a national and international perspective.

Four utopians will then be called to talk – all of them professors of the Academia – who looked and reflected on the concept of utopia along their route. They are: the portuguese teacher and philosopher of transdisciplinary vocation, Jacinto Rodrigues; the architect, professor, and main international reference to the topic, Nathaniel Coleman; the portuguese architect, editor and professor Pedro Leão Neto; the portuguese architect, curator, author and award-winning professor, Pedro Campos Costa.

4 Results : A Contribute For A New Paradigm In Architectural Education

4.1 Proximity Between Dream And Reality

“(...) radical utopianism offers a form of resistance to dominant constructions of reality and our complicity with them. Radical utopianism confronts ‘realism’ with possibility. (...) The role of the teaching of desire is to make change conceivable, while the role of educated hope is to believe that it is possible.” [23]

In the 1960s and 1970s, the approximation of the concepts of radical and utopia to Architectural education gave rise to pedagogical experiences that marked the last real innovation in this panorama [7]. These pedagogical experiments, with “a crucial role in the formation of the Architecture’s speech and practice during the second half of the 20th century” [7], are understood as Radical Architecture practices, and are radical in the purest sense of root – *radix*. These pedagogies question the bases and foundations of Architecture, with a speech – now asleep – that appears through a contested Architecture and question the matrix of teaching. Thus, education assumed itself as a vehicle for subversive actions and to promote new alternative visions to be generated through progressive pedagogical initiatives [7].

This type of approach and the importance of its return has found resonance in recent theories, seeding future pedagogical ecologies at a time when the future of pedagogical radicalism faces new challenges. The potential of radical and utopian imagination was reaffirmed as being relevant, while recently defended as a response to the current global SDGs challenges in the European context [24], to the barriers imposed by COVID 19 [25], being part of the debate on the ability of Architecture to respond to rapid changes on a global scale [*What is Radical Today*, 2019], gaining dimension both at the teaching level [26][27] and research [28][29].

But a question remains unanswered... can these concepts be apart from each other when we talk about pedagogies?

4.2 Proximity Between Radical Pedagogies And Utopian Imagination

“One of the primary tasks of radical liberating critical pedagogy is to work on the legitimacy of the ethical political dream of overcoming an unjust reality. It is to work on the genuineness of this struggle and the

possibility of change, it's worth saying, it is to work against the force of the dominant fatalist ideology, which encourages the immobility of the oppressed and their accommodation to the unjust reality, necessary for the movement of the dominators." [30]

The concept of *Utopian Pedagogies* was coined by Paulo Freire in 1970, being described as "a process of denunciation and annunciation; a critical interrogation of the present situation coupled with 'a utopian vision of man and the world'" [31]. A utopian pedagogy is meant "to guide and direct a collective and collaborative process of memory through a process of convocation and extrapolation in order to produce something new; a substantive utopian vision" [31]. As for its' method, applying utopian imagination to transform the present in a better place "is the only way to ensure that our future world provides adequate pleasure to support a good life for all" [32].

About *Radical Pedagogies*, this concept can be seen according to two definitions that must be taken into account: "the notion that secures the changing views about cognitive capacities, conditions, and factors forming human exposure that indicates the system of pedagogical measures and solutions", as well as "an uncompromising commitment to achieve real transformation in accordance with the views on the development of socio-political, ideological and economic spheres" [33]. Furthermore, this type of pedagogies is presented as a way to achieve contemporary challenges by "bringing to light a panorama of past attempts to subvert the status quo and reveals work to build upon and ideas wanting to be taken again", thus demonstrating today's need of a reform in education [34].

In short, radical pedagogies with utopian imagination give importance to social change. With this approach, teachers encourage students to challenge the status quo and work to create a more just and egalitarian society, by helping them to imagine a better future and work to make it a reality. They offer an inspiring and motivating vision of the future, stimulating creativity and innovation, but they might be perceived as unrealistic and neglective of the current conditions of reality. Utopian pedagogies, in turn, give importance to the collective dream and are seen as a more idealistic approach, by believing in the proposal of an idealized and transforming vision of reality, allowing experimentation and the creation of concrete alternatives. On the other hand, they are considered impractical or not applicable to current realities, by overlooking the concrete difficulties and challenges for their implementation.

However, both practices share a student-centered approach, with the aim of developing critical, creative, and emancipatory skills, as well as engagement with social, political and cultural issues to raise awareness of social responsibility, with an emphasis on interdisciplinarity and collaboration. They also share a focus on experimentation, reflection, and practice, as well as the development of technical, technological, communication and critical thinking skills. Although radical pedagogies can be more pragmatic and solution-oriented – by having a more activist, political, practice-based and studio/laboratory approaches –, utopian pedagogies may be more technical/conventional and oriented towards the labor market and professional practice, as well as emphasizing the importance of utopian imagination and speculative thinking. In summary, utopian pedagogies are future-oriented and highlight the utopian imagi-

nation as a tool for social change, while radical pedagogies focus on a critical analysis of existing social and political issues. Despite receiving different denominations, both pedagogical practices embrace the concepts of radical and utopia in their essence (eventually with different relative proportions).

4.3 The Potential And The Presence/Absence Of Utopian Imagination In Architectural Education

Through the Interviewees Lens. Utopia, or should we say, hope [35][36][38]? Often interpreted as a manifestation “of the principle of hope in which the future element allows a dynamic over the stagnant past”, utopia has been attributed two characteristics: “its constructive and critical capacity” and “its ability to bring hope and draw a path capable of solving problems and improving the world, whether on a global or local scale, either individually or as a collective” [38]. This concept reveals itself as “essential for human life, to carry desires, to elevate the dream, to build life” [37]. However, “anything claimed as the result of, or harboring, utopian imagination will not constitute utopia, which although necessarily desired, is impossible to achieve, other than in fragments” [36].

From a methodology perspective, it can be seen as a facilitator for the “cultivation of utopian imaginaries that are grounded — pragmatic, concrete, bounded to use and bodily experience and that the emphasis is on resilience, survival, reaching beyond the limits of the given, and to cultivating a utopian mindset that desires utopia while accepting the impossibility of its manifestation (in any total way)” [36]. In this context, it serves to “free ourselves and then confront each other” and could be compared to “a process to free students from the excessive weight of standards” [37].

Architectural education needs a prospective notion, made with “transdisciplinary support, which is not in line with the usual futurology (theory of scenarios) almost always limited by past causes, but which invents inspired poetics, involving past and future in the same reality” [35]. It needs an approach that “concentrates on works, use, the concrete, and the everyday (actual bodily experiences), rather than on products, exchanges, abstractions and idealizations (aesthetic fantasies)” [36]. Architects try “to explore and idealize new ways of using the space to give an unconventional response to the program, trying to improve the lives and work of the people who make use of these spaces” [38], and their proposals can embody “a bigger or smaller degree of utopian imagination”, depending on the process behind “an innovative program” [38]. But can we say that utopia is present in today’s Architectural education?

Although being “essential that the utopian element should be present throughout the Academia so that the desire for transformation and the need for social improvement allow, in a participatory way” [35], it is agreed that “there is an absence of utopia in conservative mentalities, both in teachers and in students” [35], raising awareness to the concern that “Architectural education is decisively impoverished by the near total prohibition against utopian imaginaries” [36].

In short, “if utopia, aligned with hope, is always a risk, bound up with acknowledgement of something missing and desires to respond, professional Architecture

education, disciplined according to the demands of professional practice and the marketplace, must limit considerations of utopia (or much else) beyond basic problem solving, aesthetics, exchange, novelty, and technological concerns” [36].

5 Conclusion : A Framework For A Paradigm Shift In Architectural Education Towards A New European Bauhaus

5.1 New Paradigm In Architectural Education

Radical and utopian approaches to Architectural education have an essence and brought results that are revealed as a promising answer to the challenges we face today. The proximity between these concepts and pedagogical practices have changed the world through a bottom-up system that emerged when students and teachers really wanted to change the reality. Therefore, we evoke these realistic utopias or radical experiments – that are idealistic in the dream (radical), but pragmatic in the action (in experimentation) – which is exactly what contemporary utopians need: “experience the future in the present” [15].

Apart from denominations or extrapolations, the results from these “radical experimentations” provided a “lucid blueprint of the ethical imperatives (...) that drove the impulse for change” [34], and utopia was the common factor between them. “The role of story-making in radical pedagogy has been stressed many times before” [31], and it’s our duty to construct “visions of alternative ways of being, recognizing that substantive programmatic visions of the future (blueprints) are needed in order to inspire and guide transformative hope and action” [31]. Radical pedagogies challenge students to go beyond the boundaries of standard education and imagine a better society – by fostering critical thinking, experimentation, cooperation, and questioning of the present –, being especially significant in the New European Bauhaus context, since it emphasizes the need for a paradigm shift towards a more ecological, inclusive, and human-centered design.

In short, it can be said that utopian imagination has long been an important component of radical pedagogies in Architectural education. These pedagogies go beyond typical classroom instruction by including students in participatory, interactive, and reflective learning situations, as well as empowering them to explore alternative ways of thinking and designing. Utopian imagination plays a crucial role in influencing the future of Architectural education since it allows students to envisage and build new paradigms of the practice and the profession by challenging the status quo and addressing today's socio-environmental concerns. As a result, this kind of approaches can lead to a more just, equitable, and sustainable future by pushing future architects to think beyond the boundaries of conventional knowledge and practice.

However, in the conducted interviews, we are left with a warning: “the absence of precise considerations of utopia as a method in relation to Architecture and the city represents a significant absence, or gap, in teaching of Architecture” [36]. In Portugal, and by analyzing these interviews – although some opinions about the pres-

ence/absence of utopian imagination in the teaching of Architecture may differ –, it is agreed that there are deficiencies in the architect's formation. Also, “it is through the design of the project that is essentially the basis for a new teaching of Architecture and urbanism and thus, those can overcome the non-places of this dystopian society, building a new reality, a new place that has become an achievable utopia – eutopia – i.e., achievable aspirations (achievable inspiration, imagination and intuition)” [35]. Nevertheless, more important than the absence or (meager) presence of these concepts in the Academia, is the need for its existence on the education of the citizen and architect that is consensual.

Above all, it remains the certainty that “teaching is a labyrinth” and that the obligation of students and teachers is to “be together in the discovery” [37], so we can “imagine and build together a sustainable and inclusive future that is beautiful for our eyes, minds, and souls” [5]. In conclusion, we believe that the practice of radical pedagogies brings with it the seed of utopia, strengthening the possibility of cultivating a new paradigm in Architectural education, nurturing the growth of a new generation of architects capable of transforming the world.

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