



Though *poetry* is not a bad point of departure for a venture with knowledge—as there are numerous examples of in history—this flyer does *not* have a poetic intent. And if, on the next page, a kind of *role play* of some of Jung's archetypes are teased out, it is because we live in the dark era of *memes*.

Rather than understanding *memes* as replicated images that crowd the internet (like memes are the *genes* of culture, Richard Dawkins), we can also understand memes as the '*erogenous zones of culture*' (Juri Lothman's *bio-semiotics*): though they crowd the *internet*, they hit-and-impact our *bodies*.

It is not just the alt-right that has discovered the power of memes. It may be one of the chief vehicles of politics these days, on all sides of the spectrum. Even as we are not saying prayers, we have to be careful of what we wish for. *Theory*, as the *invention of critical knowledge*, is important here.



When we last time had a discussion that may be the *third step* to take on *ownership*—the *first* step being the black book and the *second* the book presentations—and I said that this is where I'd want you to arrive in this course, Fredrick said: "if so, then that really is a bit *scary*." Isn't it?

The point was not to say "I predicted this" but rather that I *wished* for it. When we discussed Janet's reference to C.G. Jung—during our session in the stairs, the time before last—we discussed his archetypes of the person-a, the shadow and the anima: the social *person*, the *shadow* and the *soul*.

The shadow is the talk of self-doubt. When I initiated a professional conversation I said "we should know these basic things about Pakistan!" It was because the Pakistanis are by far the largest and oldest groups of immigrants in Norway, that came in the 1970s (many from near Lahore).

Clearly, what was said in an act of respect for Janet—and the Norwegian Pakistani community—could also come out with a note of blame: that is "we should know this", in an act of celebration, translates into "*you* should know this" (and if you don't then you have attended really bad schools).

Even if it were true, I would not argue the last point. Because it is not what is at issue. The Corona situation puts the class in a really difficult situation in getting to know the scale and scope of *people* and *aspirations* in the *class*. And Black Book along with book presentations you have done *individually*.

When I have addressed the topic of *foundations* in class—all the things we should know—it is *we* as a *class*: some have apparently have been thinking "I should know all this". But think of the fantastic resource we all have *in the class*! And, as a [coming community](#), this is not bad at all. It is a *wealth*.

A *personal-professional connection* in the class is needed for it to *come out* like that. I went to the *student's gathering in the canteen Friday at 1600*. I was mainly there to listen. Discussions were in plenary, then in groups, and then summed up in the plenary. *Not only to discuss* but in order to *act*.

I was asked to say a few words on how we have been developing *ownership* in our classes—the same questions we are discussing now but in a class-setting (in previous years). The student-rally also wanted to initiate the work with a *fanzine*. I had a collection of neighbourhood fanzines to share.

OK. They are proceeding *stepwise* to get a community running, which I think they have identified as the main issue. As for us, in the class: there will be *no great projects* if there is *no community*. One can think of teacher-run community, a student-run one, or a *student and teacher run community*.

Then. What is our class-situation? It too can develop in very different directions. The *shadow* has been around—self-doubt. But also the *soul*—like Ida who come over and said how she enjoyed the book-presentations on Friday. And Layla in *person* said—*it is OK not to understand everything!*