

There must be love in this building. And this love, like the beautiful chairs, the fancy carpets, the expensive curtains, the decorations and the marble, belongs to the public.

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Maybe one day, love will no longer be considered a private endeavor or a slogan of hippies, but rather a public and a political mode of being. Think of it as a society that bases its arrangements, institutions and democracy on love itself. Not the kind of love that is generated through identification with those who are alike, but the love that is an act of giving in to the difference of the other by allowing it to transform us.

If ever such a society will exist, it will consider love as a public concern that is expanded beyond the limits of the couple and the nuclear family. Such a society would probably treat love as a skill to be gained, as knowledge to be acquired, and a concept to be examined. It will believe that love is a notion to be taught and exercised as a force that contributes to the constitution of communities. This society will need schools to teach love.

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Maybe one day, schools will no longer be considered as merely a protective incubator that prepares one to life outside of it, but rather an engaged environment that influences the world. Think of a society that bases its schools on experiment, reflection and collectivity, independent from the market's need. Schools that produce ideologies and policies, instead of being instrumentalized by them. Schools that gather strangers and differences under the common wish to study public matters in order to challenge and improve them.

If ever such a society will exist, it will construct its schools to be flexible institutions shaped by the students themselves, and not by a fixed curriculum. It will expect the students to care for the matter of study more than for their own individual development. Schools in this society will constantly reshape their own structure and be prepared to deal with the unpredictable knowledge generated by the people who inhabit them. In order for this to happen, the institutions themselves in this society will need to learn how to love.

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In such a scenario, schools and students will be lovers. They will take part in making each other grow. They will care and commit to each other, but will not wish to control what the other does with the love that they give. They will not own their love and not owe it to anyone or anything, but rather invite the other to project towards a shared future. When schools and students will be lovers, their love will be generated by the feeling of being together, as opposed to thinking as individuals. It will not be the love that is bound to laws, contracts, economy and morals, but one that acknowledges the fragility of lovers agreeing to forget who they thought they were before meeting each other. It will be the love that dares to bound spirituality and politics together, by putting that which is between us before that which we think belongs to us.

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In this narrative, every single institution would be a school of love. There must be love in this building.