

Instructor : Elio DI PAOLANTONIO

Class type : Seminar

Title : **EDUCATION & DEMOCRACY**

Language of Instruction : English

Program : DU English Track

Year : 2023-2024 Fall Semester (S1)

In-class hours: 20

ECTS : 5 ECTS

Syllabus

Sciences Po Toulouse

DU ENGLISH TRACK

EDUCATION & DEMOCRACY

COURSE SUMMARY

Drawing on contemporary political theory the course will explore a variety of political issues and philosophical/ theoretical topics arising from the link between democracy and education broadly conceived.

Recent attempts to theoretically link democracy and education have relied on certain notions of consensus, rational communication, dialogue between citizens, and social solidarity. While these ideals strive towards an appreciation of how democratic citizens may be encouraged to learn and employ the skills of public deliberation, they have been critically contested within contemporary democratic thought. This critique has particularly arisen through theories and issues that challenge the alleged inclusiveness and/ or rational consensus assumed in deliberation. In short, there presently exists a critical divergence between thinkers that emphasize a deliberative educational model and those who forefront the thinking of difference and diversity through a politics of interruption and contestation. By tracing these contrasting approaches, the course will expose students to the varied and contested ways of linking democracy and education, and to the multiple ways of conceiving the ‘pedagogical’.

The course will be conducted as a seminar with scheduled presentations of papers, occasional lectures, and group discussions engaging the weekly readings. While this course does not presuppose any prior specialization in democratic theory or political philosophy a willingness to work closely with a variety of theoretical texts/ issues/ questions is required.

Description of Assignments

A. Oral presentation (50% of final mark)

You will be required to lead a seminar presentation and discussion engaging with one of the weekly scheduled readings. (20 min. presentation)

NB In the week following your presentation you will submit a concise paper that critically engages with the main text structuring your presentation. This will provide you with a chance to further clarify and develop insights on the reading you covered.

General Guide for presentation and short post-presentation paper

15-20 min presentation: Working closely with one of the assigned texts for a particular session students will provide an interpretative and critical/analytical presentation. This generally will involve: (i) assessing the essential ideas and issues at work in the text; (ii) evaluating the strength and weaknesses of the argument; (iii) explaining and/ or reworking key concepts through the logic of one's presentation; and/ or if students choose, (iv) engaging and discussing the text against a set of theoretical and/ or social-political issues. A discussion period will be allotted following the presentation. This will be initiated by a series of questions and issues explicitly raised by the presenter at the end of his/her presentation.

Paper with appropriate references (maximum 4 pages), normally due one week following seminar presentation: The paper will generally require: (i) working closely with the text presented; (ii) concise identification of key concepts and issues that are raised in the text; (iii) a succinct and well-reasoned argument that appropriately draws/ cites from the text.

B. Final Exam (50% of final mark)

The final exam will afford you the opportunity to reflect on a problem, thematic, or set of questions encountered/ extrapolated from the readings and class discussions. (2-hour exam – no set minimum or maximum number of words – open book – no access to Internet)

General Guide for final exam

An essay with an appropriate expository structure (introduction/development/conclusion): Your essay should demonstrate: (i) a clear identification of the philosophical/ theoretical/ empirical issues that will be engaged; (ii) a substantive discussion that draws on some of the concepts/ assumptions encountered in the course readings; (iii) an ability to critically bring various texts together; (iv) consideration for the logical structure of the texts utilized; (v) conclusions or evaluations supported by well cited and reasoned arguments.

Course Schedule and Weekly Readings

Session 1 - Introduction (week of October 2nd)

Introduction to the course / Overview of the Readings / Schedule Presentations

Session 2 - Democratic Education / Values / Diversity Conviviality (week of October 9th)

Amy Gutmann, "Democracy & Democratic Education"

Eamonn Callan, "Democratic Patriotism & Multicultural Education"

Paul Gilroy, "From a Colonial Past to a New Multiculturalism"

Does democracy require an explicit understanding and justification of certain core values? Do we need a theory of democracy? What role does/ should education play in reproducing democracy? Who should be authorized to influence the way democratic citizens are educated? How do we balance diversity and the need for social unity? Are liberal states justified in requiring students to be subject to some degree of a shared history that can predispose citizens to public values that help maintain a democratic society? Is such a civic education to be made compulsory, even if it contradicts certain religious/private beliefs?

Session 3 – Sentimental Education / The Difficulty of ‘Imagining & Responding to Social Suffering’ (week of October 16th)

Richard Rorty, "Human Rights, Rationality, & Sentimentality"

Elaine Scarry, "The Difficulty of Imagining Other Persons"

To what do we turn to when we reject foundations or moral principles as an adequate means of justifying democracy and political action? Why and how should we educate our senses and promote the capacity for sympathy? Can sympathy have a unique moral-political authority? Can an improved imagination fostered through 'sentimental education' prevent social-cruelty and allow us to better account for the needs and rights of others?

Session 4 - Cultivating Democracy through Narrative Imagination / Risks of Empathetic Imagination (week of October 23rd)

Martha Nussbaum, "The Narrative Imagination"

Megan Boler, "The Risks of Empathy: Interrogating Multiculturalism's Gaze"

What role does literature play in helping to cultivate democratic culture in a reliable and lasting way? How can storytelling and literary-imaginings help us to discern important political, moral, and legal issues? What are the risks of learning to mobilize sentiments such as 'pity' and 'empathy' in politics? What are the ethical-political pitfalls of identifying with 'suffering' others? Can there be an ethics (a concern for the other) that goes beyond empathy or identification? What are the political implications and how do we cultivate an ethics that moves beyond empathy?

TOUSSAINT HOLIDAY | No Class (Oct 30th – Nov 3rd)

Session 5 – Agnostic Pluralism / Arenas of Public Contest (week of November 6th)

Chantal Mouffe, "Some Reflections on an Agonistic Approach to the Public"

Patricia C. Phillips (Interviewer), "Creating Democracy: A Dialogue with Krzysztof Wodiczko"

Video (if time permits): *Krzysztof Wodiczko: Projections*

Why is the recognition that 'conflict can never be finally resolved or settled' important for a democracy? Can conflict be channeled into a public site of contest that is compatible with a pluralist democracy? What is the role of public art in fostering an agonistic conception of politics and the public realm?

Session 6 – Pedagogical Law / Commemoration / Theatres of Justice (week of November 13th)

Mark Osiel, Mass Atrocity Collective Memory and the Law

Shoshana Felman, "Theaters of Justice: Arendt in Jerusalem"

What pedagogical function do trials for past state-induced abuses play in a society transitioning to democracy? Why is the role of memory important for a democracy? What are the risks of memory for a democracy? Can law play a commemorative pedagogical role, or does this overburden its purpose? What are distinctions between mechanical-solidarity and discursive-solidarity? Are procedures (rather than shared values or principles) more effective for forging solidarity after a period of political turmoil? Why do societies transitioning from a violent require a public memorial process that can *theatrically* mark the shift to a new order?

Session 7 – Posterity & Memory: What do we owe the past & future ? (week of November 20th)

Annette Baier, “The Rights of Past and Future Persons”

Roger I. Simon, “The Paradoxical Practice of Zakhor: Memories of *What Has Never Been My Fault or My Deed*”

What happens when the future or the past conflicts with my present investments? Can the future/ past hold rights or obligations over those embodying the present? What role does futurity and social-memory play in a democracy?

Session 8 – Conserving & Renewing I : Delimiting the Public Sphere (week of November 27th)

Hannah Arendt, “The Public and the Private Realm”

Maxine Greene, “Public Education and the Public Space”

What distinction does Arendt draw respectively between the private (household), the social, and the public? What possibilities are uniquely afforded through the public realm? How does the rise of the social threaten the public? What does the creation of a common world imply?

Session 9 – Conserving & Renewing II : Democracy & Education in Arendt (week of December 4th)

Hannah Arendt, “The Crisis in Education”

Hannah Arendt, “Reflections on Little Rock”

Why does Arendt link the crisis in education with the widespread erosion of authority in the Western World? What conception of authority does Arendt want to recover and why is this vital for education (for introducing the young to the world)? What is the ‘conserving function’ and ‘renewing function’ that education must engage with? Where do schools sit in relation to the private, the social, and the public? What is the function of the school? According to Arendt what is the danger of a child being exposed too soon to the world? Can children be agents of political change? Is Arendt misguided in attempting to employ her distinction between the social, the private, and the political in the case of Little Rock?

Session 10 – Written Exam (week of December 11th)

Extra/Bonus Seminars

I. An Ethical Approach/ Sensate Democracy

Judith Butler, “Precarious Life”

Film: Florian Henckel von Donnersmarck's *The Lives of Others* (2005)

What are the implications of understanding ‘the human’ through a social relationality that is inherently vulnerable to violence? How can the other who has been deprived the status of the human press and make an ethical demand upon us? How does the politics of representation manage/ limit our encounters with what is other? Consider how the address of the other (and the precariousness revealed in that address) solicits both a violent response and at the same time the possibility of an ethical-injunction to refuse the impulse to retaliate. What is the sensate dimension inherent in ethics? Can we think of ethics beyond the model of mutual-recognition? Why is asymmetry important for ethics? What are the implications for sociality?

II. The Right to Thought / The Future of the Humanities

Jacques Derrida, “The Right to Philosophy from the Cosmopolitical Point of View”

Julia Kristeva, “Thinking in Dark Times”

(For Derrida): Why is it important to recognize the philosophical legacy of our political and educational institutions? What debt/ obligations do our institutions have to thought? How does reaffirming our philosophical and political-institutional legacy at one and the same time commit us to this legacy while providing us with the right to re-interpret, critique, displace, and transform its parochial-ness in relation to our present cosmopolitical world? What does the right to thinking beyond borders (from the cosmopolitical point of view) imply? (For Kristeva): Whither the Humanities (i.e., the exemplary corpus and particular type of learning nourished by democracy)? What is the expected role of the Humanities and public intellectuals in a troubled world? Can the Humanities today still offer a new conception of the human? Wither Humanism? How can humanism be rethought and recovered by the Humanities from the grips of prepolitical (romantic-spirituality) and/or trans-political (formal-rational) forces? How exactly are the literatures and writing promoted by the Humanities to reconstruct the humanism required by democracies in a troubled world?

Readings - Full References

Session 2

Amy Gutmann, "Democracy & Democratic Education" *Studies in Philosophy and Education* Vol. 12, No. 1 (1993): 1-9.

Eamonn Callan, "Democratic Patriotism and Multicultural Education" *Studies in Philosophy and Education* Vol. 21, No. 6 (2002): 465-477.

Paul Gilroy, "From a Colonial Past to a New Multiculturalism" *The Chronicle of Higher Education* Vol. 51, No. 18 (January 7, 2005): B.7.

Session 3

Richard Rorty, "Human Rights, Rationality, and Sentimentality," in *On Human Rights: The Oxford Amnesty Lectures, 1993*, eds. Stephen Shute and Susan Hurley (New York: Basic Books, 1993), pp. 111- 134.

Elaine Scarry, "The Difficulty of Imagining Other Persons," in *Human Rights in Political Transitions: Gettysburg to Bosnia*, eds. Carala Hesse and Robert Post (New York: Zone Books, 1999), pp. 277-309.

Session 4

Martha Nussbaum, "The Narrative Imagination," in her *Cultivating Humanity: A Classical Defense of Reform in Liberal Education*, (Cambridge: Harvard University Press, 1997), pp. 85-112.

Megan Boler, "The Risks of Empathy: Interrogating Multiculturalism's Gaze" *Cultural Studies* Vol. 11, No. 2 (1997): 253-73.

Session 5

Chantal Mouffe, "Some Reflections on an Agonistic Approach to the Public," in *Making Things Public: Atmospheres of Democracy*, eds. Bruno Latour and Peter Weibel (Cambridge: The MIT Press, 2005), pp. 804-807.

Patricia C. Phillips, "Creating Democracy: A Dialogue with Krzysztof Wodiczko" *Art Journal* Vol. 62, No. 4 (Winter 2003): 32-47.

Krzysztof Wodiczko: Projections. Dir. Derek May. Written by Derek May and Patricia MacGeachy. 1991. Video. National Film Board of Canada (NFB).

Session 6

Mark Osiel, *Mass Atrocity, Collective Memory and the Law*, (New Brunswick and London: Transaction Publishers, 1997), pp.1-55.

Shoshana Felman, "Theaters of Justice: Arendt in Jerusalem, the Eichmann Trial and the Redefinition of Legal Meaning in the Wake of the Holocaust" *Critical Inquiry* Vol. 27, No. 2 (Winter 2001): 201-238.

Session 7

Annette Baier, "The Rights of Past and Future Persons," in *Responsibilities to Future Generations: Environmental Ethics*, ed. E. Partridge (Buffalo: Prometheus Books, 1981), pp. 171-183.

Roger I. Simon, "The Paradoxical Practice of Zakhor: Memories of 'What Has Never Been My Fault or My Deed,'" in *Between Hope & Despair: Pedagogy and the Remembrance of Historical Trauma*, eds. Roger I. Simon, Sharon Rosenberg, Claudia Eppert (New York: Rowman & Littlefield, 2000), pp. 9-25.

Session 8

Hannah Arendt, "The Public and the Private Realm," in her *The Human Condition*, (Chicago: University of Chicago Press, 1958), pp. 22-58.

Maxine Greene, "Public Education and the Public Space" *Educational Researcher* Vol. 11, No. 6 (June-July, 1982): 4-9.

Session 9

Hannah Arendt, "The Crisis in Education," in her *Between Past and Future: Eight Exercises in Political Thought* (New York: Penguin Books, 1993), pp. 173-196.

Hannah Arendt, "Reflections on Little Rock," *Dissent* Vol. 6, No. 1 (Winter 1959): 45-56.

Hannah Arendt, "A Reply to Critics," *Dissent* Vol. 6, No. 2 (Spring 1959): 179-181.

Extra Session I

Judith Butler, "Precarious Life," in her *Precarious Life: The Powers of Mourning and Violence* (Verso: New York, 2004), pp. 128-151.

The Lives of Others. Dir. and written by Florian Henckel von Donnersmarck. 2005 (Germany). Production Comp. Bayerischer Rundfunk (BR). Distribution (Canada, 2007) Mongrel Media.

Extra Session II

Jacques Derrida, "The Right to Philosophy from the Cosmopolitical Point of View (The Example of an International Institution)," *Ethics, Institutions, and the Right to Philosophy*, trans., ed., and commentary Peter Trifonas (New York: Rowman & Littlefield, 2002), pp. ix-xi; pp. 1-18.

Julia Kristeva, "Thinking in Dark Times," *Modern Language Association of America* (Profession 2006) 2006: 13-21.

DU English | Track Fall 2023 | Scheduled Presentations

Session 2 (October 11th)

1. Gutmann, "Democracy & Democratic Ed" _____
2. Callan, "Democratic Patriotism & Multicultural Ed" _____

Session 3 (October 18th)

3. Rorty, "Human Rights, Rationality, and Sentimentality" _____
4. Scarry, "The Difficulty of Imagining Other Persons" _____

Session 4 (October 25th)

5. Nussbaum, "The Narrative Imagination" _____
6. Boler, "The Risks of Empathy" _____

Session 5 (November 8th)

7. Mouffe, "Agonistic Approach to the Public" _____
8. Phillips, "Creating Democracy" _____

Session 6 (November 15th)

9. Osiel, *Mass Atrocity, Collective Memory and the Law* _____
10. Felman, "Theaters of Justice" _____

Session 7 (November 22nd)

11. Baier, "The Rights of Past and Future Persons" _____
12. Simon, "Memories of 'What Has Never Been My Fault or My Deed'" _____

Session 8 (November 29th)

13. Arendt, "The Public and the Private Realm" _____

14. Greene, "Public Education and the Public Space" _____

Session 9 (December 6th)

15. Arendt, "The Crisis in Education" _____

16. Arendt, "Reflections on Little Rock" _____

EXAM (WEEK OF DECEMBER 11th-16th)

Extra Session I

17. Judith Butler, "Precarious Life," in her *Precarious Life: The Powers of Mourning and Violence*

18. Henckel von Donnersmarck *The Lives of Others*. _____

Extra Session II

19. Derrida, "The Right to Philosophy" _____

20. Kristeva, "Thinking in Dark Times" _____



