

Lecture 2

I Recapitulation

educational politics: considerations concerning activity within the polity that influence the way persons acquire their character and culture.

citizen and subject — Greek and Ancient Empires.

reciprocity and causality — Kant's analogies of experience

The simultaneity of the two modes — ~~that~~

The last days of Socrates as example.

II Further thoughts on reciprocity, causality, and permanence

Reciprocity: create
Maintain

Causality: Annul
Activate

Permanence: Existence
Essence

Sequence of interrelations of these applied to perceptions yields an extremely complex set of permutations.

Pedagogically significant reciprocities

- a) Lawgiving: interactions that create: activating causalities concerning essences
- b) Corruption: interactions that maintain annulling causalities concerning essences
- c) Civic Virtue: interactions that maintain activating causalities concerning essences

Pedagogically significant causalities

- a) Deception: causalities that annul interactions that maintain essences
- b) Inspiration: causalities that activate interactions that create essences
- c) Instruction: causalities that activate interactions that maintain essences

The structure of educational politics among civic humanists.

Plato

Machiavelli

Rousseau

From diagnosis of corruption to lawgiving to
civic virtue

Expand

The problematic in this tradition: confusing
community with causality.

Towards our conclusion

Civic humanism and the American heritage

The rise of causal functionalism

Toward a rearticulation of civic humanism

Martin

Natural order — implies organic theory

Reciprocity

Causality

Permanence

- 1) Create
- 2) Create
- 3) Create
- 4) Maintain
- 5) Maintain
- 6) Maintain
- 7) Maintain
- 8)

- Annul
- Activate
- Annul
- Activate

- Existence
 - Essence
 - Existence
 - Essence
 - Existence
 - Essence
 - Existence
 - Essence
- Death
 - Evil
 - Reproduction
 - Creativity
 - Disease
 - Corruption
 - Continuation
 - Perfection

6 = corruption
 8 = civic virtue

4 = law giving
 (7 = Teaching - learning)

Causality

Reciprocity

Permanence

Annul

Create

Existence

Sterilize

Annul

~~Annul~~
Maintain

Essence

Enslave

Activate

Create

Existence

Starve
Deceive
Forget

Activate

Maintain

Essence

Impregnate

Existence

Essence

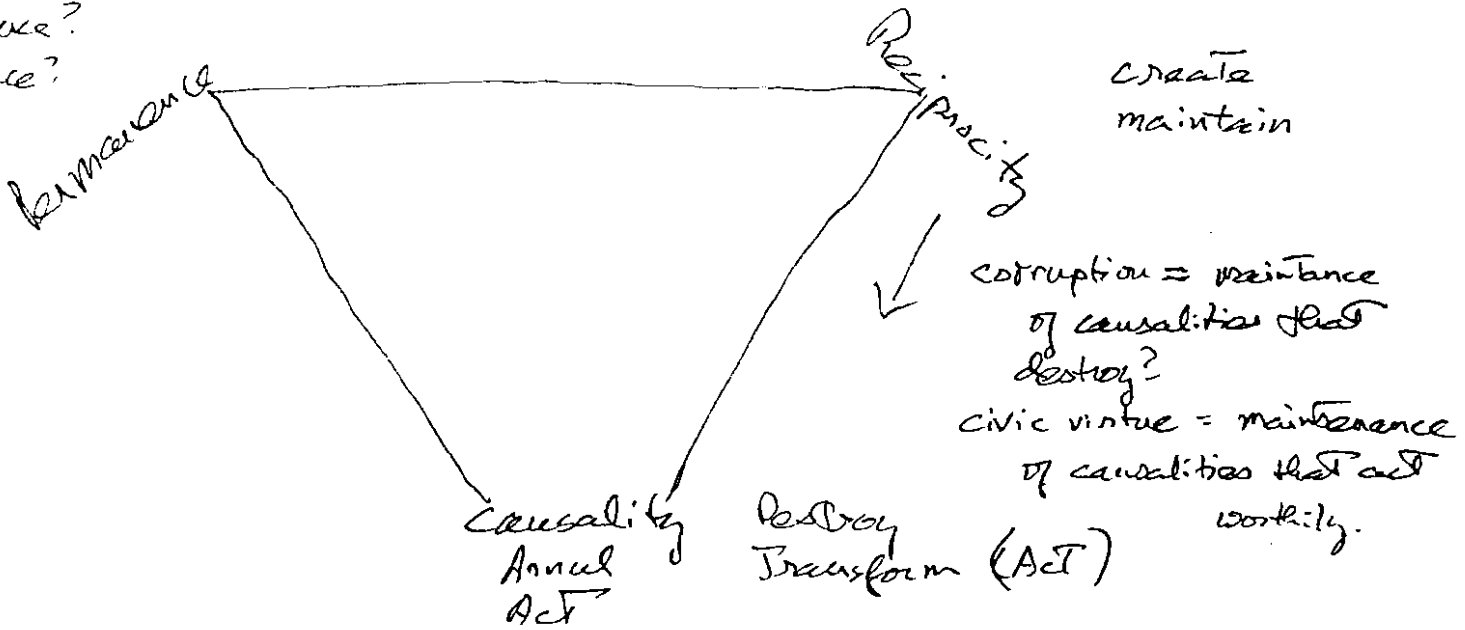
Inspire
Work

Existence

Essence

Instruct

Existence?
Essence?



Education according to causality:

Teaching \leftrightarrow Learning
Taught \rightarrow Learned

Subordination to the given for the sake of action

Education according to reciprocity:

Occasioned \leftrightarrow Studied

Subordination to the essence for the sake of existence.

Interaction with existence for the sake of essence.

Permanence
Existence

Reciprocity
Create

Causality
Annul
Activate

Maintain

Annul

Activate

Essence

Create

Annul

Activate

Maintain

Annul

Activate

Lecture 3

I Reciprocity

Let's start by picking up on the concept of educational politics in relation to citizens and subjects by examining politics systematically, the pedagogical phenomena that can be defined by using the principles of causality and reciprocity that Kant set forth in his Critique of Pure Reason

If you will recall,

Causality - cause, activate

Interaction - create, maintain

Persistence - existence, essence

Three types of pedagogically significant, causally linked experiences.

- causalities that work to causal patterns of interaction that maintain qualities - discipline
- causalities that work to activate patterns of interaction that create essences or qualities - inspiration
- causalities that activate patterns of interaction that maintain qualities - instruction.

Three types of pedagogically significant reciprocal or interactive experience

- interactions that maintain activating causalities concerning essences or qualities - corruption
- interactions that create activating causalities concerning qualities - teaching
- interactions that maintain activating causalities concerning qualities - civic virtue.

We then noted, by reference to Plato, Machiavelli, and Rousseau, the prominence of these pedagogically significant reciprocities in the political theory of civic humanism, in that tradition of political theory in which the citizen has been the most prominent figure.



(1) II Let us now turn to our real business; let us try to come to grips with the contemporary problem of educational politics.

The situation we will be speaking to characterizes by and large all the industrialized, densely populated parts of the world, but let us concentrate on the problem of educational politics as it has developed in American history; let us try to define the juncture we find ourselves in and speculate on a route towards its improvement.

American public life has its roots very much in the tradition of civic humanism: the Revolution and Constitution were wrought by people whose views were formed by the civic humanist tradition.

Deep concern for the processes of civic corruption and the importance of law-giving are precisely what was most distinctive and successful in the drafting and passage of the Constitution. Early American insight into the problem of maintaining civic virtue was less clear cut, although there were two basic ways of viewing the problem: one

derived from English rural, republican republicanism, articulated best by Jefferson, relying on a face-to-face ethos in the tradition of the polis to maintain and reinforce the qualities that made for effective participation in public life; a second derived from Roman republicanism, substantially influenced, one suspects, by Machiavelli's interpretation of it, articulated more by Madison and Hamilton, in which moderated conflict in an expensive polity would stave off stasis. Of the two, the second has had the more sustained relevance to American experience, but both have been outmoded by historical development.



III. The upshot of this historic development has been to convert the citizen into a subject. I am not suggesting here that there has been some insidious conversion of the American constitutional system into a tyranny; I am not even suggesting that it is only vis-à-vis government that the citizen has been converted into a subject. Rather I am speaking about something much more mundane and ineluctable — we have transformed our arenas for public action from ones in which communities of peers associate as such for the pursuit of a good into ones in which formal organizations in which hierarchies of offices are deployed through legal nationalization for the pursuit of those goals.

In such an environment — whether it is to be found in ancient Mesopotamia or the contemporary USA — competence displaces civic virtue as the preeminent, publically significant educational goal.

As Erwin Chergoff recently wrote — "Fate favors the prepared mind" and I am pleased that fate recently favored me with a singularly good definition of a competency, from a singularly well thought out example of the ever-encroaching competency-based education — one from the American Management Association:

"A competency is a generic knowledge, skill, trait, self-image, or motive of a person which is causally related to effective and/or superior performance in a job."

Note the severity implicit in the formulation.

IV. What, can those of us do, who still believe that the tradition of civic humanism has in it worth? I do not think that a simple juxtaposition of the education of the citizen and the education of the subject will lead anywhere in the world.

in which we live. Our tradition of civic humanism invites us to make such a juxtaposition — the spirit of the laws of a self-governing polis differs radically from that of a centralized, hierarchic state and society. But an historic return to the self-governing polis is impossible without catastrophic upheaval. We need to find grounds, a place, a purpose, a reason for the education of the citizen within the civic environment as it has emerged — in pursuing that, we will encounter my real reason for training so much to Kant in our past meetings.

V The motive behind the events converting the citizen into the subject has been the effort to apply reason to the conduct of public affairs.

One ubiquitous bureaucratic structures are efforts to bring effective causal reasoning to the pursuit of public purposes; they are structures to rationalize public action.

Here, I think, we encounter the value of basing our understanding of the citizen in Kantian epistemology, not simply in classical and early modern history — we see that the citizen is a creature not merely of a certain set of historical circumstances, but of the application of a well grounded mode of reasoning, which is an integral part of reason, applicable to all phenomena. An integral consequence of the drive to apply reason to the ~~posit~~ public conduct of public life, requires, by the impetus of its own motive, not only causal rationality, but reciprocal rationality.

How can this develop.

First, it should itself be a reciprocal, interactive phenomenon — this means it should develop, not through planned, causally directed implementation.

But through critical exchange among members
of a community of peers
What is needed for this to happen, I think, is the
emergence of a purely formal standard, with
reference to which the interactions arising
from causally directed action in the public
domain can ~~be~~ gain coherence.

This standard cannot be the public interest, which,
insofar as it can be specified, is a substantive
standard.

My own candidate for the formal standard is this,
which I will call the civic interest

This norm of the civic interest, I submit, should
formally define the reciprocal responsibilities of
those undertaking causally directed action:
It runs as follows:

Each ~~person~~ ^{by persons and organizations,} exerts to cause effects in the
world, whatever the particulars of those actions, may be,
should be such that the patterns of ~~the~~
reciprocal interaction established by them,
create and maintain the capacities for ~~the~~
constructive public action by the persons and
~~organizations~~ ^{organizations} involved, and ~~organizations and~~
~~by organizations to cause effects~~ ^{in the world,}
whatever the particulars