03 / Recreating citizenship in the classroom

Topic : LABS

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GENERAL OBJECTIVES, RESEARCH QUESTIONS AND SCIENTIFIC RELEVANCE

Our panel's operative question is this: how can we make knowledge-production more just in the complex of academia, public policy, and non-governmental spaces of intervention for the common good when precisely what is "common good" has functioned for centuries in Western states/modernity as a horizon of acceptance of some deserving lives, measured against others, marked officially or not as abject, non-deserving. The premise is that Western citizenship inherently operates as a technology of differential valuation of lives, legitimized and normalized by scientific knowledge. Linda Tuhiwai Smith (2012) reminds that for indigenous people colonized by European states science is (still) felt to be dangerous, a preeminent name for normalized destruction of alterity, of non-Western ways of knowing and relating in a shared world. The hierarchy of lives operates still as a fundamental logic that legitimizes state violence and the sovereign decision that grants acceptance as "integration" into citizenship dehistoricized and politically neutralized to the extent that its logic of valuation makes difficult to imagine and practice solidarity across the divide between deserving and undeserving. This panel addresses this foundational wound of the political community under sovereign order from one of its most insidious techniques of subjectification: the translator or mediator, or "bridge" between "cultures", whose function is to help the accomplishment of integration of groups racialized, orientalized, interpellated by the call to become modern. This interpellation effaces the historical investment in dispossession of racialized peoples, as well as the intersected haywire of superposed exclusions. How do we construct just polities that rehistoricize the right to access to the "good life" of citizenship as a technology of intergenerational accumulation (for some) through dispossession (of others)? In occurrence, what [pedagogical practices and what kind of learning material can open up the imagination as political instrument to encourage other modalities of relating between practices of knowing and embodied histories of belonging to, and of being displaced? More closely, this panel has the ambition to bring in conversation experiences of being interpellated as the role model, the bridge-maker, the interpreter of Romani culture and place it in the ongoing economy of exclusion. Further, we want to invite participants to let their imagination run with new questions, perhaps never asked before, about how formation in academic contexts might re-form academia if we started with a lucid interrogation of the address, or interpellation that give us the desire to want to learn, to educate others and, perhaps, to learn from each other for our collective emancipation from differential qualities of citizenship.

CALL FOR PAPERS

The thematic focus is organized by two questions that aim at a critical understanding of citizenship as an ongoing, historical process of subjectification: what are presently the main meanings of integration in large discourses that declare their investment in the wellbeing of minorities and marginalized peoples? And what sense of the community and citizenship is reinforced by such rhetoric and its technologies of investment in valuable subjects? However, this panel is aimed not at an analysis of policy discourse, but hopes to make space for a conversation as broad and as diverse as possible between positions or perspective from people who feel the interpellation to participate in the work of integration, who cannot avoid the intricate negotiations spoken, unspoken and sometimes unspeakable, between their various positions and roles between different locations and their respective sense of burden, responsibility, promise, and hope for change.

We hope that IPA would benefit from this conversation as a space to further the inquiry about ways to open the university to other forms of knowing and relating and collaborative alliances between various social actors for social change as deliberative process. More to the point, a deliberative process that does not have an already set point of destination (i.e. integration) but one that functions as a willingness to keep open the question of becoming through mutual learning. The ethos of our inquiry is feminist – opening up the university through multiplying and deepening the understanding of interdependence and reciprocal care that can bring about a new sense of citizenship beyond the sovereign logic of inclusion through exclusion of abject forms of life. It is also an anticolonial ethos, sensitive to the need to ask about specific technologies and structures that erase forms of living and relating that cannot be controlled by the disciplinary logic of sovereignty and are not legible as valuable for the biopolitics of modern citizenship.

Concretely, we ask: can we use the call to include the lived experience of various forms of marginality, and

in particular here the experience of racialization as exclusion from participation to legitimate scientific knowledge, to push beyond a mere additive accrual to an academic discourse that does little to contest the lines of exclusion of sovereignty? What is an inclusive and just society for a feminist? For an antiracist student? For a critic of sovereign borders?

How do we follow with rigor and tenderness the ebbs and flows of young students navigating the call, the interpellation and the personal desire to become good and dignified, effective and articulate, powerful representatives of their communities against the background of that necessary critique of “integration” discussed above? How do we respond to the hope, loss of hope, sense of duty and obligation, desire to individuate and transform inherent in the promise of academic education against the background of a necessary critique of colonial modernity?

What can we borrow and adapt from the older and more recent feminist and decolonial calls to multiply forms of knowing and being?

How do we teach and discuss in classrooms about pathways of academic education and its inherent promise of socio-economic advancement by centering also the multiple modalities through which this promise reproduces a global economy of destruction of lifeworlds, essential resources for wellbeing and collective survival?

Beyond a sterile methodological warning against extractivist science, how can we concretely practice other forms of scientific production, with different and more varied collaborators, human and more-than-human?