



UNIVERSITÀ
DEGLI STUDI DI MILANO-BICOCCA

COURSE SYLLABUS

Ethics of Relationship. Theory and Practice

2425-2-F8501R035

Course title

Meeting the other. Pedagogical action as translation

Topics and course structure

Encounter is a problem. There is no educational happening without encounter, but encountering the other is difficult. The emphasis placed on the word relationship in educational discourse runs the risk of watering down its meaning. This must therefore be specified and in this way qualified in an educational sense, enhancing not only the theme of dialogical exchange, but also those of collision, interference, request and injunction, in other words: of encounter. In the encounter there is always a double movement or, at any rate, a counter-movement: no matter how much I direct myself towards the encounter, that the encounter happens does not strictly depend on me; in the encounter there is a dimension of irreducible passivity both as regards me and the other. So, to be such, an encounter cannot be prearranged, it must be unplannable or, put another way, it must have a component of the unexpected. The encounter, by definition, borders on and pushes into the unknown, it is, in that sense, something that escapes the categories we have at our disposal in advance to foresee it and, therefore, ultimately to understand it, i.e. to reduce its effect: it can be said that, when it happens, an encounter is an event.

Yet it is within a scene or an educational environment, a concrete situation not qualified for relationality alone, that the relationship is produced and - in the relationship or at the culmination of the relationship - the encounter. We can then say that the encounter happens within the framework of what could be called the situations of encounter. While it is true that the encounter is immediate, occurring where every medium has fallen, this does not detract from the fact that - before and after - there are the mediations of the encounter: first, we have the medium and the mediations through which the encounter becomes practicable; after, those that bring its effects back into the world. Here the space opens up for educational action, for a pedagogical construction of the encounter space.

In order to test this possibility, a reflection on the encounter will be developed starting with the theme of language and in particular the encounter between different worlds, as occurs in the work of translation. What do philosophical reflections on translation have to teach the educator? The educator's line of intervention cannot but always be perspectival: I cannot but see, always, in foreshortening; I must start from the assumption that a global or

panoramic view is precluded to me and that therefore in my action there is always - structurally - something that escapes me, a gap. The non-adaptation between my expectations and those of others, between the meaning I attribute to a phenomenon and that intended by those involved with me in the same, between projects and effects, are irreducible aspects. Therefore - as long as we act - we are always in a regime of translatability: the right commitment to negotiation and transaction for the purpose of compensation, goes hand in hand with the awareness of the inevitability of loss, that something between one and the other, in the transition from one to the other, is inevitably lost. We can persevere, going back to doing what we can, aware that what we can do is always infinitely less than what we are called upon to do. In this sense, the model of translation - whether declined in a hermeneutic key or more driven in the valorisation of otherness - has taken hold in pedagogy as a resource for educational practice.

Objectives

The aim of this course in relational ethics is to provide the student with the theoretical tools required to read educational phenomena and relationships – with educational consultancy and coordination roles in mind – and with a focus on ethics.

Specific learning objectives:

1. Knowledge and understanding of the main theoretical models explored during the course.
2. Independent critical reflection on course contents.
3. Ability to apply course knowledge and models to specific situations and contexts

Methodologies

Teaching with face-to-face hours and laboratory activities:

- 15 3-hour lectures delivered in face-to-face delivery mode
- 4 3-hour tutorials conducted in face-to-face interactive mode

Specifically, the course will therefore comprise: introductory lectures and discussions on the fundamental themes and guidelines of the theoretical pathway; guided analysis of the texts; days of active teaching with in-class exercises based on worksheets and audiovisual materials; moments of shared recapitulation on the basis of the outlines provided via power-point or with external interventions.

The course is delivered in Italian.

Online and offline teaching materials

Course books, PowerPoint presentations, worksheets and other documents for individual exercises and group work, audio-visual materials.

Programme and references

The course is divided into four parts:

1. The first part is aimed at showing the relevance of the categories of encounter and dialogue within the current pedagogical discussion, prompted in particular by the question of the coming of the other, the stranger and the foreigner (through Franco Cambi's contribution).
2. The second part will investigate, from a philosophical point of view, the various meanings of the concept of encounter, understood as a specific modality of the relationship that valorises the element of gap and difference (following François Jullien's essay).
3. The third part consists of an examination of philosophical reflection on the theme of translation and the different models for thinking about it (through Antoine Berman's volume)
4. The fourth part will consist of a detailed analysis of three short and fundamental essays on translation written by some of the greatest philosophers of the 20th century: Paul Ricoeur, Walter Benjamin and Jacques Derrida.

Bibliography

1. F. Cambi, *Incontro e dialogo. Prospettive della pedagogia interculturale*, Carocci, Roma 2012 (130 pagine).
2. F. Jullien, *L'apparizione dell'altro. Lo scarto e l'incontro*, Feltrinelli, Milano 2020 (168 pagine).
3. A. Berman, *La traduzione e la lettera o l'albergo della lontananza*, Quodlibet, Macerata 2022 (from p. 1 to p. 80).
4. P. Ricoeur, *La traduzione. Una sfida etica*, Morcelliana, Brescia 2002 (from p. 41 to p. 103)
5. W. Benjamin, *Il compito del traduttore*, in Angelus Novus. Saggi e frammenti, Einaudi, Torino, 1995 (pp. 39-52).
6. J. Derrida, *Des tours de Babel*, in *Psyché. Invenzioni dell'altro*. Volume I, Jaca Book, Milano 2020 (pp. 225-263, excluding the pages 253-259).

The bibliography is for all.

Assessment methods

Attending students: oral exam.

Exam on the topics covered and examination texts.

There are no in itinere tests.

Assessment will consist of a final oral examination of the student's knowledge of the course material (required reading) and the topics discussed in class. The examiner will evaluate candidates' ability to critically analyze, rework, and apply the philosophical categories studied.

More specifically, in relation to the criteria laid down in the official annual course description (SUA_Cds):

- With respect to *Organizing knowledge of multiple theoretical models, methods and instruments*, the oral examiner will ask candidates questions designed to verify their knowledge of the theoretical models presented during the course.
- With respect to *Analyzing, understanding and interpreting problems affecting educational settings*, the oral examiner will verify candidates' ability to read and interpret, in light of the models presented during the course, concrete problems, situations, and settings, by inviting them to discuss case studies analyzed in class or their own experience in the education sector.
- With respect to *Preparing for educational consultancy*, in the course of the oral examination, the examiner

will assess candidates' awareness of the complexity of consultancy practice and their ability to reflect on and rework associated meanings and problems.

Non-attending students: oral exam

As above, except that the questions will evaluate the student's knowledge of the prescribed reading materials without reference to the additional analysis conducted in class.
No intermediated tests are planned.

Office hours

Prof. Vergani receives students on Wednesday from 11.00 to 13.00. Tel. 4896 U6 4?? Floor, Room 4146 (students requiring an appointment should request it in advance via email). Routine information may be requested via email, or before or after classes.

Programme validity

The current programme is valid for two academic years.

Course tutors and assistants

Sustainable Development Goals

QUALITY EDUCATION
