Solidarity as a lived experience

Pre-conference workshop in Helsinki, March 8-9, 2016

The Nordic Society for Philosophy of Education hosts, in cooperation with NERA, a pre-conference workshop on *Solidarity as a lived experience* in Helsinki Tuesday 8th to Wednesday 9th March 2016 (from lunch to lunch). Members of the society are welcome at no extra costs. Please email torill.strand@iped.uio.no if you plan to attend.

**Time:** Tuesday 8th March 13.15 – Wednesday 9th March 12.00 (detailed program below)

**Venue:** Room K108 at Institute of Behavioral Sciences, Siltavuorenpenger 5, 00014 University of Helsinki (about 1km from the Main building of the NERA2016 conference).

Philosophers of education have long since discussed the complex notions and practices of *solidarity*. However, as a new world order challenge earlier notions and practices, solidarity is an emerging subject to ongoing studies in various subfields of ethics and political philosophy. Conceptions of solidarity are now being analyzed and discussed among contemporary philosophers, such as Badiou, Butler, Honneth, Malabou, Taylor, Rancière and Zizek. But to what degree and in what ways do todays philosophers of education explore the many faces of solidary thoughts and actions? And to what degree do we acknowledge solidarity as a lived experience?

The aim of this workshop is to invite an in-depth philosophical exploration and discussion of solidarity as a lived experience in contemporary societies.

In order to initiate such in-depth explorations, we have invited these speakers:

* Katariina, Holma, University of Helsinki, Finland
* Odin Lysaker, University of Agder, Norway
* Lars Løvlie, University of Oslo, Norway
* Claudia Schumann, University of Stockholm, Sweden

Odin Lysaker’s paper on “*Dignity and Solidarity - Globalizing Axel Honneth's Recognition Theory*” serves as a starting point for an in-depth exploration, but also a broad debate on the topic.

## Program

#### Tuesday 8th March

13.15 Welcome and introduction: Torill Strand

13.30 Dignity and Solidarity - Globalizing Axel Honneth's Recognition Theory

Odin Lysaker, University of Agder, Norway

Comments by Lars Løvlie, University of Oslo, Norway

Discussion

15.00 Coffee

15.30 “I’ll teach you differences” – Freedom and solidarity as (extra-)ordinary experience

 Claudia Schumann, University of Stockholm, Sweden

Discussion

19.00 Evening meal (optional)

#### Wednesday 9th March

09.15 Coffee

09.30 Democracy, Dialogue, and Education: Contemporary Challenges

Katariina Holma, University of Helsinki, Finland

Discussion

11.00 Coffee, followed by closing remarks

12.00 Close

## Tuesday 8th March

**Odin Lysaker:**

#### Dignity and Solidarity - Globalizing Axel Honneth's Recognition Theory

The concept of dignity presupposes the recognition of each and every persons' inherent worth. But not all humans are treated equally. Irregular migrants, for example, suffer from being inside and outside simultaneously. They are included as humans and thus being ascribed human dignity as well as human rights. Still, this group is excluded by not being recognized as members of a society or state. As a result, the situation of irregular migrants raises the question about humans' moral value or status. By applying Axel Honneth's theory of recognition on a global scale, I hold that an alternative moral standard is achievable, which is needed in the case of conflicts that involves the above described dynamic between inclusion and exclusion. Nevertheless, as far as his theory is based upon a methodological nationalism, the 'globalization' of Honneth raises question concerning the normative justification of his stance. In the presentation, therefore, I suggest a solution to this challenge, which is based upon humans' bodily vulnerability viewed as a human condition. By doing so, my claim is that the original recognitive insight of the Honnethian story can exactly be globalized and thus shed light on irregular migration in today's troubled world.

**Claudia Schumann:**

####  “I’ll teach you differences.” – Freedom and solidarity as (extra-)ordinary experience.

When, where and how do we practice solidarity in educational contexts? Is solidarity an ordinary experience in our everyday lives, or do we experience it as exceptional, as extra-ordinary? In critical theorist Axel Honneth’s work, practices of solidarity play a vital role in actualizing social freedom in distinction from liberal theory’s thin notion of mere negative freedom. Looking at how Honneth conceives of solidarity in “The Struggle for Recognition” and in “Freedom’s Right” respectively, the paper will discuss two contemporary examples of solidarity as an (extra-)ordinary practice and experience and the kinds of social freedom it enabled in these two specific instances. We will find that Wittgensteinian ideas can help to amplify Honneth’s analysis, and make sense of the intricate interplay of indeterminateness, acknowledgment, exemplarity, difference, intersections, power and embodiment.

#### Reading material:

Lysaker, O. (2013). *Menneskeverdets politikk. Anerkjennelse av kroppslig krenkbarhet*. Oslo: Abtsrakt

Honneth, A. (1995). *The Struggle for Recognition: The Moral Grammar of Social Conflicts* (Ch. 5)

Honneth, A. (2014). *Freedom's right. The social foundations of democratic life*. Cambridge: Polity

Honneth, A. (2015). "Education and the Democratic Public Sphere: A Neglected Chapter of Political Philosophy", in: Odin Lysaker and Jonas Jakobsen (eds.) *Recognition and Freedom: Axel Honneth's Political Thought*. Leiden: Brill 2015 (Ch. 1)

Laitinen, A. (2015)."Recognition, Solidarity, and the Politics of Esteem: Basic Income as a Test Case", in: Odin Lysaker and Jonas Jakobsen (eds.) *Recognition and Freedom: Axel Honneth's Political Thought*. Leiden: Brill 2015 (Ch. 3).

## Wednesday 9th March

**Katariina Holma:**

#### Democracy, Dialogue, and Education: Contemporary Challenges

Today, governments around the world are faced with increasingly pluralistic populations, where modes of belonging sometimes pull in conflicting directions. As it has become evident that cooperation over the cultural, religious, and other boundaries is the lifeblood of the democratic form of life, there is an increasing cry for dialogue among educators, politicians, and intellectuals. However, the very concept of dialogue is obscure, not to mention its relationship to democracy, and thus worth of further philosophical investigation. In my address, I derive inspiration from a new book, *Democary in Dialogue, Dialogue and Democracy* (Jezierska & Koczanowicz, eds). The book considers this burning theme at three different levels. Firstly, it focuses on the theoretical accounts of dialogue; secondly, it focuses on the problem of different others in dialogue, not only theoretically, but in relation to concrete encounters in civil society; and, thirdly, it focuses on dialogical practices in educational settings. In my address, I discuss the main insights of the book and put forth some questions I find crucial in further developing a theory of dialogue in democracy.

#### Reading material:

Jezierska, K. & Koczanovicz, L., eds. (2015). *Democracy in Dialogue, Dialogue in Democracy: The Politics of Dialogue in Theory and Practice*. Surrey & Burlington: Ashgate.

## **The Presenters:**

Katariina Holma is Associate Professor at the School of Educational Sciences and Psychology, University of Eastern Finland, and the leader of a research consortium “Growth into Citizenship in Civil Society Encounters (GROW)” funded by the Academy of Finland. Her work focuses on the philosophy of science in educational research, epistemology and education, and the philosophy of citizenship education.

Odin Lysaker is Associate Professor of Ethics at the University of Agder. He holds a PhD in Philosophy from the University of Oslo. Lysaker is also Associate Researcher at the Centre for Development and the Environment and the Norwegian Centre for Human Rights, both at the University of Oslo, as well as PRIO (Peace Research Institute Oslo) and University of Tromsø. His interests cover ethics, political philosophy, and social philosophy. Lysaker’s current research is on free speech and civility, democracy and emotions, as well as global ethics and green cosmopolitanism. His publications include Recognition and Freedom: Axel Honneth's Political Thought (co-ed. with Jonas Jakobsen) (Brill 2015).

Lars Løvlie is professor emeritus at the University of Oslo. His research and teaching is focused on basic concepts in educational thinking, related to their historical past and introduced in the contemporary context. His articles over the past decades have been on aesthetic experience, the uses of examples, and our relation to texts and images; on the self in post-modernity and on the impact of the Internet on our description of the self, and, more recently, on paradox. These themes are often worked out with special reference to philosophers, for example Hegel, Kant, or Dewey. I think that historical reflection sheds light on the tradition, on the “collective unconscious” of the past, and can therefore contribute to a better future for educational thinking and practice. Academic work relates to three different but intertwined domains: explanation in the sciences, interpretation in the humanities, and critical argumentation in philosophy. The most important though is to take our bearings from the personal, social and political realities of the life we live.

Claudia Schumann has studied philosophy, linguistics, and cultural studies in Dresden, at New School University, and at Johns Hopkins University. She now holds a PhD position at the University of Stockholm. Her research focuses on philosophy of education, especially in relation to the thinking of Ludwig Wittgenstein, Axel Honneth, and Stanley Cavell. Recent publications include: “Boundedness beyond reification: cosmopolitan teacher education as critique” (*Ethics & Global Politics*, 2012); “The Self as Onwardness: Reading Emerson's 'Self-Reliance' and 'Experience'” (*Foro de Educación*, 2013); and “Towards a Critical Cosmopolitanism in Human Rights Learning: The Vienna Conference in 1993” (In: Papastephanou, Strand & Pirrie (Eds.). *Philosophy as a Lived Experience*, LIT Verlag, 2014).