

Die **SWIP Austria** teilt mit, dass das für November 2020 geplante Symposium mit dem Tagungsthema: ***Solidarity and Resistance – a Philosophical Approach*** bedauerlicherweise auf Grund der Covid-19-Situation auf 2021 verschoben werden muss. Auf zahlreiche Abstracts für das Symposium im Jahr 2021 freuen wir uns sehr.

SWIP Austria would like to inform you that the symposium with the conference topic: ***Solidarity and Resistance – a Philosophical Approach***, scheduled for November 2020, has unfortunately been postponed to 2021 due to the Covid-19 situation. We are looking forward to receiving various abstracts. The deadline will be announced in time

Call for Papers: SWIP Austria Symposium 2021
Solidarity and Resistance – a Philosophical Approach

Venue: University of Vienna, Department of Philosophy (room to be announced)

Conference date: will be announced

Solidarity as “connected with”: With whom and against whom and what? There are different aspects of solidarity: universal solidarity, which includes all people because they are human beings (human rights), excludes no one and applies unconditionally; also more limited conceptions, related to a specific group(-identity), whereby it easily becomes clear that the theme of identity and belonging cannot be avoided. Solidarity as “being committed to one another”: But who belongs to this “for each other”? Are all people included, or merely one’s own gender, ethnicity, class, political group and ideological identity? All others, who don’t fit into “my / a definition” of “we” would be marginalized and excluded. Solidarity of worldview and actions. When right-wing extremists and nationalists shout: “we first”, universalists (on the sound basis of human rights) oppose this narrow version of solidarity with the statement: solidarity with all people, on the basis of their humanity. What about solidarity with other species? The catchphrase: “solidarity with our own” (ethnicity, gender, religion, class, nation, ideology, etc.) could possibly provoke resistance. But the term “resistance” is also complex. What does someone who offers resistance express? Breaking the law, disobedience – in the name of a claim – what kind of claim? Is resistance meant as an absolute human right in the sense of a universal justice? Could resistance be thought of as the restoration of right when injustice has occurred; the recovery of right? Does resistance include actions against mass poverty, environmental damage, animal suffering, educational discrimination, marginalization of the rights of first nations, violation of the rights of LGBTIQ+ people and people of colour? Is the term “resistance” reserved for those acts where the life of the resister is at stake? What is the difference between resistance, demonstration, disobedience, civil courage, expression of outrage, protest, what forms of protest, revolt and revolution? The term “resistance” is not immune to being misused by nationalists, anti-Semites or right-wing extremists calling for “resistance against the system” of liberal democracies based on human rights (for example “Unite the Right” – an American white-supremacy hate group). A question of the utmost and highest importance must be posed: When is a political action “resistance”? Is the basis of resistance the intention to protect a free, humane, solidarity-based society from its enemies? Or to resolutely face the destruction of freedom, plurality, human rights and justice through common political actions in solidarity? What is the goal of resistance? Can movements such as Pegida or extreme right-wing marches also be called acts of resistance? Right of Resistance: Can and may there be a positive law of “resistance”? Doesn’t the constitutional state then run the risk of being destroyed by anti-democratic forces? Or is there a need for a right of resistance against distortions of the liberal democratic constitutional state? How should resistance (the revolutionary subject) against the neoliberal balance of power, repressive power structures, be thought of? Exploitative relations, alienation, commodity fetish (the commodification of all spheres of life), the power of advertising and the entertainment industry – how is resistance feasible in this context? The meaning of resistance in the area of psychoanalysis and the consequences for our actions (“acting out” in a Freudian sense and self-reflected acts) could be a further issue.

We warmly invite interested philosophers* (university professors, doctoral candidates, university lecturers and extramural researchers) from all sub-disciplines (including art, performance, etc.) and the various fields of philosophy to present their research at the symposium. The symposium is conceived as an open forum for contributions to the subject of the symposium from the various directions and sub-disciplines of philosophy, but abstracts on free topics are also welcome. The purpose is to make the philosophical work of women* visible in all sub-disciplines of philosophy, to enable a dialogue between the different directions of philosophy and to offer opportunities for discussion and networking.

We are looking forward to receiving a diverse and stimulating range of abstracts.

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Deadline: will be announced