



Graduate School of Humanities and Social Sciences

# Lucerne Master Class 2016

With Prof. Dr. Axel Honneth

Jack C. Weinstein Professor for the Humanities, Columbia University (New York)

Professor of Social Philosophy, Goethe University (Frankfurt)

## Towards a Critical Theory of Markets

2–6 May 2016, University of Lucerne

Course Location: Hotel Seeburg, Lucerne





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Welcome!



**Dear Participants**

We are pleased to welcome you in Lucerne, Switzerland for the third Lucerne Master Class entitled *Towards a Critical Theory of Markets* from 2–6 May 2016!

Running annually from 2015–2019 under the general theme *The Culture of Markets*, the Graduate School of Humanities and Social Sciences (GSL) at the University of Lucerne will be offering one-week Master Classes, which will offer the opportunity to analyse the variety of virulent problems in the market through a range of scientific perspectives.

We wish you all an inspiring and pleasant time at the University of Lucerne and we are looking forward to spending this week with you.

Yours sincerely

**Prof. Dr. Martin Hartmann**

Professor of Philosophy, Chair for Practical Philosophy at the University of Lucerne. Associate member of the Board, Graduate School of Humanities and Social Sciences at the University of Lucerne (GSL)

**Dr. Christina Cuonz**

Managing Director, Graduate School of Humanities and Social Sciences at the University of Lucerne (GSL)

**MA Sarah Kaiser**

Scientific Assistant, Graduate School of Humanities and Social Sciences at the University of Lucerne (GSL)

**Viola Müller**

Secretary, Graduate School of Humanities and Social Sciences at the University of Lucerne (GSL)

## Organisation

**For questions during the Master Class, please contact either Sarah or Christina**

### **Travel expenses**

We kindly ask you to hand in all expense receipts and travel tickets (original travel documents) and a filled in disbursement form after your return home in May. Thank you very much! Dis-bursement forms will be distributed during the master class.

### **Location**

The Lucerne Master Class 2016 takes place in a panorama meeting room at Hotel Seeburg in Lucerne.



Hotel Seeburg  
Seeburgstrasse 53–61  
6006 Lucerne  
Switzerland  
Tel. +41 41 375 55 55

### **How to get to Hotel Seeburg from the train station**

- 10 minutes by bus No. 24 to «Hotel Seeburg». Timetables: [www.vbl.ch](http://www.vbl.ch)
- 45 minutes on foot along the lakeside promenade

### **Trip to the greater Lucerne area on Wednesday**

Please bring a pair of walking shoes and rain gear with you.

## Preparation

### **Presentation of PhD Projects**

Participants are requested to prepare a short presentation of their thesis work.

- 20 minutes
- No more than six PowerPoint slides, including one slide stating how your project relates to the theme of the Master Class *Towards a Critical Theory of Markets*.

Please find your presentation slot in the detailed programme.

### **Preparation of Monday Session «Work and Life of Axel Honneth»**

Please prepare two to three questions concerning the academic journey and work of Axel Honneth for the Q&A session on Monday.

If you wish, you may also prepare questions for the session on «What is a good thesis».

### **Syllabus for text sessions (see detailed programme for individual text sessions):**

**Durkheim, Emile**, 1958: *Professional Ethics and Civic Morals*. Translated by Cornelia Brookfield. Glencoe, Illinois: The Free Press. Chap. I-III

**Fourcade, Marion and Kieran Healy**, 2007: Moral Views of Market Society. *Annual Review of Sociology* 33: 285-311.

**Honneth, Axel**, 2014: *Freedom's Right. The Social Foundations of Democratic Life*. Translated by Joseph Ganahl. New York: Columbia University Press. Chap. 6.2

## Axel Honneth



AXEL HONNETH is Jack C. Weinstein Professor for the Humanities in the Department of Philosophy at Columbia University and Professor of Social Philosophy at the Goethe University Frankfurt. He is Director of the Institute for Social Research in Frankfurt. Axel Honneth's latest publications include: *Freedom's Right*, Columbia University Press, 2014; *The Pathologies of Individual Freedom: Hegel's Social Theory*, Princeton University Press, 2010; *Pathologies of Reason: On the Legacy of Critical Theory*, Columbia University Press, 2009. Axel Honneth's areas of specialization include Social and Political Philosophy, Ethics and Social Theory.

## Towards a Critical Theory of Markets

In this Master Class I will attempt, in close collaboration with the participants, to develop a concept of capitalist markets that allows as much an adequate description of their central features as a critical elaboration of possible improvements of them. For this purpose we will first analyze three different theoretical approaches to capitalist markets: a «systems theory» strategy of explanation following Marx, an «action theoretical» strategy of explanation following Karl Polanyi and, lastly, an «institutionalist» strategy of explanation following the so-called «social structure of accumulation» theory. The intensive examination of these differing approaches will then allow us, in a second step, to discuss their respective strengths and weaknesses. In a third step, I will explicate why I take the last approach to be superior to the other two. An analysis of capitalism in such an «institutionalist» frame does not just allow us to differentiate various forms of realization of this mode of production, it also opens up the possibility to get into view the varying chances of reform-oriented interventions into it.

## Programme Overview

MONDAY, 2 MAY		
Afternoon	12:30	<b>Registration</b>
	13:00–13:30	<b>Welcome</b>
	13:30–15:00	<b>Work and Life of Axel Honneth</b>
	15:00–15:30	Coffee break
	15:30–17:30	<b>Presentation of PhD projects (3)</b> 30 minutes discussion
Evening	off	
TUESDAY, 3 MAY		
Morning	9:00–10:30	<b>Presentation of PhD projects (3)</b>
	10:30–11:00	Coffee break
	11:00–12:30	<b>Presentation of PhD projects (2)</b> 30 minutes discussion
Lunch	12:30–14:00	Lunch at Restaurant Seeburg
Afternoon	14:00–14:30	<b>Preparation of text session I in groups</b>
	14:30–16:00	<b>Text session I (Durkheim)</b>
	16:00–18:00	Coffee break and transfer to the main university building
	18:00–20:00	<b>Public lecture</b>
Evening	20:00–	<b>Dinner at Restaurant Helvetia</b>
WEDNESDAY, 4 MAY		
Morning	9:30–11:00	<b>Presentation of PhD projects (3)</b>
	11:00–11:30	Coffee break
	11:30–13:00	<b>Presentation of PhD projects (2)</b> 30 minutes discussion
Afternoon & early evening	13:00–21:00	<b>Trip to the greater Lucerne Area</b>
THURSDAY, 5 MAY		
Morning	9:00–10:30	<b>Presentation of PhD projects (2)</b> 15 minutes discussion 15 minutes preparation of guest session in groups
	10:30–11:00	Coffee break
	11:00–12:30	<b>Guest session</b> Prof. Dieter Thomä, University of St. Gallen
Lunch	12:30–14:00	Lunch at Restaurant Seeburg
Afternoon	14:00–14:30	<b>Preparation of text session II in groups</b>
	14:30–15:30	<b>Text session IIa (Honneth)</b>
	15:30–16:00	Coffee break
	16:00–17:30	<b>Text session IIb (Honneth)</b>
Evening	off	
FRIDAY, 6 MAY		
Morning & early afternoon	9:00–9:30	<b>Preparation of text session III in groups</b>
	9:30–10:30	<b>Text session III (Fourcade/Healy)</b>
	10:30–11:00	Coffee break
	11:00–12:30	Final discussion
Lunch	12.30–	Lunch at Restaurant Seeburg

## Detailed Programme

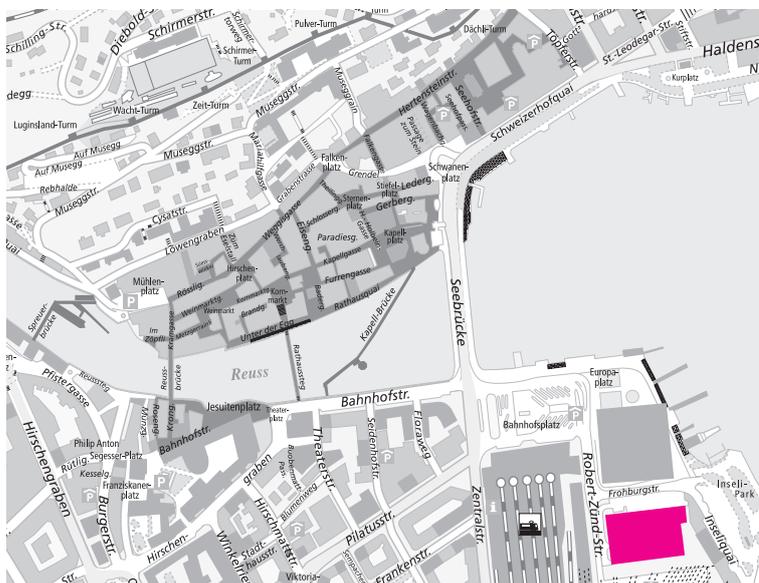
MONDAY, 2 MAY		
Afternoon	12:30	<b>Registration at Hotel Seeburg</b>
	13:00–13:30	<b>Welcome</b> Martin Hartmann and organizers (15) Introduction of participants (10) Introduction to the Master Class week by Axel Honneth (5)
	13:30–15:00	<b>Work and Life of Axel Honneth</b> Martin Hartmann: biographical interview with Axel Honneth – academic journey and work Q&A session: academic journey and work of the master Q&A session: what is a good thesis
	15:00–15:30	Coffee break
	15:30–17:30	<b>Presentation of PhD projects (3)</b> Heiner Heiland Alexandre Léger Pedro Teixeira 30 minutes discussion
Evening	off	

The Lucerne Master Class 2016 takes place in a panorama meeting room at Hotel Seeburg in Lucerne.



## Detailed Programme

TUESDAY, 3 MAY		
Morning	9:00–10:30	<b>Presentation of PhD projects (3)</b> Rune Møller Stahl Lukas Peter Nora Waitkus
	10:30–11:00	Coffee break
	11:00–12:30	<b>Presentation of PhD projects (2)</b> Daniel Bader Lizabeth Dijkstra 30 minutes discussion
Lunch	12:30–14:00	Lunch at Restaurant Seeburg
Afternoon	14:00–16.00	<b>Text session I</b> Durkheim, Emile, 1958: <i>Professional Ethics and Civic Morals</i> . Translated by Cornelia Brookfield. Glencoe, Illinois: The Free Press. Chap. I-III
	16.00–18:00	Coffee break and transfer to the main university building
	18:00–20:00	<b>Public lecture</b> «Hegel und Marx. Eine Neubewertung nach hundert Jahren» (in German) University of Lucerne Frohburgstrasse 3 Room HS 5
Evening	20:00–	<b>Dinner at Restaurant Helvetia</b> Restaurant Helvetia Waldstätterstrasse 9 6003 Luzern



University of Lucerne  
Frohburgstrasse 3  
Lucerne  
Switzerland

## Detailed Programme

WEDNESDAY, 4 MAY		
Morning	9:30–11:00	<b>Presentation of PhD projects (3)</b> Sonja Knobbe Tobias Vogel Anna Wienhues
	11:00–11:30	<b>Coffee break</b>
	11:30–13:00	<b>Presentation of PhD projects (2)</b> Nahyan Niazi Susanne Schmieden 30 minutes discussion
Afternoon & early evening	13:00–	<b>Trip to the greater Lucerne area with a lunch picnic and an early dinner at Restaurant Rossini</b>  Lucerne–Vitznau–Mount Rigi–Rigi Kulm–Weggis–Lucerne <i>Please bring a good pair of walking shoes and rain gear with you.</i>  Ristorante Rossini Bahnhofstrasse 7 6003 Luzern

### Schedule for the trip:

13:10	walk from Hotel Seeburg to the Museum of Transportation
13:22–14:09	boat from the Museum of Transportation to Vitznau (lunch bags)
14:15–14:47	cogwheel railway from Vitznau to Rigi Kulm and leisure time on mount Rigi
15:30–17:00	easy hike (or cogwheel railway) from Rigi Kulm to Rigi Kaltbad followed by a snack
17:13–17:40	gondola from Rigi Kaltbad to Weggis
18:05–18:47	boat from Weggis to Lucerne
19:00	dinner at restaurant Rossini, Lucerne



## Detailed Programme

THURSDAY, 5 MAY		
Morning	9:00–10:30	<b>Presentation of PhD projects (2)</b> Jan Overwijk Simon Tunderman 15 minutes discussion 15 minutes preparation of session with guest in groups
	10:30–11:00	Coffee break
	11:00–12:30	<b>Guest Session</b> Prof. Dieter Thomä, University of St. Gallen
Lunch	12:30–14:00	Lunch at Restaurant Seeburg
Afternoon	14:00–14:30	<b>Preparation of text session II in groups</b>
	14:30–15:30	<b>Text session IIa</b> Honneth, Axel, 2014: <i>Freedom's Right. The Social Foundations of Democratic Life</i> . Translated by Joseph Ganahl. New York: Columbia University Press. Chap. 6.2
	15:30–16:00	Coffee break
	16:00–17:30	<b>Text session IIb</b> dito
Evening	off	

FRIDAY, 6 MAY		
Morning & early afternoon	9:00–9:30	<b>Preparation of text session III in groups</b>
	9:30–10:30	<b>Text session III</b> Fourcade, Marion and Kieran Healy, 2007: Moral Views of Market Society. <i>Annual Review of Sociology</i> 33: 285-311.
	10:30–11:00	Coffee break
	11:00–12:00	<b>Final discussion</b>
Lunch	12:00–	Lunch at Restaurant Seeburg

## Participants and Projects

Name, Affiliation	Project
<b>Bader, Daniel</b> Max Weber Institute of Sociology University of Heidelberg, Germany	BETWEEN NORMATIVITY AND SOCIAL ANALYSIS – HONNETH'S THEORY OF RECOGNITION
<b>Dijkstra, Lizabeth</b> Department of Philosophy Pennsylvania State University, USA (Expected)	THE SUBJECT IN AXEL HONNETH'S RECOGNITION THEORY: AN ALTERNATIVE TO CONTEMPORARY CONCEPTIONS IN EUROPEAN PHILOSOPHY (WORKING TITLE)
<b>Heiland, Heiner</b> Department of Sociology TU Darmstadt, Germany	«TO REVOLUTIONIZE THE WORLD'S LABOR FORCE». DEPENDENT SELF-ENTREPRENEURSHIP IN PLATFORM- CAPITALISM (WORKING TITLE)
<b>Knobbe, Sonja</b> Institute for Philosophy and Political Sciences TU Dortmund, Germany	THE RELATION BETWEEN CONCEPTIONS OF ECONOMIC ACTION AND NORMATIVITY
<b>Léger, Alexandre</b> Department of German University of Nantes, France	KARL MARX AND CRITICAL THEORY: AROUND HONNETH'S WORK
<b>Niazi, Nahyan</b> Department of Philosophy University of Lucerne, Switzerland	SELBST- UND FREMDVERWIRKLICHUNG. WILHELM VON HUMBOLDTS THESEN ZUR BILDUNG UND DIE SUCHE NACH EINER NEUEN FORM DER PRODUKTIONSAUSGESTALTUNG
<b>Overwijk, Jan</b> Amsterdam School for Cultural Analysis University of Amsterdam, The Netherlands	POST-RATIONALISATION: OPENNESS IN SOCIAL ORGANISATION
<b>Peter, Lukas</b> Department of Philosophy, Center for Ethics University of Zurich, Switzerland	MARKETS, DEMOCRACY AND THE COMMONS: AN ANALYSIS OF DEMOCRATIC FREEDOM IN THE INSTITUTIONALIST AND (NEO)MARXIST DISCOURSES ON THE COMMONS
<b>Møller Stahl, Rune</b> Department of Political Science University of Copenhagen, Denmark	THE ROLE OF THE ECONOMICS PROFESSION IN LIBERALI- SATION AND ECONOMIC REFORM IN DENMARK AND UK
<b>Schmieden, Susanne</b> Department of Philosophy University of Lucerne, Switzerland	PARADOXICAL IDENTITIES. THE ACTOR AS A REFLECTION FIGURE OF THE DEMOCRATIC SUBJECT IN DENIS DIDEROT'S AND BERTOLT BRECHT'S WORK (WORKING TITLE)
<b>Teixeira, Pedro</b> Otto Suhr Institute for Political Science Free University of Berlin, Germany	IDEAL AND NON-IDEAL THEORY: BEYOND CURRENT POLITICAL PHILOSOPHY
<b>Tunderman, Simon</b> Bremen International Graduate School of Social Sciences University of Bremen /Jacobs University, Germany	DISPOSITIF ANALYSIS, POLITICAL ECONOMY, AND THE INNOVATIVE FOREST: THEORISING DISCURSIVE AND MATERIAL POWER IN THE EUROPEAN BIOECONOMY
<b>Vogel, Tobias</b> Faculty of cultural reflection University of Witten/Herdecke, Germany	A CRITICAL THEORY OF GROWTH. ABOUT THE JUSTI- FIABILITY OF A CLAIM OF FUNDAMENTAL CRITIQUE (WORKING TITLE)
<b>Waitkus, Nora</b> Department of Sociology University of Bremen, Germany	WEALTH INEQUALITY AND WEALTH ACCUMULATION ACROSS SOCIAL CLASSES IN GERMANY AND THE UNITED STATES (WORKING TITLE)
<b>Wienhues, Anna</b> School of Social Sciences, Politics University of Manchester, UK	JUST FOOTPRINTS: DISTRIBUTING ECOLOGICAL SPACE ACROSS SPECIES, PLACE AND TIME

**Daniel Bader**

University of Heidelberg  
Max Weber Institute of Sociology  
Mittermaierstrasse 23, 69115 Heidelberg, Germany

Daniel.Bader@soziologie.uni-heidelberg.de

**BETWEEN NORMATIVITY AND SOCIAL ANALYSIS –  
HONNETH'S THEORY OF RECOGNITION****CV**

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\* 08 March 1985, Schwäbisch Gmünd, Germany

Since 2013 Research and Teaching Associate, Max Weber Institute of Sociology, University of Heidelberg

2006–2013 Student Assistant, Centre for Social Investment, University of Heidelberg

Since 2013 PhD (Sociology), Max Weber Institute of Sociology, University of Heidelberg

2005–2013 Magisterstudium (MA), Philosophy/Sociology/Political Economics, University of Heidelberg

**Research Interests:** Practical Philosophy, Intersubjectivity, Relational Sociology, Critical Theory, Normative Theories of Society, Recognition Theory, Civil Society

**Publications & Talks**

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- Metaphysik und Nachmetaphysik in der Moderne. Von Kant und Hegel zu Habermas und wieder zurück? (in preparation) [Magister thesis]
- Sigmund/Starystach/Pfäffle/Bader, Münkler-Watch. Die dunkle Seite der Zivilgesellschaft? (in preparation)

## Dissertation Project:

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**Key Words:** Recognition, Normativity, Power, Critical Theory, Social Philosophy

Shortly after Axel Honneth's book "The Struggle for Recognition – The Moral Grammar of Social Conflicts" had been published in 1992, it became clear that its keystone concept of intersubjective recognition was about to become a major new approach within the 3<sup>rd</sup> generation of Critical Theory. In his book, Honneth goes about to describe his intersubjectivist theory of recognition which aims at explaining not only the practical growth and development of individuals but also of society as a whole. His approach can be summarized, in a preliminary way, as follows. The formation and maintenance of one's identity depends crucially on the recognition by and of others and it is only through reciprocal relationships of love, respect and solidarity that one is able to become an autonomous and individuated person. These specific relationships, however, are not ahistorically given and must be established and expanded through ongoing social struggles. Yet, these struggles cannot merely be understood as conflicts over interests but rather as conflicts motivated by feelings of outrage and indignation caused by a lack of recognition or misrecognition. Hence, social conflicts in this sense imply normative judgments about the legitimacy of social arrangements. This circumstance can be grasped as a pre-theoretical basis for social critique, which Honneth tries to incorporate into his work by elaborating a "formal conception of ethical life" understood as a normative ideal of society in which all members of society would be granted enough recognition for the full development and realization of their specific identities.

The aim of my dissertational project is, firstly, to give a general overview of the core claims and arguments of Honneth's theory of recognition and the various controversies it has created. The intention behind this general overview is by no means to write a mere introduction to Honneth's work, but rather to provide a foundation for a discussion of the advantages and disadvantages of this new paradigm in Critical Theory. A second more specific aim is to discuss the relationship between philosophy and sociology, or maybe better, between normativity and social analysis in Honneth's writings. It has been put forward that in his recent book "Freedom's Right" Honneth seems to take a sociological turn<sup>1</sup> –not only because authors like Durkheim and Parsons play a crucial role in it but rather because Honneth's intention, here, is to develop a theory of justice in the medium of social analysis, i.e. an institutional theory that seeks to account for the principles of justice by identifying society's normative orientations. In reconstructing the normative structure of our modern society Honneth relies on the notion of >>immanent transcendence<<, i.e. an idea that potentialities are developed in concrete everyday life which go beyond it yet incur-sively and recursively work back upon social life so as to structure, direct, guide and regulate it. In other words, the concept of >>immanent transcendence<< contains the idea that social reality already includes normative institutions that lead to social progress. Thus, a normative standpoint can be gained by an analysis of social reality itself instead of a construction of abstract principles (Rawls, Habermas). I argue, however, that a normative reconstruction of social reality must take into account power relations within reality itself. In my view, Axel Honneth's attempt to position himself between abstract theories of normativity and mere socio-logical analysis has lead him to neglect the task of elaborating a comprehensive sociological theory of power.

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<sup>1</sup> Strydom, Piet (2013), „Review Essay: Honneth's sociological turn.“ *European Journal of Social Theory* 16(4): 530- 542.

**Lizbeth Dijkstra**

Penn State University/The New School for Social Research  
Department of Philosophy

lizbethdijkstra@gmail.com



## THE SUBJECT IN AXEL HONNETH'S RECOGNITION THEORY: AN ALTERNATIVE TO CONTEMPORARY CONCEPTIONS IN EUROPEAN PHILOSOPHY (WORKING TITLE)

### CV

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\* 15 February 1988, Hitzum, The Netherlands

08/2016–...	PhD in Philosophy, Penn State University OR The New School for Social Research ( <i>forthcoming</i> )
08/2015–08/2015	Summer schools at The Centre for Subjectivity, Copenhagen & Dutch Research School of Philosophy, Rotterdam
09/2011–08/2014	Research Master of Arts in Philosophy, University of Amsterdam
09/2013–08/2013	Exchange student in Philosophy, The New School for Social Research
09/2009–08/2012	Bachelor of Arts in Religious Studies, University of Amsterdam
09/2007–08/2011	Bachelor of Arts in Philosophy (with distinction), University of Amsterdam
09/2005–10/2008	Bachelor of Science in Neuroscience, University of Amsterdam

**Research Interests:** Subjectivity, Autonomy, Critical Theory, Identity

**Other interests:** Virtual identities & big data, programming, literature, creative writing, running

### Publications & Talks

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- 05/2016      Talk: 'Making the case for a prereflective self in the work of Axel Honneth' – Workshop on Social Pathologies & Mutual Recognition, University of Jyväskylä (Finland)
- 12/2015:      Talk: 'Making the case for a prereflective self in the work of Axel Honneth' – International OZSW Conference, Amsterdam
- 11/2015      Talk: 'Phenomenology in social philosophy: Making the case for a prereflective self in the work of Axel Honneth' – Annual Meeting Dutch Circle for Phenomenological Philosophy
- 08/2015      Talk: 'The embodied 'I': A Phenomenological Contribution to Axel Honneth's Recognition Theory' – OZSW Summer School on Emotions and Moral Agency

## Dissertation Project:

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**Key Words:** Subjectivity, Prereflective Self-Awareness, Embodiment, Autonomy, (Mis-)Recognition

I interpret the individual as both an embodied and a socially constructed subject. A remark I have made regarding Axel Honneth's recognition theory in my Master's thesis is that in this, Honneth can only conceive of self-awareness in a reflective form. However, this reflective form of subjective experience undermines the plausibility of the model's ability to fully account for the experience of self-awareness in the moment of action or (mis-)recognition (*problem A*), as well as for the inherent, autonomous and resisting capacity of the subject (*problem B*). As such, a too indeterminate conceptualization of the subject in recognition endangers a proper understanding of the fundamental transformative capacity of the model.

The project I therefore want to pursue in my PhD is to provide an encompassing subject theory within Axel Honneth's theory of recognition which explicitly acknowledges the temporal and phenomenological prereflective aspects of the involved subject, without undermining its inherently social and normative character. By taking up a phenomenological rather than a psychoanalytical perspective, this model will be of a different nature than the work by Joel Whitebook on the basis of a comparable critique (2001). Although both approaches acknowledge the importance of prereflective experience, I want to argue that phenomenology's starting point in conscious and embodied experience can provide a more comprehensible connection between such prereflective experiences and the more reflective elements of subjectivity.

Under the supervision of Professors Julian Kiverstein and Robin Celikates I have already started to explore *problem A* in my Master's thesis<sup>2</sup>. In it I argue that to counter *problem A*, a phenomenological account of prereflective self-experience in the moment of action seems a valuable approach (Henrich 19; Zahavi 158). Such an embodied account of a prereflective self might further complicate *problem B* however. Both Joel Whitebook (2001) and Patchen Markell (2003) have argued for the need to distinguish between a *capacity (B1)* and a *ground (B2)* for action or resistance in the recognized subject. With regards to *B1*, the body is often explicitly excluded though from the criteria for the capacity of agency (Arendt; Rovane). An embodied prereflective self may therefore be difficult to integrate with an account of pure potentiality. A different perspective however can be found in feminist theories, which stress the importance of emotions and bodily states for agency, as well the importance of experiences of alienation (Campbell, Meynell en Sherwin).

Finally, to further inquire *problem B2* I want to assess the critical normative potential in phenomenological accounts of the subject and intersubjectivity. Phenomenology has namely been accused of lacking these criteria, especially in comparison to psychoanalytical models of subject development. However, current phenomenologists have argued for the approval of unreflective, embodied action as situated normativity (Rietveld). More fundamentally, Steven Cowell (2013) argues that transcendental phenomenology is primarily concerned with normativity and meaning. As a final question I then want to inquire whether a normative perspective on phenomenology can not only complement the hitherto presented phenomenological subject model, but can also justify its uptake in a critical social theory.

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<sup>2</sup> Dijkstra (2014). Full text published online, accessible via <http://dare.uva.nl/en/scriptie/498357>.

**Heiner Heiland**

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**«TO REVOLUTIONIZE THE WORLD'S LABOR FORCE». DEPENDENT SELF-ENTREPRENEURSHIP IN PLATFORMCAPITALISM (WORKING TITLE)**

**CV**

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\* 25 November 1985

Since 05/2016      PhD Candidate in Sociology at the TU Darmstadt

Since 10/2015      Lectureship at the University of Marburg and the TU Darmstadt

08/2015–02/2016      Research-Track-Scholar, Humboldt University Berlin

07/2014–09/2014      Junior Visiting Scholar University of Glasgow

04/2012–04/2015      MA in Social Science, Humboldt University Berlin

10/2008–03/2012      BA in Political Science, University of Bamberg

**Research Interests:** Social Theory, Sociology of Work, Political Economy

## Dissertation Project:

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**Key Words:** Platformcapitalism, Self-Entrepreneurship, Share Economy, Landnahme

In recent years the concept of internet platforms experienced a rise beyond comparison. Corporations such as Uber, AirBnB or Helpling have disrupted economic sectors and questioned traditional regulations and work relations in many different economies. They have eliminated entrance barriers of specific markets and allow everybody to offer mainly elementary services. By means of innovative use of digital information and communication technologies platforms are able to handle exchange of commodities (e.g. Ebay) but also complex work relations. Work as usually one of the corporations most cost intensive factor can be sourced out and transformed into the main source of profit. The platforms focus on the coordination of others' supply and maximize their "input-to-output-ratio" drastically. However, even though the means of production on these platforms lie in the hand of the "workers", no emancipation comes along with it. Instead, the "double freedom of the working class" changes: the freedom from the means of production is replaced by the freedom from organisational integration into a corporation, accompanied by the freedom from social and legal protection. In the German context this can be seen as being the latest and most radical part of a development from the Fordistic standard employment relationship via temporary work (Leiharbeit) via service contracts (Werkverträge) to a class of dependent self-entrepreneurs, nor dependent employees and neither self-employed workers.

The dissertation project focuses on platform work in the cleaning and passenger transport sector in Germany using a macro- as well as a micro-sociological perspective and a triangulating methodology and methods. On the one hand, the subjective practices of those working in these contexts will be analysed resulting in a sociogram of platform workers.

On the other hand it is the goal of the research to classify the rise of the platforms in a macro-sociological context, reading it as a Landnahme and a disembedding.

**Sonja Knobbe**

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**THE RELATION BETWEEN CONCEPTIONS OF ECONOMIC ACTION AND NORMATIVITY****CV**

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\* 28 May 1986, Ankum, Germany

10/2014–today	TU Dortmund, Germany: PhD at the Faculty of Humanities and Theology, Institute for Philosophy and Political Sciences
05/2011–today	Institute of Social Strategy, Berlin (Germany): Public Relations; Supervision of the Research areas „Economy“ and „Global Civil Society“; Managing Director since 2014
10/2012–10/2014	Ruhr-University Bochum, Germany: Master of Arts in Ethics – Economics, Law and Politics
05/2011–07/2011	Research Institute for Philosophy, Hanover (Germany): Internship and Research Assistance
10/2010–04/2011	Canadian Business Ethics Research Network, Toronto (Canada): Internship and Research Assistance
09/2008–09/2012	University of Mannheim, Germany and York University Toronto, Canada: Bachelor of Arts in Cultural Business Studies: Philosophy
08/2005–07/2007	Berentzen Gruppe AG, Haseluenne (Germany): Management Assistant in Advertising

**Research Interests:** Social Philosophy, Philosophy of Economics, Theory of Action, Norms and Action**Publications & Talks**

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- Auf der Suche nach dem Faktor ‚Mensch‘ in der Wirtschaft. Der Capability Approach von Amartya Sen aus wirtschaftsanthropologischer Perspektive. In: Dierksmeier, Claus; Hemel, Ulrich; Manemann, Jürgen (2015): Wirtschaftsanthropologie, Baden-Baden: Nomos. Publication B
- Jubiläumsbroschüre. 5 Jahre Institut für Sozialstrategie. Editorship with Ulrich Hemel and Kai Reinke, Laichingen 2014
- How to Understand the Economy in order to Understand Economic Life. Presentation, MAN-CEPT (Manchester Centre for Political Theory) Workshops 2016

## Dissertation Project:

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**Key Words:** Economic Action, Homo Oeconomicus, Instrumentalty, Normativity, Economization

The project of my dissertation is to analyse whether and in what respect economic action theories are normative. Generally speaking, values and norms are basic constituents of human life and agency. Regarding economic action, however, they seem to be mostly ignored in mainstream economic research and to be marked as a desideratum in the philosophy of social sciences. At best, one can find some respective presumptions in alternative approaches of economics. On the other hand, a phenomenon called economization is often lamented: action theoretical paradigms in economics, such as utility maximization, are claimed to normatively influence social reality. Correspondingly, this dissertation identifies more closely and reflects theoretically on which kind of normativity is specifically connected to the economy and economic action and what this means for respective theories.

In the first part, a meaningful understanding of economic action is developed. Two major and antagonistic approaches, the formal definition of Lionel Robbins and the substantive definition of Karl Polanyi, are analysed. In doing so, it becomes clear that the concept of the economical and related terms are too complex to be easily defined. Taking into account the drawbacks of these definitional approaches, they are analysed using Wittgenstein's theory of use of (ordinary) language in order to carve out major characteristics which should be at the core of any theory of economic action.

In the second part, the concept of normativity is given a closer look. Typically, normativity is only superficially explained by referring to ought-sentences, social norms and the like. This lack of theory leads to imprecise descriptions of normative influences on social phenomena. In order to encounter this deficiency, the relation of norms and action is analysed in detail and different concepts of norms as well as different theories of normativity are critically examined. The goal is to develop a systematic concept of normativity which can be used to trace normative aspects in other concepts, in particular the concept of economic action.

By having understood what economic action means and by having developed a systematic account of normativity, the third and consolidating part will synthesize both concepts: A profound normative argument will address which aspects ought to be included into the realm of economic action and what is better left to other spheres and social theories. The argument will be developed along the lines of two social domains, which are often diagnosed to be undermined by economization: the institutional system of education and the concept of romantic love. The goal is to establish a connection to and a better understanding of the phenomenon of economization; and finally to provide tools to meaningfully argue where the scope of economic action ends as well as the implications of its imprudent extension.

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**KARL MARX AND CRITICAL THEORY: AROUND HONNETH'S WORK****CV**

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\* 31 May 1991, Saumur, France

09/2015–present	Preparing the “agrégation” at the University of Nantes
09/2014–06/2015	Master German at the University of Nantes
09/2013–06/2014	French Language assistant in Nürnberg
09/2012–06/2013	License German at the University of Nantes

**Research Interests:** Karl Marx, Critical Theory, Work, History of Ideas

**Publications & Talks**

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- Talk about « Honneth's Marx » in the workshop “Recognition Theories” in CREN in Nantes (2015)
- Forthcoming: « Work and Recognition in Axel Honneth's Works »
- Forthcoming: Translation of Michael Quante's Text « Das gegenständliche Gattungswesen: Anmerkungen zur systematischen Aktualität der philosophischen Anthropologie von Karl Marx »

## Dissertation Project:

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**Key Words:** Karl Marx, Axel Honneth, Critical Theory, Work

My research project is in continuity with my previous works on Honneth, with the one entitled “Honneth’s concept of work” (which I did in my fourth year), and in particular with the one I did in my fifth year, which was entitled “Honneth’s Marx”. I studied there the different relations of Honneth to Marx, from his first work to “Freedom’s Right”, and came to the conclusion he had 3 different relations to Marx: the first one in the continuity of his will in the 80–90s to actualize the historical materialism, the second one directly linked to the formulation of his theory of recognition, and the last one dealing with the aspects of Marx’s work about capitalism.

In his latter works and especially in “The Idea of Socialism”, Honneth has more and more recourse to Marx’s works. Indeed, he tries in his last book to ground his concept of social freedom not on Hegel and Marx, as he had tried to do it in “Freedom’s Right”, but on Marx only. Under these conditions, is it possible for Honneth to give a Marxian orientation to his works? The case of work, and the way Honneth deals with it from his first to his last works, shows that Marx could be useful. Instead of having an objective perspective on work, far from the actual experience of the subjects (as Honneth does it in his 2008 article, “Work and Recognition”), it should be better to consider work as an experience, from a subjective perspective, as Honneth does it in his first, Marxian-inspired works (such as “Work and Instrumental Action: On the Normative Basis of Critical Theory” in 1980). Such a perspective on work would allow, amongst others, to take into account the suffering an individual may encounter at work.

This return of Marx in Honneth’s theory deserves to be questioned and in general, it is the use of Marx for a current Critical Theory which must be examined. The modernity of Marx is here at stake, but also his relevance for the analysis and understanding of modern societies. My research project aims at pointing out the possibilities offered by Marx’s work today in order to take a critical look at the current society – to put it simply, the critical potential of Marx. The general question will be to know: what exactly could Marx bring to a Critical Theory today? Is it not only possible, but especially necessary to have recourse to Marx for a Critical Theory? Can Marx help renewing Critical Theory? All these questions must be answered in order to point out the possibilities offered by Marx today.

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## SELBST- UND FREMDVERWIRKLICHUNG. WILHELM VON HUMBOLDTS THESEN ZUR BILDUNG UND DIE SUCHE NACH EINER NEUEN FORM DER PRODUKTIONSAUSGESTALTUNG

### CV

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2015–2019 (expected)	Doctoral student in Political Philosophy and assistant of Prof. Dr. Christine Abbt, University of Lucerne
2013–2014	Tutor at the department of political science, University of Zurich
2007–2013	MA in Political Science and Gender Studies, University of Zurich

**Research Interests:** Perfectionism, Capitalism and Alternative Modes of Production, Philosophical Anthropology, Liberalism and Individualism, Ecological Economics

### Publications & Talks

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- Abbt, Christine & Nahyan Niazi, „Einleitung“, in: Ch. Abbt and N. Niazi (hrsg.), *Der „Fremd- und Vieltuer“ und die Demokratie. Zur Bedeutung von allotrio- und polypragmosynê in Texten der Antike und heute*, Schwabe, in Bearbeitung (erscheint voraussichtlich Ende 2016).

## Dissertation Project:

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**Key Words:** Wilhelm von Humboldt, Perfectionism, Self-Realization, Self and Others, Market Competition

In philosophical debates about perfectionism self-realization is often understood as the opposite of alienation. In order to understand what self-realization does and should mean I try to stress and reflect the meaning of the „alien“, the other for the realization of the self. I'm especially interested to analyze the meaning of the „other“ – the other may constitute a person, an institution, a costum etc. influencing the formation of self – in Wilhelm von Humboldts work. Humboldt comes into focus as he understands the self to possess a quality which transcends patterns of recognition claiming the existence of an idiosyncratic („eigentümlich“) character trait. It is this entitative part of the self that is, so the claim, the core of the ethical force in perfectionism and individualism.

Having defined the self in this manner with the help and interpretation of Humboldt's theses on human development („Bildung“) a grammar of individualism (theses on self-realization) shall result, which provides the basis for guiding lines according to which the economic sphere should be structured (much as in the Marxian tradition). This allows a normatively informed critical discussion of markets as tools for orchestrating production. To reduce complexity mainly the idea of competition (a form of interaction between others and self) shall be evaluated with regard to its impact on self-realization.

**Jan Overwijk**

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**POST-RATIONALISATION: OPENNESS IN SOCIAL ORGANISATION****CV**

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\* 12 November 1988, Bakhuizen, the Netherlands

2015–present	PhD-candidate at University of Amsterdam
2013–2015	Research Master Philosophy at Utrecht University
2008–2012	Bachelor Philosophy at Utrecht University
2008	Exchange Programme at University of Westminster, London

**Research Interests:** Critical Theory, Political Philosophy, Philosophy, Sociology, Cultural Studies.

**Publications & Talks**

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- Presentation at ASCA Conference Amsterdam ‘Transparency/Opacity’, 3-2016
- Presentation at Master Class with Prof. Jeffrey Nealon (Penn State University), 10-2015

**Research Activities**

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- Participant in Horizon 2020 COST Action ‘New Materialism’, 2015
- Co-organiser of first RMA Humanities Conference Utrecht University, 9-2014/3-2015
- Participant in Summer School ‘Critical Theory beyond Negativity’ with Prof. Rosi Braidotti

## Dissertation Project:

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**Key Words:** Modernisation, Critical Theory, Openness, the Political, Efficiency

My project deals with the theme of modernisation and departs from the Weberian intuition that modernisation, as rationalisation, is a process of socio-cultural closure. With this I mean the idea that the proliferation of purposive rationality – which is at home in technology, the bureaucratic state and the capitalist market – into ever more societal sectors leads to a loss of freedom and a loss of meaning. Put differently, the increasing emphasis on performance, efficiency, impact, and so on, tends to foreclose the openness of (especially political) action. I think that this Weberian point has always belonged to the core of the Critical Theory tradition, and I feel that this point still carries great intuitive force when considered against the background of Western societies today.

At the same time, however, much recent social theory has stressed the way in which modernisation, for an important part through the functioning of capitalist markets, proceeds by *utilising* societal openness rather than *exorcising* it. For example, Luc Boltanski and Ève Chiapello in *The New Spirit of Capitalism* have demonstrated that contemporary capitalism conceives of itself as having moved from hierarchical order to fluid, flexible projects. Likewise, Marshall Berman in *All That is Solid Melts into Air* notes how capitalism favours crises and fluidity for its development. Equally, Axel Honneth has thematised this shift in descriptions of capitalism with Martin Hartmann in ‘Paradoxes of Capitalism’, where they indicate the inversion of Critical Theory succinctly: ‘economic rationality, it could be said, is now being “colonized” by the lifeworld.’

My dissertation project concerns this tension within conceptions of capitalist modernisation as *at once* driving out social openness for the benefit of increased efficiency *and* thriving on that openness in order to achieve such efficiency.

**Lukas C. Peter**

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## MARKETS, DEMOCRACY AND THE COMMONS: AN ANALYSIS OF DEMOCRATIC FREEDOM IN THE INSTITUTIONALIST AND (NEO)MARXIST DISCOURSES ON THE COMMONS

### CV

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\* 25 March 1981, Zürich, Switzerland

- Since 2.2015: Research assistant at the Institute of Business and Vocational Education and Training at the University of Zürich
- Since 2.2014: Doctoral student in the Doctoral Program for Democracy Studies of the National Center of Competence in Research on Democracy (NCCR Democracy) at the University of Zürich
- 10.2004–05.2012: Lizenziat (Masters) in Educational Science, Philosophy and Sociology at the University of Zürich
- 10.2006–12.2008: Semester assistant for Prof. Dr. Jürgen Oelkers at the Institute of Education at the University of Zürich
- 10.2002–06.2003: Studies in Agricultural Sciences at the Swiss College for Agriculture (Schweizerische Hochschule für Landwirtschaft) in Zollikofen, Bern
- 09.1999–03.2001: Undergraduate studies in Philosophy, Anthropology and Religious Studies at McGill University in Montréal, Canada

**Research interests:** Theories of Freedom, Democratic Theory, Theories of Property, Capitalism, Commons, Human Rights, Post-Capitalist Politics

**Other interests:** Solidarity Economies, Community Supported Agriculture, Food, Mountains

### Publications & Talks

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- Peter, Lukas C.: Elinor Ostrom's Concept of Polycentric Governance of the Commons as a Decentralized and Participatory Theory of Democracy. Paper presented at the Annual Conference of the Society for Applied Philosophy in Edinburgh, Scotland 3<sup>rd</sup>–5<sup>th</sup> July 2015

## Dissertation Project:

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**Key Words:** Democratic Theory, Capitalism, Commons, Institutional Economics, Marxism

At least since the finance crisis of 2008, much discontent with both the present economic system of capitalist markets and the existing institutions of national parliamentary democracies has been voiced by numerous intellectuals, journalists and political activists. The additional ecological problems of climate change and environmental degradation has led some intellectuals to speak of multiple, yet interrelated economic, ecological and political crises (Altvater 2010; Brand 2009; Demirovic et al. 2011). As an answer to these multiple, interrelated crises, the idea of “the commons” has become quite popular as an alternative form of democratic and ecological governance “beyond markets and states” (Ostrom 2010; Bollier/Helfrich 2012; Bollier/Weston 2013). My dissertation will examine whether – and if so, how – the concept of the commons can strengthen democratic institutions by countervailing the negative socio-economic, political and ecological effects of capitalist markets.

In order to answer this very broad question, I will begin my analysis with an examination of the work of Elinor and her husband Vincent Ostrom from the Bloomington School of Public Choice on the polycentric self-governance of common pool resources and public goods. The Ostroms argue from an institutional perspective that unregulated and highly competitive markets lead to what is generally understood as the “tragedy of the commons”: the overuse and destruction of both common pool resources and public goods. Here, markets are understood as socially embedded political incentive structures that can – or should – be designed and constructed through decentralized democratic deliberation and decision-making processes. While this approach enables the conceptualization of a democratization of economic institutions, it nevertheless leaves the problems of privatization and rent seeking (or capital-accumulation) that in turn limit political participation and reform somewhat under theorized.

For this reason, I will, in a second step, turn to the (Neo)Marxist literature on the commons as in the work of David Harvey, Silvia Federici and Massimo De Angelis. This work focuses on the creation of “disembedded” capitalist markets through the continual enclosure or privatization of common goods as demonstrated by Karl Marx’s “primitive accumulation” and Karl Polanyi’s commodification of land, labor and money. While these systemic or agent-based critiques of capitalism might complement those of the Ostroms with an emphasis on the necessity of political resistance to expropriation, the (Neo)Marxist approaches nevertheless leave the questions and possibilities of how to reform the market and to institutionally design the self-governance of common goods completely under theorized. In a third step I will thus examine whether and how these two approaches can be brought together – or should be simply left separate.

Either way, I therefore expect to argue that common goods – whether “natural” or “public” – are necessary for the existence and strengthening of democratic institutions against the countervailing tendencies of capitalist markets. The difficult question of how this precisely might be done, will be discussed in a fourth and final step of my dissertation in which I hope to develop a preliminary theory of how to defend and design the polycentric self-governance of common goods through the democratization of economic institutions and activities.

**Rune Møller Stahl**

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## THE ROLE OF THE ECONOMICS PROFESSION IN LIBERALISATION AND ECONOMIC REFORM IN DENMARK AND UK

### CV

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**Education**

- 2013–2015 MSc. in Political Science, University of Copenhagen  
2011–2012 MSc. in Economic History, London School of Economics  
2003–2006 BA in History of Ideas and Sociology, Aarhus University

**Work Experience**

- 2013–2017 PhD Fellow  
2008–2011 Political Advisor in Danish Parliament: Political Advisor on Education and Research for the party Red-Green Alliance  
2007 Political Spokesperson & Vice-president of National Union of Students in Denmark

**Research Interests:** History of Economic Ideas, International Political Economy, Economic History, Neoliberalism, Comparative Capitalism, Philosophy of Social Science, Social Theory, Network Analysis, Economic Elites

### Publications & Talks

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**Book chapters/Anthologies:**

- Stahl, RM (2016[forthcoming]) *The Economics of Starvation – laissez-faire ideology and famine in Colonial India* in History of Economic Normatives, Palgrave Macmillan, London
- Stahl, RM, Mulvad, AC (Forthcoming) *The Myth of Liberal Democracy* in From Crisis to Social Change: Towards Alternative Horizons Palgrave Macmillan, London
- Stahl, RM, Larsen, JH (2011) *Modstand i Imperiets tidsalder: Michael Hard & Antonio Negri* in Venstrefløjens ny tænkere: en introduktion. Slagmarks Forlag, Aarhus

**Journal Articles:**

- Stahl, RM (2016) *Myten om det borgerlige demokrati*, in Slagmark, No. 72, 2016.
- Stahl RM, Henriksen, LF (2014) *Indlejret Visdom – en netværksanalyse af det økonomiske råd*, in Politik 17 (2)

### Conference presentation:

[2016] *Ruling the interregnum: Economic ideas and authority in non-hegemonic times*, at ISA Annual Convention 2016, Atlanta, USA, 16–19 March 2016

[2015] *Dismantling the myth of pure Laissez-faire Liberalism*, at After the Crisis? European Crises and Emerging Alternatives. University of Copenhagen. 16 December 2015

[2015] *Brokers of Consensus : Economist and the Embedding of Neoliberal Ideas in the Danish Power Elite*, at New Directions in International Political Economy, University of Warwick 13–15 May 2015

[2015] *The rise of Neoliberalism in Denmark: ideas, policies, and paradigm shifts*, at Critical International and Political Studies Working Group, University of Warwick 6 February 2015

[2013] *What does an economic paradigm shift look like?—The Danish economic council 1970–2012*, at Beyond States and Markets: The Social Roots of the Global Political Economy, IPE Ö/Øresund Inaugural Workshop Malmö University, 8 November 2013

### Dissertation Project:

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**Key Words:** Economic Theory, Legitimation and Ideology, Economic Liberalism, Neoliberalism, Capitalism

My research is focussed on the way economic ideas gain influence in the policy world, and how relations of power, networks and social forces are shaping the way we conceive the economy. As such my research is situated at the crossroads of the fields of International Political Economy and the History of Economic Thought.

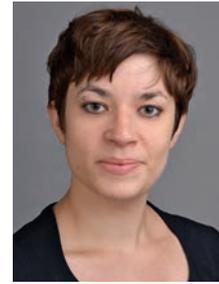
My PhD-project is focussed of the role economics profession and economic theory in the turn towards Neoliberalism in Denmark and United Kingdom in the period since 1970, and the interaction between developments economic science and wider social and political developments. The focus here is on establishing under which conditions techniques, models and theories have been utilised for specific political and normative purposes.

The focus of the thesis is especially on the ideological and legitimating function that macroeconomic theory plays in the political world and on the institutions that connects the academic world to the state and private sector, and functions to transmit and translate ideas from one sphere to the other. In my project I am working within a broad Marxian framework, inspired especially by the Neogramscian tradition and the works of Karl Polanyi.

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**PARADOXICAL IDENTITIES. THE ACTOR AS A REFLECTION FIGURE OF THE  
DEMOCRATIC SUBJECT IN DENIS DIDEROT'S AND BERTOLT BRECHT'S WORK  
(WORKING TITLE)**

**CV**

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\* 30 March 1986, Mainz, Germany

- Since 2015     Research assistant to Prof. Dr. Christine Abbt at the SNSF project “Meddlesome and Curious”. On the Realization of Democratic Freedom in Forms of the Non-Identical at the Department of Philosophy of the University of Lucerne
- 2013             Magistra Artium (M.A.), Eberhard Karls University Tuebingen
- 2012–2015     Assistant at the Dean’s Office and the Equal Opportunities Commission of the Faculty of Humanities, Eberhard Karls University Tuebingen
- 2010–2011     Traineeships at Rotpunktverlag Zurich and Zimmertheater Tuebingen
- 2009–2010     Studies in German Literature from 16th C to Present, General and Comparative Literature Studies, Philosophy and Film Studies, University of Zurich (Switzerland)
- 2006–2013     Studies in German Literature from 16th C to Present, General and Comparative Literature Studies and Philosophy, Eberhard Karls University Tuebingen (Germany)

**Research Interests:** (German) Literature Dating Back to 1800 and 20<sup>th</sup> Century (German) Literature, Literature and Cultural Theory (Psychoanalysis, Deconstruction), Theater and Film, Intersections between Literature and Philosophy, Politics and Aesthetics, Phenomenon of Citation, Political Theory, History of Ideas

## Dissertation Project:

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**Key Words:** Acting, Democracy, Freedom, Identities, Subject(ion)

In my dissertation project I focus on the figure of the “actor” in the works of Denis Diderot and Bertolt Brecht according to what is or could be the political or merely democratic meaning of this figure in both a historical and a systematic kind of view.

Referring also to thinkers like Judith Butler and Jacques Rancière I would like to show what the actor as not only an aesthetic phenomenon but also as a kind of specific character can conduce to a theory of subjection and identification.

While the connection between politics and theatre or especially the actor is predominantly taken as something dangerous insofar as the actor is “artificial” and literally double-dealing, I want to claim that there can be found good reasons why the special abilities of the actor, as they are described by Diderot and Brecht, are enormous helpful in a democratic society or in what would be a real democratic society along with Diderot, Brecht, and also Rancière.

Especially terms like *paradox*, *distance* and *difference* (in English also the term *gap*) play a role and need to be elaborated. Because the German term *Schauspieler* also contains the *Spiel* in itself, I also have to refer to the play in all its different meanings.

**Pedro Teixeira**

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## IDEAL AND NON-IDEAL THEORY: BEYOND CURRENT POLITICAL PHILOSOPHY

### CV

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\* 02 November 1986, Lisbon, Portugal

- |                 |  |
|-----------------|--|
| Since 09/2014   | Research Assistant at the London School of Economics (LSE), Financial Markets Group, Department of Finance |
| Since 09/2014   | PhD in Political Science at the Otto-Suhr Institute, Free University of Berlin                             |
| 09/2012–06/2013 | MSc in Political Theory at the London School of Economics (LSE)  |
| 05/2010–09/2012 | Research Assistant at the NOVA School of Business and Economics, Department of Economics, Lisbon           |
| 09/2009–06/2011 | MSc in Economics (major in Macroeconomics) at the NOVA School of Business and Economics, Lisbon            |
| 09/2005–01/2009 | BSc in Economics at the NOVA School of Business and Economics, Lisbon                                      |

**Research Interests:** Methodology in Political Theory, Marxism, Critical Theory, Theories of Justice, Political Economy, Philosophy of Economics, Welfare State Policies and Basic Income.

### Publications & Talks (Selection)

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- “Overcoming the ideal/non-ideal divide: Utopia as the idea of social organization. Sociology of Law in Habermas and Immanent Functional Analysis in Honneth”, Colloquium Theorie und Philosophie der Politik, Berlin, 19<sup>th</sup> January 2016, Otto-Suhr Institut, Free University of Berlin;
- As organizer: Summer School “Ethics of Banking”, Braga, 20–24 July 2015, ILCH, University of Minho, Portugal;
- “Financing a Basic Income in Portugal: between desirable and achievable”, The Future of Basic Income Research, Florence, 26–27 June 2015, European University Institute (EUI);
- “The Value of Political Connections in the Closing Years of Authoritarian Portugal”, *Portuguese Journal of Political Science*, n. 5, 2015;
- “Ideal and non-ideal theory from Kant to Marx” Colloquium Theorie und Philosophie der Politik, Berlin, 25<sup>th</sup> November 2014, Otto-Suhr Institut, Free University of Berlin.

## Dissertation Project:

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**Key Words:** Ideal theory, Non-Ideal theory, Normativity, Critical Theory, Utopia

One of the debates that have unfolded in Rawlsian-inspired political theory deals with the problem of the best methodological approach for political theorizing. Following Rawls' short remarks on the prevalence of ideal approaches, as opposed to non-ideal accounts, a consistent three-way split in the interpretation of this issue was established: there are the defenders of ideal theory (Rawls, 1999; Cohen, 2003; Simmons, 2009; Stemplowska, 2008; Valentini, 2008); the critics of the over-emphasis or even necessity of ideal theory, though not necessarily agreeing on the merits of non-ideal theory alone (Goodin, 1995; Robeyns, 2008; Sen, 2006); and, finally, critics of the whole ideal approach altogether (Geuss, 2008; Mills, 2005).

Later, Valentini (2012) proposed a subset of three interpretations, in an attempt to systematize the field: ideal theory as full-compliance, utopian or end-state theory; and non-ideal theory as partial-compliance, realist or transitional theory. I believe this breakdown to be the most comprehensive one, but it is by no means fully consensual nor does it exhaust the possibility of interpretation: Sen (2011), for example, prefers to use the pair transcendental/comparative to describe these opposite approaches, and he does it while explicitly acknowledging the Rawlsian influence. These attempts to stave off confusion when explaining the motivation behind recent work are also present elsewhere: Rainer Forst (2015), for example, refers to the goal of overcoming the 'opposition between 'realistic' and 'ideal' approaches in political philosophy', whereas Regina Kreide (2015) identifies three main types of approaches or perspectives: realist, idealist or critical.

The main purpose of this project is to contribute to the discussion on limits and possibilities of the ideal and nonideal theory distinction in political philosophy, by looking to two moments in German philosophy that, in my view, offer substantially different accounts of similar problems: first, in the development of Hegel's philosophy right until Marx, inasmuch as it revealed the incompatible views between right and left Hegelians regarding the embodiment of values; and second, in the current split between the political theories of Jürgen Habermas, Axel Honneth and Rainer Forst. Although each one of the latter philosophical projects is pursued in a different way, one finds in them the sedimentation of fundamental differences that sprang out of the shared need to provide for a stable ground onto which these types of social critique can produce convincing normative recommendations – an accusation that has been frequently leveled against 'critical' forms of theory.

In the current stage of my project, I am establishing the argument that the three competing interpretations as identified by Valentini stem from varied concerns with the notions of stability, feasibility and strategy, and that these concerns have produced different outcomes (and hence orthogonal schemes of classification) in Habermas and Honneth. I am also working on a restatement of the meaning and use of utopia in political theory: Contrary to views that ascribe to that notion an very specific roles (e.g. to show its desirability/undesirability or to allow criticism), I propose that we see utopia as the mere idea of social organization, in which the conflation of concerns with stability, feasibility and strategy can be given a specific fictional shape.

**Simon Tunderman**

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**DISPOSITIF ANALYSIS, POLITICAL ECONOMY, AND THE INNOVATIVE FOREST:  
THEORISING DISCURSIVE AND MATERIAL POWER IN THE EUROPEAN BIOECONOMY**

**CV**

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\*27 February 1987

- Since 09/2015      PhD Fellow, *Bremen International Graduate School of Social Sciences*
- 09/2011–09/2013    M.A. Erasmus Mundus Global Studies, *Roskilde University* and *University of Leipzig*
- 09/2007–08/2010    B.A. Philosophy, *University of Amsterdam*
- 09/2006–08/2010    B.A. European Studies, *University of Amsterdam*

**Research Interests:** Political Economy, Poststructuralism, Science and Technology Studies

## Dissertation Project:

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**Key Words:** Critical Political Economy, Hegemony, Dispositif Analysis, Discourse Theory, Bioeconomy

This project aims to adapt Foucault's concept of *dispositif* to the discipline of critical political economy. It will argue that *dispositif* analysis is able to capture the different material and discursive power dynamics at play in the emergence of hegemonic political-economic projects, such as the bioeconomy in Europe. By integrating different perspectives on power relations that are often treated separately in critical political economy research, the project builds a theory and methodology for *dispositif* analysis with a wide analytical grasp. In order to do so, it will engage with the theoretical debate on discursive and material power in political economy from a post-structuralist perspective. The main task of the project is to theorise discursive and material power in such a way that neither gains onto-logical or causal primacy over the other. A fruitful way to do so is to theorise Foucault's *dispositif* in terms of Laclau's relational ontology, but other approaches will be considered as well. Ultimately, the goal of the project is to develop a theoretical tool with which contemporary political economic phenomena can be better understood. To that end, the project also explains how the reworked theory of *dispositif* can be turned into a methodology for empirical critical political economy research. Both theory and methodology will then be illustrated along the example of the European bioeconomy, specifically the efforts to build an 'innovative forest'.

**Tobias Vogel**

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## A CRITICAL THEORY OF GROWTH. ABOUT THE JUSTIFIABILITY OF A CLAIM OF FUNDAMENTAL CRITIQUE (WORKING TITLE)

### CV

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\* 16 December 1982, Dortmund, Germany

10/2004–09/2009 Bachelor of Arts-studies in philosophy and history at the Ruhr-University Bochum. Theme of the bachelor-thesis: The two world conception in economic ethics and the attempt to overcome it.

10/2009–03/2012 Master of Arts-studies in philosophy and history at the Ruhr-University Bochum.

Theme of the master-thesis: The modern capitalistic society between radical critique and critical appreciation.

**Research Interests:** Theory and Critique of Capitalism, Climate Ethics and Theories of Sustainability, Justifiability of Ethical Claims

### Publications and Presentations

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- 2014 Presentation on the “Degrowth-Conference Leipzig”. Theme: Democratic values as a debatable legitimation of growth. Publication: Tobias Vogel: Democratic values as a debatable legitimation of growth, in: Degrowth Conference Leipzig, 2014.
- 2015 Presentation on the conference “Good Life Beyond Growth” in Jena. Theme: A critical point of view to judge the question of good life in a growth based market society.

## Dissertation Project:

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**Key Words:** Economic Growth, Theory of Capitalism, Normative Reconstruction, Immanent Critique, Critique of Ways of Life

In my doctoral dissertation I am trying to develop a critical theory of economic growth. Core of this project is to examine the possibility of reasonable and well justified critics of growth. The specific difficulty to criticise growth consists in its twofold burden of proof: Firstly, critics have to show that social and ecological deficits are an unambiguous and necessary consequence of growth and not of bad politics or other more or less contingent factors. Secondly, critics have to show that the negative consequences of growth are not compensated or even overcompensated by its positive ones such as increasing wealth. Current critique of growth dashes against that burden of proof, as I shall show. On the other hand, the proponents of growth are not able to reject the critique by affirming positive consequences of growth. The result is a deadlock between opponents and proponents of growth.

To circumvent this deadlock, I reformulate the critique of growth as an approach of immanent critique. With the objective of a normative reconstruction, I start to depict the interdependence of modern market societies and economic growth: We need modern markets to foster growth and we need growth to stabilize modern markets. This interdependence makes it necessary to reconstruct the normativity of growth in linkage with the normativity of markets. Thus, the value of growth lies not merely in its rise of living standards and the resulting variety of options. In addition, its value consists in a stabilization of market allocation, which connects the rising variety of options with the individual preferences of exchanging actors. In summary, the immanent value of growth-based market societies can be described as an enhancement of individual options based on one's own autonomous decisions as a preferential person in order to live on one's own agenda.

To advance the approach of an immanent critique of growth, I shall show necessary contradictions between the immanent norms of growth-based market societies and the way they work. My aim is to develop two main reasons why growth-based market societies have to incur into selfcontradictions. The claim of my first argument is that these societies force people into a specific way of life. They have to shape identities that support production and consumption on an increasing level. This does not imply a wrong or bad life in these societies, but a restriction to the normative claim to raise options in order to promote plural ways of life. The claim of my second argument is that growth-based market societies undermine plural autonomy also in a wider social sense. Whatever severe problems these societies have to solve – for example distribution or the transformation of energetic technologies to rescue ecology – the solution of the problems is always at least indirectly based on growth, which on the other hand intensifies the same problems. Thus, these societies' restricted capabilities to deliver a plurality of rational options to solve their own problems contradict their claim of multi-optional autonomy also on a wider social level – for example: growth creates resources for distribution, but at the same time fosters inequality; another example: growth creates innovative renewable technologies, but at the same time increases emissions by intensified economic activity.

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## WEALTH INEQUALITY AND WEALTH ACCUMULATION ACROSS SOCIAL CLASSES IN GERMANY AND THE UNITED STATES (WORKING TITLE)

### CV

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\* 07 April, Hamburg, Germany

Since September 2014    Affiliated PhD fellow at Bremen International graduate School of Social Science

Since March 2014        Research Associate at the Institute of Sociology, University of Bremen

2013                        M.A. in Political Science at Freie Universität Berlin

2008–2009                Studies at Institut d’Etudes Politiques (Science Po), Bordeaux

2019                        B.A. in Political Science at University of Hamburg

**Research Interests:** The Sociology of Inequality, Wealth Inequalities, Social Mobility

### Publications & Talks

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- Talk A: Wealth Accumulation in German Upper Middle Classes (with Olaf Groh-Samberg): Presentation at “Changing elites in Europe”, London School of Economics and Political Science, 26<sup>th</sup>–27<sup>th</sup> of November 2015
- Talk B: Capital Portfolios and Reproduction Strategies. Constructing the Social Space Based on Household Panel Data (with Olaf Groh-Samberg): Presentation at Empirical Investigation of Social Space II, University of Bonn 12<sup>th</sup>–14<sup>th</sup> of October 2015
- Talk C: Wealth inequality and wealth accumulation across social classes in Germany and the United States. Presentation at European Campus of Excellence “The Welfare State and Inequality – Europe in the 21<sup>st</sup> Century” in Bremen, July, 7<sup>th</sup> 2015
- Talk D: Social Classes and Wealth: Presentation at University of Bergen (Norway), March, 25<sup>th</sup> 2015

## Dissertation Project:

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**Key Words:** Wealth, Social Class, Accumulation, Germany, USA

The accumulation of economic capital in terms of wealth is a crucial dimension of social inequality. Sociological class analysis has largely neglected “wealth” (i.e., economic capital in various kinds) as a structuring factor and even as a distributional outcome or correlate of class inequalities. In recent years, however, it has become increasingly evident that economic inequalities, and wealth inequalities in particular, represent a major dimension of social inequality and stratification of contemporary capitalist societies. A main concern has been the rapid accumulation of economic capital, both in income and wealth, at the very top of the distribution. However, wealth as a resource is not only important to the so called one percent, but also to middle classes. In my PhD project I take up these observations by aiming at a) integrating wealth into social class analysis, b) investigating in how far different middle and upper classes pursue distinct wealth accumulation strategies and c) explaining how different accumulation strategies contribute to overall wealth inequality. I suspect that horizontal within-class differences are crucial to explain whether people pursue more risk-averse strategies (e.g. home ownership, building loans and insurances) or risky strategies (e.g. financial assets). The comparative nature of my PhD project enables me to detect distinct structural features for two varieties of capitalism. Both Germany and the US show high wealth inequalities, but the structure and recent development of those inequalities diverge. In the US it is mainly the rapid rise of top incomes that drives inequality, whereas in Germany it is mainly the lower parts of the distribution that lose ground compared to the middle classes. Using Panel Data from Germany (GSOEP) and the United States (PSID) (2002–2012) I have rich data sets at my disposal with raw data on education, income, wealth, household composition/context and working conditions. These data sets will enable me to detect different accumulation patterns over the life-course for distinct social classes.

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## JUST FOOTPRINTS: DISTRIBUTING ECOLOGICAL SPACE ACROSS SPECIES, PLACE AND TIME

### CV

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\* 25 March 1990, Pordenone, Italy

- Since 2016    Transfer of PhD studies to the University of Manchester, UK
- 2014–2016    PhD studies in Politics and International Relations, Keele University, UK
- 2014–2016    Graduate Teaching Assistant within the School of Politics, International Relations and Philosophy at Keele University, UK
- 2013–2014    MSc Global Governance and Ethics, University College London, UK
- 2010–2013    BA Philosophy, Politics and Economics, University of Essex, UK

**Research Interests:** Justice (Ecological, Social and Global), Environmental Politics, Ideal Theory

### Talks

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- 2015 Presentation of 'Justice in and to the Environment' at the Keele University Sustainability Research Network Seminar Series
- 2015 Presentation of 'Greening Entitlement Theory' at the Keele Social Sciences Postgraduate Symposium
- 2015 Presentation of 'Global Environmental Justice illustrated using the Case of Hazardous Waste Trade' at the Keele Postgraduate Research Forum

## Dissertation Project:

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**Key Words:** Environmental Justice, Ecological Justice, Sustainability, Distribution, Ecological Space

My PhD thesis is located broadly in the field of political theory and its working title is *Just Footprints: Distributing Ecological Space across Species, Place and Time*. I thereby look at issues of environmental (justice *in* the environment) and ecological justice (justice *to* the environment) through the distributive justice lens. I then advocate that a conceptual linking of these two spheres of justice is needed and titling this link 'Earth justice', because these two spheres are interdependent in practice and the consideration of this link is needed in order to further the project of 'just sustainability'.

Under the roof of the overarching question regarding what is a just distribution of ecological space on the global level, I want to argue that in the context of ecological justice all living beings are part of its community of justice, ecological space (the aggregation of all environmental goods and services relevant for life) constitutes the good that gets distributed, and that its principle of justice is to 'leave enough so that other beings can flourish'.

Furthermore, I also discuss some problems that are encountered in this domain such as the problem of severe scarcity of environmental goods and resources and the applicability of the concept of justice in such a situation, and the problem that humans and the rest of nature do not constitute a perfect dualism but rather a continuum which makes questions of distributive justice more difficult as exemplified by the existence of farm and companion animals.

In addition, I discuss whether the ecological footprint indicator can take on the function of a tool for justice in the sense of it being able to measure what is relevant to make distributive justice judgments and whether it is or can be a useful persuasive tool in the discourses on justice and sustainability to further an Earth justice agenda.

























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