

## Pædagogisk Filosofisk Forenings Årsmøde 2021

Venue: DPU-Emdrup, Bygning D, Tuborgvej 164, 2400 København NV

Tema: Fænomenologi og pædagogik

Tilmelding foreningen: <http://www.paedagogiskfilosofi.dk/>

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### PROGRAM

#### Fredag 12.nov.

12:30-13:00 Ankomst, kaffe

13:00-14:30 Denis Francesconi: ***Embodied Education. Historical and epistemological issues of the alliance between cognitive and educational sciences*** (keynote)

14:30-14:45 Pause

14:45-15:30

1. Julie Kirkegaard, Anne Christine Daa Funder, Benedikte Kudahl: ***Merleau-Pontys børnesyn***

2. Marianne Træbing Secher: ***Vidensformer i socialpædagogikken***

15:30-16:00 Kaffe + frugt

16:00-16:45

1. Dag Munk Lindemann: ***An interactive approach to embodied and embedded learning***

2. Frederik Boris Hyldstrup Olsen: ***Om at være epistemologisk gæst i en anden ontologi***

16:45-17:00: Pause

17:00-18:30: Generalforsamling

18:30-21:00: Middag i Aulaen (bygning A)

21:00- Fest i Aulaen

#### Lørdag 13. nov.

Kl. 9:00-9:30: Morgenkaffe + croissant

9:30-11:00: Søren Engelsen: ***Constitutional analysis as a phenomenological research tool in pedagogy/ Fænomenologisk konstitutionsanalyse som forskningsredskab indenfor pædagogik*** (keynote)

11:00-11:15 Pause

11:15-12:15:

1. Kirsten Hyldgaard: ***Kedsomhed og negativ pædagogik. Med udgangspunkt i Heidegger***

2. Merete Wiberg: ***Kan man sanse værdier? Nikolaj Hartmanns værdifænomenologi og etik/ Are values to be sensed? Nicolai Hartmann's phenomenology of values and ethics.***

12:15-13:15: Frokost

13:15-14:15

1. Oliver Kauffmann: ***Merleau-Ponty on seeing and the phenomenological pedagogy of sight***

2 .Steen Nepper Larsen: ***Exercise anthropology and body phenomenology – pedagogical-philosophical implications of respectively Peter Sloterdijk's and Thomas Fuch's thinking/ Øvelsesantropologi og kropsfænomenologi – pædagogisk-filosofiske implikationer af hhv. Peter Sloterdijks og Thomas Fuchs' tænkning***

14:14-15:00 Kaffe + frugt

15:00-16:00

1. Nicolai Bo Andersen: ***Fænomenologisk metode på de kunstnerisk /videregående uddannelser***

2. Sune Frølund: ***Educating people to decarbonize the atmosphere (The case of forests)/ Hvordan lærer vi at trække CO2 ud af atmosfæren – (måske eksemplificeret med skovbrug)***

16:00-17:00 Afslutning

(Oplæggene bliver holdt på dansk eller engelsk – afhængigt af om tilhørerne alle forstår dansk el. ej).

## **ABSTRACTS**

**Denis Francesconi**, University of Vienna, Austria:

***Embodied Education. Historical and epistemological issues of the alliance between cognitive and educational sciences.***

In my talk, I will present an on-going editorial project for a book currently entitled *Embodied Education* (Springer), which I co-author with Prof. Shaun Gallagher (University of Memphis). I will first introduce the rationale of the book and its overall structure (chapters and sections). Then, I will reflect on the historical and epistemological reasons that have led to the emergence of recent approaches to what has been called *embodied education* or *enactive learning*. In doing so, I will also present initial data from a literature review to show the main fields of application of *embodied education* as theoretical framework and practical approach, and how *embodied education* is currently theorized.

Then, I will focus on a specific theme of the book, which I believe to be relevant for the audience and which is less common in the field of embodied cognition and education: the social and political aspects of embodied cognition and education. Indeed, while embodied cognition has been mostly employed at the individual and small-scale level, recent efforts have been trying to enlarge its spectrum of applicability to large-scale topics such as politics, power, sustainability, and social movements. The question here is if and how embodied education can be applied to such societal themes in a fruitful and innovative manner.

**Søren Engelsen**, Roskilde Universitetscenter, Danmark:

***Constitutional analysis as a phenomenological research tool in pedagogy***

'Phenomenology,' as applied in practical and empirically informed research, including pedagogical and educational research, is often understood as descriptive analyses of subjective experience and of what immediately presents itself to lived experience. However, the phenomenological 'toolbox' is far more diverse. This presentation focuses on the theoretical

and practical use of phenomenological constitutional analysis in pedagogical research, inspired by Edmund Husserl.

Phenomenology does not simply analyze what it is like to experience something. In his so-called genetic phenomenology, Husserl reconstructs how experiencing subjects constitute phenomena as objects of meaning over time in experience. The constitutional analyses do not merely purport to reconstruct contingent causal connections but to highlight necessary structures in the formation of complex phenomena in lived experience.

In *Analysen Zur Passiven Synthesis* and *Erfahrung und Urteil*, Husserl analyzes the phenomenal structures necessary to form descriptive judgments. Intentional experience directs itself towards an object considered under one or more of its aspects. These aspects are conjoined and unified in a synthesizing process that brings their objective unity to the fore. A fundamental phenomenological point is that these syntheses have both passive and active moments. Often, they are passive in the sense that they occur as something of which we are not initially thematically aware. The phenomenological constitutional analysis brings to light the pre-thematic and pre-reflective processes of experience, including affective experience. It analyses how such passive experiential processes, and corresponding attitudes and competencies, necessarily condition the constitution of complex phenomena. Thus, constitutional analysis reconstructs aspects of experience that bring various complex phenomena into view. Such analyses can pertain to not only topics of theoretical but also practical consciousness and phenomena.

We can apply this model of analysis to pedagogically relevant themes. For example, we can analyze relevant topics for pedagogical care ethics. What are the experiential conditions, for example, for bringing the well-being of concrete others to givenness? What are the conditions for constituting the phenomena relevant when caring for others? We can utilize the phenomenological constitutional analyses to bring the conditions for practical awareness in pedagogy to intuition (*anskuelse*).

In the second part of the presentation, I sketch the contours of a phenomenological constitutional theory that attempts to reconstruct necessary experiential conditions for bringing what is significant and valuable for others to givenness in a context of pedagogical practice. The analysis emphasizes the following subjective conditions as necessary and relates them to experience formation: emotional awareness of value, empathy, self-understanding, and perspective-flexibility. When interacting appropriately, these competencies make possible the passive and active syntheses of different types of experiences necessary to bring certain complex phenomena to givenness; phenomena, that enable one to consider the well-being of others in the context of pedagogical care practice.

**Benedikte Kudahl, Anna Daa Funder, Julie Kirkegaard: *Merleau-Pontys børnesyn***

Dette oplæg er frugten af en læsekreds, som udspringer af Netværk for Kvinder og Non-binære i Filosofi, hvor vi siden foråret 2021 har læst "Child Psychology and Pedagogy" som er Merleau-Pontys Sorbonne-forelæsninger fra perioden 1949-1952.

Vores hovedfokus for oplægget vil være at præsentere en række begreber, som vi anser for særligt interessante og relevante for at forstå Merleau-Pontys børnesyn, som det er fremlagt i forelæsningerne. Vi vil bl.a. undersøge betydningen af begreberne polymorfisme, synkretisme, transitivitet og ultra-things ved at skele til Merleau-Pontys overordnede

fænomenologiske projekt; alt dette med henblik på at udlede nogle fænomenologiske opmærksomhedspunkter i relation til pædagogisk praksis med børn.

**Marianne Træbing Secher:        *Vidensformer i socialpædagogikken***

På årsmødet 2021 ønsker jeg, at lægge op til en diskussion om hvorvidt den hermeneutiske forståelse ud fra fænomenologien er mulig eller om der skal andre former for fænomenologi og viden til, for at kunne forstå, hvad der er på spil særligt i socialpædagogikken og mere generelt i pædagogik på velfærdsområdet.

Mit afsæt er i socialpædagogikken, da jeg er optaget af de situationer og relationer hvor forståelsen glipper, hvilket eksempelvis kan ske ift mennesker i særligt udsatte positioner. Når socialpædagogen møder barnet, den unge eller den voksne mens denne er i en særligt udsat position, kan borgeren være presset gennem længere tid. Borgeren er eksempelvis udsat for et stort pres af sine omgivelser, har et misbrug eller en diagnose som måske ændrer personligheden og borgeren reagerer derfor uventet, overraskende eller decideret uforståeligt for socialpædagogen.

På baggrund af en bevilling fra Danmarks Frie Forskningsfond til et Ph.D. projekt om hvilke vidensformer, der kan være gældende i socialpædagogik og mere bredt på velfærdsområdet, håber jeg, at diskussionen på årsmødet kan kvalificere min undersøgelse, der starter 1-1-2022.

**Dag Munk Lindemann:        *An interactive approach to embodied and embedded learning***

This paper (presentation) presents a sketch of an interactive approach to learning that is founded in a process ontological framework. The focus will be on mapping the main theoretical concepts and their relations as well as considering the prospects and challenges related to the internal coherence and consistency of the theoretical construction as well as pertaining to an potential impact on educational matters.

4e-themes (mind as embodied, embedded, enacted and extended) in connection with learning and education has gained attention during the last three decades (e.g. Núñez et al., 1999; Hasse et al., 2008; Glenberg, 2008; Schilhab, 2012; Abrahamsin & Lindgren, 2014; Fugate et al., 2018; Stapleton, 2021) and recently, approaches to education and learning, inspired by the anti-representational theories of enactivism, gains traction (Hutto & Abramson, 2020; Gallagher, 2018; Stapleton, 2021; Madsen & Aggerholm, 2020a; 2020b). A main challenge to anti-representational approaches is that the medium often is supposed to be a kind of habituation. But this leads to an intractability of connecting behavior and habit with intellect and, thus, connecting what is learned implicitly and embodied with the conceptual and reflective realm of learning.

If what is learned embodied and embedded by definition is bound to the very embodied and embedded practices of the learning situation (Frølund, 2013; Shusterman, 2005), then it is difficult to legitimize embodied learning in formal educational, where understanding through conceptual reflection is the overall purpose (Green, 1964).

Instead of joining enactivism in rejecting representations altogether at the lowest level of intelligence and cognition, Mark Bickhard (2009) and Wilfred Sellars (1960) has, following the pragmatic tradition, proposed conceptions of representation in which representations

are not of how the world is, but of potentialities for interactions with the environment. While their ideas of a basic, embodied kind of representation differ in important ways (Seibt, 2016), their approaches can be seen as versions of an interactive and process-theoretical account of cognition. As noted by Johanna Seibt, interactionist approach fits Sellars' philosophy of mind "particularly smoothly" (2009).

Bickhard's interactionist approach to cognition builds, like Sellars', on a pragmatic approach where competence, meaning and understanding are constituted by a build-up of situated knowledge of what to (potentially) do in a certain situation. Bickhard argues that this knowledge should be explained by the build-up of webs of action-based indications that anticipate potentialities for action (2009; 2019), a feature that are not a part of Gibson's concept of affordance (1979). Building upon a process ontology, Bickhard argues that these (and all) kinds of representations emerges in interactions with the environment. Bickhard's concept of basic representation as 'indications of potentialities for action' are particularly beneficial to an explanation of how embodied learning may involve representation of a non-semantic and non-corresponding type.

By adopting a process ontological approach, this paper (presentation) leaves the mechanistic understanding of causality behind and instead see causal processes in terms of nonlinear dynamic systems. This enables an explanation of the relation between embodied learning and the realm of conceptual reflection in terms of emerging in interactive processes rather than as a chain of mechanisms due to the multiple nesting relations.

### **Frederik Boris Hyldstrup Olsen: *At være epistemologisk gæst i en anden ontologi***

Med afsæt i et feltarbejde, foretaget i undervisningssituationer i folkeskolen, diskuterer jeg de etnografiske praksisser, som søger at tage hensyn til den pågældende felts egentlige levede liv ved at anlægge et insiderperspektiv, som efterstræber en deltagerobservationsbaseret fænomenologi. Der vil kigges på de epistemologiske udfordringer, som opstår, når hensigten er at holde en empirinær og fænomenologisk analyse af lokale forståelser og logik i særligt børnefællesskaber.

Oplægget vil diskutere de drøftelser, der i de senere år inden for antropologien er blevet ført omkring forholdet mellem epistemologi og ontologi – den teoretiske strømning, som går under samlebetegnelsen "den ontologiske vending", hvilken indeholder argumenter for, at vi lever i "multiple ontologier", altså forskellige virkeligheder, hvori der findes forskellige former for viden, om det, der findes. Oplægget vil spørge, om den pædagogiske antropolog, som forsøger at placere sin krop i børnenes meningsverden (i denne sammenhæng i et klasselokale), da kan forstås som at "gæste" en distinkt verden og ontologi.

### **Kirsten Hyldgaard: *Kedsomhed og negativ pædagogik. Med udgangspunkt i Heidegger***

Det er de færreste, om overhovedet nogen, der ikke har kedet sig i skolen; de fleste ved, hvad det vil sige. Som regel tematiseres kedsomhed som et problem, som en hindring for at lære eller som spildtid. Kedsomhed tilskynder først og fremmest til flugt og afstedkommer krav om pædagogiske tiltag. Her skal der derimod tales for, at kedsomhed kan give anledning til tænkning. Kedsomhed kan være vejen til intet mindre end selve det metafysiske spørgsmål om det værende i sit hele, til tilværelsens grund, til det værende i sit hele som mulighed snarere end nødvendighed. Kedsomhed er med andre ord filosofiens

grundstemning. Det kan den være, fordi kedsomhed også er et forsvar mod angst, et forsvar mod, at mening i og med tilværelsen når som helst kan falde bort.

**Merete Wiberg: *Kan man sanse værdier?***

Nicolai Hartmann hævder, at mennesket er det væsen, der har evnen til at se værdier. Brugen af metaforen 'se' er central i og med, at denne muliggør en overgang og formidling mellem et abstrakt teoretisk niveau og et sanseligt og erfarende. Hartmann har ikke et direkte fokus på pædagogik, men skriver samme sted, at det er muligt at lære at se, danne og opdrage værdiorganet (Hartmann 1949: 12). Den materiale værditænkning, som Hartmann repræsenterer har det særkende, at der er en medtænkning af værdiernes materiale indhold og fylde. Værdier er ifølge Hartmann ikke blot abstrakte. Udover at være genstand for teoretiske undersøgelser kan værdier også sanses og føles. Tager man et eksempel som værdien retfærdighed, så kan den være genstand for diskussion på et eksemplificerende og abstrakt niveau. Samtidig vil de fleste mennesker kunne genkende følelsen af, når de selv eller andre bliver behandlet retfærdigt. Kroppen og sindet kan mærke følelsen af det retfærdige og måske i højere grad modsætningen – det uretfærdige. Den vrede som en pædagog eller lærer kan blive mødt med skyldes netop barnets evne til at skelne mellem værdier.

Oplægget diskuterer Hartmanns fænomenologiske tilgang til værdier.

**Oliver Kauffmann: *Merleau-Ponty on seeing and the phenomenological pedagogy of sight***

Merleau-Ponty's reflections on the painter's work is about seeing, learning to see, and about the relation between to think and to see. Painting can – paradoxically expressed – open our eyes, make us see, and in addition lend us valuable elements to a theory for visual experiences.

Thus, to Merleau-Ponty the art of painting is a corrective to a number of classical, philosophical and psychological models and figures of thought about sensory experience, which all have in common that they through the thought of re-presentation re-construct our worldly perception as thought.

Whereas for Descartes, Pascal, and many other thinkers no sight without the primacy of thought is given, the art of painting (and occasionally the reflections of its practitioners) opens up for insights, pointing at the fundamental cohesion between the world and us. The world evades our attempts to understand it as transparent apparition and conceivable; whereas from the painter's perspective it is rather the things which are looking at us, permeate us, overwhelm us.

My presentation addresses Merleau-Ponty's phenomenologically anchored corrective to different models for seeing, as well as the more implicit pedagogical aim, which is also an element in his reflections on these conditions, not the least with set off in the art of Cezanne.

**Steen Nepper Larsen: *Exercise anthropology and body phenomenology – pedagogical-philosophical implications of respectively Peter Sloterdijk's and Thomas Fuch's thinking/ Øvelsesantropologi og kropsfænomenologi - pædagogisk-filosofiske implikationer af hhv. Peter Sloterdijks og Thomas Fuchs' tænkning.***

Peter Sloterdijk's richly faceted exercise anthropology emphasizes that man in an evolutionary, social and existential-ontological sense is a practicing species, and Thomas

Fuchs delivers a body phenomenologically based critique of neurocentrism and points out that the human brain is a mediating, malleable and plastic organ between the world and the lived life.

But which pedagogical-philosophical implications have respectively exercise anthropology and body phenomenology?

Neither Sloterdijk nor Fuchs are deficient ontologists, (Mangelontologen in German), and closely read and examined it is the ambition of this talk to show that it is possible to think of pedagogy and education as something quite different from deficiency compensation - and as a field that can neither be instrumentalized by an educational policy efforts of the governing state, described by a substance-indifferent perception of learning or be shaped by a labor market-oriented educational ideology.

#### Literature:

Fuchs, Thomas: *Das Gehirn – ein Beziehungsorgan. Eine phänomenologisch-ökologische Konzeption*. Stuttgart: Verlag Kohlhammer 2009 (in English: *Ecology of the Brain, The Phenomenology and Biology of the Embodied Mind*. Oxford: Oxford University Press 2018).

Larsen, Steen Nepper: "Det pedagogiske' som antropoteknikk",. I: Sigurd Tenningen (red.): *The Game of Life III*, Kristiansand 2016.

Larsen, Steen Nepper: "What is Education? – A Critical Essay. In: Anton Bech Jørgensen et al. (eds.): *What is Education? An Anthology of Education*. Copenhagen: Problema 2017.

Larsen, Steen Nepper: "Inkorporation og ekstension. Pædagoger som bevægelsesfilosoffer". I: Ole Lund og Jens Ole Jensen (red.): *Sans for bevægelse. Livsnerven i pædagogisk arbejde*. Kbh.: Hans Reitzels Forlag 2020.

Sloterdijk, Peter: *Du mußt dein Leben ändern. Über Anthropotechnik*. Frankfurt am Main: Suhrkamp 2009 (in English: *You Must Change Your Life*. Cambridge/Oxford/Boston; Polity 2013).

#### **Nicolai Bo Andersen: *Phenomenological Method/ Fænomenologisk metode på de kunstneriske videregående uddannelser***

The presentation is a discussion of the phenomenological approach practised at the Royal Danish Academy, School of Architecture. Based on specific examples from the Masters Programme in Architectural Transformation it is asked 1) how may an embodied, first-person perspective be systemised and used to describe the experienced effects of buildings, cities and landscapes, and 2) how may embodied interaction contribute to the education of architects aiming at mutual formation and transformation of both student and teacher rather than indifferent transmission of encyclopaedic trivia. In conclusion, the phenomenological approach is discussed in relation to a future sustainable development. It is argued that *poetic presencing* and *careful cultivation* may invite the restless human being to dwell with attentiveness as an alternative to the short-lived yet never satisfying consumption of empty calories in a constantly accelerating material culture.

#### Literature:

Andersen N.B., 'Lydhør Fremstilling'. In: *Arkitekten 06, vol. 123, August 2021*, pp. 68-73. København: Akademisk Arkitektforening, 2021.

Andersen, N.B., 'Architecture Enactment - Understanding the Architectural Model as Embodied Participation'. In: *STOÀ 01 - [Modelli]: Anno I, 1/2, Estate 2021*, edited by A. Calderoni, C. Gandolfi, J. Leveratto & A. Nitti, pp. 26-43. Napoli: Thymos Books, 2021.

Andersen, N.B., 'Phenomenological Method - Towards an approach to architectural investigation, description and design'. In: *Formation - Architectural Education in a Nordic Perspective*, edited by E. Lorentsen & K.A. Torp, pp. 74-95. Copenhagen: Architectural Publisher B, 2018.

**Sune Frølund: *Educating people to decarbonize the atmosphere: The case of forests/Hvordan lærer vi at trække CO2 ud af atmosfæren – (måske) eksemplificeret med skovbrug.***

Det lyder indlysende, at kunne vi lære at fatte vores nære slægtskab og fællesskab med vores naturlige omgivelser, ville det dæmpe antropocentrien i vores handlinger i forhold til naturen. Her synes fænomenologiens syn på menneskets kropslighed og indlejrethed i verden at være et oplagt ontologisk grundlag for den politiske økologi og miljøpædagogikken. Fænomenologien synes at gøre det muligt at overvinde den distancen mellem menneske og natur, som ofte gøres ansvarlig for problemerne med klimaændring og svækket biodiversitet.

Der findes dog også andre teorier, der overvinder denne distance, og måske gør det mere radikalt, nemlig Science-Technology-Studies og i Aktør-netværk-teori. Her er den såkaldt "flade ontologi", som forsvares af Bruno Latour og andre, central, fordi den afviser alle forskelle ml. mennesker og ikke-mennesker, og dermed både kan kalde sig post-humanistisk og post-naturalistisk.

Jeg vil diskutere problemer med at basere økopædagogikken på en så flad ontologi og tale for, at fænomenologiske krops- og atmosfæreteorier – fx Gernot Böhmes mindre flade ontologi - giver bedre muligheder for økopædagogikken.

Hvis jeg kan nå det, vil jeg illustrere konflikten ml. de to ontologier med en aktuel strid i skovbruget om hvad der trækker mest kul ud af atmosfæren og altså er mest bæredygtig: naturskov el. driftsskov.

It's a common apprehension in contemporary environmental education that if we learned to understand how tightly we are related to our natural environment we would have the cure against the damaging anthropocentrism of our actions and lifestyle. Phenomenology's discovery of the embodiment and embeddedness of human existence seems to support an advantageous transformation of our understanding of the human-nature-relation. For this reason phenomenology should be the obvious theoretical basis for political ecology and environmental education.

Meanwhile, some educationists prefer Science and Technology Studies and Actor-Network-Theory to base environmentalism on, because these theories seems to eliminate the human-nature-dualism more radically than do phenomenology. The so-called "flat ontology" of Bruno Latour and others is perfectly suited to support the development of "post-humanistic" and "post-naturalistic" theories of ecological teaching and learning. I will discuss problems raised when environmental education is based on a theory as flat as Latour's and speak in favor of phenomenologies of body, atmospheres, and nature – notably Gernot Böhme's – as a more coherent basis for environmental education.



If time allows it, I will illuminate the conflict between STS/ANT-ontologies and phenomenological ontology with a contemporary discussion in forestry on the potentials of carbon capturing in natural forests vs. cultivated forests.