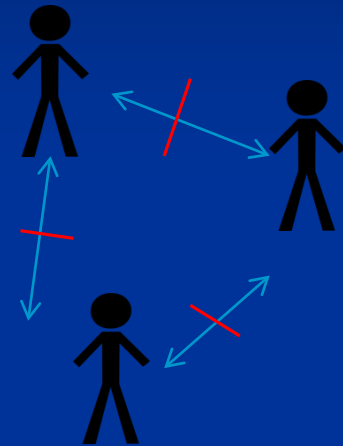


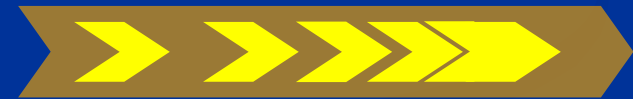
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Gemeinwohl und Eigeninteresse

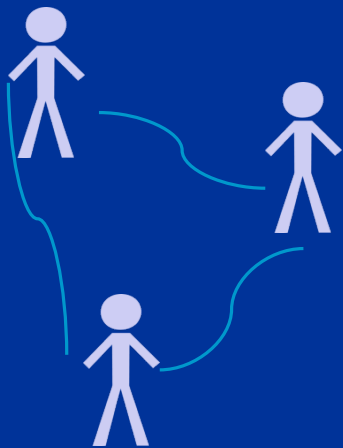
Universität Zurich, 24. Juni 2017



Resonance



**A New Approach To the Old
Problem of Self Interest vs.
The Common Good**



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Outline

- I.) Preliminary: The Trouble with the Common Good
- II.) Dynamic Stabilization and the Triple A Conception of the Good
- III.) The Resonance Conception of the Good
- IV.) The Common Good as the Realization of Social Resonance



Resonance and the Common Good

I.) Preliminary: The Trouble with the Common Good:

- An Essentially Contested Concept (Gallie)
 - *Politically* Contested: A defining element of the conception of Politics
 - A Regulative Idea
 - Three Dimensions of the CG: Social, Temporal, Spatial
- My Claim: The Common Good should not be conceptualized as a *substance (input or output)*, but as a mode of relationship/connection

II.) Dynamic Stabilization and the Triple A Approach

(Structural) Definition:

A society can be called *modern* when its *mode of stabilization and reproduction is dynamic*, i.e: when it needs growth, acceleration and innovation to keep its form and structure, to maintain the status quo.



Resonance and the Common Good

I.) Dynamic Stabilization and the Triple A Approach

(Cultural) Definition

A society can be called modern when it is driven by the aspiration to increase the horizon or scope of what is accessible, available and attainable (Triple-A)

The dominant conception of the good life (happiness, freedom, and the point of living)

The individual and collective attractiveness of

- Technology, Money, Knowledge, Cities, Relationships

→ Clash/Tension between self-interest (my scope of a/a/a) and the common good (the scope of others/ of society as a whole)



Resonance and The Common Good

The structural flip side: Desynchronization

The cultural flip side: Alienation (A world gone deaf and silent)



Resonance and the Common Good

III.) An Alternative Conception of the Good

Resonance:

A specific form of being in and to the world, characterized by

- 1) *Af←fection: Being touched, moved by something*
- 2) *E→motion,,: Answering to the ,call‘; experiencing self efficacy in reaching out.*
- 3) *Transformation: A mode of mutually *transformative exchange*.*
- 4) *Elusiveness: Resonance is not echo; i.e. both sides speak in their own key or voice. This implies an element of utter *unavailability* (non-appropriation) with respect to occurrence and outcome.*
- 5) *Self and world need to be open enough for affection and sufficiently closed for responding in their own key.*
- 6) *Resonance is not an emotional state, but a mode of relationship.*

IV.) The Common Good as the Realization of Resonance?

1) The Social Dimension of Resonance:

- a) **Affection:** A mode of *listening* and *answering* – presumption that the other has something meaningful to say
- b) **Self-Efficacy:** Being willing and capable of making one's voice heard, of genuine *response* (participation not as cost, but as benefit)
- c) **Transformation:** Resonance is not consonance or harmony, and does not reify identity: It is about ongoing dialogical transformation (republican conception).
- d) **Elusiveness:** Common Good a) cannot be guaranteed institutionally and b) cannot be defined in terms of substance/outcome

IV.) The Common Good as the Realization of Resonance?

2) The Temporal Dimension of Resonance:

- a) Resonance towards the past: Answering the experiences and legacies of the past (A ‚call‘ without determination)
- b) Resonance towards the future: Being in connection/ dialogue with those who will come after us (‚The Future’s in the Air...‘)
- c) Establishing an ‚Axis of Resonance‘ between past and future

IV.) The Common Good as the Realization of Resonance?

3) The Spatial Dimension of Resonance:

- a) Being in resonance with the *institutional structures* of the life world: Institutions which ‚speak to us‘, because we experience self-efficacy in co-constructing them (H. Arendt)
- b) Being in resonance with the *material structures* of the life world/nature: Nature as a sphere of resonance; not just a resource or an object of manipulation
- c) The problem of the borders: Resonance is a mode of *being in and relating to* the world; it requires a particular dispositional stance *towards the other* – even beyond borders.

Conclusion:

It is impossible to be in resonance on one's own – resonance is a social form of connectivity, a collective condition.

**→ The gap between self interest and the common good is a conceptual flaw resulting from the Triple A approach...
... This is overoptimistic?**

Resonance and the Common Good



**Well, but the World
needs a little
optimism!**

**Thanks for your
resonance!**