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## **THEORETICAL ANALYSIS OF THE CONCEPT “SOLIDARITY” AND ITS REFERENCE TO ACADEMIC DISCOURSE**

**Abstract.** *The paper focuses on the theoretical analysis of the essence of the concept “solidarity” and its relationship to the academic context. For this purpose, the philosophical and sociological approaches towards defining “solidarity” are explored; the conceptual components of solidarity, such as moral values, ethical obligations, desire for transformations and care as a moral and ethical value, are enlarged upon; and the impact of solidarity on the enhancement of academic environment is considered.*

*In the study, the following theoretical methods were exploited: analysis and synthesis – to formulate the initial provisions of the paper; study and systematization of primary sources on the issue under scrutiny.*

*It is stated that solidarity is not a static phenomenon, but an extremely multifaceted, interdisciplinary and dynamically developing one. Solidarity includes moral, political and social elements, which are also supported by organizational infrastructure and institutional frameworks. It is stressed that the concept of solidarity has become increasingly used in curricula and pedagogical literature over the past two decades, particularly by scholars who focus on civic education for social and political change. The conscious nature of solidarity contributes to the fact that the normative foundations of any community, in particular the educational one, determine such social characteristics as the ability to self-restraint and discipline, as well as the compatibility of individual interests, feelings and experiences.*

*It is concluded that In the scientific discourse, the concept of “solidarity” is viewed as it follows: firstly, as integration based on the common interests of individuals, groups, as well as interdependence and responsibility for something; secondly, as unity based on the moral values, ethical obligations and care as a result of adherence to common norms and values; and thirdly, as a joint activity to achieve a certain goal, i. e., mutual assistance in accordance with the principle of “one for all and all for one.” The theoretical significance of the paper lies in expanding the existing understanding of the concept “solidarity” into the academic context.*

**Key words:** *care, collaborative activity, educational process, dialogue, ethical obligations, moral values, solidarity.*

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**Introduction.** Today, when Ukraine is at war with Russia, one of the important aspects of building humanitarian values is the unity and solidarity of all citizens. The key aspect here is a deep

understanding the civilizational challenges facing Ukraine in the perspective of its development, not as a nation, but as a country-community. The State Strategy of Regional Development for 2021-2027 emphasizes that the vital strategic goal of the state policy in Ukraine is the formation of a cohesive state in social, humanitarian, economic, environmental, security and spatial dimensions based on the solidarity of all citizens [24].

Therefore, reflection on the concept of solidarity, its main characteristics, spheres of implementation is of paramount importance for Ukrainian society today. Considering the issue of building harmonious relations between the government and society and various groups and segments of the latter in Ukraine, solidarity as the most important component of social relations, in our opinion, has become an arena for critical and creative reflection. In this regard, it is difficult to overestimate the role of the study of solidarity as a factor of stability and sustainable development in modern Ukrainian society at large and in educating Ukrainian young people in particular.

In the scientific discourse, various aspects of solidarity have been under scrutiny: C. Balik, D. Sharon, S. Kelishek and N. Tabak, (student solidarity); H. Brunkhorst (historical account of the concept “democratic solidarity” and its relation to transnational civic solidarity); A. Burgess-Proctor, G. Cassano, D. Condron, H. Lyons and G. Sanders (the impact of solidarity on the implementation of effective strategies for improving students’ written works); J. Bieliauskaitė and N. Valavicienė (student solidarity and its influence on the formation of a culture of academic integrity); J. Habermas (social *solidarity* as an essential accomplishment of intact communicatively structured lifeworlds); K. Ling (relation of the mobility in society to the formation of solidarity); B. Maley (student solidarity in cases of academically dishonest behavior); J. Moroz and O. Swabowski (concept of academic solidarity); T. Parsons (solidarity in societal community); D. Robbins (solidarity and social inclusion); F. Rodriguez (active methodologies for the development of solidarity skills and their impact on student learning productivity) and many others.

The theoretical significance of the article lies in expanding the existing understanding of the concept “solidarity” into the academic context.

**Aim and tasks.** The paper aims at providing the theoretical analysis of the essence of the concept “solidarity” and its relationship to the academic context. For this purpose, the philosophical and sociological approaches towards defining “solidarity” are explored; the conceptual components of solidarity, such as moral values, ethical obligations, desire for transformations and care as a moral and ethical value, are enlarged upon; and the impact of solidarity on the enhancement of

academic environment is considered.

**Research methods.** In the study, the following theoretical methods were exploited: analysis and synthesis – to formulate the initial provisions of the paper; study and systematization of primary sources on the issue under scrutiny.

**Research results.** The etymology of the term “solidarity” (from French – *solidarite*) is rooted in the need to unite such concepts as community of interests, interconnectedness, like-mindedness, unanimity, interdependence, shared responsibility. It has become the principle of social existence of Western European countries, which involves combining the resources and capabilities of actors to achieve common goals while maintaining the interests of each of the subjects in balance with public interests. In the history of European social thought, the attitude towards the concept of solidarity has been far from ambiguous: from its sharp criticism (G. Sorel, a French social thinker) to the substantiation of the fact that solidarity is the norm due to its legal nature (J. Habermas, a German philosopher and social theorist).

Nowadays, researchers [4; 15] argue that solidarity is not a static phenomenon, but an extremely multifaceted, interdisciplinary and dynamically developing one. It includes moral, political and social elements, which are also supported by organizational infrastructure and institutional frameworks. Additionally, some studies [23] emphasize traditional forms of social solidarity, which have been effectively eroded by the social changes accompanying globalization, and are often reduced to the protection of specific interests.

It should be stressed that the concept of solidarity has become increasingly used in curricula and pedagogical literature over the past two decades, particularly by scholars who focus on civic education for social and political change [22]. This existentially profound concept has also been at the center of the ethical description of the relationship between the student and the teacher in critical pedagogy. More than five decades ago, P. Freire [5] warned of the risks of using this concept to express what he called false or malicious generosity. The Brazilian educator argued that “true solidarity” requires that those who benefit from oppressive circumstances be willing to sacrifice their status and privilege if they want to join the oppressed in their struggle for freedom. P. Freire points to solidarity as a defining aspect of educational ethics, emphasizing the difference between “false generosity” and “true solidarity” [5, p. 27-31]. According to the scholar [5], a teacher who joins oppressed students in “true solidarity” involves students in activities as equals and commits to working with students to transform unjust institutions into humanely oriented institutions. True

solidarity, as P. Freire [5] noted, is achieved only when teachers are able to renounce the interests of the oppressor group and commit to unity with oppressed students. The researcher believed that oppressed students could respect their own processes of thinking when they are engaged in egalitarian dialogue and practice with other students and teachers as well. This fundamental vision of a teacher in solidarity with their students has helped many teachers to realize that they will be able to contribute to the sustainable development of a society of common good. Moreover, for many critical educators, the desire for solidarity with their students is an indisputable maxim.

In the sociocultural context of human existence, including the pedagogical one, any call for solidarity involves relationships, intentions and ethical obligations [8]. Solidarity is relational, because being in solidarity requires conscious attention to the particular relationships and dynamic intertwinings that produce the similarities and differences that animate those relationships. This attention to relationships is also not just a general awareness of how relationships shape individuals, but rather a purposeful engagement that provides the conditions for effective interaction. The latter, in its turn, is especially necessary in times of crisis – war, natural or man-made disasters. The presence of joint major tasks, which are solved together on a primarily voluntary basis, is a strong element of solidarity. It is well known that the development of various aspects of unity in society in general and in an educational institution in particular requires social interaction and, accordingly, coordination of actions [13]. Such coordination is based on moral rules, which are an integral part of solidary relations between people [3, p. 692].

Additionally, the content of the concept “solidarity” includes the desire for transformations, as well as ethical obligations based on reciprocity and agreement. As researchers [7; 8; 14; 19; 20] point out, solidarity without consent or reciprocity risks to be not just a failure, but also the continuation of oppressive conditions and the undermining of the relationships and intentions that form the basis of solidarity.

Emphasizing the intentional dimension of solidarity, some scholars [1; 2; 16; 19] claim that thanks to this pedagogical phenomenon, all participants in the educational process can collaborate in a dialogue, contributing to the common good through actions. Furthermore, Habermas [10] considered solidarity a necessary prerequisite for a successful act of communication. All participants must take into account the opinion of others and thus, project themselves to understand their own world and the world of all other participants [10, p. 117]. On the other hand, the intentional dimension is also based on an understanding of solidarity as an everyday practice.

Through shared dialogue and activity, intergenerational collaboration is traced, indicating that their work creates a chain reaction and prompts others to act in solidarity and build communities.

The relational and intentional dimensions of solidarity show that solidarity is also an ethical phenomenon aimed at transforming and overcoming differences. This requires an ethic of consent and reciprocity, including the acceptance of shared transformations, which is generally absent from most mainstream calls for solidarity today. The lack of focus on consent and reciprocity partly explains why some reject solidarity altogether. However, as researchers in this field [11] argue, it is in discussing concerning the complexities of achieving agreement and reciprocity that solidarity can flourish, even when tensions and contingencies arise during such discussions.

We emphasize that it is the presence of solidarity between all participants of the educational process that ensures an intersubjective way of acquiring knowledge. P. Freire noted that, during this intersubjective creation, a teacher re-experiences their own capacity for knowledge through a similar capacity for cognition that students have [6, p. 213]. At the same time, the manifestation of the teacher's absolute trust in students is necessary. As it allows students to start trusting their acquired knowledge [11], reflecting what is beyond the limits of consciousness [21, p. 3].

In the collaborative educational process, a student and a teacher improve their joint focus on the issue that needs to be understood or on the activity that needs to be performed, that is, on common goals. At the same time, solidarity as a joint activity is based not simply on the target level of performance of a certain amount of work, but also on a conscious vision of a common goal, participation and emotional acceptance of it. According to the researchers [3; 4; 7; 14], striving for a common goal is one of the defining characteristics of solidarity, which determines its conscious nature. At the same time, as noted by Moroz and Swabovski [16], solidarity is not an autonomous concept, but its content-intentional aspect depends on this or that community, namely on its goal of achieving solidarity. The conscious nature of solidarity contributes to the normative foundations of any community, including an educational one, determining such social characteristics as the ability for self-restraint and discipline, as well as the compatibility of individual interests, feelings and experiences.

Taking into account the abovementioned, we can claim that the essence of the concept "solidarity" is closely related to the concept "care". The latter, being empathically directed to the essentials, feelings and experiences of other people, provides the psychological needs of the individual at the highest level, in particular the needs for belonging, security and self-actualization,

as well as a sense of empowerment, building relationships and cooperation with others [25]. The American philosopher Held [12] considers care to be a basic moral and ethical value. The scholar considers that without care, human life is impossible, because it is necessary for people to survive; as there can be life without justice, but there cannot be life without care, which is a value [12, p. 302]. Care as a value implies an active attitude towards another person and is formed through a network of relationships with other people [25, p. 154].

The theorists of the ethics of care [12; 17; 18] propose the ideal of moral perfection of a person based on selfless care for others, which, in the case of deep insight into the problems of other people, according to the American psychologist, teacher Noddings [18], serves as the only way to care for one's own "ethical self". The researcher infers that just as caring for others absorbs us and directs our motivational energy to them, so caring for one's own ethical self-forces us to break through to others through clouds of doubt, revulsion, and apathy [18, p. 50]. As Noddings [18] states, care is a social action based on empathy, tolerance and on the recognition of the interconnectedness of all participants in the educational process. It also encourages students to show humanity. Without the ability to put yourself in another person's shoes, it is impossible to care for them. At the same time, adherence to the ethics of care in the educational process contributes to the successful teaching of students to care for themselves as subjects of the sociocultural environment. A care-based worldview is a view of the individual in the context of social relations where human rights and collective rights, and priorities are integrated. To demonstrate the essence of care, Noddings suggests involving students in a dialogue [17, p. 131], which is designed to correlate the sociocultural development of society with the personal needs and requests of an individual, and to promote the solidarity of a particular community.

**Discussion.** The results obtained are in good agreement with other studies by J. Bieliauskaitė [1], H. Brunkhorst [2], A. Cureton [3], H. Gadamer [7], R. Gaztambide-Fernández and A. Matute [8], C. Sleeter and E. Soriano [23]. They argue that the social obligations underlying solidarity identify it with a sense of unity in the academic community in particular and society in general. In other words, true solidarity and its adherents do not only seek pleasure and benefit, but also act based on universal internal values and shared norms of a certain community, including the academic one. Today, solidarity has a more reflexive character, implying an active role of the individual, and is connected with the issues of sociocultural enhancement. As the level of solidarity in society is ensured by the unity of interests and needs, goals and values, and it is a sociocultural

and value-based process.

This theoretical study is a contribution to the continuing discussions on the issue of solidarity in today's educational environment.

**Conclusion.** In conclusion, the concept of solidarity is functioning as an interdisciplinary phenomenon, created through joint work and common creativity, a common desire for common goals, common values. In the scientific discourse, the concept of “solidarity” is viewed as it follows: firstly, as integration based on the common interests of individuals, groups, as well as interdependence and responsibility for something; secondly, as unity based on the moral values, ethical obligations and care as a result of adherence to common norms and values; and thirdly, as a joint activity to achieve a certain goal, i.e., mutual assistance in accordance with the principle of “one for all and all for one.” The conscious nature of solidarity contributes to the normative foundations of any community, including an educational one, determinin such social characteristics as the ability for self-restraint and discipline, as well as the compatibility of individual interests, feelings and experiences.

The scope for further research encompasses researching into the specifics of solidarity as an organizational complex in educational institutions, which allows establishing their integrity and consistency.

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## ТЕОРЕТИЧНИЙ АНАЛІЗ ПОНЯТТЯ «СОЛІДАРНІСТЬ» ТА ЙОГО ЗВ'ЯЗОК З АКАДЕМІЧНИМ ДИСКУРСОМ

**Анотація.** Стаття присвячена теоретичному аналізу сутності поняття «солідарність» та його зв'язку з освітнім контекстом. Задля реалізації мети поставлено такі завдання: визначити філософські й соціологічні підходи до визначення поняття «солідарність»; розширити концептуальні компоненти солідарності, такі як моральні цінності, етичні зобов'язання, прагнення до перетворень і турбота як морально-етична цінність; розглянути вплив солідарності на покращення академічного середовища. У дослідженні використано такі теоретичні методи: аналіз і

синтез – для формулювання вихідних положень статті; вивчення та систематизація періоджерел з аналізованої проблеми.

Зазначено, що солідарність – явище не статичне, а надзвичайно багатогранне міждисциплінарне й динамічне. Солідарність включає моральні, політичні й соціальні елементи, які також підтримуються організаційною інфраструктурою та інституційними рамками. Наголошено, що концепція солідарності протягом останніх двох десятиліть стала все частіше використовуватися в навчальних програмах і педагогічній літературі, особливо тими вченими, які зосереджуються на громадянській освіті для соціальних і політичних змін. Свідомий характер солідарності сприяє тому, щоб нормативні основи будь-якої спільноти, зокрема й освітянської, визначали такі соціальні характеристики, як здатність до самообмеження й дисципліни, а також сумісність індивідуальних інтересів, почуттів і переживань.

Зроблено висновок, що в науковому дискурсі сьогодення поняття «солідарність» розглядається: по-перше, як інтеграція, що ґрунтується на спільних інтересах, взаємозалежності й відповідальності індивідів, груп; по-друге, як єдність, заснована на моральних цінностях, етичних зобов'язаннях і турботі на основі дотримання спільних норм і цінностей; по-третє, як спільна діяльність для досягнення певної мети, а також взаємодопомога за принципом «один за всіх і всі за одного». Теоретичне значення статті полягає в розширенні наявного розуміння поняття «солідарність» в освітньому контексті.

**Ключові слова:** діалог, етичні зобов'язання, моральні цінності, освітній процес, спільна діяльність, солідарність, турбота.

**Ключові слова:** діалог, етичні зобов'язання, моральні цінності, освітній процес, спільна діяльність, солідарність, турбота.

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