A reflection on philosophical activism
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I understand philosophical activism as caring for a special form of social justice. That is: social justice in the sense of 'intellectual solidarity' in the way we make sense of our interests and concerns in face of the many social, economic and political issues that affect our well-being today.

Issues such as dealing with climate change, technological risk and access to healthy food and clean water, but also globalisation, poverty, migration and ethnic and religious conflict , are complex issues, as well in cognitive sense as with respect to the values we can use to argue about them. A fair and effective dealing with these issues primarily requires a fair and effective dealing with *reference knowledge* about them in formal processes of knowledge generation and decision making. That primarily requires the insight and acknowledgement that, in face of the complexities, uncertainties and unknowns that typically mark these issues, any morality with regard to formally making sense of 'what ought to be' includes a morality with regard to making sense of 'how things are' in the first place. As reference knowledge includes facts and opinions about the natural, technical and social aspects of our world, but also knowledge of how we use the values we refer to in rationalising our interests, concerns, hopes and beliefs as humans in that world, in consequence, that morality concerns politics, science, education, civil society and the media.

Caring for intellectual solidarity in formal processes of knowledge generation and decision making translates as caring for intellectual confrontation of the way we, as politician, scientist, teacher, consultant, entrepreneur, civil servant, journalist, activist or citizen, rationalise our motivations and insights but also our interests, concerns, hopes and beliefs with respect to the issues at stake. However, while this kind of intellectual confrontation is the only fair and effective approach to debating 'concrete action for the better', from a solidarity point of view, it is impossible without a care for developing critical intellectual capacities in education, research and political deliberation. In other words: the enforcing character of intellectual confrontation will not be effective without its enabling character. Intellectual solidarity in the public sphere is as much about enforcing transparency as it is about enabling reflexivity.

The social justice of formally organised public intellectual solidarity is no luxury problem to be fixed after the more urgent work is done. Social justice in the sense of

- eradicating poverty, human exploitation and oppression,
- tackling inequality in social development and basic welfare,
- safeguarding our natural environment as our collective habitat
- enforcing transparency and accountability in business and politics and
- enabling participation of (potentially) affected citizens and minorities in political decision making

is impossible without a formal care for social justice in the sense of intellectual solidarity as described above. The alternative is the detached 'politics of positionism' that relies on self-serving strategic alliances, strategic mediation and simplification of political argumentation, bold promises and science shopping; a politics that affects our systems of deliberation, research and education accordingly.

Today, many of the complex social, environmental and economic problems we face are actually rooted in the thinking modes and consequent social systems we use to make sense of them. There are reasons to believe that our current formal systems of political decision making, scientific research and basic and advanced education are not designed to stimulate and enable reflexivity and intellectual confrontation. On the contrary: they rather facilitate the construction and maintenance of self-serving comfort zones around conflicting evidences. We don't need theory to understand that this kind of politics, research and education will not help us to tackle these complex social, environmental and economic problems for the better of society.

see http://www.the-possibility-of-global-governace.net and http://www.metaspect.org