

## **7th CASA Biennial Conference 2023 SOLIDARITY**

**6 - 8 October 2023**

**Faculty of Social Sciences, Charles University, Prague**

### **Call for Papers**

Formative crises of the last decades, such as the global financial crisis of 2008, the Europe's 'migrant crisis' of 2015 (and the Belarus-EU border migration crisis of 2021-22), the COVID-19 pandemic, the war in Ukraine, or the accelerating climate catastrophe, have one thing in common: despite the different causes, and the different social, economic and political impacts of these crises, they re-animated the public debate on solidarity.

The multiplicity of crises we experience creates various inequalities, relationships and disconnections. Whether we understand solidarity as a normative affirmation of one's commitments to others, reciprocity, or as a gift that creates and reproduces social bonds, solidarity has multiple forms. From expressions of intergenerational solidarity, development aid, social policies, and activities aimed at protecting the environment to extending rights and recognition to actors whose agency has long been overlooked. Embedded in recognition of interconnectedness, solidarity can disrupt or, conversely, make visible social boundaries, while, inversely, solidarity practices might re-establish boundaries and differentiations. Indeed, this is the point of contention when different solidarity logics come into conflict.

Solidarity does not only have to be an object of detached reflection. Solidarity can be the starting point of political concern for others, or of applied and engaged research. Solidarity is also an essential part of the field research experience. We find it in local and expert imaginations and practices as an expression of concern and care for others, for those we care about and those with whom we are connected. Solidarity thus refers to processes of articulation of moral commitment and its connection to those who are the object of our recognition.

At the conference, we would like to invite you to explore the different solidarity practices and logics:

- How is solidarity constructed/ enacted/ performed, and why?
- What forms of solidarities across socio-material contexts does ethnography capture?
- How does the notion of solidarity reflect ideas of social, political and economic order?
- How has the concept of solidarity influenced theoretical thinking in the social sciences?
- What manifestations does solidarity take?
- How do different forms of solidarity transform thinking about core anthropological concepts?
- What are the interfaces of the concept of solidarity in contemporary anthropological practice? How do these solidarity positions intervene in research practice, and how do they transform the role of the researcher?

### **How to submit**

You can submit papers for proposed panels (see the list below) or independently of them. 'Independent' papers will then be assigned to existing panels or clustered with other papers according to the highest fit.

The deadline for submission is **15 June 2023**. The application should include the paper title, an annotation (150-250 words), as well as the name, affiliation and contact details of the presenter. Please send your submission to [casa2023.iss@fsv.cuni.cz](mailto:casa2023.iss@fsv.cuni.cz) and specify in the subject line if the submission is for a specific panel (Subject line: *Panel title*) or independent (Subject line: *Independent paper*). Submissions can be made in English or Czech (or Slovak).

### **Further information**

Further information about the fees, registration, keynote and other details can be found on the [CASA website](#). With any questions please contact the organising committee at: [casa2023.iss@fsv.cuni.cz](mailto:casa2023.iss@fsv.cuni.cz).

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## **1. Thick solidarities in Europe today**

**Tina Magazzini** (Institute of Ethnology, Czech Academy of Sciences)

**Martin Fotta** (Institute of Ethnology, Czech Academy of Sciences)

In this panel, we are interested in exploring 'thick solidarity' in present-day Europe. We borrow the concept of 'thick solidarity' from Liu and Shange (2018), who define it as 'a kind of

solidarity that mobilizes empathy in ways that do not gloss over difference, but rather pushes into the specificity, irreducibility, and incommensurability of racialized experiences.’ Such solidarity practices lead to the repositioning of oneself and expansion of horizons. They require the de-construction of boundaries that separate different social justice projects and the acknowledgment of how different forms of injustice inform each other. This might be met with opposition and misunderstanding, especially but not exclusively when institutional funding or a painful working through complicity are required.

We invite contributions that explore thick solidarity practices in different European settings -- those enacted by groups or individuals who themselves are in a position of vulnerability, racialized or at a disadvantage. This can include ad hoc mobilising of existing initiatives or networks for novel purposes (as in reaction to a ‘crisis’ event), as well as more long-term coalitions (as in anti-eviction collectives) and alliances (such as relational antiracist solidarities). The questions that contributions can explore are (but are not limited to): Which solidarity practices ‘from below’ are enacted across boundaries and differentiations that are salient in Europe today? What inspires them? How are alliances built and maintained, and what are their limits? How do people make the relational nature of struggles significant in their activities? What do they do to avoid the flattening of specificities? When do such efforts fail and when do they succeed?

## **2. How not to miss the mark? Risks and side effects of solidarity & compassion**

**Jana Karlová** (Faculty of Education, University of Hradec Králové)

**Zdenka Sokolíčková** (Faculty of Education, University of Hradec Králové)

The aim of this panel is to explore the paradoxical, counterproductive and unintended effects of actions that explicitly refer to the phenomenon of solidarity in their narratives, but in practice can have ambivalent and problematic outcomes. Such effects may be due to inappropriately defined goals and strategies, unexplored and unpredictable socio-cultural mechanisms etc.

Preference is given to the analysis of particular situations in which complex and multicultural societies face the challenges of the contemporary world - including the issues raised by "living with diversity". For example, there might be a link between the desire to give voice to the others, to help them, to accentuate their dignity, to facilitate social integration/inclusion -and processes that paradoxically reinforce social inequality, discrimination and marginalization, essentialization, othering, etc.

### **3. Intersections of Remembrance and Solidarity – Ethnographic and Methodological Perspectives on Memory Activism**

**Sanda Üllen** (Department of Social and Cultural Anthropology, University of Vienna)

**Sabrina Steindl-Kopf** (Department of Social and Cultural Anthropology, University of Vienna)

This panel focuses on memory activism in post-conflict and post-war societies analyzing the potentials, limits and constraints that arise from the interconnectedness of remembrance and solidarity.

Post-conflict and post-war societies often illustrate the wrestling for an inclusive memorial culture. The marginalization of some victim groups is apparent in activists' struggles to achieve more adequate recognition (e.g. find recognition in public commemoration ceremonies or construct physical memorials). Activisms for remembrance often challenge dominant discourses and official memory narratives raising questions on how power influences who is to be remembered when and in which ways.

In a situation where official memory narratives predominately operate through exclusionist practices memory activism articulates the importance of solidarity as an imperative of activist engagement and a strategic tool in order to increase the visibility and recognition of victim groups. Through (trans)national solidarity networks with other social movements (e.g. antifascist and antiracist movements) they claim central spaces of remembrance in order to position themselves within mainstream societies. Memory activism further serves as an opportunity to reinforce the collective identity of marginalized groups and strengthen their self-image as competent political actors. Furthermore, memory activism illustrates claims for solidarity in contemporary societies linking past and present experiences of marginalization. How is solidarity understood and performed in memory activism and which effects does it have on activist groups, their cause and post-conflict and post-war societies?

We encourage paper proposals that discuss ethnographic and methodological perspectives on the above mentioned questions.

### **4. Solidarity in Health, Illness and Medicine**

**Emá Hrešanová** (Faculty of Social Sciences, Charles University)

**Alžběta Wolfová** (Faculty of Humanities, Charles University)

This panel aims to explore solidarity in the context of health, illness and medicine. We seek papers that address solidarity as an essential component of care and compassion for each other's health and health concerns in multiple contexts and domains: be it intimate and family relations, self-help groups or any domains of healthcare services. Solidarity may offer innovative

analytical insights into healthcare systems' functioning and to discourses surrounding both various healthcare innovations and established treatments. It provides a starting point to explore healthcare policies to regulate and prevent particular human actions, as we experienced in the context of the COVID19 pandemics. It also instigates the exploration of the politics of healthcare both within particular health care systems across various divides as well as in between the healthcare systems, as e.g. in the form of medical internationalism. We also welcome papers that address solidarity as a driving force of medical research and research in the field of medical anthropology. The submissions can be in English, Czech or Slovak.

## **5. Everyday solidarity in times of crisis: Food sharing among kin, within communities and across borders**

**Markéta Slavková** (Prague Security Studies Institute)

**Haldis Haukanes** (University of Bergen)

This panel seeks to explore food and solidarity from the perspective of sociocultural anthropology. Food is essential not only for the nourishment of human bodies, it also plays a fundamental role in the organization of social life. Acts of food sharing and the development of common food repertoires lie at the very foundation of families and kin-groups. At the same time the sharing of food (and tastes) extends beyond intimate relations to broader communities and social groups, including nation-states. Moreover, food has been an important expression of solidarity across borders for thousands of years; it has been a symbol of acceptance and hospitality as well as a tool for the creation of alliances and for maintaining social cohesion. Thus, on one hand, food is a means of connecting people. On the other hand, it has the potential to divide and become a tool of oppression and a weapon of war.

Topics of interest include, but are not limited to:

- Food sharing as a non-conspicuous, everyday enactment of solidarity
- The dialectics of food, gender and kinship – making kin through food
- Food as a gift which creates and reproduces social bonds (also in the form of alms and charity)
- Networks of sharing, and food systems across social, generational and geographical divides
- Food self-provisioning and acts of solidarity
- Food insecurity, hunger, humanitarian aid
- Food solidarity in zones of conflict and war

## **6. Solidarity with and among children in the time of polycrisis**

**Ewa Maciejewska-Mroczek** (Institute of Ethnology and Cultural Anthropology, University of Warsaw)

**Anna Witeska-Młynarczyk** (Institute of Sociology, Maria Curie-Skłodowska University)

In the last few years, the contemporary childhoods have been marked by a series of major disturbances. The COVID-19 pandemic, the growing visibility of climate change, the worsening mental health, the global energy crisis, armed conflicts, the global inflation, and migration-related emergencies are among the main causes of disruptions in social fabric. The phenomenon has been described as a polycrisis i.e., “the presence of multiple near-simultaneous shocks, with strong interdependencies among them, taking place in an ever-more integrated world” (Prospects for Children in the Polycrisis. A 2023 Global Outlooks, UNICEF). This panel is meant to reflect on the current research about and with children in the fast-changing realities.

We propose to trace the different forms and logics of solidarity appearing in the lives of children, especially as a reaction to co-occurring crises. Our major question relates to the ways in which solidarity has been enacted among and with children in various socio-cultural contexts be it as a means of coping, caring, being in a relationship with others or driven by other motives. We see children as knowledge-producers and social actors, and those whose perspectives and actions, albeit not sufficiently visible and represented in the wider society, might contribute to building better understanding of social realities in and beyond crisis.

Apart from ethnographic examples, we welcome the thoughts stemming out from the engaged research. In particular, we are interested in methodologies and ethics of research with children, designed in the spirit of solidarity, equality, and mutual learning.

## **7. Institutional Escapes: Spatial, Temporal, and Relational Breaks in Institutional Lives**

**Aleksandra Bartoszko** (VID Specialized University, Oslo)

**Mari Dalen Herland** (VID Specialized University, Oslo)

Anthropological inquiries into institutional lives have conventionally focused on life within the institution and life “after (and/or outside) the institution”. The purpose of this panel is to explore states in between – or including – these two conditions: escapes. We broaden our gaze to institutions that are not necessarily organized their functioning based on escape or runaway predictions. Therefore, in addition to the more traditional carceral institutions, we are interested in various care institutions such as residential childcare, hospitals, (boarding) schools, therapeutic communities, or rehabilitation centers. By focusing on escapes, we seek to extend the analytical gaze on the institutions and raise questions about their spatial, temporal, and relational boundaries.

The phenomenon of escape encompasses a variety of dimensions, and we invite empirical, methodological, or conceptual contributions that address questions such as: What are the imaginaries of escaping? What are the individuals’ motives and expectations toward escapes? How do they prepare to run away? What are the lived experiences of being “on the run”? What are the limits and alleged possibilities of escape? How do the institutions respond to the escapes,



and what meanings do they attach to them? In what ways can we conceptualize repetitive escapes that become an ordinary part of institutional lives? How can we explore escapes ethnographically? The panel's overarching objective is to advance our understanding of how individuals exercise agency and creativity in institutional contexts and how they resist and transform institutional relations through institutional escapes.

## **8. Solidarity in practice: a work-in-progress panel**

**Hedvika Novotná** (Faculty of Humanities, Charles University)

**Varvara Borisova** (Faculty of Humanities, Charles University)

For this panel, we ask Ph.D. candidates from Czech-based universities to share their interim reports and works-in-progress. The aim is to create a network space, connect young researchers, and introduce them to CASA. The participants will present provisional research results and receive feedback from their peers.

The precarized position of many Ph.D. students and the need to have a job outside academia often lead to the situation when it becomes difficult for them to participate in conferences and engage in networking activities. Even though it will not be thematically bounded, we believe that such a panel is an example of solidarity in practice. By organizing a student panel, where students can present the results of their scientific endeavor and share personal experiences with research, precarity, work-study balance, etc., we hope to create a platform for future cooperation within Czech anthropology.

### *Contribution requirements*

The language of the panel: Czech/Slovak

The presentation length: The panel participants can work creatively with the presentation length and prepare 10, 15, or 20 minutes per presentation.

## **9. Etnografický/antropologický film**

**Lívia Šavelková** (Katedra sociální a kulturní antropologie, FF, Univerzita Pardubice)

**Milan Duřnak** (Katedra sociální a kulturní antropologie, FF, Univerzita Pardubice)

Cílem tohoto panelu je prezentace audiovizuálních výstupů antropologického či etnologického bádání, jež jsou v současném hodnocení vědy v České republice a na Slovensku oproti těm textovým výrazně marginalizovány (Biograf 2021/73-74). Přes dlouhodobou systémovou nepřítel, spjatou i s podfinancováním humanitních a sociálně-vědních oborů, přes přetrvávající dichotomii věda=text/umění=film, však řada etnografických/antropologických filmů v České republice a na Slovensku vzniká. Také pandemie covidu s omezením sociálních kontaktů výrazně ovlivnila realizaci samotného antropologického výzkumu, společnou post-produkční

fázi tvorby filmů a současně jejich prezentaci širší veřejnosti. V roce 2020 se zároveň konal poslední 11. ročník Antropofestu, filmového festivalu s antropologickou tematikou, který po pandemii svou pravidelnou činnost neobnovil. Tato sekce je tedy otevřena etnografickým/antropologickým filmům, jejichž tvorba probíhala i za covidové pandemie, ale jejichž rok vzniku není starší než 2020. Cílem panelu je nabídnout prostor pro prezentaci a reflexi audiovizuálních děl tvůrců především z akademického prostředí (studenti a absolventi oborů se sociálně-kulturním zaměřením) a ukázat, že audiovizuální etnografické/antropologické filmy jsou relevantními výstupy sociálně-vědního poznávání.

Filmy je nutné zaslat v kompletní podobě formou odkazu na online zdroj či přes odkaz na úložiště, a to na email: [casa2023.iss@fsv.cuni.cz](mailto:casa2023.iss@fsv.cuni.cz). K filmu je také potřeba uvést synopsi v rozsahu (150-250 slov), údaj o délce filmu, tvůrci/tvůrcích, producentovi.