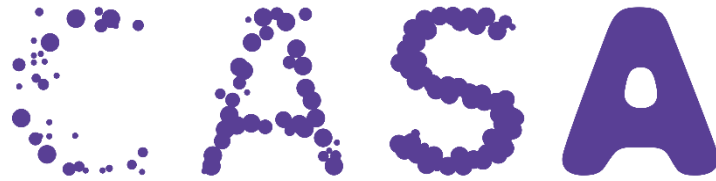




INSTITUTE
OF SOCIOLOGICAL STUDIES
Faculty of Social Sciences
Charles University



CZECH ASSOCIATION FOR SOCIAL ANTHROPOLOGY

**7th CASA Biennial
Conference 2023
SOLIDARITY**

6 - 8 October 2023

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

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?

KEYNOTE LECTURE

João Pina-Cabral

Anthropology in a New Era: A Conjunctural Assessment

Over the past twenty years the conditions for the practice of anthropology as a social science in Europe have yet again changed considerably. In this conference, I was asked to make an assessment of what are the contemporary conjunctural constraints that mould our practice as anthropologists. I start by considering the political environment that frames our institutional practices with a view to comparing Portugal and the Czech Republic, on opposite sides of Europe. Then I go on to propose that we need to be more explicit about the slow and silent erosion of the background assumptions that used to underlie our anthropological thinking throughout the twentieth century. I propose that, both in methodological and theoretical terms, we are facing today *a new anthropological synthesis*—using this last word to refer to the broader analytical parameters that frame our discipline.

João Pina-Cabral is Research Professor at the Institute of Social Sciences of the University of Lisbon and Emeritus Professor of Social Anthropology at the University of Kent (UK). He was co-founder and then President of the European Association of Social Anthropologists and of the Portuguese Association of Anthropology. Over the years, his work has dealt with personhood and the family; ethnicity in postcolonial contexts; the relationship between symbolic thought and social power; and ethnographic theory. He carried out prolonged fieldwork in Portugal, southern China (Macau) and northeast Brazil (Bahia). Recent publications include *World: an anthropological examination* (Chicago, HAU Books 2017, www.haubooks.org/world), *Transcolonial* (Lisbon, ICS 2023) and a series of articles (e.g. *Anthropological Theory* 26 (3) 2028, 22 (3) 2022; *Anthropology Today* 34 (2) 2018; *HAU* 8 (3) 2018, 10 (1) 2020, 11 (1) 2021, 12 (1) 2022; *JRAI* 25 (2) 2019, 28 (4) 2022; *Social Anthropology* (30 (1) 2022; *Social Analysis* 66 (2) 2023; *Critique of Anthropology* 43 (1) 2023).



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VENUE

Faculty of Social Sciences, Charles University, Prague

Jinonice Campus

U Kříže 8, Prague 5 – Jinonice

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.

PROGRAMME

Friday 6. 10.		
Rooms	C117	C123
11:00 – 19:30	<i>Registration</i>	
12:00 – 16:00		P9. Ethnographic / anthropological films
17:00 – 18:30	<p>Welcome</p> <p>Representatives of the Faculty of Social Sciences, Charles University and the CASA</p> <p>Keynote</p> <p>João Pina-Cabral: Anthropology in a New Era: A Conjunctural Assessment</p>	
18:30 – 19:30	<i>Welcome drink</i>	

Saturday 7. 10.

Rooms	C117	B103A	C122	B103B	B216	C123
8:30	<i>Registration</i>					
9:00 – 10:45	P1. Thick solidarities in Europe today	P2. Unintended consequences, risks and contradictions of solidarity	P5. Everyday solidarity in times of crisis: Food sharing among kin, within communities and across borders	P6. Materialities and ecologies of solidarity	P7. Traditional or populist solidarities	P9. Ethnographic / anthropological films
10:45 – 11:15	<i>Coffee Break</i>					
11:15 – 13:00	P1. Thick solidarities in Europe today	P2. Unintended consequences, risks and contradictions of solidarity	P5. Everyday solidarity in times of crisis: Food sharing among kin, within communities and across borders	P3. Intersections of Remembrance and Solidarity – Ethnographic and Methodological Perspectives on Memory Activism		P9. Ethnographic / anthropological films
13:00 – 15:00	<i>Lunch</i>					
15:00 – 16:45	P1. Thick solidarities in Europe today	P4. Solidarity in Health, Illness and Medicine	P8. Ethnic limits to solidarities and their geopolitical considerations	P3. Intersections of Remembrance and Solidarity – Ethnographic and Methodological Perspectives on Memory Activism		P9. Ethnographic / anthropological films
19:00	<i>Social dinner</i>					

Sunday 8. 10.

Location	<i>Náprstek Museum of Asian, African and American Cultures Betlémské náměstí 1, Prague 1</i>
10:00 – 12:00	Guided Tour through the Exhibition "Emil Holub" (only for registered)
	The guided tour offers an insight into the current exhibition "Emil Holub" held in the Náprstek Museum of Asian, African and American Cultures, one of the buildings of the National Museum, in which the most prominent ethnographic and anthropological objects and documents reside. This tour will introduce the seminal figure of the local "explorer" Emil Holub, whose expeditions into the African continent represent one of the grand narratives within the public ethnographic discourse. The exhibition analyses its figure from various perspectives, but namely sees it from the contemporary perspective, i.e. asking questions about the stereotypization, the myths and legends related to his figure, as well as discussing his legacy within the postcolonial studies framework.

LIST OF PANELS

P1. Thick solidarities in Europe today

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

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

Gratitude or Solidarity? Domestic Work in the Humanitarian Arena in the Czech Republic

Petra Ezzeddine

LeftEast as Praxis: Space, Time, and Affect in Solidarity

Mary N Taylor, Mariya Ivancheva

Casual solidarities on activist practices of solidarity in Poland

Marta Rawłuszko, Justyna Struzik

Civic activism on social media platforms. Crossing the borders of Europe through empathy and solidarity

Fabiana Battisti, Marco Bruno

Ethnographies of Solidarity and Deservingness among Ukrainian Roma Refugees in Poland

Iliana Sarafian

Challenges and Opportunities of Solidarity Practices in Natural Disasters - Exploring Cases in Japan and Italy

Beniamino Peruzzi Castellani

Brno jako prostor romsko-neromských vztahů v kontextu války

Jan Ort

Claim to have rights, right to have claims – transnational mobilisation of Roma in the face of the war in Ukraine

Kamila Fiałkowska, Ignacy Józwiak, Elżbieta Mirga-Wójtowicz, Monika Szewczyk, Sonia Styrkacz

#IStandWithUkraine: Performative Solidarity on TikTok

Marie Heřmanová

P2. Unintended consequences, risks and contradictions of solidarity

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

SESSION 1, moderated by doc. Mgr. Lenka Jakoubková Budilová, Ph.D. and doc. PhDr. Marek Jakoubek, Ph.D. et Ph.D.; 9.00-10.45

AN OUTLINE OF "UNINTENDED CONSEQUENCES"

The ambivalence of solidarity: Long-distance adoption (15 min)

Jana Karlová

Do they even deserve our solidarity? (15 min)

Blanka Kissová

+ questions/ discussion 15 min

THE IMPACT OF PERSPECTIVE

Beyond westplaining. Ukraine and the global community of the oppressed (15 min)

Ignacy Józwiak

Solidarity and deservingness in working class youth (15 min)

Zuzana Terry

+ questions/ discussion 20 min

SESSION 2, moderated by Mgr. Jana Karlová, Ph.D. and doc. PhDr. Marek Jakoubek, Ph.D. et Ph.D.; 11.15-13.00

INNER DYNAMICS

Solidary on the outside and utilitarian on the inside? The impact of the COVID-19 pandemic on the Vietnamese diaspora in Czechia (15 min)

Tereza Freidingerová, Barbora Nováková

“Western” and “Eastern” Ukrainian Refugees: Old Non-Solidarity Differences in New Patterns (15 min)

Luděk Jirka

+ questions/ discussion 15 min

„FROM BELOW“ SOLIDARITY

Emergent Solidarities - the Anti-/Politics of Migrant Support in Gran Canaria (15 min)

Charlotte Naab

When ‘from below’ is also ‘from above’: mutual aid and solidarity in southern England during the coronavirus pandemic (15 min)

Rosie Read

+ questions/ discussion 20 min

P3. 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)

Politics of Memory of Former Yugoslavia: When and How the officially solidary platform of intra-national Relations (bratstvo i jedinstvo) Lost its Power

Sanja Petkovska

Visual politics of solidarity: The Pink Movement and the ambivalent mobilization of authoritarian past

Jamievee Bautista

Conceptualizing mnemonic resistance to autocratization

Simone Benazzo

Politics of Museumfication in Bulgaria

Cengiz Haksöz

A Small Town Gathering: Remembrance Material and the Promise of a Pub-Archive

Olivera Jokic

Forms, Frictions & Fractures of Veteran Solidarity: Ethnographic encounters with(in) contested post-war memoryscapes in Southeast Europe

Charles O. Warner III

Dealing with the past: memorising the suffering

Merita Poni

P4. Solidarity in Health, Illness and Medicine

Emá Hřešanová (Faculty of Social Sciences, Charles University)

Alžběta Wolfová (Faculty of Humanities, Charles University)

Scaling-up the gifts of care: mental health advocacy movement in Latvia and beyond

Agita Luse

Predicaments of traumatic solidarity

Jaroslav Klepal

Solidarity in reshaping contexts of pregnancy loss in Czechia / Solidární transformace kontextů prenatalní ztráty

Marie Hintnausová

Solidarity, mask wearing, and COVID passports in an ostensibly authoritarian state –a case of COVID-19 pandemic in Dagestan, North Caucasus

Iwona Kaliszewska, Iwa Kołodziejka

Decolonizing the politics of solidarity in the Czech(oslovak) medical internationalism

Emá Hrešanová

P5. 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)

SESSION 1

Strategic provisioning: solidarity networks in two Tunisian neighborhoods (20 min)

Sara Pozzi

Infrastructuring Solidarity Through the Everyday Activity of Cooking and Sharing Food Together (20 min)

Natascha Flückiger

Agroecology and hunger: an ethnography in Marmitas da Terra (20 min)

Barbara de Abreu Manique Barreto

Solidarities in Sharing (Un)wanted Food: From Banks to Wastes (20 min)

Daniel Sosna, Petr Jehlička

+ *general discussion 20 min*

SESSION 2

Food sharing in kin-based networks: structures and substances (20 min)

Haldis Haukanes

Wet-nurses and Nannies are not the same. An anthropological look at human milk sharing (20 min)

Elena Soler

Integration of majority society into a multicultural society: a case of food communities in Denmark (20 min)

Paola Buconjic

Passing on Food/Knowledges (20 min)

Michaela Dudova, Daniela Hanusova, Katerina Hola, Emilia Horackova, Dagmar Lorenz-Meyer

+ *general discussion 20 min*

P6. Materialities and ecologies of solidarity

Luděk Brož (Institute of Ethnology, Czech Academy of Sciences)

Mezi solidaritou a paternalismem: Role rozvojového průmyslu v avokádové produkci v Libanonu

Layla Bartheldi

From Climate Knowledge to Climate Action (via Ethnography)

Markéta Zandlová

Contested enactments of solidarity in e-waste recycling

Barbora Stehlíková

Connected by Bricks: The power of architecture and the crisis of solidarity within Kosovo joint families

Radan Haluzík

P7. Traditional or populist solidarities

Andrea Průchová Hružová (Faculty of Social Sciences, Charles University)

The limitations of solidarity: analysis of constraints of reciprocity-based economic patterns

István Kollai

Populist Solidarity

Juraj Buzalka

‘Holding together always gets us further’: Village solidarity as a basis of populist politics in Transcarpathian Ukraine

Matej Butko

Learning from the past: Intergenerational solidarity as a traditional value amongst the Albanian communities

Rudina Duraj (Hoxha)

P8. Ethnic limits to solidarities and their geopolitical considerations

Michal Šipoš (Institute of Ethnology, Czech Academy of Sciences)

Out-Groups and Religion: Experimental Research on Religious Identity and Prejudice towards Other Ethnic Groups

Lenka Jedlickova, Jaroslav Hurtík

Sociální přijetí muslimů v období po migrační krizi v ČR

Zuzana Rendek

Grassroots Solidarity and the Humanitarian Crisis on the Polish-Belarusian Border

Justyna Straczuk

Dynamics of geopolitical solidarity

Anna Malewska-Szałygin

P9. Ethnographic/anthropological films

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

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

Pátek	12:00-12:30	<u>Co jste hasiči, co jste dělali</u> – projekce + diskuze	Keilová Veronika	14 min
Chair: Šavelková Lívia	12:30-13:00	<u>Doba osamění</u> – projekce + diskuze	Velebová Adéla	16 min
	Break 13:00-13:15			
	13:15-16:00	<u>Na břehu/On the Shore</u> CZ/ENG – projekce + diskuze	Šavelková Lívia, Duřnak Milan	115 min
Sobota	9:00-10:00	<u>Portréty války</u>	Kocourková Barbora	60 min
Chair: Duřnak Milan	10:00-10:45	<u>Současné tematické a metodologické trendy filmové tvorby KSKA</u>	Duřnak Milan	45 min
	Break 10:45-11:15			
	11:15-12:00	<u>Vzpomínky v písku</u> – projekce	Nováková Anna	45 min
	12:00-12:30	<u>Procházka tmou</u> – projekce	Musilová Jana	30 min
	Lunch 13:00-15:00			
	15:00-15:30	<u>Už není toho dechu</u> CZ/ENG – projekce + diskuze	Dušek Libor	30 min
	15:30-16:00	<u>Vizuální esej o volné improvizaci / Visual Essay on Free Jazz Improvisation</u> CZ/ENG – projekce	Jež Aleš	25 min
16:00-16:30	<u>Společně a navždy</u> – projekce + diskuze	Jiroušková Věra Viktorie	25 min	

Movies with bilingual subtitles CZ/ENG

BOOK OF ABSTRACTS

de Abreu Manique Barreto, Barbara

Agroecology and hunger: an ethnography in Marmitas da Terra

This presentation results from an ethnographic research with a specific group of solidary actions, called “Marmitas da Terra” (lunchbox from the land), which is an act linked to the Brazilian landless movement (MST) that emerged along the pandemic years. I follow how the solidary actions of this group enact notions of agroecology, its relations with the land and with the peasant workers themselves, in the context of the emerging problem of hunger, so present at the time of the research, due to the covid-19 pandemic. The guiding question involves perceiving how this group of people manages to perform solidarity during a pandemic and social isolation scenario. Also, what is the contribution these volunteers perceive they get from risking their own lives to be supportive to unknown people? To investigate this question, I carried out research with female volunteers, understanding with them what was the reason to join the group for the first time and what makes them stay. It was possible to verify and point out that, among several motives, the gift, the ties, the relationships, and the exchanges that take place within the group and the social movement in general make the volunteers not only stay but, more than that, allows them to transform a diffuse belief in a better world into an ontological posture that, although timidly, in fact materializes another world. How this “ontological turn” happens and what kind of world it enacts are the main topics of my presentation.

Bartheldi, Layla

Mezi solidaritou a paternalismem: Role rozvojového průmyslu v avokádové produkci v Libanonu

"Uděláme cokoli, abychom naše avokádo dostali na evropský trh," zdůrazňuje zaměstnanec největší libanonské nevládní organizace, která se věnuje implementaci zahraničně financovaných zemědělských projektů a mezi farmáři se jí přezdívá avokádová neziskovka.

Ač jsou aktuální objemy avokáda exportovaného do Evropy zanedbatelné, ve srovnání s vývozem do jiných zemí v regionu, snaha o navázání obchodních vztahů s Evropou je silně přítomná jak mezi místními farmáři, tak mezi rozvojovými organizacemi a vedou k jisté idealizaci daného trhu. Rozvoj současně mezi svými hlavními cíli deklaruje důraz na potravinovou soběstačnost a environmentální udržitelnost. Jak si toho hodnoty v praxi rozumí s podporou exportu a propagací pěstování plodiny vysoce náročné na spotřebu vody? A co všechno může avokádo v Libanonu říct o podobách současných rozvojových praxí?

Na všechny tyto otázky hledám odpovědi v rámci probíhajícího etnografického výzkumu, v jehož rámci se setkávám jak s farmáři pěstujícími avokádo, tak pracovníky neziskových organizací i místními aktivisty a analyzuji strategické dokumenty klíčových institucí. Na teoretické úrovni pracuji s východisky post-rozvojových teorií, jež koncept rozvoje označují za jednoho z klíčových aktérů v udržování a reprodukci globální mocenské hegemonie a

ekonomických a kulturních závislostí. Na jejich pozadí si kladu otázku o pokračující relevanci kritiky v současné situaci a o proměnách rozvojových praxí.

V neposlední řadě, nahlížení různých forem rozvojové pomoci v Libanonu a zkoumání motivací pro podporu avokádového sektoru otevírá prostor pro zamyšlení se nad možnostmi praktikování mezinárodní solidarity bez uchylování se k paternalismu.

Battisti, Fabiana; Bruno, Marco

Civic activism on social media platforms. Crossing the borders of Europe through empathy and solidarity

This study traces and observes two solidarity makers located on the real borders of the Balkan route - one in Trieste, the other in transit with migrants between Serbia and Belarus - and on the digital borders of the social media platform Facebook. In today's fragmented public sphere, their offline solidarity practices are transformed into communicative and online acts of citizenship capable of empathetically connecting networked citizens and soliciting their participation.

Following the understudied civic and social discursive potential, we attempt to answer the following questions: 1. how the concept of boundary is transformed into online/offline activism and citizenship practices 2. to what extent social media activism engages users/followers.

A qualitative-quantitative analysis of the posts and related comments published on the Facebook pages of the two activists was conducted. We argue that their acts of citizenship represent a form of resistance to the European fortress system and re-appropriation of social media use. Indeed, they can emotionally and cognitively connect individual users to the reality of individual stories of migration flows, conveying awareness and soliciting various forms of on/offline acts of solidarity. This process contributes to the activation of a mediapolis, as horizon of concrete meaning to online civic solidarity.

Bautista, Jamieevee

Visual politics of solidarity: The Pink Movement and the ambivalent mobilization of authoritarian past

The study tentatively proposes the term "mnemonic ambivalence," which plays a vital role in contesting and mobilizing the past in social movements. It refers to the segmented appropriation of the past in the new context by actors contesting the memory and its link to the new claims. It is usually characterized by simultaneously saying "yes" and "no" to the memory reference to achieve the perceived impact. Despite the shrinking space of activism under the Duterte regime in 2022, the May 2022 Presidential elections, technically within the realm of electoral politics, turned out to be visually contentious as activists have, directly and indirectly, mobilized the memory of the authoritarian past. Through the heuristic term of mnemonic ambivalence, the visual corpus of data shows that the activists mobilized the memory of the Marcos regime in 1986 but in an ambivalent manner. Thus, the interest is to explore the case of the Pink

Movement's ambivalent mobilization of an already split memory of the authoritarian past, and despite this paradoxically, I argue that it has the potential to symbolically sustained the long-term struggle for democracy in the Philippines. This paper hopes to trigger debates, exploring the social phenomenon of ambivalence in the context of memory activism, manifesting a dialogical mode of remembering (Assmann 2015). Even though ambivalently mobilizing a contested past may not be directly productive for specific activists' goals, it is becoming essential in further deepening and sustaining solidarity against the tides of surging authoritarianism across the globe.

Benazzo, Simone

Conceptualizing mnemonic resistance to autocratization

Authors interested in "illiberal memory politics" (Pető 2022) have extensively examined autocrats' weaponization of collective memory.

Several political actors promoting illiberal agendas and fostering autocratization once in power have been inclined to use memory politics to consolidate consensus (Belmonte & Rochlitz 2020; Hellmann, 2021; Rosenfeld 2021; Vermeersch 2019). Indeed, nostalgia is believed to undermine democratization and foster populism (Ekman & Linde 2005; Campanella & Dassù 2019).

However, tenacious resistance against state-sponsored initiatives centered on collective memory has risen.

The few authors that have led the conceptual reflection upon these forms of grassroots "mnemonic resistance" (Ryan 2010) and "counter-history" (Foucault 1980), however, have not differentiated between liberal democracies, where "memory wars" (Stone 2013) can play out place more or less overtly in public opinion, and autocracies.

This represents a structural limitation, since it has been recognized that authorities in the latter have a distinct approach to the repression of alternative memories (Connerton 1999), which also affects resistance (Rohava 2019; Thaxton 2016).

Thus, while practices of mnemonic resistance to autocratization (MRA) in more or less consolidated democracies have already attracted scholarly attention, little is yet known about their function in autocratizing countries, as well as their underlying mechanisms and their agents' motivations.

Aiming to advance theoretical reflection on this yet understudied phenomenon, the manuscript conceptualizes mnemonic resistance to autocratization. It first systematizes the still scarce academic debate on the topic, and then zooms into three specific areas where this resistance can come about: public space, digital sphere and the private sphere.

Buconjic, Paola

Integration of majority society into a multicultural society: a case of food communities in Denmark

In 2022, a Danish right-wing politician expressed her dissatisfaction with a football stadium selling kebab during a football game, calling it “a religious act” and “a part of the parallel society”. Calling kebab a part of the “parallel society” – a concept coined by Danish politicians in 2018 emphasizing the perceived lack of non-Western refugees’ integration – is a starting point for opening the discussion about integration as a two-way process. Danish society is constantly developing into a more multicultural society, which highlights the need for both newcomers and native Danes to integrate into this ‘new’ multicultural society. The article, therefore, distances itself from the concept of “host society” and the hierarchy that follows with it, and instead turns to the idea of a diverse post-migration society. It aims to illustrate the two-way process of integration by analyzing cooking initiatives that allow refugees to teach native Danes recipes from their home countries’ cuisine. The article argues that through being introduced to foreign recipes, the solidarity among participants is becoming greater. The paper, therefore, looks at how food communities can foster solidarity between native Danes and refugees by strengthening the knowledge about refugees’ backgrounds and traditions connected to food and the act of eating. This is done on the theoretical basis of reciprocal acculturation as a bi-directional process and qualitative analysis of various cooking initiatives in Denmark.

Butko, Matej

‘Holding together always gets us further’: Village solidarity as a basis of populist politics in Transcarpathian Ukraine

This paper explores the continuity of local economy of favours since socialism in a village community of rural Transcarpathian Ukraine that lives by the border with Slovakia. It depicts present model of economy as rooted in traditional characteristics of rural community (i.e., shared sense of morale, belonging, and solidarity) which originate in socialism and are locally associated with emic term ‘selyans’ke zhyttia’ (‘villagers’ life’). Facilitation of these economies from within public institutions (by informally and often illicitly providing for community from within municipal office, cooperative, and administration of nearby border-crossing) has served to a particular family network as a way for colonizing these institutions and keeping the political power since socialism. I argue that key to political success of this family network’s three generations of leaders was their competence to perform the favours in morally-feasible way but also to mobilize other villagers around the value of solidarity. I present that appealing to shared view on solidarity serves as a way of preserving the continuity of this economic model but also as an effective political strategy in last 60 years. This strategy is ought to be considered populist because the appeal to ‘village-like’ solidarity – in socialism accompanied by overall contempt for regime’s policies of collectivization and Greek-catholic church’s banishment – was used in mobilization against the regime, and later in transitional period (during material crisis) it united locals against ‘the indolent state’. Since pandemic and war conflict-related restrictions to mobility across nearby border, the appeal to solidarity by people’s leaders seems to be still heavily answered – what represents another evidence for the *longue-durée* presence of the ‘anti-state’ (‘anti-regulatory’) narrative fuelling local populist politics.

Buzalka, Juraj

Populist Solidarity

This paper explores diverse appeals to and practices of solidarity in broadly conceived populist politics. Populism is considered to represent any mass politics appealing to popular solidarity against the power of actually or supposedly ruling elites. Additionally, populism is represented by a style of leadership, mobilizing people by frequent and intentional use of demagoguery, bluffing and deceit. Despite the blurred boundary between populist and non-populist mass politics and the leadership style similarly characterizing leaders following the liberal constitutionalism as well as those who undermine it, the paper still offers some social and cultural parameters of populist solidarity, developed via state-socialist and post-socialist developments. The paper suggests, especially by discussing what might be characterized as the cultural economy of Slovakia, that anthropological analysis is in a good position to illuminate the effects of the global economic, pandemic, and security crises on solidarity that emerges as post-socialist populism sui generis.

Dudova, Michaela; Hanusova, Daniela; Hola, Katerina; Horackova, Emilia; Lorenz-Meyer, Dagmar

Passing on Food/Knowledges

Against the backdrop of rising food and electricity prices, climate crisis and profound exhaustion after the pandemic, this multimodal presentation mediates on the potentials, tensions and limits of solidarity through practices of cooking together Romani dishes. As a multigenerational multi-ethnic collective, we seek to ‘face’ and respond to our food related inheritances, including the collective forgetting of Romani cuisine and women’s inventive cooking, in order to enact more equitable and sustaining futures. Since recipes are often not written down but passed on through the generations, we are experimenting with collaborative decolonial ways of ‘learning each other’s idioms’ (Haraway et al 2019). Cooking and eating are sensual and affective practices that harbour deep memories but also entail (multispecies) relations along which power constitutes. How is food sourced through foraging and gardening and industrial farming, and (how) is it shared? What are the tensions between Romani practices of cooking enough for the unexpected guest and the consequent disposal of uneaten food? How does one cook without electricity? What are institutional rules and regulations about food assistance that fail to recognise basic practicalities and how can they be broken in solidary ways? As we work towards cultivating attentive, generous and responsive ways of relating to others what does it mean that the true gift must remain unrecognised?

Duraj (Hoxha), Rudina

Learning from the past: Intergenerational solidarity as a traditional value amongst the Albanian communities

It is a well-known fact that the reciprocal relationships that help to unite generations are a vital mechanism for human society. In this context, intergenerational solidarity refers to the degree of closeness and support enabled between different generations, between elders and younger in particular. Therefore, the traditional notion of solidarity amongst the Albanian population no matter where they're placed, shows us, not only how people of different generations relate to, help and depend on one another, but most importantly serves as a legal [canonical] and moral ground that have inspired and imposed a whole set of rules within the customary law, known as under the institute of 'Visitor/Guest'. In Albania, and in all territories/communities where Albanian people live, traditional norms are taught by elders to younger generations and are an important instrument to foster not national identity preservation, but also group/community cohesion and to help also in maintaining vigorous relationships across generations. The traditional norms, transmitted to the younger generation need not only the experience and memory of elders but also the cooperation and energy of these young generations to maintain solidarity and group cohesion and cultural values as a preventive [moral] measure not to breach the 'Kanun' i.e. the traditional code. Additionally, the older generations because of experience and rules of the customary law, have become an active part of the process of local decision-making in communities, particularly in rural areas where the cultural expressions and traditions are mostly preserved. The purpose of this paper is to examine how intergenerational solidarity has helped the communities in rural Albania to maintain and improve cohesion in society, responding to all necessities, needs, and generations.

Ezzeddine, Petra

Gratitude or Solidarity? Domestic Work in the Humanitarian Arena in the Czech Republic

In my paper, I will try to analyse the role and social meaning of migrant domestic work in the contemporary „solidarity initiatives of the humanitarian arena“ (Redfield 2013, Rozakou 2016) and „ migration policies of compassion“ (Fassin 2008) during the war in Ukraine. By using the case study of the Czech Republic, I will show how domestic work was negotiated as a specific form of „economy of gratitude“ (Hochschild, 2012) by public and social media, state, NGOs, host households and by female Ukrainian refugees themselves.

I will ask following question: Where does (un)paid reproductive work begin and end in the case of solidarity housing? Why, how and who determines ideas, working conditions and moral and monetary value of domestic work provided by hosted Ukrainian female refugees in a solidarity housing?

In conclusion, I will point to the context of the long-standing and systematically marginalized, ethnicized and gendered situation of Ukrainian women in the Czech Republic (Ezzeddine 2019, Uhde and Ezzeddine 2020), that is a result of specific regional and structural inequalities of social reproduction (Dutchak 2020).

Fiałkowska, Kamila; Józwiak, Ignacy; Mirga-Wójtowicz, Elżbieta; Szewczyk, Monika; Styrkacz, Sonia

Claim to have rights, right to have claims – transnational mobilisation of Roma in the face of the war in Ukraine

Since Russia's aggression and full-scale war against Ukraine, we have seen an unprecedented grassroots mobilization of society focused on helping refugees arriving from Ukraine. However, not everyone has been treated equally in their refugee experience. Ukrainian Roma refugees, who arrived in Poland (among other countries) by the thousands, faced anti-Gypsyism from majority society, Ukrainian migrants living in Poland, and arriving non-Roma refugees alike. Polish Roma themselves also experienced racism and discrimination, which influenced the emigration of many of them. This paper focuses on their mobilization in support of Ukrainian Roma, which is interpreted as the enactment of citizenship of their own minoritized and racialized group, also aimed at securing the rights of Ukrainian Roma refugees. Importantly, within nationally framed discourses about, for example, Polish aid to Ukraine, the contribution of minorities is at risk of being erased, undermined or forgotten. This can further undermine their sense of belonging, locally, nationally and in the context of EU citizenship. Against this background, the ethnic mobilization of Roma in the face of the war should not be seen as an isolated event, but rather as a continuation of Roma struggles for equal social and political status within Central and Eastern European countries and societies. The example of Roma mobilization disrupts the dominant, homogenizing, state- and nation-centered discourse on solidarity and aid, while also touching on unequal inclusion and (Eastern) European whiteness, which is particularly pronounced during an ongoing war.

Flückiger, Natascha

Infrastructuring Solidarity Through the Everyday Activity of Cooking and Sharing Food Together

In my master thesis, I explore how solidarity is locally constructed and maintained through everyday practices. Taking the example of the self-organised Medina Community Centre in Bern, I discuss the conditions of emergence and existence as well as the emancipatory potentials of “care infrastructures from below” (Gutiérrez Sánchez 2021; Schilliger 2022). Based on my ethnographic research, I present insights into how such a care infrastructure emerges in a local space and develops a caring and collective approach to individualised and precarised urban living conditions. I draw on the initiative’s main activity of cooking and sharing food together in order to gain an understanding of its practical activity of being and doing things together, its responses to unmet needs in the context of social crises, as well as its transformative potentials in the form of experimenting with the collectivization of care work. It becomes apparent that the solidarity initiative with its collective practice of cooking, on the one hand provides a practical answer to concrete everyday needs, and on the other hand politicises structural carelessness and thereby leads broader struggles for belonging and participation in the city. The resulting collective space is an expression of efforts to create an emancipatory infrastructure

that is not characterised by dependence on state care and control and in which - despite the diverse differences of the subjects involved - a caring community can be experienced. My master thesis is embedded in the ECSEuro research project Enacting Citizenship and Solidarity in Europe “From Below”: Local Initiatives, Intersectional Strategies, and Transnational Networks.

Freidingerová, Tereza; Nováková, Barbora

Solidary on the outside and utilitarian on the inside? The impact of the COVID-19 pandemic on the Vietnamese diaspora in Czechia

During the COVID-19 pandemic, the media highlighted the "solidarity of the Vietnamese with Czechia". Under the slogan "Vietnamese help", they sewed and handed out face masks or offered free refreshments to police and medical staff. The President of the Republic even honoured the Vietnamese minority for this at the 2020 State Awards. The scale and dedication with which Vietnamese across the country came together to fight the pandemic raises the question of how this solidarity manifested itself intra-group.

This paper presents findings from Vietnamese ethnic enclaves from four villages on the Czech-German speaking borderland that we have mapped since early 2020. It discusses the narrative of help and practices of help within the local Vietnamese communities during the period of anti-COVID-19 restrictions that led to the closure of the border and the absolute decline of Vietnamese business in the area. And therefore to a loss of income. The paper focuses on an identified discrepancy – while from the perspective of the majority, the Vietnamese were perceived as very solidary, within communities, various forms of (economic) dependency and encapsulation within family circles grew. Rather than mutual solidarity, there was growing inequality, the emergence of utilitarian help and hierarchical stratification of local Vietnamese communities. The contribution will thus seek to explore causes and impacts of this manifestation on the functioning of Vietnamese enclaves on Czech periphery.

Haksöz, Cengiz

Politics of Museumfication in Bulgaria

Minorities are building landscapes to affirm their own identities but doing so without openly challenging the majority and majorities' domination over the landscapes. This requires different strategies which can be explained by the politics of (in)visibilities. Changes in the socio-political milieu may lead to alterations in previous domination-subordination relationships, as well as transformations in 'meaning' or 'ideology' of landscapes. I analyze contestations over museumfication practices in the Bulgarian landscapes. Based on my ethnographic research, I examine how museums museumfication politics are instrumentalized to hinder Turkish-speaking and Muslim minorities memoryscape claims in post-tension, post-socialist Bulgaria. I analyze memoryscape (in)visibilities and museumfication as a practice of domination towards minority landscapes.

Haluzík, Radan

“Connected by Bricks:” The power of architecture and the crisis of solidarity within Kosovo joint families

Only few regions in Europe have recently experienced as much change as Kosovo. Globalization and the work of hundreds of thousands of Albanian migrant workers in the EU, cultural change toward modernization, the advent of consumerism are affecting the lives of not only the whole society but also of the Kosovar traditional rural joint families. Brothers living in one joint family household nowadays often have extremely different incomes; some live as migrant workers abroad for years (and send huge sums to the family budget while others are at home taking care of the family); their appetite for individuation and privacy is rising.

There is an increasing fear that these growing tensions will destroy "family harmony" and thus solidarity within Kosovo's joint families. And the solution is supposed to be solidary again: after 2000, a new architectural trend emerges, where Kosovo joint families start building large family residences en masse, where each brother (no matter how much money he himself has invested) and his nuclear family receive the same house. The homesteads of externally (and often internally) identical houses in a row are meant to be symbolical monuments to joint family solidarity and harmony. It is an open question, however, whether this effort to "connect divided families at least by bricks" will be successful in the long run. Whether it is in the power of the house – in the power of the agency of architecture as such – to bridge so many contradictions...

Haukanes, Haldis

Food sharing in kin-based networks: structures and substances

Framed within anthropological debates on moral economy and reciprocity, this paper explores intergenerational exchanges of food and foodstuffs within families in rural South Bohemia. The paper is mainly based on research conducted in the spring of 2023 but does also include a longitudinal perspective. It explores forms and structures of giving and receiving, the kinds of foodstuffs that are exchanged, and the moral obligations involved. Moreover, it examines food sharing in the context of food self-provisioning, and the ways that food waste may form part of kin-based circles of exchange. Finally, it reflects briefly on the extent to which people participate in networks of food sharing beyond the family, and the fuzzy boundaries emerging between non-monetary and monetary transactions in this context.

Heřmanová, Marie

#IStandWithUkraine: Performative Solidarity on TikTok

Shortly after the Russian invasion in Ukraine in February 2022, the media started to call the conflict „the first TikTok war“. Various online platforms were almost immediately flooded with

both authentic and false audiovisual content from the site of the conflict and TikTok specifically played a prominent role in how the war was reported about and perceived by European audiences (Bosch, 2023).

Social media, including TikTok, create space for performative storytelling of events and identities (Miller et al, 2012, Papacharissi et al, 2017) and sense of belonging (Pooley, 2021). Immediately during the first day of the conflict, prominent TikTok users with large followings (professional content creators, journalists and personalities including Ukrainian politicians) started to use the platform to foster a narrative about Ukraine fighting for and with all Europeans and create a sense of solidarity with the struggle of Ukrainian soldiers and citizens. The most visible (up until today) symbol of the solidarity narrative became the hashtag #IStandWithUkraine.

Following up on these developments, the proposed paper explores the concepts of social media performativity (Martinsson & Ericson, 2022) and discursive community formation (Törnberg & Törnberg 2022) to analyse how TikTok content creators used hashtags, narrative templates, audio-memes and other affordances of the platform to enact solidarity with Ukrainians. Empirically, the paper is based on long-term digital ethnography with online content creators in the Czech Republic and ethnographic content analysis of Tiktok content.

Hintnausová, Marie

Solidarity in reshaping contexts of pregnancy loss in Czechia / Solidární transformace kontextů prenatalní ztráty

Nezanedbatelná část těhotenství nekončí zrozením lidského života, ale jeho ztrátou – potratem či příznačně tichým porodem. Přestože prenatalní či perinatální ztráta je součástí reprodukčních historií mnoha žen a zkušeností mnoha rodin, byla donedávna přehlížena jak ve zdravotně-sociální péči, tak i společenskými, právními a veřejnými institucemi. Chybějící péči, komunikaci a systémové změny týkající se prenatalní/perinatální ztráty začaly vyplňovat iniciativy (převážně) žen, které si ztrátou prošly a jejich zkušenost zásadně ovlivnila právě absence adekvátní podpory a péče. Začaly tak vznikat občanské iniciativy, které solidárně usilují o adekvátnější péči a kultivovanější společenské prostředí pro rodiny, které tato životní událost teprve čeká. Příspěvek představuje probíhající transformaci celospolečenských kontextů, na kterých se odehrává individuální zkušenost prenatalní a perinatální ztráty v České republice.

Hrešanová, Ema

Decolonizing the politics of solidarity in the Czech(oslovak) medical internationalism

Solidarity is essential for any healthcare system, as it plays a crucial role in nurturing good health on multiple levels. But solidarity also constitutes a rationale for providing international medical aid. In this paper I aim to present key ideas of a research proposal that explores solidarity as a core concept linked to relationality in the context of medical internationalism.

Applying a decolonial perspective on contemporary and past Czech medical internationalism, I aspire to explore what particular roles medicine has played as a tool of the soft power diplomacy in the Czech(oslovak) history and in building international relations after the Second World War up to the present. Doing so, I build on a burgeoning field of anthropological and social historical studies of the state socialist medical internationalism that mobilize decolonial perspectives to understand complex power dynamics during and after the Cold war within the global colonial system of power.

In particular, I focus on the Czechoslovakian projects of medical aid to Cuba. I am interested in both lived experiences of those who enacted and were enrolled in such medical international aid, as well as in the global politics of solidarity shaped by particular political objectives of the political actors involved.

Jedlickova, Lenka; Hurtík, Jaroslav

Out-Groups and Religion: Experimental Research on Religious Identity and Prejudice towards Other Ethnic Groups

To what extent do ethnicity and religious identity play a role in expressions of solidarity towards individuals? In the Czech Republic, which tops the list of the most atheist countries, does specific religiosity have any influence on prosociality in this aspect at all? Do hostile attitudes towards foreigners or different types of minorities, which every society faces to some extent, also affect solidarity with the disadvantaged? These questions have been addressed by extensive research, the results of which we would like to present in this paper. The aim of the research was to find out to what extent participants' religiosity affects attitudes towards individuals in difficult life situations if they are members of other ethnic groups, and whether it reduces or, on the contrary, enhances prosocial behaviour. We investigated the link between religious beliefs and the attitudes of the Czech population towards selected ethnic groups, specifically Roma and Vietnamese, who have been living in the Czech Republic for a long time. The research involved over eighty participants of Czech nationality, aged 18 to 65, and was conducted under laboratory conditions. Four methods were used to collect data: eye-tracking (Tobii Pro Fusion), economic game (Dictator Game), questionnaire survey (Portrait Value Questionnaire 21(+3)) and priming. This paper will shed light on whether religious identity helps to cross ethnic group boundaries towards generally shared human values and strengthens social friendships in society.

Jirka, Luděk

“Western” and “Eastern” Ukrainian Refugees: Old Non-Solidarity Differences in New Patterns

Based on qualitative research in the Czech Republic, this contribution focuses on non-solidarity between Ukrainian refugees. While the refugees from Eastern part of Ukraine were forced to leave their country and their properties are lost or damaged, many refugees from Western part

of Ukraine used the opportunity to achieve temporary protection and utilized benefits of this residence permit. This caused tensions and divisions among refugees because forced participants from Eastern Ukraine express unfriendly attitudes towards „Westerners“ as they are considered voluntary migrants. This resulted in social differences and boundaries and it might be understood as the prolongation of the old division between Eastern and Western part of Ukraine, though on different basis. Geographical division still persists and it produces new social framework of differentiation which solidifies the non-solidarity in the refugee group of Ukrainians – based on voluntary-forced division of their intentions. Although Ukrainian refugees are seen institutionally and by scholars as one bounded group, the tensions are present.

Jokic, Olivera

A Small Town Gathering: Remembrance Material and the Promise of a Pub-Archive

This presentation will consider how an unusual communal collection of archival documents and objects has come into existence in a rural setting in Eastern Europe in the aftermath of the collapse of state socialism and of the nation state it had once defined. It centers on the place where the residents of Sivac, a village in the north of Serbia (former Yugoslavia), have started collecting artifacts from local households—a kind of communal archive. The archive is located inside a local bar. The bar itself is located in the back room of a building designated as the town’s publicly funded firehouse. The bar is illegal and very popular with the locals: the drinks there are very cheap, and it provides a gathering space whose purpose exceeds the drinking alone. The bar is different in that it contains a special collection of objects contributed by the clientele and others who do not normally come to this kind of drinking establishment, namely women.

All the contributors were encouraged by the example of the local fire marshal who was the first to display the items he gathered during fire inspections of various local houses. By now, the collection contains a variety of objects atypical in collections maintained by professional or activist organizations, from hand-written documents, paintings, and musical instruments, to glassware, bicycles, and wood-burning stoves. In a village whose population has been steadily shrinking for decades, whose schools are closing down because few young people remain there, and which has suffered cataclysmic economic decline, those who do remain have started themselves something that resembles a museum collection or a community archive in an illegal bar inside a mostly defunct fire house.

Put together by people who have never heard of archives, and who operate politically on the assumption of their continued marginality, this is an archive that inadvertently bypasses the groundbreaking academic discussions of the past several decades about the origins, architecture, and interpretation of archives, especially those in “marginal,” “peripheral,” or “colonial” spaces. The collection appears not only in response to the disappearance of the nation state that once assigned new and abstract roles and identities, but in response to the concomitant vanishing of the entire “way of life” in villages that were ravaged first by the economic and civic cataclysms of the Yugoslav civil wars, and then, during “peacetime,” by the relentless sweep of privatization and globalizing market economies that sidelined agriculture and the local

industries with which it was entangled. This paper will look at the practices of gathering in this particular place to see how they might be understood away from state-sanctioned impetus for the gathering and for remembering.

Józwiak, Ignacy

Beyond westplaining. Ukraine and the global community of the oppressed

This paper touches upon the phenomena of westplaining, (post/neo)colonial phantasies and Central and Eastern European exceptionalism present in the public and academic debates around Ukraine and struggles against Russian imperialism before and after 24th of February 2022. Without reinventing the wheel, I call for setting anthropologies and ethnographies of Ukraine in the context of global, egalitarian and engaged knowledge production. The war in Ukraine (which takes place since 2014) and its full-scale stage (since 2022) serves as a catalyst for the analysis of pre-existing socio-political issues in Ukraine and in the debates about Ukraine. There exists an established tradition (dating back till the 1990ies) among the anthropologists in Poland of doing ethnography in Ukraine and writing and teaching about Ukrainian culture and society. It entails some traps of (post)colonial attitudes, exoticisation and unequal relations between Polish and Ukrainian scholars (cf. Buchowski 2012, Buyskykh 2016, Hrymych 2018, Józwiak 2011) but after all it paves the way for certain kind of academic convergence and bridging the world anthropologies in their diversities (cf. Buchowski 2019). This puts a burden of social responsibility within and beyond the ivory tower of the academy for those, like myself, engaged in Ukrainian studies. The popular, but yet not fully theorized concept of westplaining refers not only to ignoring the voices from the peripheries and semi-peripheries by the representatives of the “Global West” (Brom 2022). It also means perceiving the whole world through the prism of the West – thus explaining not only “by” but also “through” the West. The latter can be seen for example in blaming the USA and NATO for the war waged by Russia against Ukraine (Artiukh 2022). Perceiving Ukrainian resistance through the lens of the global struggles of the oppressed, exploited and disposed allows us to counter this West-centric narrative. It is also helpful in avoiding the traps of idealisation of the supposed war between “European values” and “Eastern (Asiatic?) barbarianism”.

Kaliszewska, Iwona; Kołodziejska, Iwa

Solidarity, mask wearing, and COVID passports in an ostensibly authoritarian state –a case of COVID-19 pandemic in Dagestan, North Caucasus

During the COVID-19 pandemic states implemented such policies as compulsory mask wearing or Covid-19 passports checks. Biomedical healthcare institutions and state authorities in Russia, as well as international institutions such as WHO, promoted them among citizens as an act of solidarity and care towards other society members. We look at face-masks wearing and COVID-19 passports obtaining in Dagestan republic in southern Russia. We believe that artefacts such as face-masks or COVID-19 passports are good for tracing the relations between

the state, the virus, and people. We observe a society where levels of solidarity and care for extended family members, neighbours, friends etc. are high – social ties in the republic are strong. Nevertheless, face masks in Dagestan never became embodied artefacts, and implementation COVID-19 passports resulted in elaborated narrations on methods to arrange them without actually getting vaccinated. We will show the peculiarities of Dagestani solidarity in the time of pandemic. Cultural and political context needs to be taken into account when thinking about the relationship between the strength of social ties or social solidarity and the application of personal protective equipment (PPE) or compliance with other rules regulating human behaviour during the pandemic. The social context of Covid-19 in Russia has not yet been extensively analysed and medical landscapes in the post-Soviet context differ significantly from the Western models and are worth studying for better understanding of the effectiveness of globally promoted healthcare policies.

Karlová, Jana

The ambivalence of solidarity: Long-distance adoption

The ‘Long Distance Adoption’ project has just celebrated the 30th anniversary of its Czech branch. Over that time, solidarity of the donors has changed the lives of thirty-five thousand poor children around the world. To achieve the noble goals of a humanitarian project, it is necessary to be aware also of its problematic aspects. Yet many of the ambivalent issues has been neglected so far. This study aims to fill this gap by pointing out to the points mentioned below.

The study is based on a qualitative research of the ‘Long Distance Adoption’ (Hradec Králové office), using both participant observation and semi-structured interviews with its donors. The research was guided by ‘grounded theory’. Furthermore, the ‘transcultural concept’ has been employed. Thus, it aims to understand socio-cultural diversity and at the same time to outline the vertical dimension that transcends particular socio-cultural contexts.

Ambivalent aspects include: (1) The problem of the Czech (‘Long Distance Adoption’) and Indian (‘Child Sponsorship Program’) interpretations: the promise of a relationship versus financial support; (2) the donor's choice of a child in relation to the ethics and effectiveness of the aid: the risk of commodification of children, gender preferences; (3) the complexity of donor motivations and problematic motivations, the importance of the child in the donor's life; (4) the promise of relationship versus paradoxical mutual stereotyping and anonymity: schematic and inauthentic communication; (5) the risk of paternalization: inequality and institutionalization of gratitude towards donors; (6) universalistic claims of dignity and rights, their negotiation across the border of the Czech-Indian context: compromises between disparate claims, efficiency and ethics; (7) the question of whether aid is directed towards the good: risk of aid dependency, envy and jealousy, unintentional deepening of inequalities; (8) ‘Long Distance Adoption’ potential for openness to the ‘Other’ and dialogue ‘despite’ the differences.

Kissová, Blanka

Do they even deserve our solidarity?

“You help them, but they don't appreciate it, so do they even deserve our solidarity?” This question paraphrases many quotes from my research. Solidarity is not for everyone and has to be deserved. Our solidarity should be given to those we can use as evidence of effective help leading to correction. Those who do not give thanks, yet on the contrary criticize the way our help is provided, would tend to be expelled from our circle of solidarity.

In my dissertation research, I focused on women providing sexual services, who often encountered the fact that those around them wanted to help them only on the condition that they accepted the role of women who got into this situation unknowingly and regretted it. Help and support to socially excluded people is often conditioned by their active efforts to improve their life situation; not according to their own ideas, but in such a way that their inclusion in society takes place.

In my paper, I want to bring to light the problematic side of solidarity, which can be an instrument of power. Solidarity is deserved by those people who fulfil the idea of people who are in need and accept support with sufficient humility. This can lead to the creation of official stories that help marginalized people or people with a stigmatizing attribute to get support, or at least tell their story so that their exclusion and stigmatization does not deepen.

Klepal, Jaroslav

Predicaments of traumatic solidarity

In his essay "Wars of the Twentieth Century and the Twentieth Century as War," Jan Patočka (1975), a Czech philosopher, suggests that the horrors of modern industrial warfare bear the potential to experience and understand authentic existence ("what life and death are all about"). He considers such experience and understanding as the fertile ground for the emergence of the "solidarity of the shaken." It is this kind of traumatic solidarity that allows individuals to grasp their role in shaping history, but only if they prevent themselves from retreating "back to everydayness." Drawing on Patočka's claims as both a point of departure and contrast, I explore multiple solidarities performed in relation to war trauma and the diagnosis of posttraumatic stress disorder (PTSD). To foreground the unstable and fluctuating nature of traumatic solidarity, I delve into life struggles of Elvis, a war veteran with PTSD, and his ongoing attempts to navigate the path of "descending into the ordinary" (Das 2007) over decades since the 1992-1995 war in Bosnia and Herzegovina.

Kollai, István

The limitations of solidarity: analysis of constraints of reciprocity-based economic patterns

As populist politics is on the rise in Central and Eastern Europe, a solid anti-populist ideational strand struggles to be crystallized along the idea of (globalization-critical) social solidarity. According to this idea, a broad horizontal solidarity is needed within societies for standing against populist power and for offering an alternative not only against populism, but against neo-liberalism, too. Solidarity of populist politics is apparently different from the solidarity proposed by anti-populists: the former is vertical, mechanic and asymmetrical (like patron-client relations), while the latter is horizontal, organic and symmetrical. Nevertheless, all kinds of solidarity - and its economic embodiment, reciprocity - have an understudied shadow side: it does not guarantee that some will be left outside the circles of inclusion. Hence, solidarity - as a network of personally coordinated reciprocity - seems to imply the possibility of inclusion and exclusion at the same time. Present study intends first to analyse some influential case studies on reciprocity (K.Polanyi, B.Malinowski, K.Popper) from the aspect whether exclusion can be detected in these case studies, in parallel with inclusion? Secondly, some contemporary CEE and American examples try to elucidate the danger of "exclusive solidarity"; finally, the paper proposes a possible pattern of coordination, how to minimize the risk of exclusion along the circles of solidarity.

Luse, Agita

Scaling-up the gifts of care: mental health advocacy movement in Latvia and beyond

According to Mary Douglas (1990), gifts essentially contribute to solidarity. Such nonmaterial gifts as volunteering for a good cause or organization and providing care to more vulnerable members of community or society, no doubt, can also be regarded as acts of solidarity. The degree of directness of solidarity acts varies with the social distance: from giving to charity to doing work for an NGO, to caring for friends or family members (Komter 2005). More often than not, ways of caring evolve in stages, from commitment to the loved ones to forming a patients' association or advocacy organization, to advancing policy initiatives on the part of a larger community of sufferers from a particular illness or disability. In this paper it is intended to discuss tendencies in Latvia's psychiatric patient advocacy movement of the recent decade. The data analysed stem from a series of interviews with stakeholders in the field of mental health care, both from governmental and non-governmental sector, as well as participant observation in two self-help groups. It will be argued that gift giving for the sake of mental health patients' wellbeing to a large degree depends on the caregivers and/or NGO workers' social and cultural capital (including its transnational forms) that, in turn, has a potential to be converted into actual acts of solidarity.

Malewska-Szatygin, Anna

Dynamics of geopolitical solidarity

The Russian aggression against Ukraine in February 2023 prompted the Polish authorities to relax the entry regulations, enabling a mass exodus of people from the war-torn country. The

response to the sudden, massive influx of refugees was a spontaneous, bottom-up reaction of Polish society well presented by Elisabeth Dunn and Iwona Kaliszewska (2023a: 18), named "distributed humanitarianism" contrasted with "the Fordist international form of humanitarian aid" (Dunn, Kaliszewska 2023b: 19), and identified as one of the "forms of geopolitical solidarity" (Dunn, Kaliszewska 2023b: 28). I have been observing this form of geopolitical solidarity since February 2023, implementing the research project "Dynamics of social imaginaries". Interviews and observations conducted, with the group of students, in the villages of the Nowy Targ county in southern Poland concern the change of perceptions about the inhabitants of Ukraine. In the initial period of widespread involvement, local discourses were dominated by a sense of solidarity understood as moral commitment, and a gift that creates social bonds. Over time, the forms of solidarity changed: they became more diverse, relational, and context-dependent. In the conversations, the issue of gratitude, the sense of threat, and the experience of closeness with refugees emerged. An attractive discursive trope was the often-appearing belief that the previous generation, would not help refugees from Ukraine due to the memory of historical events such as the Volhynian massacre. My speech will show how the forms of geopolitical solidarity, described in the cited literature, change over time.

Naab, Charlotte

Emergent Solidarities - the Anti-/Politics of Migrant Support in Gran Canaria

In response to the recently growing population of neglected migrants and the rise of anti-migrant sentiments, the small working-class neighborhood "La Isleta" in Las Palmas de Gran Canaria initiated a solidarity network. Individuals of all ages and often without any prior political engagement got together spontaneously to organize food supply, private shelters, language classes, and community events. Such practices have become common in assisting irregularized migrants around the world and have blurred the line between solidarity and humanitarianism, leading many researchers to a conceptual synthesis. While this might be ontologically right, a theoretical conflation of solidarity and humanitarianism risks overlooking activists' self-critical discourse and crucial un-/learning processes.

By applying the analytical concept of Anti-/Politics (Fleischmann 2021; King 2016; Rancière 1999) I will show that transversal solidarity is a process of trial and error and as such continuously „emergent.“ This perspective unveils the political, transformative potential of solidarity (e.g. the prefiguration of new communities) and the anti-political, reproductive risks of humanitarianism (e.g. paternalism and white saviorism). My ethnographic research (2021) found that migrant supporters in Gran Canaria prioritized achieving horizontality, which they believed required the migrants' autonomy. Yet structural conditions (e.g. illegality, racism, poverty) as well as socio-cultural differences (e.g. of norms and values) hampered such endeavors. Building horizontality on what I call “crooked grounds“ became one of the main challenges of migrant support in Gran Canaria. In my presentation, I will provide several ethnographic examples that show both the imaginative and challenging aspects of the emergent solidarities with migrants.

Ort, Jan

Brno jako prostor romsko-neromských vztahů v kontextu války

Brněnské hlavní nádraží bylo na jaře 2022 jedním z prostor, ve kterých byla demonstrována selektivní pomoc lidem prchajícím před válkou na Ukrajině. Romští uprchlíci z Ukrajiny, kteří zde tábořili, připomínali v podstatě rasovou podmíněnost jinak bezprecedentní celospolečenské solidarity. Byly to nejen romské organizace, ale i jednotliví brněnští Romové, kteří poukazovali na diskriminační zacházení a organizovali se v pomoci takto vydělené skupině lidí s uprchlickou zkušeností. Byli to ovšem rovněž brněnští Romové, kteří formulovali frustraci z bezpodmínečné pomoci Ukrajincům prchajícím před válkou, a to v kontextu vlastní pokračující marginalizace a prohlubující se socio-ekonomické nejistoty. Na sociálních sítích se současně přidávali k (pro)ruskému narativu, který hlásal nutnost denacifikace Ukrajiny – často právě s poukazem na zakořeněný anticikanismus v ukrajinské společnosti a jeho konkrétní projevy. Situace eskalovala v létě roku 2023, kdy byl na autobusové zastávce zavražděn Rom, patrně rukou Ukrajince. Při následných protiukrajinských demonstracích se k Romům přidali zástupci extremistických stran, dříve se silně protiromským narativem. V poměrně nepřehledné situaci následovala řada dalších reakcí a veřejných setkání, včetně intenzivních a často poměrně vyostřených diskusí Romů na sociálních sítích. Při sledování těchto komplexních sítí aktérů a vztahů budu chtít narušit homogenizovaný obraz bezprecedentní „české“ pomoci „ukrajinským“ uprchlíkům a sledovat různé režimy solidarity v kontextu války a prohlubující se socio-ekonomické nejistoty. Především ale budu sledovat způsoby veřejné demonstrace vlastní společenské participace ze strany Romů, včetně vyjednávání toho, jakou podobu by tento nebývale viditelný romský hlas měl mít.

Peruzzi Castellani, Beniamino

Challenges and Opportunities of Solidarity Practices in Natural Disasters - Exploring Cases in Japan and Italy

A vast amount of literature has convincingly demonstrated that catastrophes and natural disasters trigger pro-social behavior, cooperation, and solidarity practices (Sasse-Zeltner 2021). The peculiarity of this situation has been famously described in terms of a “disaster utopia,” which is especially relevant for its potential to include people in marginalized/vulnerable positions. At the same time, scholars warn us against the risk of “disaster capitalism:” that is, the phenomenon of perversely turning disasters into political and economic opportunities (Klein 2007). In the context of the progressive increase of the scope and intensity of natural disasters and global catastrophes the analysis of the emergence of disaster solidarity and disaster capitalism provides precious insights on the opportunities, strategies, and risks for solidarity-makers.

This paper proposes to bring the focus on Italy – one of Europe’s most disaster-prone countries. In particular, by analyzing some of the most serious disasters since the tragic 2009 L’Aquila earthquake, the paper is aimed, on the one side, at arguing for the possibility to reframe disaster solidarity in terms of “thick solidarity,” focusing on examples of practices of solidarity

targeting, or enacted by, marginalized/vulnerable people; on the other side, we intend to critically discuss the interests and role of the Italian State and civil society as solidarity-makers in the context of natural disasters.

Petkowska, Sanja

Politics of Memory of Former Yugoslavia: When and How the officially solidary platform of intra-national Relations (bratstvo i jedinstvo) Lost its Power

The proposed paper aims to analyse the switch that occurred regarding the central place solidarity had in the inter-state and inter-ethnic relations in the historical period of Second Yugoslavia (1945-1992). As it is well-known, the official policy of relations among the states and ethnicities in the former Socialist Federal Republic of Yugoslavia (SFRY) has been inclusive and strongly grounded in the political ideas of solidarity. It has been named “Bratstvo i jedinstvo”, and as its name says, its principles were brotherhood and unity of all nations and nationalities of the SFRY. By using the theoretical perspective on the politics of memory in the countries of the former Yugoslav federal socialist state, this paper aims to detect a moment when the official politics of the states became rather exclusionist than grounded in the imperative ideal imposed by its officials. Furthermore, on the second level, the analysis aims to detect the major agents of memory politics in Serbia and Croatia, as the two biggest former Yugoslav states, after the dissolution of Yugoslavia and examine the political language and discourse they have been employing in their official documents and addressing of the public. The major political memory activist in the Balkans in the process of transition are non-governmental organisations and this paper will seek to derivate to what level the memory politics they have employed in the post-Yugoslav period have been grounded in the politics and language of solidarity, e.g. did they contribute to the overall inclusive and solidary atmosphere in post-conflict societies of the Former Socialist Federative Republic of Yugoslavia, or there is a space to claim they, from the language and discourse they have been employing - have not; but rather, even had the contributed to the counter tendencies instead.

Poni, Merita

Dealing with the past: memorising the suffering

This article explores how Albania dealt with the memory of the communist past, through memorials symboling a shared collective suffering. The study delves into the controversialities caused by the newly erected post socialist memorials that questioned the centrality of old communist monuments. As symbols of collective identities, the new memorials created a paradigmatic shift of the collective memory of the past from the glorious to the shameful, urging the present disappearing, dismantling and marginalization of the past monuments once glorifying dictatorship. The paper examines how public space shapes the political memory, remembering and remembrance, and national identity after the fall of communism. It considers the tensions between the inclination for moral purging through new memorials about the

atrocities of the past and the resistance for conserving the monuments of the past signifying the grandiosity of the communist past, imposed by dictatorship ideology. The memory landscape can address collective traumas of the communist legacy and heal society's wounds. The open societal dialogue on the significance of material heritage can accelerate the process of healing and forge collective remembrance.

Pozzi, Sara

Strategic provisioning: solidarity networks in two Tunisian neighborhoods

In dialogue with the literature on the process of supermarketisation expansion in the Global South (Abrahams 2009; Hull 2016; Tessier et al. 2008) and the Tunisian 'economy of indebtedness' (Meddeb 2011; Pontiggia 2017), my paper will focus on the transactions emerging around food provisioning as patterns of social interaction between clients and shop owners, exchanging both quality food and moral recognition within their neighbourhoods. The material presented will highlight how social dynamics surrounding food sourcing and consumption (favours and help among neighbours and/or between salesperson and client) across two neighbourhoods of a rural Tunisian town furthered mutual support beyond kin affiliation, questioning the formation of what I call 'networks of proximity', solidarity networks through which Tunisians rely on to navigate states of permanent precarity in post-revolutionary Tunisia. The material will push forward recent scholarship in the region (Hibou 2011b, 2017; Meddeb 2012; Pontiggia 2017), which has mainly discussed solidarity practices among people in relation to the 'everyday process of state formation'. Those readings showed how such solidarity dynamics often fail to engage with the roots of inequality and instead contribute to reproduce marginality. My contribution aims to complicate those works, revealing instead the centrality of those solidarity practices in people's lives. Attending to the everyday minutia of those relations will hence tease out their centrality in constructing the neighbourhood as an intimate space, and what it takes to live there as a good person, a good neighbour, or a caring shop owner in challenging times.

Rawluszko, Marta; Struzik, Justyna

Casual solidarities – on activist practices of solidarity in Poland

The aim of the paper is to reflect on feminist and queer practices of solidarity: their empirical characterisation and the definitional boundaries emerging from contemporary landscapes of protest, activism and political engagement in Poland. We are interested in two issues. Firstly, we want to highlight the current condition of feminist and queer activism: their multifacetedness, dispersion, casualty and only half-visibility. Particularly relevant to us will be those practices that do not fit into 'hegemonic' definitions of solidarity, i.e. that rather happen on the margins of the political struggle for the rights of women and non-heteronormative people. Secondly, we are interested in the very ways in which the boundaries of solidarity, feminism and queerness are defined, which significantly influence which actions and which

actors are considered part of a broader emancipatory project. We also want to look at the criteria for considering a particular practice as solidarity. In other words, drawing on various feminist and queer voices, we are asking about the moral economy of the distribution of notions of solidarity, feminism and queer among grassroots projects - we are asking what is considered feminist-queer solidarity in the Polish context and what is sometimes overlooked. We are concerned with the extent to which the activist practices we discuss elude abstract categories of solidarity and to what extent they still need them.

In the paper we will draw on our personal activist experiences and our current research on feminist, queer and substance abuse activism. We want to refer to the practices of the #metoo movement, grassroots organised help for people fleeing the war in Ukraine or ephemeral networks of support and self-education among drug users or *ad hoc* organised protests in response to state violence.

Read, Rosie

When ‘from below’ is also ‘from above’: mutual aid and solidarity in southern England during the coronavirus pandemic

All over Europe, the pandemic and lockdowns of 2020-2021 prompted responses of solidarity and mutual aid on a mass scale. Local groups, organisations and community networks of various kinds rapidly organised the exchange and provision of food, medicine and other essential items, sustaining people made vulnerable pandemic due to pre-existing health conditions or material precarity. As local initiatives, these responses were ‘from below’, but they also existed in a social and economic context in which the UK state seeks to selectively encourage, mobilise and instrumentalise community-based expressions of solidarity, as a way of shoring up the most decrepit, austerity-hit public services, particularly in long term (social) care. Drawing on a qualitative study of care and support networks in southern England carried out during the pandemic crisis of 2020-2021, I show how local government responses to protecting vulnerable citizens during the pandemic crisis relied, to a significant extent, on harnessing the capacities of mutual aid groups and offloading the costs of providing support onto unwaged volunteers. Focusing on two mutual aid groups, whose members espoused leftist egalitarian and liberal-conservative moral and political commitments respectively, I compare how their activities were selectively shaped, co-opted and depoliticized by local government authorities. In this context, it is essential to maintain a critical perspective on how state policies from ‘above’ seek to distribute the costs of caring for people made vulnerable by the pandemic.

Rendek, Zuzana

Sociální přijetí muslimů v období po migrační krizi v ČR

S migrační krizí se vyostřila proměna diskurzu týkající se vnímání muslimské menšiny v ČR. Islám začal sloužit jako symbol mnohoznačných představ a strachů, spojovaný s uprchlickým/migrantským „jiným.“ Cílem výzkumu bylo zjistit, jak členové "muslimské komunity" v Praze reflektují své postavení v české většinové společnosti v období po migrační krizi (2015/16).

Výzkum je soustředěn do několika oblastí, které mohou rozkrýt povahu kontaktu a vztahu muslimů s českou většinovou společností. Zabývá se například způsobem sdružování a organizování společenských, kulturních a charitativních akcí pro muslimskou komunitu i českou veřejnost, vztahem oslovených členů k státu a české společnosti a jejich občanskou angažovaností.

Sarafian, Iliana

Ethnographies of Solidarity and Deservingness among Ukrainian Roma Refugees in Poland

This paper explores geographical and social bordering practices through the lived experiences of Ukrainian Roma refugees in Poland. Amidst the acts of solidarity for Ukrainians fleeing the Russia-Ukraine conflict, there are cases of discriminative attitudes towards Ukrainian Roma refugees crossing the borders into Poland. The paper considers the so-called ‘reasonable’ Anti-Gypsyism as a social bordering everyday practice, based on a study tracing the emergence and the shifts in local solidarity initiatives while interrogating notions of resilience in the context of racialised migration among Ukrainian Roma refugees. Regimes and ideologies of mobility, security, citizenship, solidarity, and humanitarianism often overlap, and their intersections materialise in institutional and everyday life. Concealed within these ideologies and practices is a meshwork of new and previously accumulated expressions of racism, manifesting in not perceiving Roma refugees as Ukrainian citizens, a people belonging neither to Ukraine nor to Poland (or elsewhere). Bordering as such is an exercise of power, management of conflict and solidarity where negotiation occurs between those seen as citizens or desired neighbours and those perceived as non-citizens and unwanted strangers.

Soler, Elena

Wet-nurses and Nannies are not the same. An anthropological look at human milk sharing

The issue of segmented motherhood started to be debated in Anthropology at the beginning of the 1970s through the figures of the nannies in England by Boon. Any supposedly universal principle of the unique mother-child bond was already being questioned. This meant that nannies and even wet-nurses became a part of different conjoined units (mother-nanny/wet-nurse-child) that gave meaning to the construction of motherhood. All this was characterized by a class stratified society where women of the lower socio-economic sectors breastfed and/or took care of and raised the children of the elites. A few years later, Drummond’s analysis of kinship categories in different Anglophone contexts, including the former colonies, already focused on the topic ‘cultural’ versus the ‘real’ mother. Besides class, race or ethnicity also played an important role in creating inequalities, especially in the figure of the black wet-nurse and nanny. In both of the studies, the idea of fragmented motherhood was mentioned. However, it seems that when referring to wet-nursing what was not questioned enough was that a new biological relationship could be created through the circulation and sharing of a bodily fluid.

Milk was just reduced to nurturance. My position is that when examining fragmented motherhood cross-culturally, we should consider that wet-nurses and nannies are not the same. As we will see through the ethnographic study of the Spanish wet-nurse, the act of sharing human milk (along with the relationships and identities created such as milk mother, milk siblings and even in some Muslim societies, milk father), or not sharing it, is what can make the difference.

Sosna, Daniel; Jehlička, Petr

Solidarities in Sharing (Un)wanted Food: From Banks to Wastes

In this paper we argue that understanding solidarity benefits from a critical immersion below the surface of its overt appearances. Inspired by Pierre Bourdieu's rethinking of gift giving, we analyze the logic of obligations, the effects of temporality, and the role of collectively approved and maintained self-deception concerning solidarity. Our paper analyzes two cases of solidarity associated with food. The first one focuses on food redistribution facilitated by food banks. These institutions promote solidarity via collections and donations of food from a diversity of sources, including individuals, charities, and supermarkets. These acts of solidarity are not isolated but situated in a sequence of exchanges and obligations that last and solidify the social relations. This solidification effect, however, relates primarily to the system of food overproduction and unequal distribution. The second case focuses on solidarities enacted during multispecies encounters with food waste at landfills. Landfill workers put aside food scraps for feral cats and ravens as acts of solidarity. Ravens extend the foodway by transporting waste beyond the landfill to make it available to other creatures. What might be seen as solidarity, however, reinforces hierarchies among forms of life, creates dependencies, and may even result in the killing when animals attracted by food fall prey to hunters. By juxtaposing these two cases, our critical interrogation reveals that solidarity may strengthen certain social relations without reaching its well-intended goal of promoting equality and well-being. In fact, acts of solidarity may bring unintended consequences or mask the need to keep the status quo.

Stehlíková, Barbora

Contested enactments of solidarity in e-waste recycling

E-waste (electrical and electronic) recycling is characterised by the desire not to lose precious resources but also by competing interests, profit-making, catchy slogans, questionable practices, and contested solidarities. These become obvious in the paradoxical relation between the two approaches of different actors involved in e-waste recycling. The first approach is employed by the collective system, a company that manages the collection, transport and processing of e-waste on behalf of the producers. Although this company presents itself as a supporter of people with disabilities in this business sphere, the reports about the ceased sheltered workshops due to the limited flow of e-waste from this collective system prove the opposite. The second approach is applied from below and concerns the cooperation between

the e-waste processing company and the therapeutic services centre in the psychiatric hospital. This cooperation is based on the mutual effort to arrange the welfare of the company and the patients. These two examples represent the opposite approaches to the responsibility ostentatiously performed in one case and formed inconspicuously from below in the second one. Building upon the ethnographic research on e-waste recycling in Czechia, I want to show how e-waste as a material object charged with various meanings encourages different enactments of solidarity negotiated in the ambiguous relations of power, economic interests, and bureaucratic obligations.

Straczuk, Justyna

Grassroots Solidarity and the Humanitarian Crisis on the Polish-Belarusian Border

In my presentation I will analyse the principles and activities of the grassroots solidarity movement that emerged in response to the outbreak of the humanitarian crisis on the Polish-Belarusian border in the summer of 2021. In place of the large humanitarian organisations, which for political reasons withdrew from any activity to help refugees stranded in the border area, the grassroots solidarity, made up of local individuals, small NGOs, activists and volunteers, not only provides humanitarian aid, but also aims to change the structural conditions that contribute to refugee suffering. This movement is thus not abstract from political engagement, as it seeks to challenge the government's framing of the crisis and oppose the categories, identities and hierarchies it creates. It is rather an emancipatory struggle that aims to reclaim the rights of refugees who are denied asylum and activists whose humanitarian work is criminalised. My research is based on my involvement in the movement as an activist-researcher, and I treat my partisan solidarity as an advantage rather than an obstacle to academic scrutiny.

Taylor, Mary N; Ivancheva, Mariya

LeftEast as Praxis: Space, Time, and Affect in Solidarity

In this piece of experimental, autoethnographic, and dialogic writing, we take seriously that solidarity is both affective and material and explore how LeftEast's various methods and modalities develop complementary kinds of knowledge which are related to networks of Left solidarity and cooperation in post-socialist East Central Europe and beyond.

Seen from outside, LeftEast is a research-informed online media platform that offers English language political commentary of political struggles across the former socialist bloc that goes beyond the straightjacket of national borders or national languages. Most people know of LeftEast only as an online media platform, and members of the editorial collective present it as such as a shorthand explanation. However, from the start (parallel to our media work), the collective, whose members are often academically trained anthropologists and social sciences, but also activists in the region and beyond, has also organized international convergences. These encounters have been aimed to bring movement activists from across the region face to

face to develop not just cognitive but bodily knowledge from East Central Europe and the Left. Coming together in different locations (Budapest'2011 '2012, Sofia'2013, Kaunas'2015, Istanbul'2016, Skopje'2017, Tbilisi'2023), the LeftEast collective would carefully craft the convergence programs together with fellow activists in the places they mobilize, to understand better their context what such knowledge can contribute. Learning stories of struggle, developing analysis and sharing moments of joy or frustration together is a way to cooperate and learn as much as we do from the many articles posted on LeftEast, if not more. Building this discrete and ongoing community, we produce and nurture common cognitive, affective, and embodied knowledge of shared struggles.

Against this background, as two founding members of the editorial collective of LeftEast and convergence co-organisers, we reflect on the experience of co-curating and nurturing such a space over the years. Approaching our encounters as more than “conferences”, we focus on relationality, including long and complex conversations and projects as elements of an “infrastructure of feeling” (Gilmore, 2018) that relates the regional new left to both the old left(s) of the region as and to comrades and formations further abroad. When seen in this light, even the articles on LeftEast that excavate the past and analyze and report on the present can be perceived in a different way. LeftEast praxis contributes to a common infrastructure of the Eastern European radical tradition.

Terry, Zuzana

Solidarity and deservingness in working class youth

Although solidarity with Ukrainian refugees is widespread in the Czech Republic, a loud group of opposers do not agree with such a use of state money and resources. A group of people refuse most of the solidarity help for any minorities. In my paper, I ask what is behind their refusal. According to Prokop (2020), lower classes in the Czech Republic tend to think they are left out of the public debate. Belonging and solidarity are interconnected. I would like to look at solidarity from working-class youth beliefs and behaviour perspectives. The young people in the time and place of socialisation gain their beliefs. It is the space where it could be easier to unravel the beginnings of the issues hidden in broader society.

I conducted three-year ethnographical research at a technical secondary school Lego, in a school class of a three-year vocational programme. The learners with low school ambitions (a three-year programme without a maturita certificate) tended to refuse solidarity towards people in need at all levels: to their classmates after a major car crash, to people who struggle to get by every month, to homeless people, or to Ukrainian refugees. I aim to explain how those working class youth lose or perhaps do not gain a sense of belonging to broader society and that their lack of belonging to society might result in a lack of solidarity.

Warner III, Charles O.

Forms, Frictions & Fractures of Veteran Solidarity: Ethnographic encounters with(in) contested post-war memoryscapes in Southeast Europe

Drawing on two years of ethnographic fieldwork and participant observation alongside war veterans living today in Croatia, Serbia, Bosnia, and Kosovo, this paper offers insights and discussion of a frequently unseen thus un(der)explored nexus within post-war societies: memory activisms, veterans, and practices of peace/reconciliation. When this nexus is positioned within a broader consideration of memoryscapes, veteran assemblages can be seen as both activists for certain agendas as well as marginalized in different dimensions. Moreover, margins emerge within veteran assemblages as seemingly normative veteran socio-political positions are challenged and official memory narratives are contested by veterans themselves. Seen as such, the first-person experiences of veteran activism, counter-activism, socio-economic precarity, acceptance, (violent) exile, and/or (non)consensual embodiment of a society's wartime memories can reveal the forms, frictions, and fractures of veteran solidarity. It is asserted that since war veterans are often mobilized – or blatantly provoked if not propagandized – by politicians and civil society to form or protect official memory narratives, awareness of veteran solidarity and the tensions/dissent within becomes essential if veterans are to be engaged as collaborative partners for change. Change that can open new possibilities of visibility, recognition, and reconciliation. Arguably then, said awareness and understanding is more fully (in)formed by sustained ethnographic engagement that amplifies the polyvocality of veterans, allows for ethical encounters, enables gendered perceptions to emerge, and disrupts social stereotypes that configure veterans as problems rather than partners.

Zandlová, Markéta

From Climate Knowledge to Climate Action (via Ethnography)

The gap between climate knowledge and climate action is striking. It is particularly alarming at the municipal level, where we often witness very informed knowledge and intimate experience of the impacts of climate change by local political representatives, who at the same time feel powerless and abandoned when it comes to the negotiation and implementation of particular environmental protection measures.

The paper tells a story of an interdisciplinary applied research on drought conducted in six municipalities in South Moravia. The results indicated that the move towards climate action is more feasible when it's based on bridging different domains and types of knowledge (social/natural science knowledge, expert/ "lay"/civic knowledge). The knowledge interweaving is much more likely to happen if mutual solidarity can be established between various knowledge bearers. To enforce solidarity, reflexive ethnography can serve as the bridge; and trust, humbleness, and deliberation as the bricks and mortar.

ETHNOGRAPHIC/ANTHROPOLOGICAL FILMS

Co jste hasiči, co jste dělali

Bc. Veronika Keilová

Etnografický snímek s názvem *Co jste hasiči, co jste dělali* reflektuje činnost sboru dobrovolných hasičů obce Dubenec. Dílo zachycuje vyprávění dvou aktérů o vzniku českého hasičského sboru v Dubenci, o roli sboru v dané obci a také jak se tato role proměnila během covidové krize. Snímek je doprovázen záběry z hasičské soutěže v požárním útoku, z kurzu první pomoci pro děti a mládež a také je ozvláštněn autentickými záběry z GoPro kamery ze zásahu výjezdové jednotky.

Samotná činnost dubeneckých hasičů je rozprostřena do třech úrovní – kulturní, sportovní a požární. V rámci kulturní činnosti hasičský sbor pořádá společensko-kulturní akce, například hasičský ples či hasičské slavnosti. Ve sportovní činnosti je zahrnuto i vedení mládeže, v nichž se dobrovolní hasiči zabývají požárním sportem. U mladších dětí sbor využívá i činnost výchovnou, jako je branná či vědomostní. Na úrovni požární ochrany, která probíhá ve spolupráci s obcí, sbor působí jako výjezdová jednotka a tuto ochranu zabezpečuje dalším pěti okolními obcím.

Činnost dobrovolného hasičského sboru se však během covidové krize rozšířila. Hasičský sbor musel do své práce zahrnout i aktivity spojené s rozvozem ochranných pomůcek pro dubenecké občany, ale i pro občany okolních vesnic.

Délka filmu
14 minut 7 sekund

Doba osamění

Bc. Adéla Velebová

Etnografický film *Doba osamění* je absolventským filmem dokumentující období koronaviru v jednom z Pardubických domovů pro seniory. Film zachycuje neutuchající prázdnotu domova v tomto těžkém období. Ve filmu se objevuje hned několik výpovědí členů personálu, jako pracovníků v sociálních službách a jedna z aktivizačních pracovníků domova, jsou zde zachyceny také výpovědi samotných uživatelů domova, kteří bez pozlátka vypráví každodennost koronavirové doby v domově. Film zachycuje prostředí domova, kde tráví tyto společné chvíle, jako právě společenské místnosti, zahrady či pokoje uživatelů. V období koronaviru byl domov pro seniory uzavřen kvůli maximální eliminaci rizika nákazy seniorů. Seniori tak zůstali tzv. uvězněni v domově, kde s nimi trávil čas pouze personál domova. Ve filmu jsou zachyceny aktivity, které pro ně chystal personál domova a jakým způsobem se snažili seniorům nahradit jejich blízké osoby v takto těžkých osamělých chvílích.

Délka filmu:
16 minut 31 sekund

Portréty války

Režie: Barbora Kocourková

Filmové příběhy lidí prchajícími před válkou na Ukrajině. Portréty války je projekt studentů Katedry sociální a kulturní antropologie na Fakultě filozofické Univerzity Pardubice, jež si klade za cíl přiblížit příběhy lidí prchajících před válkou na Ukrajině. Krátkometrážní vizuálně-antropologické snímky jsou tvůrčím interkulturním dialogem, které reflektují současné životy našich ukrajinských sousedů.

Procházka tmou

Režie: Jana Musilová

Filmová antropologická sonda do světa nevidomých lidí, kteří prostřednictvím audiovizuálních technologií přibližují svou každodennost.

Na břehu / On the shore (2022)

Anthropological film, directed by: Lívía Šavelková a Milan Durňak Czech Republic 2022, Czech/English, 115min

The anthropological film *Na břehu/On the Shore* is a probe into the life of the Czech national lacrosse team, which participated in the 2019 World Indoor Lacrosse Championships in British Columbia. The film follows the process of generational change of players, the formation of the collective identity of the group, the everyday life of the tournament over three weeks and its impact on the physical and mental condition of the team. The authors also open up the topic of professional and amateur sport. The use of participant observation allows the audience to experience the specific sporting reality of the Czech national team. At the same time, the film leads to a reflection on transnationalism in sport and its manifestations in top international competitions. The image of the sporting event is also created through a network of other actors who, through their actions, directly and indirectly shape its complex form. From a visual-anthropological point of view, the film is specific in its use of a collaborative approach, which consists, among other things, in a constant creative dialogue. Within it, the authors seek to reflect the carnal experience of the national team and convey it to audiences outside the lacrosse sport community. The fatigue and exhaustion of the players from the long and demanding tournament schedule is thus translated into the duration of the film. Visual anthropologists Lívía Šavelková and Milan Durňak have been researching the anthropology of sport since 2011. *On the Shore* is the third long-form bilingual film in a series of films about lacrosse, which they explore from different perspectives as a specific cultural phenomenon. The film is produced by the Czech Lacrosse Union and the Department of Social and Cultural Anthropology (KSKA) of the Faculty of Philosophy at the University of Pardubice. The KSKA is the only one in the Czech Republic that specialises in visual anthropology at both undergraduate and graduate level. In 2020, The Czech Television presented the previous films *Lacrosse - It's a Way of Life* (2014) and *Global Lacrosse Village* (2015).

Současné tematické a metodologické trendy filmové tvorby KSKA (Univerzita Pardubice)

Příspěvek si klade za cíl přiblížit současné tematické a metodologické trendy ve filmové produkci studentů vizuální antropologie Katedry sociální a kulturní antropologie Fakulty filozofické Univerzity Pardubice.

Společně a navždy

Etnografický dokument s názvem „Společně a navždy“, popisuje strastiplné příběhy dvou žen, které se rozhodly vytrvat po boku svých mužů, jež si procházeli nebo stále procházejí nástrahami vězení. Dokumentární film nám také představuje Michala, mladého muže, který sám pociťoval tíhu odsouzení a přišel o tehdejší lásku svého života. Tento krátký filmový snímek vznikl jako součást diplomové práce a úzce se soustředí na spletnost vztahů mezi ženami a muži, kteří musí trávit část svého života za mřížemi. Vězení neovlivňuje pouze samotné vězně, nýbrž také jejich blízké přátele a rodiny. Muži, kteří se ocitnou za mřížemi, nalézají jistotu ve formě střechy nad hlavou a pravidelného příjmu teplé stravy. Na druhé straně je žena, která zůstává na svobodě a je nucena stát se hlavou rodiny a vyrovnat se s novou životní situací.

Délka dokumentu je 25 minut. Autorka Věra Viktorie Jiroušková. Dokument vznikl za podpory Univerzity Pardubice v roce 2023.

Už není toho dechu

Director: Libor Dušek

A short time-lapse documentary about a mountain man who lives in the forgotten Krkonoše. Zdeněk Jiříčka (born 1937) spent almost his entire life in his native cottage in Vojtěšice and its surroundings. He is a detailed expert of his region and lives in symbiosis with the landscape all year round. The transformation of the traditional way of life is also affecting the remote Krkonoše village... The film is an ethnographic and artistic essay about the disappearing generation of old Krkonoše farmers.

Vizuální esej o volné improvizaci / Visual Essay on Free Jazz Improvisation

Dokumentární film, 2020, 23 min.

Režie: Mgr. Aleš Jež

This short documentary is a glimpse into the real-time environment of free-jazz and free improvisation. It deals with the combination of visual ethnography and sound phenomenology. The play with edginess and the creative use of original stage lighting enhance the atmosphere of the musical improvisations. Through the camera lens, the author engages in an open interaction with the players, moving between the starting points of "the imaginary landscape of film and the imaginary landscape of free improvisation"

Vzpomínky v písku

Etnografický film, 2022, 40 min.

Režie: Bc. Anna Nováková

Absolventský snímek *Vzpomínky v písku*: etnografie lezecké oblasti zachycuje vyprávění pěti lezců, jejichž domovem je krajina Českého ráje se svými pískovcovými skalními vrcholy. Pomocí vzpomínek, fotografií a osobních výstupových deníků lezci vykreslují obrázek o zdejší lezecké komunitě, její minulosti i přítomnosti. Znovu prožívají události, které se jim vryly do srdcí a oprašují pískem zaváté vzpomínky na stará přátelství a lásky. Film získal v roce 2023 speciální uznání na Mezinárodním filmovém festivalu horolezeckých filmů v Teplicích nad Metují.