

## CALL FOR PAPERS

### *Eurostudies* #15/1, Spring 2022 “Reflecting on Solidarity: an Urgent Task”

The Covid-19 health crisis has revealed and highlighted significant social inequalities related to class, gender, and race, particularly in Western countries. This development challenges prevailing democratic and liberal political models and provides an opportunity to rethink the question of solidarity. The aggravation of inequalities in times of crisis raises questions that put intellectuals on the spot to react – a challenge that we propose to take up with this issue of *Eurostudies*: to think about solidarity beyond the current emergency.

In the present context, solidarity plays a crucial role within political discourses and practices. Within the academic community, however, the notion of ‘solidarity’ remains controversial, with some considering it to be more of a rhetorical figure (Wilde 2007, 171) than a sound theoretical principle (Alexander 2014; Reynolds 2014; Scholz 2008). This is linked to the very definition of solidarity, which largely escapes attempts at its conceptual clarification (Blais 2007, 10). Scholars often confuse solidarity with the idea of ‘welfare state,’ ignoring a thorough examination of the difference between the two concepts (Kymlicka 2015, 8). Yet, the notion of ‘solidarity’ has a more extensive heuristic quality: it allows us to question the boundaries of the political community as well as the way humans tend to organize their interdependence beyond the framework of the nation-state.

Recent decades have revealed the empowering capacity of solidarity, i.e. when mobilized by minority groups. The concept can thus be understood differently in different contexts: as agonistic solidarity (Mouffe, 1995, 1999, 2000, Kolars, 2012) or as transracial and transnational solidarity, an anticolonial practice like it is evoked by Franz Fanon (Fanon 1969, 2001) or as Aimé Césaire’s concept of *négritude* (1956). Yet another way of grasping the concept is by referring to the way feminists have used solidarity to create transnational political forces in order to fight against systems of oppression that are universal (Gallegos 2017; Kang 2008; Talpade 2003).

With this special issue, we wish to create a transatlantic dialogue in the social sciences from an interdisciplinary perspective, combining questions about the notion of ‘solidarity’ itself with reflections on the way it is enacted in specific social configurations. We understand solidarity in a broad sense here, although theoretical and political angles will be privileged for this journal issue. That being said, we will be particularly interested in contributions that investigate one of the following two distinct forms of solidarity, which seem most relevant today: multicultural solidarity and universal income.

Ultimately, we would like to share the following thoughts and considerations:

- **What** solidarity? Is it possible to agree on a single definition of solidarity that can illuminate contemporary issues of justice, democracy, and equality? What does an analysis of the concept of ‘solidarity’ tell us from the perspective of gender or race, in addition to or instead of class?

- **Why or why not** solidarity? What are the main justifications for solidarity? What are the arguments used by the social and political forces, institutionalized or not, that claim to support solidarity or, on the contrary, oppose it? In what framework (national or non-national) are they located?

- Solidarity, **what for**? What are the normative principles that solidarity can and should implement? Should solidarity be limited to mechanisms of redistributing material resources in order to reduce economic inequalities? What does solidarity tell us about our relationship with diversity? Is it possible to think solidarity as inclusive and multicultural (Banting et al. 2019; Kymlicka 1995, 2015; Kymlicka and Banting 2006)?

- **How** do we do solidarity? How do we achieve solidarity? For example, how do structural constraints impact social protection system – how do they affect implementation of solidarity (Kersbergen and Vis 2013, 123-36)? Seen from this perspective, it could also be relevant to consider practices and discourses of activists and artists who participate in the theorizing effort.

The questions above all focus on the space within which solidarity unfolds and invite the opening of a scientific debate on practices such as unmixed meetings or the various combinations of distributive tools with recognition practices.

**To submit a proposal, send us the following (in word or pdf format):**

**- An anonymized abstract of your contribution (500 words maximum). The document should include a title and may be accompanied by an exemplary bibliography within the limit of one page.**

**- In a separate file, indicate your name, given name, e-mail address and a short bio-bibliographical presentation.**

**Deadline for submissions: November 10, 2021**

**The documents should be sent in one single e-mail to the following address:**  
[eurostudia.udem@gmail.com](mailto:eurostudia.udem@gmail.com)

*Eurostudia* (<https://www.erudit.org/fr/>) is the journal of the Canadian Centre for German and European Studies at Université de Montréal (CCEAE). Its mission is to provide space for transatlantic dialogue and exchange in the humanities and social sciences between Germany/ Europe and Quebec/ Canada/ North America. Funded by the German Academic Exchange Service (DAAD), the journal has been published annually since 2005. All contributions are double-blind peer-reviewed. As a dissemination tool of the CCEAE published on the scholarly open-access platform *éruudit*, *Eurostudia* mobilizes scientific and creative content in three languages: French, German, and English.

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