

Nieuwsbrief 248

January 2022

Dissertation Defense: Fan Yang1
Neo-Luddite Research Seminar.....1
Sharing finitude - in memoriam Jean-Luc Nancy.....2
Evolutionary Robotics: Ethical Concerns and Responsibility Gaps2
European Islam: Remedy, Refuge or Repression?.....2
Literature, (Neo)liberalism, and Public Culture.....3
Ocean Blue.....3
Open CP Seminars with Mayra Rodríguez Castro and guests3
Thinking with Derrida.....3
*Vegan Studies Network Online Lecture Series (2022)*4
Call for Papers: Truth, transparency and controversy.4
Call for Papers | ESSCS 'Thinking (with) Care'.....5
Call for applications: Marilena Laskaridis Visiting Research Fellowships 2022-20236
FGW RIS Fund | Call for proposals.....7

the Luddites. Their struggle was cast as a doomed scuffle against modernity, and today the term is most heard as a derisory pre-fix: "I'm not a Luddite but", followed by a reactionary statement against technology. Yet, in the dawn of the Industrial Revolution, they were among the first to challenge the dogma that technology is synonymous with progress. After 200 years of uninterrupted mechanisation of production, leading to ever more frequent crises around the world, it is perhaps time to reconsider that ideal.

This research group attempts to examine our approach to work and technology from a neo-luddite perspective. Rather than idealising a fully-automated future, we take actual existing technology as a starting point to discuss issues like degrowth, anti-work politics, the right to repair, and technological surveillance in the workplace. By examining the work of scholars like Walter Benjamin, David Noble, Sarah Jaffe and Virginia Eubanks, alongside contentious radicals such as anarcho-primitivists, hackers, and housewives, we attempt to provide a new framework to understand our collective relationship to both labour and tools. We do so through monthly meetings in which we discuss texts and welcome external speakers, from both academia and social movements, who are problematising our collective relationship with technology.

We meet on Fridays 3-6pm in the Potgieterzaal at the University Library Singel (Singel 425, 1012 WP Amsterdam).

The first four dates are:

February 11, 2022; March 11, 2022; April 8, 2022; May 13, 2022

RMA- and PhD-students affiliated with Dutch universities are eligible for earning 6 credits by attending the seminar and writing a reflection paper in response. These credits will be allocated via NICA, for more information on earning credits, see here.

To sign up for the seminar and get access to the readings, please send an e-mail to Agustin Ferrari Braun before January 28, 2022: a.l.ferrariibraun@uva.nl.

Files for the readings will be shared after the holiday break in mid January 2022. But we already know that these are the readings for our first meeting:

Jaffe, Sarah. "Playlabour of Love." *Work Won't Love You Back: How Devotion to Our Jobs Keeps Us Exploited, Exhausted, and Alone*. New York: BoldType Books, 2021. 263-290.

DISSERTATION DEFENSE: FAN YANG

Chinese Women's Cinema Through a Feminist Lens

12 January 2022, Online, 14.00 hrs. | Promotor: Misha Kavka

I will reveal that the scholarship of Chinese women's cinema started with a cautious stance toward Western feminism but developed into the hegemony of the latter, thus locating the breakthroughs of Chinese women's filmmaking within a Western theoretical framework while ignoring and stigmatizing the "alien". I will argue that the major feminist narratives in Chinese women's cinema are in fact constructed by local feminist discourses, which, on the basis of internal logic and trajectories, claim specific inflections in those "Western counterparts" and alternative feminist agendas in those "alien".

NEO-LUDDITE RESEARCH SEMINAR

New ASCA research seminar organised by Agustin Ferrari Braun, Dieuwertje Luitse, Gavin Mueller, Toni Pape and Oscar Talbot

Between November 1811 and February 1812, armed bands attacked and destroyed textile machinery in Nottingham almost every evening. They answered to "King Ludd and Queen Mab", and they were attempting to preserve their livelihoods against the imposition of exploitative labour conditions in rapidly developing industrial factories. History wasn't kind to

Mueller, Gavin. "The Nights of King Ludd." *Breaking Things at Work: The Luddites Are Right about Why You Hate Your Job*. London: Verso, 2021.

Sadowski, Jathan. "I'm a Luddite. You should be one too." *The Conversation*. August 9, 2021. <https://theconversation.com/im-a-luddite-you-should-be-one-too-163172>

SHARING FINITUDE - IN MEMORIAM JEAN-LUC NANCY

The Critical Cultural Theory Group is co-hosting, together with the Leiden University Center for Continental Philosophy (LCCP) and Knooppunt Fenomenologie (Gent) a memorial symposium on Jean-Luc Nancy's work. All are welcome. | 11 & 12 January online, 14h00-19h00 CET, via zoom

Jean-Luc Nancy met death definitively in August 2021. One imagines that he had come close to death before, notably at the time when he had to endure a heart transplantation. This personal experience had major philosophical consequences: it did not lead to somber meditations of the shortness of life, but on the contrary to another kind of finite thinking, where finitude is thought as function of the necessary plurality of bodies which are the sense of the world: finitude is the very sharing of finitude. The sense of the world is nothing else than the singular plurality of bodies.

The work of Jean-Luc Nancy radiates a rare joy of life, but it is also very sensitive to what he called the 'immonde', the un-worlding that manifests itself as the eco-technical misery that presses the world of bodies. He diagnosed the fundamental philosophical reasons of this un-worlding, but above all he sought philosophical tools to re-world existence. Many of these tools are rooted in the polysemy of "sense," that leads Nancy's work to sensitive and even sensual questions of art, to questions of the sense of the world and of religion, and of course to questions of the way in which philosophy makes sense, word by word, enunciation by enunciation.

Wishing to share the emotion of Jean-Luc Nancy's passing away, we want above all to share the experience of thinking finitude with the help of his unique, singular work. This is why we invite you to a symposium in which all aspects of Nancy's abundant work will be discussed and new openings will be explored.

Speakers: Martin Crowley, Peter de Graeve, Ignaas Devisch, Alexander García Düttman, Juan-Manuel Garrido Wainer, Irving Goh, Ian James, Esa Kirkkopelto, Susanna Lindberg, Artemy Magun, Boyan Manchev, Frédéric Neyrat, Anne O'Byrne, Aukje van Rooden, Marcia Sá Cavalcante Schuback, Georgios Tsagdis, Paul Willemarck

The programme can be found [here](#).

People interested in the symposium should register with the conference secretary Donovan Stewart: d.a.stewart@phil.leidenuniv.nl

EVOLUTIONARY ROBOTICS: ETHICAL CONCERNS AND RESPONSIBILITY GAPS

On Thursday, 13 January at 12:00 hrs., the Platform for the Ethics and Politics of Technology organises a PEPTalk on Evolutionary Robotics: ethical concerns and responsibility gaps, featuring Sven Nyholm. The PEPTalk starts at 12:00 PM, (UTC+1). The session will be moderated by Zazie van Dorp.

Rapid developments in evolutionary robotics are enabling advanced systems of robots that can autonomously reproduce and evolve. The emerging technology of robot evolution challenges existing AI ethics because the inherent adaptivity, stochasticity, and complexity of evolutionary systems might weaken human control and induce new types of hazards. In this talk Sven will very briefly introduce evolutionary robotics and then focus on the ethical concern of ascribing responsibility. What risks are related to robot evolution? How can robot evolution be responsibly controlled to avoid these risks? Sven will discuss the underlying control problem of (semi)autonomous robotic systems and the responsibility gap that occurs when there are risks of harm for which someone should take responsibility, but there is no obvious candidate to ascribe the responsibility to. How do you fill such a responsibility gap and which ethical concepts play a role in this issue?

Sven Nyholm is assistant professor of philosophical ethics at the Ethics Institute of Utrecht University. His main research areas are applied ethics (especially the ethics of technology), ethical theory and the history of ethics. Nyholm's research covers a wide range of topics in ethics, including well-being and meaning in life, the philosophy of love and sex, agency and moral responsibility, the concept of the self, and the ethics of human-robot interaction. Within the philosophy of technology, Nyholm has written on topics such as the ethics of self-driving cars, humanoid robots, autonomous weapon systems, deep brain stimulation, human enhancement, and self-tracking technologies. His most recent publications include an article about ethical concerns related to robot evolution, written together with Ágoston Eiben, Jacintha Eilers and Gerben Meynen

Zazie van Dorp works for PEPT as a student assistant. She studies Philosophy and Law, both at the University of Amsterdam. Her interest lies with ethics and regulation of technology. She is especially interested in questions of agency, responsibility and solidarity when working with (lifestyle)apps.

If you want to join, please register via pept@uva.nl and you will receive the Zoom link by email.

EUROPEAN ISLAM: REMEDY, REFUGE OR REPRESSION?

Lecture by Gulnaz Sibgatullina (UvA) in the New Histories of Public Spheres and Public Actions series organized by Ellen Rutten | 14 January 2022, 16:00-18:00 hrs.

Zoom <https://eu1.zoom.us/j/97447426148?pwd=aG44N0VxWVhhTTV6YVVHSTM0dmJQZz09>

Attempts to define a type of Islam compatible with European values and embedded in European history have intensified in the 1990s and early 2000s, amidst concerns about the growing Muslim population on the continent. Though the fear of and fascination with the Muslim Other is a barely new phenomenon: besides the centuries-long tradition of Orientalist thought, the second half of the twentieth century, in particular, produced new interpretations and images of Islam as the religion for Europeans. For many, it manifested a cultural critique of post-Enlightenment rationalism, secularisation, as well as political opposition to economic and cultural liberalism. The lecture looks at some of the complex forms of how Islamic teaching and culture have been reinterpreted and appropriated to produce a response to socio-economic transformations in Western Europe of the 1970s-90s and in post-Soviet space in the early 2000s.

Gulnaz Sibgatullina is a Postdoctoral Fellow at the Amsterdam School for Regional, Transnational, and European Studies (ARTES) at the University of Amsterdam and the Institute for European, Russian, and Eurasian Studies (IERES) at George Washington University. Her research interests focus on the history and presence of Islam in Europe, sociology of religion and religious language, and postcolonial translation studies. She is the author of *Languages of Islam and Christianity in Post-Soviet Russia* (Brill, 2020).

LITERATURE, (NEO)LIBERALISM, AND PUBLIC CULTURE

OSL Ravenstein Winter School | Roeterseiland Amsterdam | Organizers are all affiliated with ASCA: Maria Boletsis, Marc Farrant, Divya Nadkarni, Marco de Waard. | Keynote speakers: Sarah de Mul (Open University NL), Rachel Greenwald Smith (Saint Louis University), Pieter Vermeulen (KU Leuven), Johannes Völz (Goethe-University, Frankfurt am Main). | 19-21 January 2022

The National Research School for Literature (OSL), in collaboration with ASCA, is hosting the annual Ravenstein Winter School in January 2022, at the University of Amsterdam, on the topic of 'Literature, (Neo)liberalism, and Public Culture'. The school will focus on the contested valences of the term 'liberal' in contemporary public debates, as well as arenas of cultural production and reception, including the university. More broadly, we will be posing questions about the relation between public and private spheres under conditions of contemporary neoliberalism, and addressing the role of culture in questioning what passes as 'liberal democracy' today, across the globe. In tracking and mapping the new forms of literary expression and practices of critique that are emerging in and for (late, neo- or post-)liberal times, this winter school aims to hold the different meanings of "liberal" – indeed, the full spectrum – in play: from political and

economic (neo-)liberalism, on the one hand, to literary or aesthetic liberalism (especially in the context of old and new realisms in the novel) on the other, while also making room for decolonial and critical race approaches.

The school will feature 4 keynote lectures, from international experts, across three days, with workshop seminars each today attached to each lecture. Reading materials will be provided. The school is open to PhDs and Research Masters students, with credits available for active participation.

Event will take place at the UvA Roeterseiland campus. Registration and further details available here:

<https://www.oslit.nl/ravenstein-winter-school-literature-neoliberalism-and-public-culture/>

OCEAN BLUE

Livestream event: 17 January, 18:30 | De Appel's 2022 Keynote on January 17th will be presented by poet, writer and translator Mayra A. Rodríguez Castro (Bogotá, Colombia), in which she will consider *passage* as a visionary interval.

"If the continent was the ground, and *grund* in modern philosophy, then the vastness of the ocean with its archipelagos and depths poses a different plea. From the transatlantic slave trade to the first exploration of New York Bay aboard the Dutch ship 'Halve Maen' in 1609, to the colonies of 'Spice Islands' and modern commerce routes, myriad histories of passage constitute the aesthetic, financial and epistemological paradigms of our day. It is said that the New World was discovered, an arcane voice says; the land was curtailed. The colonies were saturated with painterly strokes, lyricism and industry, every trace separating word form world."

The 2022 Keynote will be streamed live on de Appel's [website](#).

OPEN CP SEMINARS WITH MAYRA RODRÍGUEZ

CASTRO AND GUESTS

Mayra A. Rodríguez Castro will host three consecutive seminars on arrival at de Appel. The three sessions; 'I Love, I Do' by Arlette-Louise Ndakoze (18 January), 'Interlude' (19 January) and 'The Death of the Occident' by Nathanaël (20 January), will inspect paradigms of matter, artefact and symbol. Each session extends the journey embarked by Rodríguez Castro, studying encounters in art and conversation, as if our objects of study appeared at the horizon for the first time.

The seminars on the 18th and 19th of January will begin at 10:00, the seminar on the 20th of January will begin at 14:00 hrs.

THINKING WITH DERRIDA

Workshop and Master Class organized by Marie-Aude Baronian (ASCA) | 24-25 January 2022 | Registration: ascafgw@uva.nl | Workshop with various invited speakers who will share their close engagement with Derrida's work | Master Class with Joseph Cohen (School of Philosophy,

University College Dublin, Ireland) and Raphael Zagury-Orly (Institut Catholique de Paris / CRAL – EHESS and Collège International de Philosophie) open to ASCA PhD candidates and RMA students in Media studies, Cultural Analysis, and Philosophy.

Coordinator: [Marie-Aude Baronian](#) (ASCA)

On January 24th, 2022, we will have a workshop with various invited speakers who will share their close engagement with Derrida's work. On January 25th we will have a Master Class with **Joseph Cohen** (School of Philosophy, University College Dublin, Ireland) and **Raphael Zagury-Orly** (Institut Catholique de Paris / CRAL –EHESS and Collège International de Philosophie) that will be open to PhD-students and RMA students. The shape of the event will depend on the announcements regarding the Covid-19 measures on January 14th. See the ASCA website for details.

Joseph Cohen is Professor of Philosophy, University College Dublin (Ireland). He published *Le Spectre juif de Hegel* (Galilée, 2005); *Le Sacrifice de Hegel* (Galilée, 2007); *Alternances de la métaphysique. Essais sur E. Levinas* (Galilée, 2009) ; and in collaboration with R. Zagury-Orly, *Judéités. Questions pour Jacques Derrida* (Galilée, 2003); *Derrida. L'Événement déconstruction* (Gallimard, 2013); *Heidegger et 'les juifs'* (Grasset, 2015). He recently published, with R. Zagury-Orly, "La Vérité suppose l'art suppose la justice / Wahrheit setzt Kunst setzt Gerechtigkeit voraus", in O. Auer, *Passe-Partout*, (Passagen Verlag, 2019) and *L'Adversaire privilégié. Heidegger, les Juifs et nous* (Galilée, 2021).

Raphael Zagury-Orly is Invited Professor of Philosophy, Institut Catholique de Paris (France). He published *Questionner encore* (Galilée, 2011); and in collaboration with J. Cohen, *Judéités. Questions pour Jacques Derrida* (Galilée, 2003); *Derrida. L'Événement déconstruction* (Gallimard, 2013); *Heidegger et 'les juifs'* (Grasset, 2015). He is co-editor, with O. Ombrosi, of *Derrida-Levinas. An Alliance Awaiting the Political* (Mimesis, 2018). And recently published with J. Cohen, "La Vérité suppose l'art suppose la justice / Wahrheit setzt Kunst setzt Gerechtigkeit voraus", in O. Auer, *Passe-Partout*, (Passagen Verlag, 2019) and, in *L'Adversaire privilégié. Heidegger, les Juifs et nous* (Galilée, 2021). He is also Editor for Resling Press (Tel Aviv) of major works in French contemporary philosophy (Derrida, Levinas, Bataille and Deleuze).

VEGAN STUDIES NETWORK ONLINE LECTURE SERIES (2022)

The Vegan Studies Network is an interdisciplinary and international network of academics. The vegan studies network gathers the best and most innovative academics working on topics related to veganism from a wide variety of subject areas. The aim is to cover all the main aspects of what veganism involves. These vary from its political and sociological aspect to its philosophical underpinnings, from economics to environmental factors, and more, on both a local and a

global scale. In this way, the network will enable the development of a holistic vision on the question of veganism. For more information about the network see www.veganstudiesnetwork.uea.ac.uk.

Lecture Series

Lectures held on Wednesdays, 5-6pm (CEST) / 4-5.30pm (GMT)

Zoom ID: 832 2800 9015

For the Zoom passcode, please email Silvia at silvia.panizza@ucd.ie or Emelia at e.j.quinn@uva.nl

26th January 2022:

Emelia Quinn (University of Amsterdam, Literature)
"Reading Veganism: The Monstrous Vegan, 1818 to Present"

23rd February 2022:

Eva Giraud (University of Sheffield, Media)
"Veganism: Politics, Practice and Theory"

23rd March 2022:

Carlo Alvaro (CUNY, Philosophy)
"Ethical Raw Veganism"

27th April 2022:

Catherine Oliver (University of Cambridge, Geography)
"Veganism, Archives, and Animals: Geographies of a Multispecies World"

25th May 2022:

Corey Wrenn (University of Kent, Sociology)
"Animals in Irish Society: Interspecies Oppression and Vegan Liberation in Ireland's First Colony"

22nd June 2022:

Romain Espinosa (Université Rennes1, Economics)
"Animals and Social Welfare"

CALL FOR PAPERS: TRUTH, TRANSPARENCY AND CONTROVERSY.

Critical perspectives on media ideologies

International Seminar | 23-25 May 2022 | University of Amsterdam

In current discourses and representations, controversy is assumed to be the driver of media debates, whether these are professional or amateur, top-down structured or seemingly horizontally-participative. The tools of controversies that influence public debates are known as duel scenographies, rhetorical battles, polarizing opinion polling (see, e.g., Angenot 2008, Amossy 2014), and their cultural and organizational forms are troll factories, fake news, conspiracy theories and Twitter storms. To give but two examples: governments' responses to the Covid-19 pandemic, and *pro vs contra* positions on climate change politics are mediated as controversial issues that generate heated political debates. In an environment of pervasive digitally mediated communication, digital media anticipate, in their editorial enunciation and escort discourses, the material writing of these controversies and predefine the roles allocated to its users. Some authors have even argued that the archiving of the Internet itself relies on building and moderating infrastructures that shape an agonistic public space (de Kosnick 2016, 57).

Latour (Latour 1987) famously argued in the 1980's that truth was the *result* of the settlement of a controversy, not its cause. In our current situation we should ask what are the possible relationships between truth and controversy? This simple question raises new ones. Is the settlement of controversies the ideal of democratic citizenship (Mouffe 2016)? And, on a more pragmatic level, are fact-checking and procedural transparency appropriate tools for settling controversies, as almost all professional journalists and internet platforms, but also several media education organizations argue today? Or should we be “objecting to objective journalism” (Winston & Winston 2020)? What affective patterns (Lordon 2013) are used by, and generated through, controversies and their struggle for and around truth? And with the media being at the same time messenger and battlefield of controversies, what is the role of media critique in the current conjuncture? These are the questions this workshop wants to address by reflecting on the structuring notions of *controversy*, *transparency* or *truth* themselves, in order to identify the diverse and sometimes antagonistic axiological backgrounds these notions refer to.

The discussions will take place in a series of workshops and panels at the University of Amsterdam, 23-25 May, with 45 minutes presentations for each presenter. This means that places are limited, and selection will be strict. If you are interested in participating, please send a 300 word abstract as well as a short biographical note to j.a.teurlings@uva.nl and elise.schurgers@uliege.be before 1 February 2022. Answer will be given to the submitters on March 1 2022 the latest. The *Truth, Transparency and Controversy seminar* is a collaboration between the University of Liège and the University of Amsterdam.

CALL FOR PAPERS | ESSCS ‘THINKING (WITH) CARE’

Call for Papers: [European Summer School for Cultural Studies \(ESSCS\)](#) – ‘Thinking (with) Care’
Location: University of Amsterdam / Leiden University
Dates: 5-8 July 2022 | Organizers: Pepita Hesselberth (LUCAS/ NICA), Esther Peeren (UvA/ ASCA), Kim Sommer (ResMA, UU/ NICA), and Ilios Willemars (LUCAS). | Deadline: 31 January, 2022 | Credits: 3 ECTS

In many practices, care practices included, time is not an arrow and entities are not brought into being just once, but keep on changing. Rather than fitting fantasies of control, such processes depend on endless tinkering. Such tinkering, if done well, is care.

Annemarie Mol

María Puig de la Bellacasa notes in *Matters of Care* (2017) that “care is omnipresent, even through the effects of its absence” (1). This raises the question of what care is. Is care primarily an affective attitude, a moral concern, a specific kind of labor, a sensibility, a form of responsibility, a type of guardianship, a feeling or occasion for anxiety or terror, or all of these things and more at once? Thinking with care is a pressing matter, especially in the face of the ongoing global COVID-19

pandemic that has put a spotlight on the “care crisis” (Dowling) caused by financialization and austerity politics. The pandemic shows the limits of, and the inequalities engrained in, systems not just of healthcare, but also of childcare, eldercare, and environmental care. It illustrates the *work* and *risk* that care-giving entails and the exhaustion it can cause. And it reveals profound relationships—at the individual and collective level, especially that of the nation—between self-care and care for others, while raising biopolitical questions about the governing of populations and the role of self-care in the context of public health concerns (Foucault *Society Must be Defended; Hermeneutics of the Subject*).

Yet, the pandemic has also given rise to new forms and practices of care, offline as well as online, small- and large-scale, prompting in many a renewed awareness of shared vulnerability within our more-than-human-world. The notion of care has thus been central to current debates on climate change, both those informed by third wave neoliberalism (with phenomena like green and care washing), and those that attempt to rethink care ethics whilst decentering the human and the global North. These developments fit a more general trend that we can observe across the humanities and the social and medical sciences, where care has been rethought from a “somehow wholesome or unpolluted pleasant ethical realm” (Puig 8) to something much more ambivalent. Care becomes reconceptualized as not just an ethics but a practice; a work of maintenance (Berlant) with positive and negative affective dimensions for both the carer and the cared for. It needs to be recognized as gendered and racialized, and should be thought of as more than human. Indeed, in debates on decolonialism and black feminism, for example, care ethics are increasingly positioned as “a radical mode of engagement and refusal—one that is firmly aligned with, rather than antithetical to, claims for justice and liberation” (Bonde Thylstrup et al. 20).

For ESSCS 2022 we welcome papers dealing with matters of care from cultural, environmental, decolonial, gender, literary, cinematic, material, affective, technological, and other perspectives, including meta-perspectives reflecting on what it means to think (with) care, not just in pandemic times but in times of climate crisis, in times of increasingly widespread precarity (Butler) induced by regimes of brutality (Mbembe), where ever more people suffer from chronic (mental) health conditions, and where ubiquitous, often careless, digitization and datafication produce new forms of surveillance capitalism (Zuboff). Questions we want to explore include, but are not limited to:

- Who and what is cared for, by whom or what, under what circumstances (historically and in the present)? And who and what are or have been left without care, uncared for? If care is not always enabling, what different implications can being (un)cared for have?

- What does it mean to care for what is no longer there? How does care relate to grief and mourning? And what repercussions does care for what is no longer there have for what is still there and for how we think being alive?
- What might it mean – and what agency can be derived from – adopting a stance of not caring or of being careless or carefree (and who can and cannot afford this)?
- How does care relate to attention and attending, to cure and reparation, and to notions of the commons?
- What tensions exist between self-care and care for others? Can self-care be thought as anything else than “a pervasive order of individualized biopolitical morality” (Puig 9) that is part of a regime of what the Care Collective calls “care-washing” (9)? And how can we heed Sylvia Federici’s call to “pave the way to a world where care for others can become a creative task” (184)?
- How do we *think with (more) care*? Is thinking with care the same as thinking carefully? Can care be an alternative to thinking? Can caring be thought not just in terms of an ethics or ontology but also an epistemology?
- How is care related, not only to Michel Foucault’s notion of biopolitics, but to the more general emergence of a “politics of health” (Foucault *Society Must be Defended*; ‘The Politics of Health’)? What does it mean to concern oneself with oneself, both historically and today, and how does the meaning of concerning oneself with oneself shift in relation to different epistemic moments (Foucault *Hermeneutics of the Subject*)?
- How can care help us rethink the institution of the university and its future?
- How might creativity and creative production (literature, film, television, art) become ‘caring art’? How is it able to open up new perspectives on care, to (re)configure the ethics and politics of care, and to help position it, across different scales, as “an enduring social capacity and practice involving the nurturing of all that is necessary for the welfare and flourishing of human and non-human life” (The Care Collective 5)? What forms of (self-)care are involved in acts of reading and viewing?
- How can care take shape in the online world in a way that goes beyond platform capitalism and embraces platform co-operativism or the notion of the digital commons (Kopitz)? And how can digital archives, including colonial ones, adopt a care ethics (Agostinho ‘Care’)?

The Summer School will feature keynote lectures and master-classes by senior scholars, as well as paper sessions in which PhD candidates and other young scholars address the issue of care in relation to their own research. Abstracts (max. 300 words) with a short bio (max. 150 words) should be submitted to nica@hum.leidenuniv.nl by **31 January 2022**. You will be informed whether your contribution has been

accepted by 1 March 2022. Papers will be circulated before the conference and have to be submitted, in full (max. 4,000 words), by **1 May 2022**.

For PhD-students and RMA-students at Dutch universities (affiliated to NICA or one of the other Dutch research schools), there is a possibility to earn 3 ECTS through NICA if certain requirements are met. For more information, please contact nica@hum.leidenuniv.nl.

Organisation

The ESSCS is an annual network-based event offering interdisciplinary research training in the fields of art and culture. The network comprises the University of Amsterdam, Leiden University, the University of Copenhagen, the University of Giessen, Goldsmiths University, the Université de Paris VIII, the Lisbon Consortium and the University of Trondheim.

Organizers: Pepita Hesselberth (LUCAS/ NICA), Esther Peeren (UvA/ ASCA), Kim Sommer (ResMA, UU/ NICA), and Ilios Willemars (LUCAS).

Confirmed Keynotes

- **Silje Haugen Warberg**, Associate Professor of Scandinavian Language and Literature, Norwegian University of Science and Technology (NTNU) – leader of the interdisciplinary research project on Caregiving and Literature as Remedium (CaReLit), exploring care and the caregiving role in Scandinavian contemporary literature
- **Daniela Agostinho**, Assistant Professor of Digital Design and Information Studies, Aarhus University – co-editor and author of a chapter on care ethics and digitization/datafication in *Uncertain Archives: Critical Keywords for Big Data* (2021).

CALL FOR APPLICATIONS: MARILENA LASKARIDIS VISITING RESEARCH FELLOWSHIPS 2022-2023

<https://aihr.uva.nl/content/news/2022/01/call-marilena-laskaridis-visiting-research-fellowships-2022.html>

The Marilena Laskaridis Visiting Fellowships in Modern Greek Studies are sponsored by the Aikaterini Laskaridis Foundation, which is also the main sponsor of the Marilena Laskaridis Chair of Modern Greek Studies at the University of Amsterdam, held by Prof. Maria Boletsi. The fellowships are offered annually on a competitive basis and by application. The call is open to projects from all disciplines in the humanities and/or social sciences that engage with aspects of Modern Greek culture and/or history. The fellowships aim to strengthen research in the field of Modern Greek studies at the University of Amsterdam and internationally, encourage academic collaborations and exchanges, and give the opportunity to young and more experienced scholars in this field to advance their research.

[General information on the Laskaridis Fellowships and former fellows](#)

The deadline for applications is **1 March 2022**. For content-related questions concerning the application,

you may contact Prof. Dr. Maria Boletsi at m.boletsi@uva.nl.

FGW RIS FUND | CALL FOR PROPOSALS

The UvA Faculty of Humanities offers the Research Innovation and Sustainability (RIS) Fund that aims at supporting staff with research time in their career development and expanding their opportunities to conduct research. Through the RIS Fund staff can apply for temporary teaching release in order to have more time to write grant applications, or to finish one or more (substantial, strategic) publications so as to strengthen their track record for an upcoming grant application.

Call for proposals 2022 - I, deadline 27 January 2022

Please follow the link below for detailed information about the current call.

[RIS Fund website](#)