

The Collaborative Research Centre “Dynamics of Security” (SFB/TRR 138) and the Anthropology of Peace, Conflict, and Security (APeCS) network of the European Association of Social Anthropologists (EASA) are organizing the joint, interdisciplinary conference:

**Peace, conflict, and security in times of existential crises:  
Critical, interdisciplinary, and public engagements**

21–22 March 2024, Marburg, Germany

## Call for papers

### Panel 2. Security from the Margins in Times of Existential Crisis

Convenors:

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Existential crises have their history. As the conference description states, "contemporary situations of turmoil have long been on the make, and existential crises have been ongoing in many regions of the world". However, the "experiential registers that do not find their way into dominant depictions of existential crisis" are not only those who are not heard due to their less powerful geo-political position – for example societies of the Global South – but also those who remain unheard due to their political-economic position or marginalization – migrants, PoC, indigenous people, LGTBIQ, peasants etc. For people in marginalized positions – and we understand marginalization with Tsing as sociocultural and power-political processes "in which people are marginalized as their perspectives are cast aside or excluded" (1994: 5) – life has been and continues to be in existential crisis and continuous threat most of the time.

Interestingly, neither the anthropology of security nor critical security studies pay particular attention to marginalized actors and subaltern groups. While 'everyday and vernacular security' (Jarvis and Lister 2013; Crawford and Hutchinson 2016; Croft and Vaughan-Williams 2017) has been used in recent years to examine primarily the security notions (rather than the actions) of supposedly ordinary people, the marginalization of those people who have been forced to find responses to “destitution, segregation, exclusion” for their survival has been somehow reproduced in security related research. We ask ourselves: Why is security predominantly associated with relatively powerful actors – with state-like entities that somehow claim sovereignty? Why is it rarely associated with comparatively powerless, subaltern, marginalized

individuals and groups? Why are actions and strategies that enforce concrete interests and orders primarily perceived as security practices? Why not ordinary, casual, non-public strategies? Why do most security definitions and concepts work with a liberal image of humans as the object of security needs and strategies? Why not communities, more-than-human collectives, or post-human entities?

We call for and would greatly appreciate contributions that empirically and theoretically engage with marginalized individuals and groups and their (in)security conceptions and practices from a variety of disciplines: How do relatively powerless groups, subaltern communities, more-than-human collectives speak and act in relation to security? What terminologies and concepts as well as practices and strategies do these actors use to express and enact their security needs and objects? Who and what do they count as their community in need of security? What conceptions and actions bear evidence to a 'Security from the Margins'?

Abstract proposals of up to 300 words, accompanied by titles, names, bios of up to 100 words, and affiliation and contact details of authors should be sent to the convenors by **the 2nd of October 2023**. We expect to notify the selected participants by the 16th of October.

We also remind you that (limited) funding will be available to precarious scholars on a reimbursement of real costs basis. Also, for scholars from the Global South in need of a visa, the organisers can issue letters of invitation.