Moving Beyond
Solidarity Rhetoric
in Global Health

2024 ANNUAL REPORT

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1. INTRODUCTION

The GH-Solidarity Project started in 2023. Its primary objective is to shift the understanding and practice of solidarity in global health so that solidarity can play an even more active role in global health, while enabling equity and justice. Supporting this overarching goal are specific objectives, which include employing a pluriversal approach to generate an intercultural understanding of solidarity for global health, encouraging knowledge exchange and dialogue among scholars who work in the global health space, generating a shared set of core goals which reflect the practice of solidarity in global health, and producing a solidarity index and ranking matrix to measure the practice of solidarity by global health actors. The Project Team implemented varied activities in 2024 to help achieve the project's goal and objectives. This report summarises the activities implemented during the year, key challenges encountered, and how they were resolved.

2. KEY ACTIVITIES

2.1 Organisation of Workshops

2.2.1 International Regional Workshops

One of the main project implementation approaches involves organising International Regional Workshops to amplify and promote diverse perspectives on what solidarity means in different contexts and why it matters for global health. In 2024, we held the second and third iterations of the Regional Workshops in Guinea for Francophone African participants and in Australia for the Pacific region.

Plate 1: A scene from the Francophone Regional Workshop, 2024

The Francophone African Regional Workshop was organised from 18th to 19th March 2024 in collaboration with the National Health Research Ethics Committee of Guinea and was attended by 27 participants from 12 African countries. The participants were from diverse backgrounds, including academics, indigenous scholars, critical theorists, global health ethics theorists, and cultural anthropologists. You can access the Detailed reports (French, English) and the Plain Summary Report for further information about the workshop.

Plate 2: A participant contributing to the Pacific Regional Workshop, 2024

The theme of the Pacific International Regional Workshop was*"Exploring and enabling theories and practices of solidarity and adjacent concepts in Australia, Aotearoa New Zealand, and the wider Pacific* (more on the workshop HERE). It was held in Brisbane, Australia, on 28 and 29 November 2024 and attended by 25 participants comprising philosophers, bioethicists, health activists, and theologians, as well as heads and staff of health organisations. The preliminary findings from the workshop suggest a shared call/motivation to critically re-engage with how solidarity and global health have been defined and implemented, by incorporating indigenous understandings of relationship, time, space, health, and wellbeing.

In 2024, the project team at the University of Costa Rica also commenced preparations for hosting the fourth Regional workshop that will take place in February 2025 in Costa Rica. The workshop will focus on how solidarity is conceptualised and enacted in the Mesoamerica Region. We will share more details about the workshop in our 2025 Annual Report.

2.1.2 Other workshops

2.1.2.1 Reflecting on Experiences of Building Solidarity in the Rita Edwards Collective (REC)

The GH-Solidarity Project Team at the University of Cape Town (UCT), South Africa, organised this one-day workshop and subsequent six (6) group reflection sessions to explore how solidarity was enacted and embodied within the REC and why it served as a foundational anchor. These sessions revealed the complexities of solidarity, particularly in how the REC chose to engage with various

calls and solidarity movements. The initial findings from these reflections, as well as insights from the available data, highlighted the following:

- the desire to bring women together in REC and stand in solidarity with their concerns, which were often overlooked or not prioritised as central issues within broader solidarity calls.
- that building relationships and fostering trust are essential for achieving a meaningful solidarity.
- that solidarity does not require unanimous agreement on every issue; rather, it is a principle of standing together. Groups in solidarity should not be subjected to "donor accounting" or held hostage to external pressures; however, building practices of accountability are important.
- that solidarity requires multiple infrastructures that can be swiftly mobilised, but would require continuous development and maintenance.
- that solidarity infrastructures are inherently multifaceted and nuanced. They must be context-specific, taking into account historical, ecological, economic, and social dynamics.
- that solidarity is iterative.

Ultimately, the REC articulated solidarity as the highest expression of humanity, embodied through both small, everyday acts and larger-scale coordination, alliance building, mobilisation, and organisational efforts.

2.1.2.2 Embodied and Transnational feminist solidarities (Rural Women's Assembly)

In 2024, the UCT Team also engaged with the Rural Women's Assembly (RWA) through two in-person regional sessions and six online group meetings. These interactions introduced the project's work and explored how RWA enacts solidarity within and across its member groups of rural small-scale women. The sessions have been a gradual process aimed at connecting seed-sharing practices and collaboratively examining the extent to which these practices embody solidarity. Many of the acts of solidarity referenced by RWA respond to climate disasters, the COVID-19 crisis, experiences of gender-based violence (GBV), and land displacement. This slow and organic process is building toward a summer school where representatives from 10 RWA country chapters across Southern Africa will convene in February 2025 to share their practices of solidarity.

Insights from the sessions and primary data analysis highlighted the role of solidarity in areas like Climate Disaster Response, Solidarity Mechanisms and Interventions (establishment of Solidarity funds and other solidaristic actions like providing seeds, offering emotional support, and facilitating network support by engaging stakeholders). Others include Partner Movement Solidarity, Public Advocacy and Internal Coordination, as well as Political Violence Response. These findings illustrate that RWA's solidarity practices are multi-faceted, addressing urgent needs while fostering long-term sustainability. Through their actions, RWA demonstrates a profound commitment to embodying solidarity both within their communities and across national boundaries. These practices, rooted in shared experiences and mutual support, underscore the transformative potential of collective action in addressing systemic challenges.

2.2 Concept Mapping (Literature or document reviews undertaken)

2.2.1 African conceptualisations of solidarity

Drawing from literature review findings involving over 85 philosophical works published from 1959 to 2023, the Ghana Team identified that in the African context, solidarity is predominantly a relational concept/ethic that is grounded on African relational understandings of being and personhood. As a normative concept, solidarity emphasises not just what we are (descriptive) but rather what we ought to be. Solidarity is, therefore, a way of being human, an expression of humanness or humaneness. In many indigenous African settings, solidarity is considered a way of life rather than just a concept and is usually institutionalised in communal rituals, symbols, and family life. As a way of life, solidarity is the ordinary community behaviour and practice, and in some instances, it is so embedded that it is almost spontaneous. Solidarity involves cooperation, complementing one another, reciprocity, mutual help/interdependence, sympathy, and collective ownership and responsibility for our collective destiny. The goals of solidarity, although solidarity has intrinsic value, include collective survival, political emancipation, and the correction of injustices. Ultimately, solidarity is inclined towards collective well-being (flourishing, thriving, good, faring well).

2.2.2 Global health literature review

The Australian Team conducted a literature review to enrich our understanding of solidarity in the context of global health, specifically, how solidarity is understood in and for global health, problems in global health that could be addressed by solidarity, the intended and unintended consequences of solidarity in global health, and how solidarity in global health relate to (if at all) advancing health equity, justice and/or decolonisation. Their review of 78 articles indicated that, with no single agreed-upon definition, solidarity is widely understood descriptively and/or normatively (either as a condition or a strategy for sociopolitical goals or an aspiration for transformative changes). Additionally, global health problems in focus included inter-connected issues such as health inequity, governance, globalisation, the neo-liberal order, and health crises like pandemics and environmental changes. The literature also revealed that solidarity has been discussed alongside other norms like health equity, justice, human rights, and democracy, as well as with critical theories of decoloniality, feminism, or alternative metaphysics. Ultimately, the review has provided an insight into how solidarity is conceptualised, strategised, or assessed in global health literature while also identifying areas for further study.

2.2.3 Francophone Africa literature review

A scoping review of English and French literature was conducted in 2023-2024 by the Team at Western University, Canada, to identify meanings and examples of solidarity and adjacent concepts, as well as key themes and differences in how solidarity is defined and practiced across Francophone Africa. The key themes that emerged from a review of 120 literature sources included language and values, solidarity as a pro-social behavior, and its existence in various domains, for example, forced solidarity under challenging conditions. The findings highlighted a lack of consensus on the definition of solidarity, with frequent emphasis on familial obligations, which were sometimes seen as oppressive or inequitable, as well as concerns about eroding solidarity in daily life.

2.2.4 Relevance and usage of solidarity as a term within discussions of health and well-being amongst Indigenous communities in Australia and New Zealand

The Canadian Team also analysed peer-reviewed literature that focused on indigenous worldviews, particularly Māori practices such as whakawhanaungatanga (relationship building), whanaungatanga (connectedness), kaitiakitanga (environmental stewardship), and manaakitanga (nurturing relationships). The review highlighted the centrality of relationality, reciprocity, and collective wellbeing in Māori health and environmental practices. The findings also emphasised the interplay between Māori cultural values, health outcomes, and relational resource management, which may contribute positively to rethinking solidarity in global health. The final report has been shared internally with the project team members as a reference material.

2.2.5 Literature review on Latin American conceptualisation and practices of solidarity

The University of Costa Rica Team also commenced a literature review on Latin American conceptualisations and practices of solidarity in the later part of 2024. We will provide full details about this review in our 2025 Annual Report.

2.2.6 Analysis of solidarity in early guidelines around HIV/AIDS

In 2024, the research team at the University of Cape Town commenced a literature review of solidarity as captured in early guidelines on HIV/AIDS. The final analytical report (in the form of a manuscript) will be published in 2025.

2.3 Concept and Practice Mapping (Empirical research)

The GH-Solidarity Project conducted empirical research to explore meanings and practices of solidarity in/for global health from the last quarter of 2023 and most of 2024. The team secured ethics approval from Western University – Canada, the University of Ghana, and the University of Oxford – United Kingdom. So far, eighty-eight (88) semi-structured interviews have been conducted as part of the study, which is expected to be completed in February 2025. Preliminary analysis is underway for the first participant group (senior staff – GH influencers). Prof. Elysee Nouvet of Western University has developed a protocol article with the Project's Co-Investigators, Dr. Mary Ndu and Dr. Samuel Asiedu Owusu, as co-authors, and this was submitted to BMJ Open in October 2024 for consideration and publication.

2.3.1 Concept and Practice Mapping (Case Studies in Himalayan Sites)

From three Himalayan sites that were visited by the India Team in 2024, we studied solidaristic practices in death rituals, house construction, and care for wildlife/animals. Three key motivations drive these practices:

Plate 3: A fieldwork in the Himalayas, 2024

1. Spiritual interconnectedness through karma and reincarnation – The community believes that all beings – humans, animals, and other sentient life – are connected across lifetimes through the cycle of birth, death, and rebirth. A human today may be reborn as an animal in the future, just as an animal could have once been a family member in a past life. This belief recognises that their bondedness goes beyond the boundaries of time (generation) and species and is spiritual. As a result, a community has collectively banned hunting and meat consumption to ensure that all needs are met during the 49 days of prayers following a death to support a better reincarnation.

2. Moral responsibility of being human – Solidaristic action is seen as a fundamental human duty. The community believes that humans, uniquely endowed with conscience and agency, must support one another and extend care to animals. This is reflected in communal house-building efforts and the collective protection of animals.

3. Identification with shared hardship – A deep awareness and identification with pain, loss, and struggle reinforce solidaristic action. Death rituals involve the entire community, not only in funeral preparations and prayers but also in assisting the grieving family with household chores and daily responsibilities. Similarly, identifying with the suffering and fear that animals experience, the community collectively ended hunting and meat consumption. Recognising house construction as a physically and financially demanding task, community members contribute labour and resources, each offering two to four days of assistance to ensure no one has to build alone.

Preliminary analysis of the data from the sites indicates that (1) Intergenerational solidarity (belief and way of living that recognises that our bondedness goes beyond the boundaries of time and physical nature), (2) more than human solidarity (spiritual bondedness through reincarnation and the recognition of animals undergoing pain and fear similar to how humans do), and (3) Spiritual Bondedness (Ladakh) underpins the general conception and practices of solidarity in the Himalayan setting.

2.3.2 Concept and Practice Mapping (Empirical research with sex workers)

The University of Cape Town Team also commenced an empirical research on solidarity among young sex workers in a rural underserved community in the Worcester/Paarl area of South Africa. The study employs arts-based methods including cooking to bring people together to explore solidaristic practices. The protocol for the study is currently undergoing ethics review.

3. CROSS-CUTTING ACTIVITIES

3.1 Partnerships and Collaboration

In 2024, the GH-Solidarity Project initiated partnership and collaborative activities with other institutions/organisations whose aims and activities align with our project. The initiatives were intended to provide us with opportunities to learn from their activities, serve as a platform to share our findings, and leverage their networks to reach more actors for our uptake activities.

3.1.1 Atlantic Institute

Plate 4: The GH-Solidarity project team with some Atlantic Institute Fellows, 2024.

The GH-Solidarity Project participated in the Global Convening on Planetary Health and a Just Transition in Bogotá from October 14-18, 2024. The event was organised by the Atlantic Institute and Dejusticia to foster alternative narratives and share knowledge and strategies for a more harmonious relationship with nature. We learned that although "solidarity" is invoked repeatedly, it is unclear what it means in this context. It also came out strongly that principles like honesty, trust, and collective action are vital in pursuing a just transition. Read more about this meeting from HERE.

3.1.2 Global Health Justice Group

The GH-Solidarity Project collaborated with Simon Rushton at the University of Sheffield and Sridhar Venkatapuram at Kings College London to organise a select group of UK-based academic leaders in global health governance and global health justice, specialising in International Relations (IR),

Philosophy, and Ethics. The Group gathered on 17th October 2024 at the University of Oxford for an insightful deliberative engagement. The workshop's main goal was to explore collective action in advancing a more just global health framework, with an emphasis on human health and well-being equity, which is one of the objectives of the GH-Solidarity Project. More information on this partnership can be accessed at this SITE.

Plate 5: The Lead Investigator with some members of the Global Health Justice Group, 2024

3.1.3 Engagement with Southern African Rural Women's Assembly

On the 14th of November 2024, the University of Cape Town Team collaborated with the Southern African Rural Women's Assembly and participated in a photo-documentary exhibition. The exhibition revealed many different aspects of solidarity, including that it is expressed among women supporting one another in their livelihoods and among survivors of various forms of violence. There is more information on this collaboration on our WEBSITE. The Team also initiated partnerships with the Transnational Institute, AfWid/ADB Trust discussions, and the Permanent Peoples Tribunal.

Plate 6: Some Members of RWA at the exhibition, 2024

3.2 Training/Capacity Building

In July 2024, the project team at Australian Catholic University supported Ademola Fayemi, an ACU doctoral student being supervised by Co-Investigator Bridget Pratt, to attend the 3rd Global Team Meeting at the University of Oxford. He made a presentation on "Solidarity and Its Decoloniality in Global Health Ethics: Implications for Global Health Research." He was also supported to attend the Pacific Regional Workshop in Brisbane, Australia, to gain and share knowledge on solidarity and to build networks with others whose work seeks to understand and/or express solidarity.

Co-Investigator Elysee Nouvet is actively engaged in capacity-building for trainees from the Global South who are in Canada. Elysee also supports additional project trainees working outside Canada who are leading or interested in either perception studies, enhancing their qualitative analysis skills, or interested in ethnographic work. Specifically, she's helping to develop the capacities of Post-doctoral Fellow Dr. Mary Ndu in areas like study design, data collection, qualitative data analysis, and financial reporting. There is more about Mary HERE. She's also building the capacity of Francisco Mendina (more about him HERE), a PhD trainee in areas like design of scoping reviews and research tools for qualitative research, as well as qualitative data collection, project management, and writing of grant applications. Additionally, Elysee is training doctoral students Dorala Berinyuy and Hannah Healey in the conduct of qualitative research (e.g. literature reviews and data transcription) as well as two Master's students Mamadou Mouminy Barry and Alexandra Thomas in scoping reviews and report writing.

Other team members like Mr. Ashish Giri also trained and mentored three (3) young researchers in India to undertake Focus Group Discussions and Key Informant Interviews.

3.3 Dissemination, Engagement, and Communication

3.3.1 Formation of Global Health Solidarity Network

In 2024, the GH-Solidarity Project offices at the University of Ghana and Oxford spearheaded the formation of the Global Health Solidarity Network (GHSN). The Network aims to establish a global platform to advance the understanding and practice of solidarity in global health to further promote health equity and justice.

3.3.2 Organisation of a Webinar on Solidarity – Concepts and Practices from Africa

On Wednesday, 11th September 2024, the GH-Solidarity Project hosted its first virtual forum titled "Solidarity – Concepts and Practices from Africa". Participants at the forum discussed how solidarity is conceptualised and enacted, drawing on findings from workshops held in Africa and a case study from the ongoing work in the India-Nepal-Tibet region. Over 50 participants, including researchers, public health practitioners, and students from mostly sub-Saharan African countries, attended the maiden edition. Six new sessions have been planned for 2025.

3.3.3 Participation in Conferences

We participated in the 17th World Congress of Bioethics in Doha-Qatar and the 2024 Oxford Global Health and Bioethics International Conference in June and July 2024, respectively. This enabled global health practitioners to discuss findings from the project's consultative meetings conducted in Ghana and Guinea on the practice of solidarity in global health. Dr. Samuel Asiedu Owusu and Prof. Elysee Nouvet presented the findings, followed by breakout sessions that were facilitated by Prof. Caesar Atuire (the Principal Investigator), where participants discussed distinguishing familial duties from acts of solidarity and unpacked the meaning of 'disinterested' in the context of practicing solidarity. There is more information on these conferences at the 17th WCB and Ethox conference.

3.3.4 Blogs

Other social media posts on the workshop can be found on LinkedIn (Australian Catholic University social post) and X (formerly Twitter) (Global Health Solidarity Project social post). Alexandra Thomas, an indigenous trainee who is working with the team at Western University, completed two blogs which have been published on Western's Global Health Equity hub (see blogs 1 & 2 here).

3.3.5 Other dissemination activities

Dr. Jae-Eun Noh of the project's office at ACU delivered 3 public lectures on solidarity and human rights within the context of international development and the Sustainable Development Goals. Participants were from Korea, including NGO practitioners, university students, and high school students.

3.4 Other activities (recruitments)

The University of Ghana and Oxford GH-Solidarity Project offices facilitated the recruitment of a Research Uptake Officer, Julian Natukunda, to join the Oxford Office. Her role is to promote the uptake of the research findings through engagements with other institutions at conferences, webinars, workshops, and seminars. The project also hired a Communications Director, Agnetta Lucia Nnabukenya, to ensure effective dissemination of information about the project on various platforms and to a diverse audience. At the Western University Project office, Hannah Healey was hired in 2024 to support the data management (coordination of translation and transcription) activities on the empirical research, while Alexandra Thomas, who is of indigenous 6-nations descent, was hired to co-lead the indigenous Australia/New Zealand literature review.

4. KEY CHALLENGES AND MITIGATION MEASURES

A general challenge that was encountered by all the project offices relates to bureaucracy associated with contract execution, funds transfer, and procurement of logistics and services. For instance, the collaborative agreement between the University of Ghana on the one hand and Yale and Costa Rica universities on the other is yet to be fully executed due to bureaucratic bottlenecks. This has particularly slowed the pace of activities in the Latin America region. The various accounting regulations in the partner institutions have also introduced multiple funds transfer and accounting systems, which the project has to grapple with routinely. As a mitigation measure, a private Events Organiser was engaged in Costa Rica to assist with the organisation of the Mesoamerican Regional Workshop, while the Ghana office has hired a Research Assistant in India to undertake case studies and assist with the planning for the Asia Regional Workshop.

Participant recruitment for the empirical data has been much harder than anticipated. What has been particularly challenging is that some prospective participants opt out of the interviews at the last minute, sometimes without explanation. Currently, the response rate is 20% at the Civil Society Organization level. This has extended the activity implementation period by over four (4) months.

The engagement of more part-time staff to assist with the transcription of the empirical interviews has exceeded the budget allocation for this activity, has required more staff time for coordination and supervision, and has partly slowed down the process of completing the empirical research component of the project.

5. PLANNED ACTIVITIES FOR Y2025

In 2025, the GH-Solidarity Project has proposed to implement the following activities, which are all aimed at broadening our understanding and practices of solidarity as they relate to global health issues. The notable activities are presented in Table 1.

ACTIVITY	PROPOSED IMPLEMENTATION DATE	LEAD IMPLEMENTER(S)
Organisation of an Expert Workshop on Igbo conceptualisations of Solidarity at the University of Nigeria, Nsukka.	February, 2025	Imogen Brown & Caesar Atuire
Organisation of Mesoamerica International Regional Workshop	February, 2025	Gabriela Arguedas
Organisation of bi-monthly Fora	February, April, June, August, October, and December, 2025	Agnetta, Julian, Rachel & Co-Is
Capacity Building workshop on Empirical Research for University of Ghana students and Early Career Researchers in Africa	May, 2025	Caesar Atuire
Completion of literature review on Pluriversality	June, 2025	Athanasius & Caesar Atuire
Participation in 2025 Ethox Conference	July 2025	Caesar Atuire & Co-Is
Organisation of 4th Global Team Meeting at Oxford	July, 2025	Samuel, Imogen, Tina, & Caesar Atuire
Finalisation of empirical data analysis	September, 2025	Elysee Nouvet & Mary Ndu
Organisation of Asia International Regional Workshop	September, 2025	Ashish & Caesar Atuire
Preparation of Draft Solidarity Goals	December, 2025	Caesar Atuire

Table 1: Planned activities for FY 2025

6. GENERATION OF OUTPUTS

Publication of papers in an Edited Volume and Special Journal Issue on the following themes:

1. Scoping review paper on solidarity and global health (by Jae Eun, Bridget, Barbara, Elias).
2. Critical interpretive synthesis paper focusing on justice and solidarity (by Jae Eun, Bridget, Barbara).
3. Thesis chapter on problematic solidarity, using literature identified from the review on problematic solidarity (by Elias).
4. Research article on human rights and solidarity in the context of global development (by Jae-Eun).
5. Final Pacific International Regional Workshop Report.
6. Ethics protocol article for empirical study (Elysee et al).
7. Enablers and challenges to solidarity – in the eyes of senior staff in Global Health influencer organisations.
8. Civil Society leaders' and solidarity interview findings.
9. Global Health research institute/centre directors' views on solidarity meanings and importance.
10. Case studies on solidarity in Himalayan communities.

7. CONCLUSION

Our findings from the various literature reviews, workshops, and feedback from the engagement activities point to the important role of solidarity in reshaping/redefining global health policies and programmes. As a way of life which emphasises human and non-human bondedness, it is anticipated that a more serious and intentional adoption and application of solidarity in global health discourse and practice will facilitate the creation of a just and more humane global health space. The GH-Solidarity Project will continue to implement various activities in 2025 to advance our conceptualisation and practices of solidarity by exploring and bringing together rich and diverse perspectives from different parts of the world.

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