EUROPEAN GROUP FOR THE STUDY OF DEVIANCE AND SOCIAL CONTROL

An international network working towards social justice, state accountability and decarceration since 1973

www.europeangroup.org/

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“Create people power” (Chile, then and now)

DECEMBER 2019 newsletter
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Dear comrades and colleagues of the European Group

Welcome to the December edition of the EG newsletter! We are sure you agree this has been an exciting and pivotal year for the European Group – we have grown significantly in strength and numbers and welcomed more people than ever to this year’s annual conference in Barcelona. Importantly, we focussed our progression on activist inclusion and were pleased to host people working at the frontline of Catalan resistance, amongst many other pressing issues including the worrying growth of fascism and right-wing political agendas.

As you will see from this month, we have carried on addressing some of these in relation to ongoing repression in Catalonia, escalating unrest in Chile and in critical approaches to prisons. We also welcome some exciting new conferences, and we are looking forward to the 2020 conference with our fantastic colleagues in Torino/Turin.

A number of us working at Universities have also been on strike (including Vicky, hence the late edition!) and we have also appreciated support from EG members from across waters. For more information on the strikes and our challenge to the neoliberalisation of higher education more broadly, you can read here and here.

Lastly, we would like to thank everyone for their unwavering support and various forms of contribution to the Group throughout 2019 – there are no doubt many uphill struggles in store with 2020, so it is great that we are entering them as a collective.

Enjoy the rest of 2019, and best wishes to all for 2020.

In solidarity
Vicky, Dani and Katja
Maggie had a long association with criminology, as a European Group member, and also with the British Society of Criminology (BSC). From ‘An Ambivalent Service: Researching Implementation of CJA 1982’ in 1987 (Probation Journal with Howard Parker and Graham Jarvis) to ‘Care homes: institutionalisation, dehumanisation and the corruption of identity’ in 2019 (with Lee Smith, Director at King Smith Care) Maggie had a wide appreciation of the lived experiences of people held within the hands of the state. Indeed, a BSC register of meetings has an entry on October 15, 1986 which shows Maggie was one of the 25 people who attended a presentation on ‘Women in Prison’.

Her career included working at NACRO, the University of Liverpool, and for many years she was at the University of Westminster. I remember first meeting her at a European Group (British Section) event in London in the late 1990s. Her passion was in uncovering and fighting injustice in all its forms. We worked together on a number of projects, mainly on critical pedagogy research and practice, but our conversations ranged way beyond that. Attending European Group conferences with Maggie was always an adventure as she used her knowledge of languages to strike up conversations with local people and go exploring the area surrounding the conference base. She would sit up into the small hours discussing the issues of the conference and still manage to be one of the first up and ready to do it all over again the next day.

When in 2011 she retired, as Head of the Department for Social and Historical Studies at the University of Westminster, those years were supposed to be filled with travelling and spending time with those she loved. However, it wasn’t long before she was diagnosed with Multiple Sclerosis and then with cancer. She went on to live in a care home for a year and this led to her to theorise around the impact of living within a ‘total institution’ (Goffman, 1961) and make links with ‘the pains of imprisonment’ (Sykes, 1958), and the processes of institutionalisation, dehumanisation and the corruption of identity. She never lost her critical, enquiring edge, despite the impacts on her health and she fought to regain her independence. She returned back to her own home, thanks to the support she got from her son Ben, and King Smith Care: a London based, Living Wage professional agency who she felt cared in the true sense of the concept. It was important to her socialist principles that the staff caring for her were paid decently and treated fairly.

I was fortunate to be with her the evening before she died, but more than this, I was fortunate to know her for so many years. She was an inspiration and she will be missed.

Maggie is survived by her son Ben and sister Eileen.

Helen Jones
Kit Carson, a hugely important figure in critical criminology and the sociology of law, passed away on the 23rd November 2019.

Looking back on reviews and responses to the body of work he produced, word most commonly used to describe his contribution is "seminal". His history of the growth of policing in Scotland, his research on the significance of the 19th Factory Acts to legal thinking, his meticulous study of the huge toll of avoidable deaths and injuries suffered by offshore oil workers, and his critique of communitarianism were all described by his peers as seminal.

*The Other Price of Britain's Oil*, an almost ethnographic account of the incredible risks faced by oil workers in the North Sea, presaged the 1988 Piper Alpha disaster that killed 167. In the aftermath of the disaster, his work was taken up by and influenced workers leading the struggle for safety rights and trade union rights. His work was revered by the people who struggled to change the conditions he wrote about. There is no greater accolade that an academic like Kit could receive.

Recalling his time as Vice Chancellor at Auckland University between 1995 and 1998, he often lamented the fact that he was one of the last of a generation of V.C.s that were not obsessed with managerialism, performance indicators, and the bottom line. Kit vehemently despised the neo-liberal model of university education and railed against the business model adopted by so many of his successors.

His determination in the face of so many serious health challenges and conditions over the years was hugely inspiring and will never be forgotten by those who knew him and were close to him. He waged a sustained physical battle for many years, made all the more impressive by his refusal to obey the strict instructions of his doctors not to drink. As Kit said himself, "you can take the boy out of Ireland..."

Kit Carson will be especially missed by scholars of white-collar and corporate crime. But his contribution to the world was by no means 'narrow' or 'niche'. As we face an ecological crisis that needs radical action, there is no better analysis of the human catastrophe of fossil fuel production than *The Other Price of Britain's Oil*. And there is no better understanding of the failure of law to protect us than in his articles on the Factory Acts.

The relevance of his conceptual approach will endure, as new scholars discover his work in the years to come. This is something for which we should be truly grateful after this sad day has gone. Thanks, Kit.

**David Whyte**
II. Justice, Power and Resistance Vol. 3(1)

Neoliberalism and Harm Production

The first of a two part series of the EG journal *Justice, Power, Resistance* is available to buy online. This is a significant contribution to the study of social harm and includes work and commentary from a number of the Group’s members. Many thanks to all involved in the process at EG Press, and to the guest editors for their input and excellent collation of articles.

You can buy the edition here: [https://www.amazon.co.uk/Justice-Power-Resistance-Neoliberalism-Production/dp/1911439162](https://www.amazon.co.uk/Justice-Power-Resistance-Neoliberalism-Production/dp/1911439162)

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Daniel Mitchell, Christina Pantazis and Simon Pemberton

Neoliberalism and Harm Production: A Zemiological Perspective on the Social Production of Harm

Articles

**Sam Scott**

Protecting Workers from Exploitation in Neoliberal States: A Social Harm Perspective

Victoria Canning

Abject Asylum: Degradation and the Deliberate Infliction of Harm against Refugees in Britain

Steve Tombs

Grenfell: The Unfolding Dimensions of Social Harm

Helen Baker

State-Corporate Facilitated Harms of the Pharmaceutical Industry: A Gendered Perspective

Alex Simpson

The Culture of Moral Disengagement and Harm Production in the City of London’s Financial Services Industry

Thomas Raymen

The Enigma of Social Harm and the Barrier of Liberalism: Why Zemiology needs a theory of the Good

Yasha Maccanico

Commentary: Criminalising Solidarity towards Migrants and Refugees
III [Spanish]. Control, estado de excepción e insurrección en Chile neoliberal

El 11 de septiembre del año 1973 el cielo de Santiago se oscureció, el Palacio de la Moneda fue bombardeado, Salvador Allende cayó muerto, se declaró el estado de excepción, se abrieron los oscuros calabozos y la vida fue desaparecida.

En la 47 conferencia del European Group for the Study of Deviance and Social Control realizada en septiembre de 2019 en la ciudad de Barcelona, un amigo nos comentó, mientras colgábamos el cartel de bienvenida en la antigua fábrica de Can Batlló, que en la primera conferencia realizada en Italia el año 1973 titulada Social Control in Europe: Scope and Prospects for a Radical Criminology los miembros asistentes del E.G. realizaron una marcha en contra del golpe de estado y las violaciones a los Derechos Humanos en Chile. La anécdota daba cuenta de lo importante que fue el proyecto de la Unidad Popular, y de las resonancias que el golpe generó fuera de las fronteras del país. Durante el encuentro en Barcelona, varios asistentes al enterarse de nuestra nacionalidad nos preguntaban ¿qué tal por Chile?, y nuestra respuesta era taxativa: “Chile es el peor país del mundo”. La extrañeza y la incomodidad que provocaba esta respuesta exigía una explicación más amigable de nuestra parte, en torno a cómo se generó y se instaló la falacia del “oasis” neoliberal chileno.

Una de las cuestiones que explica la instalación del laboratorio neoliberal durante la dictadura, su consolidación y su falso “éxito”, tiene que ver con los dispositivos de represión y control de la población que comienzan a operar en ese escenario. En primer lugar, es importante referir que la dictadura genera una alianza inédita entre el poder soberano de dar muerte de los militares (que produjo miles de detenidos, torturados, violados, ejecutados y desaparecidos políticos), y el poder gubernamental económico de los Chicago Boys. Esta combinatoria produjo un tipo de subjetividad neoliberal que conjuga factores de miedo-inseguridad con componentes de deseo-consumo, cuyo resultado fue un potente dispositivo de cautiverio que cumple con una doble función, ya que captura, a partir del deseo capitalizado y organizado en torno a los objetos de consumo.

Este aparato de producción y control de la población se profundiza aun más con la puesta en marcha de una serie de reformas biopolíticas neoliberales de salud, educación y pensiones, aseguradas al interior de la Constitución de 1980 realizada por Jaime Guzmán. Dentro de los múltiples efectos de subjetivación que tienen estas reformas, es posible ver que la desaparición de la dimensión colectiva de la existencia viene a ser reemplazada por un modo de individualización de la vida; en este modelo, los problemas externos (como la falta de vivienda, la crisis de la salud o la precarización del trabajo) ya no pretenden ser asumidos y resueltos colectivamente, sino que se comprenden de ahora en adelante como una responsabilidad individual. Este movimiento, interiorizado rápidamente como condición natural de la existencia, instala la idea de capitalización individual e instaura otro modo de gestión vital-subjetiva, desarrollando y profundizando un modelo de privatización de la empresa de la vida. El modelo de capitalización individual-empresa de la vida define el éxito o el fracaso del individuo asentado en los conceptos de capacidad y competencia personal, a partir de los cuales se desarrolla la lucha cotidiana contra el otro, generando micro violencias que impiden el encuentro, la colaboración y la solidaridad. De esta manera, el otro representa el enemigo a vencer en esta competencia por la existencia.
Esta disposición propia del neoliberalismo produce en su seno altos niveles de desigualdad económica y social, lo que trae como consecuencia que la forma de sobrevivencia en Chile – como en muchas otras partes del mundo - se encuentre viabilizada a partir de la posibilidad del acceso al crédito y la hipotecación de la vida. De acuerdo a la Fundación Sol, durante el primer semestre del 2019 “se calcula que en el país hay un 82 % de personas mayores de edad endeudadas, más de 11 millones en un país de 18 millones de habitantes... Más de la mitad del grupo de morosos tiene deudas con el retail (supermercados), créditos estudiantiles o vinculados a contingencias de salud” (www.fundacionsol.cl). La deuda se transforma para los pobres en una cadena perpetua dentro del orden neoliberal, instalando otro modo de captura dentro de la sociedad contemporánea; la deuda, en este escenario, es la forma punitiva en la que se conjugan las formas de inclusión y de expulsión de los sujetos en torno a lo social. Considerando este nuevo orden, resulta menester recordar las palabras de Gilles Deleuze, quien en su “Postdata sobre las sociedades de control” nos indica que “el hombre ya no es el hombre encerrado, sino el hombre endeudado”, eso si no podemos dejar de mencionar que existe un resto (no menor) “demasiado pobre para la deuda, demasiado numerosos para el encierro”, para quienes los dispositivos de vulneración, de reparto de la violencia y abandono a la muerte, se encuentran siempre vigilantes.

Teniendo en mente este panorama, si durante el tiempo de la conferencia del EG en Barcelona alguien nos hubiera preguntado premonitoriamente por un potencial despertar político del país, nuestra respuesta hubiera sido nuevamente taxativa: “no se ve posible, tendría que ser otro país”. Si bien las disposiciones afectivas se encontraban en constante tensión y las protestas se sucedían en distintos ámbitos cada cierto tiempo, el acontecimiento político posee siempre una extraña imprevisibilidad: el acontecimiento, dirá Michel Foucault, se define por su rareza.

La semana del 18 de Octubre se concretó una segunda alza en el pasaje de la movilización pública dentro del 2019, $30 pesos fue la subida del pasaje (equivalente a €0,04), una cifra insignificante respecto a la estafa sistemática que significa sobrevivir en Chile; sin embargo, esa alza detonó la evasión, la desobediencia y la insurrección popular como respuesta a los años de cautiverio que se había instalado. Esos $30 pesos condensaban el saqueo de los recursos naturales, el abuso de las condiciones de vida, el plusvalor de explotación de la existencia, la indolencia de las clases política, la corrupción de las fuerzas armadas y la humillación constante de los poderosos sobre los oprimidos. De esta forma “¡No son $30 pesos, son 30 años!” fue el grito que vociferó la indignación contenida, lo que reclamaba la calle, haciendo explícito el conflicto de los 30 años de gestión “democrática” con fundamento dictatorial.

De un momento a otro “Chile despertó”, pero ¿qué significa despertar?: despertar es cortocircuitar los dispositivos de control que bloquean la rebelión contra la perpetuación de la dictadura. Despertar es vencer el miedo. Despertar es encontrarse con el otro, pensar en colectivo, desafiar al poder individualizante. Despertar es romper con la mentira introyectada de que el neoliberalismo era nuestro destino y nuestro milagro. Despertar es agujerear la Constitución de Jaime Guzmán. Despertar es producir la ruptura destituyente del continuum que ordena y manda, para contemplar el insurgente ahora. Despertar significa, por un momento, dejar de ser el peor país del mundo.

La insurrección destituyente no solo interrumpe el devenir político-económico de Chile, sino que desbloquea la dominación en el plano de los afectos de un país anestesiado por el capital. Walter Benjamin, en su tesis octava sobre el concepto de historia, nos dice que “la tradición de los oprimidos nos enseña que el “estado de excepción” en que vivimos es la regla”. 

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Coherente con esto, en Chile se produce un estado de excepción permanente que administró las formas de violencia diversificadas de estos últimos 30 años como condición de la “normalidad”, amparada en una constitucionalidad dictatorial. La paz de la “democracia”, en este sentido, no es más que la intensificación de formas de control que descansan en la violencia, que se despliegan por medios subjetivos, normativos, legales y policiales. Sin embargo, la revuelta actual ha hecho saltar las series de dicha normalidad, la cuestiona, vuelve estéril sus modos de contención ante las fuerzas insurrectas que han perdido el miedo, no por un exceso de valentía, sino porque en la condición hipotecada de la vida “ya no hay nada que perder”.

En el momento en que la “normalidad” del estado de excepción permanente y la violencia estructural del capitalismo muestran su verosímil, el poder se ve obligado a reconstituirse recurriendo a sus formas más brutales y violentas. De esta manera, Sebastián Piñera al decretar el estado de emergencia el 18 de octubre, el toque de queda el día 19, y dos días después hacer una aparentemente delirante declaración de guerra, hizo posible aquello que parecía imposible en la “normalidad democrática”: reinstaló a los militares en las calles del país. Lo terrorífico de esta situación es que, como dijo el dictador Pinochet, “cuando los militares salen a la calle, salen a matar”, y esta vez no fue la excepción.

El estado de excepción constata que la “democracia” chilena ha intentado por todos los medios defender la Constitución del sistema neoliberal, presenta el momento en donde la “democracia” deja ver aquello que permanecía oculto, presenta su impresantable, hace aparecer lo siniestro, ese infamiliar que la constituye, pues es en su desnudez que se revela como dictadura comisarial – en cuanto suspende su propia constitución como medio para preservarla (Carl Schmitt). Por otra parte, la declaración de Piñera que asegura “estamos en guerra contra un enemigo muy poderoso”, remite a una guerra en el que resuenan todas las otras guerras declaradas: la guerra contra la migración, la guerra contra las drogas, la guerra contra la delincuencia, etc. Esta vez el enemigo es mucho más difuso; pero sobre todo aquel que caiga la categoría de enemigo se convierte de inmediato en un cuerpo encarcelable, torturable, violable, matable. De esta manera se intenta neutralizar lo político: es la guerra la que “impide que el conflicto social adquiera una dimensión política” (Santiago López-Petit).

El horror tomó por asalto nuevamente el país, se reabrieron los secretos calabozos, la tortura se constituyó nuevamente como la condición de la historia, el frío metal grabó a fuego los cuerpos, los ojos se fueron apagando y Chile una vez más se tiñó de muerte, de sangre y de dolor. Las cifras oficiales del Instituto Nacional de Derechos Humanos, organismo gubernamental de Chile, indican que en 1 mes movilización social se han registrado 6.362 detenidos, 2.391 heridos en hospitales, 248 personas con heridas oculares, 273 querellas por torturas y tratos crueles o 66 querellas por violencia sexual, dejando una cifra de muertos oficiales hasta el momento ya supera las 25 personas. Las cifras no han acabado aún, siguen en aumento día a día.

Así, cuando las tecnologías de control fallan, fracasan, se vuelven obsoletas, o simplemente son desafiadas por las poblaciones insurrectas, el delirio fascista del poder se materializa, la violencia conservadora de ley se desata, convirtiendo las calles, las esquinas, los lugares en un campo de sangre.

Claudio Ibarra Varas
Alejandra Figueroa Reyes

EG Miedo y Saqueo en la Periferia WG
III. Control, State of Exception, and Insurrection in Neoliberal Chile

On September 11, 1973 the sky around Santiago darkened, the Palacio de la Moneda was bombed, Salvador Allende fell dead, the state of emergency was declared, the dark dungeons were opened and life disappeared.

While hanging the welcome banner at the old factory of Can Batlló for the 47th conference of the European Group for the Study of Deviance and Social Control held in September 2019 in Barcelona, a friend told us about the first conference held in Italy in 1973 – *Social Control in Europe: Scope and Prospects for a Radical Criminology* - during which the members of the EG marched against the coup d'état and human rights violations in Chile. This anecdote gave an account of how important the Popular Unity project was, and the resonances that the coup generated outside the country's borders. During the meeting in Barcelona, some attendees asked us “how’s Chile?”, and our stark answer was: "Chile is the worst country in the world". The strangeness and discomfort caused by this response required a more friendly explanation on our part, around how the fallacy of the Chilean neoliberal "oasis" had been generated and enforced.

One of the questions that explains the deployment of the neoliberal laboratory under dictatorship, its consolidation and its false "success", has to do with the devices of repression and social control that started operating in that context. First, it is important to say that the dictatorship generated an unprecedented alliance between the sovereign power to kill (exerted by the military, which produced thousands of political prisoners, detainees, tortured, raped, executed and disappeared), and the economic governmental power of the Chicago Boys. This combination produced a sort of neoliberal subjectivity that combines factors of fear-insecurity with components of desire-consumption, the result of which was a powerful captivity device that fulfills a dual function in order to capture – through the paralysis caused by the securitarian paradigm -, and to captivate – through desire capitalized and organized around consumer goods.

This apparatus of social production and control became deeper and deeper through the implementation of a series of neoliberal biopolitical reforms to health, education and pensions, secured within Jaime Guzmán's Constitution in 1980. Among the multiple effects of subjection produced by these reforms, we can find that the disappearance of the collective dimension of existence comes to be replaced by a mode of individualization of life; according to this model, external problems (such as homelessness, health crisis or precariousness of work) are no longer intended to be collectively assumed and resolved, but are now understood as an individual responsibility. This movement, quickly internalized as a natural condition of existence, imposes the idea of individual capitalization and establishes another mode of vital-subjective management, thus developing and deepening a privatized model of entrepreneurial life. The capitalization model of entrepreneurial life defines an individual’s success or failure as based on the concepts of skills and personal competence, through which daily struggles against each other take place. This generates a variety of micro-violences through which encounter, collaboration and solidarity are prevented, and this is how the other becomes the enemy to be beaten in this competition for existence.

This disposition of neoliberalism produces higher and higher levels of economic and social inequality, which implies that survival in Chile – as in many other parts of the world -
requires the chance to access credit and mortgage of life. According to Sol Foundation, during the first half of 2019 "it is estimated that 82% of adults (more than 11 million people in a country of 18 million inhabitants) are indebted... more than half of defaulting debtors are indebted to retail companies (supermarkets), student loans or due to health contingencies" (www.fundacionsol.cl). Debt is transformed into a life sentence for the poor under this neoliberal order, thus installing another mode of capture within contemporary society; debt is the punitive form through which subjects are included in and expelled from the social body. Before this new order, it is necessary to recall the words of Gilles Deleuze, whose *Postscript on control societies* tells us that "men are no longer locked but indebted", not to mention the existing "too poor for debt, too many for confinement", for whom any device of violation, violence and abandonment to death is always on the lookout.

With this picture in mind, if during the time of the EG conference in Barcelona someone had asked us for an eventual political awakening in the country, our answer would have also been clear: "it does not seem possible, it would have to happen in another country". Although affective arrangements were in permanent tension and protests were often present in different areas, the political event has always a strange unpredictability: *the event*, Foucault would say, is defined by its rarity.

The week of October 18, a second hike in 2019 for public transport tickets was imposed: 30 ‘pesos’ (equivalent to €0.04), a negligible amount compared to the systematic scam in operation in Chile; however, this rise triggered evasion, disobedience and popular insurrection in response to years of captivity. Those 30 pesos condensed the looting of natural resources, the abuse of life conditions, the surplus value of exploiting existence, the indolence of the political class, the corruption in the army, and the constant humiliation of the oppressed by the powerful. "It's not 30 pesos, it's 30 years!" was the cry of contained outrage, what the street claimed for, thus making explicit the 30-year conflict of "democratic" management over dictatorial foundations.

"Chile woke up" overnight, but what does it mean to wake up? Awaking is short-circuiting the control devices that block any rebellion against the perpetuation of the dictatorship. Awaking is overcoming fear. Awaking is meeting the other, thinking collectively, challenging individualized power. Awaking is breaking the introjected lie that neoliberalism was our destiny and our miracle. Awaking is piercing Jaime Guzmán’s Constitution. Awakening is producing a *dismissing rupture* of the command-and-control continuum, in order to contemplate the insurgent now. Awakening means, for a moment, no longer being the worst country in the world.

The insurrection not only suspends the political-economic future of Chile, but rather unblocks the domination of affection in a country anesthetized by capital. According to Walter Benjamin’s 8th thesis on the concept of history, "the tradition of the oppressed teaches us that the state of exception in which we live is the rule". Consistent with this, Chile is living in the same permanent state of emergency which has managed different forms of violence as a condition of "normality", along the last 30 years and covered by a dictatorial constitutionality. The peace of "democracy", in this sense, is nothing but the intensification of all violent forms of control, which are deployed by subjective, normative, legal and police means. However, the current revolt has blown such normality apart, questioned it, and crippled its contention strategies in the face of fearless insurgent forces – not due to any excess of bravery, but because "there's nothing left to lose" under these mortgaged life conditions.
As the "normality" of a permanent state of exception and the structural violence of capitalism appear as they are, power is forced to reconstitute itself by resorting to its most brutal and violent forms. In this way, Sebastián Piñera decreed the state of emergency on 18 October, curfew on 19th, and made a seemingly delirious declaration of war two days later, thus enabling what seemed impossible under a "democratic normality": he reinstated the military on the streets of the country. The terrific point here is that, as dictator Pinochet said, "When the military goes out on the street, they go out to kill", and this was no exception.

The state of exception proves that Chilean "democracy" has tried by all means to defend the constitution of the neoliberal system. This shows the moment when "democracy" unveils what remained hidden, presents its outrageous, its sinister, the unfamiliarity that constitutes it, for it is revealed in its nudity as a comissarial dictatorship – as soon as its own constitution is suspended as a means to be preserved (Carl Schmitt). On the other hand, Piñera's declaration – we are at war against a very powerful enemy - refers to a war where all other wars resonate: war on migration, war on drugs, war on crime, etc. Now he points to a much more diffuse enemy; but all those who come to be labeled as enemies will immediately become incarcerable, torturable, rapable, killable bodies. This is how the political can be neutralized: war "prevents social conflict from acquiring a political dimension" (Santiago López-Petit).

The horror stormed the country again, secret dungeons were reopened, torture was constituted as the condition of history, the cold metal etched our bodies in fire, the eyes were blinded and Chile was tinged with death, blood and pain. Again. Official records from the National Institute of Human Rights, Chile's government agency, show that in 1 month of social mobilization there have been 6,362 detainees, 2,391 injured in hospitals, 248 people with eye injuries, 273 legal actions for torture and cruel treatment, and 66 accusations of sexual violence. The official death toll exceeds 25. Figures keep on rising day by day.

Therefore, when control technologies fail, when they become obsolete, or simply when they are challenged by insurgent populations, the fascist delirium of power is materialized and the conservative violence of law is unleashed. Streets, corners, all places become fields of blood.

Claudio Ibarra Varas
Alejandra Figueroa Reyes

EG Fear and Looting in the Periphery WG
IV. The Breakthrough of the Social
Dubrovnik Manifesto 2019

The Necessity of the Social
In September 2019, over one hundred people active in social work praxis gathered in Dubrovnik to explore some of the most urgent current challenges and to reassert and reinstate social work. This manifesto, discussed before, during, and after the event, is our collective statement on the importance of social work praxis in the contemporary context.

Facing an increasing brutalisation of society that goes hand in hand with the destruction of welfare systems, encountering old and new forms of structural and concrete acts of violence, we set out to explore how we can contribute to re-emphasise and revive the critical tradition of social work, and reinforce solidarity with those who are oppressed, at-risk and vulnerable.

After decades of a diminished social, in a neo-liberal conjuncture that has privileged the economic and neglected, marginalised, and thoroughly downgraded the social dimension as the basis of our existence, there is an urgent need for the breakthrough of a brand-new social, analogous to the one superseding classic liberalism at the end of the 19th century in the Global North.

Social work has not only to be a part of this breakthrough, and would be strengthened by this emergence, enabled to survive as an essential feature of society – it also needs to play an active role in bringing it to fruition.

In order to do so we have to defy notions of ‘professional neutrality’, reclaim social work as a community-oriented, relationship-based activity that goes far beyond academia, and build strong coalitions of workers, academics, service users, movement activists, trades’ unionists and everybody else working towards social justice.

Radical Social Transformations
We are living through yet another great transformation. The transformation of the future will be radical – whether we give up and merely observe the collapse of civilisation, or if we try to bring about a more socially just world: based on the common good and on the values of care; of living together with profound awareness of both our vulnerability and strengths as individuals and as a society. We need to actively preserve what is good, including the natural world and the eco-system, and radically change that which does not work.

Globalisation, digitalisation, forced migration, demographic changes, a changing division of labour, etc., have exposed us, in different ways, to unprecedented, and sometimes unseen, risks that are greatest for those who are excluded from privileges and experience exploitation, discrimination and poverty. The radical transformation has also created numerous new opportunities in terms of communications, mobility, diversity, productive capacities and culture. Yet we crave for security (both social and physical) and fear violence, which keeps emerging in new forms and with a growing intensity.

The natural and political dimensions of the catastrophe merge into one through global warming, caused by fossil capitalism and the rush to turn natural resources into profit. They are epitomised by migration, including migration forced as a result of conflicts, climate change and economic misery; by fear exploited by authoritarianism (fuelled by fundamentalisms of many different kinds), by increasing inequality created by neo-liberal regimes, and by the removal of liberties and freedom (gentrification for the rich – immobility
for the poor), enforced hatred and discrimination towards all who do not conform to what is set as the male, white, heterosexual norm; growing exploitation through new forms of work in the so-called gig economy; and an expanded precariat, with deep psychological and social consequences, making human existence precarious indeed.

Yet, there have been important developments towards an inclusive society. The rights of people with disabilities and children have been clearly stated, enshrined in global Conventions, albeit with some hiccups and never fully implemented in practice. Deinstitutionalisation and long-term care have been introduced, albeit not without obstacles, contributing to a re-evaluation of old age (old is good), childhood, madness and disability.

New social movements keep arising desiring a better, more dignified, life connecting the grassroots and global scales. New, alternative, forms of economic relations are being developed and a new kind of urban revolution seems to be imminent, not least in the Fearless cities movements. Trades’ unions, including trades’ unions of social workers, need to be established where they do not exist and strengthened where they do, and to adapt to new forms of work and to advocate for measures to benefit the whole of society. New forms of fighting racism, sexism and other forms of discrimination and fighting the global, life-threatening, climate emergency are emerging, calling for no less than a radical system change!

Although the age of austerity seems to be waning, what post-austerity will look like is still under construction.

**Wisdom of Social Work Interfaces**

To steer the transformation toward human solutions, practical wisdom is needed. The role of social work is to do just that; furthermore, it has to safeguard and promote marginalised and disrespected local or indigenous knowledge so it withstands and has impact on the global rule of abstract schemes. Ordinary everyday life – the Life World – should become the basic and pragmatic criterion of policy change and adaptations – ensuring the sovereignty of people.

Besides the unalienable mandate of social work to provide the everyday, users’, perspective on life and the world, the strength of social work lies in bringing together unseemly combinations of knowledge and logics of action. The major sources of social work action syntheses are ethics, organisation and politics. There is the need to know what is the right thing to do, how to organise the transition and where to obtain the power to do it.

Social work’s Ethics of Inclusion and imperative of non-exclusion provide the humanist synthesis of the broken dialectics of Reason/ Unreason. To follow its ethical imperatives, forms of self-management (rather than social service management) should be sought. Social work engagement in politics needs to stem from popular activism and an intersectional understanding and way of working, mobilising and struggling together, acknowledging and seeking understanding of existing differences and constructively using them as a collective force for change.

The practical power of social work lies in its transversal, inter-disciplinary, approach and inter-sectoral position. The Welfare State and Welfare Society needs to be reinvented on the grounds of a critical evaluation of the post-socialist (with post-austerity in mind) syntheses (South East European, Global East, and Global South) and social work’s role in the bottom-up construction of progressive social policies asserted.
Social work has to create productive links with other human disciplines and sectors. In education, social work can contribute to *learning in action* and provide the solutions to schooling problems (bullying, teacher protection, supporting teachers in building solidarity). In healthcare, constantly in relation to social work, it can bestow the importance of the user’s perspective, involvement and participation leading to an holistic approach to health and well-being, while still keeping existing specific needs in mind. In both challenging and strengthening the *legal frame and combining it with social processes* (in the law and administration), it can counter debasing practices and bureaucratisation with empowering practices and advocacy.

**Practical Utopias (Challenges for Social Work)**

Social work is a practical, everyday Utopia; it is always about becoming, searching for a better place, more human and more social. It has to have a (utopian) sense of desire – be it about changing for the better or conserving what is good and it has to live up to the dictum that “action is the sole medium of expression for ethics”. Throughout its history, social work has developed many productive tools, which need to be re-strengthened and re-loaded, with new alternatives sought and built. Social work’s classic tools and stories must be joined by new ones and governed by the notion of users’ emancipation and the emancipation of society as such.

*Comparative social work* should enable the transfer and translation of good practices, not only across diverse national and local contexts, but also over the life-cycle in working with children and youth, older people, families and groups facing multiple challenges, with people with diverse labels – poverty, delinquency, disability, challenging mental health concerns and so on. An *intersectional approach* should focus on the inter-relationship between gender, age, ‘race’, class, sexuality, and disability. It needs to focus on building solidarity and alliances with networks and self-organisation of marginalised groups such as LGBTQ-identified persons, refugees and migrants, homeless people, and initiatives and campaigns such as “Me too”, “Me two”, “blacklivesmatter” and many more.

*Deinstitutionalisation*, which has, in recent decades, become a global platform, needs an overview and a context, an appreciation of its achievements, obstacles and traps and a vision how to handle it as a techne and an ethical imperative. Simultaneously, it has to be sensitive to, and in a polemical relation with, the remaining elements of oppression, detention, constraint, punishment and even torture in the care system and beyond. *Long-term care*, which aspires to become a universal provision, is a challenge *per se* and needs to be consistently and radically implemented as such, to connect with other types of existing provision in order to become universally available. Attention needs to be given to instances of increased power of service users (e.g. shared decision-making, co-managers, co-trainers and co-researchers) and more collaborative ways of working on the basis of self-determination and self-advocacy need to be realised.

There are *new areas* social work is entering into (such as green social work) and *new means* of performing social work (such as through social media and new technologies). There is a constant struggle between social work and fragmenting governance and management. In the past decades social work has been under attack from ‘proceduralism’ and *projectisation*, even if social work has invented practical solutions to resolve the formal contradictions between protection (care) and freedom.

Increasing atomisation and individualisation of a practice based solely on individual social work, calls for a reinvention of community social work and action (also to challenge the rise of religious fundamentalisms and authoritarian neoliberalisms).
The challenge for social work today is to build a vision that will guide us through new areas, foster and preserve freedoms based on (social) security, dealing simultaneously and comprehensively with diverse adversity and enabling people (both professionals and users) to address life issues in a transversal and intersectional manner. In this way, social work will enable people to live together with minimum exclusion and maximum availability of support for personal and communal projects, without fearing the consequences of oppression and without becoming prey to authoritarian power.

Staying neutral is not an option. Working passionately and fearlessly towards turning our social utopias into the reality of a good life for all is what is needed today!

The manifesto is based on ideas for the conference *The Breakthrough of the Social: Practical Utopias, Wisdom and Radical Transformations – Social Work @IUC: Lessons Learned and Future Challenges*; held at Inter-University Centre in Dubrovnik, 2–6 September 2019, organized by the IUC ‘School of Social Work Theory and Practice’.
**V[Italian]. Movimento No Prison: Statuto**


**TITOLO II: FINALITA’ ED OBIETTIVI**

**Art. 4 – Finalità**

1. Assumendo il fallimento storico delle funzioni fondanti della pena, della reclusione in particolare, approfondirne i motivi, promuovendo, a fronte dell’enorme quanto inutile mole di sofferenza umana che l’istituzione carceraria comporta, lo sviluppo di provvedimenti alternativi alla stessa e riservando eventuali misure di reclusione a casi di estrema necessità ed urgenza, pur sempre nel rispetto dei diritti umani.

2. Gestire i comportamenti devianti e antisociali tenendo conto della specificità dei motivi, delle storie di vita, delle condizioni socioculturali che caratterizzano l’esperienza dei soggetti coinvolti, al fine di trovare risposte specifiche adeguate, che prevengano il diffondersi di culture vendicative e processi di stigmatizzazione e di emarginazione.

3. Riconoscere la natura dei conflitti di cui i fenomeni devianti e delittuosi sono espressione e promuovere, tramite il riconoscimento dei danni sociali implicati, forme di soluzione degli stessi e di riconciliazione, nella prospettiva della ricomposizione dei legami sociali.

4. Promuovere attorno alla questione penale e carceraria la diffusione di informazione, conoscenza, ricerca analisi, riflessione, dibattito che orientino l’opinione pubblica alla consapevolezza e alla solidarietà, nella prospettiva del superamento dell’istituzione carceraria.

**Art. 5 – Obiettivi**

1. Esso si propone di:

   a) a fronte degli incommensurabili costi umani e della minaccia alla stessa integrità della vita dei soggetti reclusi, che il carcere comporta, muovere il progressivo ridimensionamento dello stesso, nella prospettiva del suo superamento;

   b) superare la cultura vendicativa e patibolare che sta a fondamento dell’istituzione carceraria, prevalendo, nei fatti sulle funzioni rieducative e sugli estemporanei tentativi di riforma, per introdurre metodi di gestione dei comportamenti devianti e illeciti di cui all’art. 4, c.2, abbandonando l’idea di retribuire “il male con il male”, per elaborare risposte adeguate alla specificità di ogni singolo caso e soggetto, decostruendo le rappresentazioni degli stessi determine da pregiudizi e stereotipi produttori di stigma sociale;

   c) attuare, promuovere e diffondere lo studio, la ricerca, il dibattito, le iniziative editoriali, la formazione e l’aggiornamento culturale, nei diversi contesti scolastici ed educativi, riguardante il mondo del carcere nella prospettiva abolizionista, anche allo scopo di proporre la formulazione di provvedimenti legislativi conseguenti;

   d) costruire una maggiore sensibilità ed attenzione dell’opinione pubblica verso la realtà della detenzione ed i problemi che questa crea al detenuto ed a tutte le persone coinvolte, con particolare riguardo alle famiglie;

   e) partecipare a congressi, seminari, incontri per promuovere l’idea abolizionista;

   f) promuovere incontri di aggiornamento e di informazione, aperti anche tanto ai soci quanto ai non soci.
VI. Protocol of visits to people in prison since October 14 as a result of social protests against the sentence of Supreme Court 459/2019

Report presented by SIRECOVI (System for the Documentation and Communication of Institutional Violence)

After the news of the first preventive prisons decreed to people in the context of social mobilizations against the sentiment of the Supreme Court of Spain for the process (which condemns member of the Catalan government and social leaders to a sum of 100 years in prison for crimes of sedition), the SIRECOVI team (OSPDH - UB) created an extraordinary device to visit these people.

The aim was to monitor not only the conditions of imprisonment but how the police treatment had been since the time of the detention, the transfer in the police vehicles, the stay in the police stations, in the courts, and how the medical visits were made. In the cases there were made...

The team was able to visit 22 people in 6 Catalan prisons (most of them very young) and last December 3 presented the results of the report at a press conference within other monitor and legal aid devices of the platform SomDefensors

What follows is a summary of the conclusions of the report. The complete content can be consulted in Spanish and Catalan at https://sirecovi.ub.edu/documentos_en.html

CONCLUSIONS

-1-
20 of 22 people visited have referred to suffer physical and / or psychological violence at some time of his/her detention.

- 2 -
It is on the street when a greater number of cases of physical violence has been reported, both by the National Police Corp as of the Mossos d’Esquadra (Catalan Police). The interviewees indicate that the most direct and strong violence (such as beatings, kicks...) were mostly carried out by non-uniformed officers and with their faces covered, which is important regarding difficulties of identification and the high risk of impunity

- 3 -
This police violence is also described in detail during transfers by police vans, as well as during the stay at the Headquarters of the National Police of the Via Laietana in the city of Barcelona.

- 4 -
In many cases, people stand out having been transferred in the police vehicles without a seat belt and with their handcuffs behind, hitting on several occasions by the braking and

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1https://sirecovi.ub.edu/index_en.html
2https://twitter.com/SomDefensores/status/1201828508433080321
acceleration and, in some cases, they report having been stepped on the ground of National Police vehicles.

-5-

In the police dependencies, the detained people have an impact on widespread ill-treatment, since, as they have said, not only were there many mockeries and even blows, but they went cold, slept on the floor and, as they say, in general the dependencies were in very bad condition.

-6-

Many of the people interviewed say they have not understood, or cannot be able to point with accuracy, when their rights where informed. Many of them stand out a great alteration in time perception.

-7-

Likewise, in most of the cases it is stated that it took hours to contact the relatives; and that, in some cases, they were not told where they were being held. Similarly, a few have reported not even having the option to call their relatives.

-8-

As regards legal aid, it is important to highlight the crucial role of defence lawyers in the protection of people detained despite times of strong tension and violence experienced. Several people arrested report live the moment of meeting with your lawyer as the first in which a minimum relief framework is set within the tension experienced, although of very short duration.

-9-

The issue of medical examinations deserves special consideration. 9 of 22 declare they haven't had a medical examination before arriving prison. 3 people were examined and healed with their handcuffs on. 11 people were examined in Primary Care Centres and 7 in judicial headquarters. All of this medical examination was carried out with police presence. This implies a serious breach of international regulations and the recommendations such as the UN’s Istanbul Protocol and of the Health Department of the Generalitat [Catalan government].

-10-

It is noteworthy that the moment of imprisonment is experienced, in general terms, as a relief, in contrast to repeated exposure to victimization processes experienced on streets, during transfers and in police units, cells and courts. The interviewed people highlight the good treatment received in the penitentiary centres.

-11-

Migrant and / or racialised people have reported suffering a type of victimization not present in the rest of the interviewed. In general, they refer to greater difficulties both in the transit through the police / judicial process, and in their adaptation to prisons, so that a double victimization can be observed. In the greater part of the cases (language, personal situation, communication with the family in their country of origin) linked in some way with his status as a migrant resulted in less guarantees.
From the point of view of the constitutional right to express themselves in their own language, some people interviewed state that they were forced to have to express in Spanish and not in Catalan, especially when they should make the call to his relatives to notify of his/her detention.

- 13 -

From practically all the stories an environment of violence is deduced that is not limited only to situations lived on the streets or in police stations, but it also extends at courts. This violence has caused an increase in the afflictive burden (psychological and physical) in the interviewees who have suffered it, either through direct impediments (handcuffs) or omissions (not wearing a safety belt, not being able to eat or drinks for a whole day, not been able to have an interpreter for people not speaking Spanish or Catalan). From this point, we can deduce the existence of an environment of institutional violence that has generated the person's feelings of being mined or debased in the passage through the different procedural instances. A violence which goes beyond the physical aggression and that is presented in the general treatment, the attitude of judges, the medical examination with no guaranties, and the degradation of rights to information or defence.
Manifest "Són les nostres estudiants"

Davant de la situació que està vivint Catalunya, com a docents i personal de suport de les escoles, els instituts i les universitats catalanes, hem decidit no quedar-nos en silenci. Fer-ho seria una irresponsabilitat. Aquests últims dies hem presenciat detencions arbitràries, ameneses i agressions policials brutals –que han deixat moltes persones greument ferides– i presons provisionals injustificades de persones molt joves que són estudiants nostres.

Elles i ells han sortit al carrer a protestar per dir “no” a una sentència absolutament infame i, en definitiva, per reclamar drets i llibertats fonamentals que estan sent clarament vulnerats. La resposta que s’han trobat ha estat la brutalitat policial i penal d’un Estat que s’ha vist qüestionat per la força emancipadora i alliberadora de la gent als carrers.

Sentim orgull del nostre estudiantat. Són el jovent que l’1 d’Octubre veia com la policia causava destrosses a les seves escoles i agredia les seves àvies i els seus avis sense miraments, i que ara han decidit ocupar els carrers, les carreteres i les places de Catalunya i demostrar, amb raons i determinació, que volen conquerir un futur de drets i llibertats i que planten cara, així, a l’autoritarisme d’Estat.

Per nosaltres són esperança de futur i ens determinen i ens encoratgen a fer que les nostres aules siguin escola de democràcia, de justícia social, de feminism, d’antiracisme, d’ecologisme, de pau i de llibertat.

No defallirem, doncs, per moltes ameneses de l’Estat. Sense cap mena de dubte, defensarem i treballarem per unes escoles i unes universitats que fomentin la cultura antirepressiva, que defensin la vida i que siguin així antídot enfront del feixisme.

Per tot això exigim:

- La depuració de responsabilitats en el si dels cossos policials i l’assumpció de responsabilitats polítiques.
- La llibertat de les persones empresonades i el sobreseïment, l’arxivament o la fi de tots els processos administratius o penals que s’han obert.
- La fi de la repressió política, policial i judicial.

A la vegada, ens posem a plena disposició per acompanyar i atendre les famílies que estan patint les conseqüències de la repressió. Som conscients del dolor que estan patint i els volem fer saber que tenen el nostre escalf, la nostra solidaritat i que estarem al seu costat plantant cara a la repressió.

Comunitat Educativa i Universitària Contra la Repressió

https://www.professoratcontraelarepressio.cat/

29 d’octubre de 2019
VII. Manifesto "They Are Our Students"

Given the situation that Catalonia is living, as teachers and support staff of the Catalan schools, institutes and universities, we have decided not to remain silent. This would be deeply irresponsible. We witnessed arbitrary arrests, threats, and brutal police aggressions – which have left many severely injured people -, as well as unjustified pre-trial prison sentences for very young people who are our students.

They have gone out into the streets to protest to say "no" to an absolutely infamous court decision, and ultimately to claim for the fundamental rights and freedoms that are clearly being violated. The answer they have been given is state brutality, which has been questioned by the emancipating and liberating force of the people in the streets.

We feel proud of our students. They saw how the police caused damage to their schools and assaulted his grandmothers and grandparents without any mirages on 1 October 2017. Now they are occupying the streets, roads and squares of Catalonia to express, with solid reasons and determination, their will to conquer a future of rights and freedoms. In so doing, they are facing state authoritarianism.

For us they are hope of the future, they encourage us to make our classrooms a school of democracy, social justice, feminism, anti-racism, environmentalism, peace and freedom.

Therefore, we will not falter under the threats of the state. Without a doubt, we will defend and work for schools and universities to promote anti-repressive culture that defend life, thus turning them into an antidote against fascism.

For all of this we demand:

- The purging of responsibilities within police forces and the assumption of political responsibilities.
- Freedom for all people imprisoned and the dismissal, closure or end of all administrative or criminal processes that have been opened.
- The end of political, police and judicial repression.

We are also at full disposal to accompany and to support the families who are suffering the consequences of repression. We are aware of the pain they are suffering and we want them to know that our warmth and solidarity will stand with them to face the repression.

Education and University Community against Repression
https://www.professoratcontralarepressio.cat/
29 October 2019
VIII. Journals

Journal of Gender-Based Violence 3(3)

The new issue of the Journal of Gender-Based Violence (Vol. 3, No. 3) is out now.

Explore the latest issue of the Journal of Gender-Based Violence online: http://bit.ly/JGBV_0303


Visit the journal’s web page for full details and to sign up to receive Bristol University Press/Policy Press newsletters for all the latest journal news: http://bit.ly/JGBV_homepage

Remember you can follow the journal on Twitter at @JGBVjournal

MORE ABOUT THE JOURNAL OF GENDER-BASED VIOLENCE:

If you would like to receive regular information about the Journal of Gender-Based Violence sign up to our newsletters at: http://bit.ly/Signup_BUP_PP

For information about submitting a paper to the Journal of Gender-Based Violence or any other queries, email: jgbv.editorial@gmail.com

Don’t forget that we offer a free online trial for institutions, during which you can access all online content, as available to subscribers. Encourage your library to sign up here: http://bit.ly/Journal_Free_Trials

The Journal of Gender-Based Violence is available as part of the Policy Press/Bristol University Press journals collection packages: http://bit.ly/Collections_Packages

By subscribing to these you can save 30% on list prices.

Decolonization of Criminology and Justice - Inaugural issue

We are delighted to announce that the inaugural issue of Decolonization of Criminology and Justice has been published.

https://ojs.aut.ac.nz/dcj/index.php/DCJ/index:

We are simultaneously issuing a CALL FOR PAPERS. All contributions should be submitted before 15 February 2020 or 15 July 2020 respectively for Decolonization of Criminology and Justice volume 2, issues 1 and 2. DCJ is a peer-reviewed journal. It publishes research that aims to contribute to the decolonization of criminology and justice, which encompasses theoretical, qualitative and quantitative inquiries into traditional and emerging justice topics and studies on epistemologies, methodologies and methods related to criminological research and tertiary teaching. The journal also welcomes innovative contributions regarding the development of novel criminological strands, anti-criminology and beyond criminology. The journal welcomes the submission of research articles, commentaries, creative writings and book reviews.
IX. Conference of the British/Irish section of the EG
Nottingham, April 2020. Call for abstracts

Call for papers

“Redressing the harms and violence of ‘othering’ – towards the abolition of structures, discourses and practices of ‘othering’ “

A conference of the British/Irish section of the European Group for the Study of Deviance and Social Control

Venue: Albert Hall, Nottingham
Date: 17.4.-18.4.2020

The year 2020 marks one hundred years since the beginning of the 1920’s, a period characterised by economic and political unrest in the aftermath of World War I and the crash of the stock market. Importantly, the 1920’s also saw the rise of fascism. One significant event in this destructive process was Hitler’s ‘Twenty-Five Theses’ speech at the Munich Hofbräuhaus in which he presented a twenty-five point programme of ideas which became the basis of the National
Socialist German Workers Party. At the core of the speech lay the construction of ‘enemies’ by means of Othering (Merskin 2004) whereby this ‘othering’ served as an expression of visions of a purified social body.

While there are of course differences between this historical period and contemporary times, many parallels can be drawn, one of the most obvious is the populist rhetoric and ideology, that, based on a dichotomy of ‘us’ and ‘them’, served as a means of framing the political arena and ultimately let to fascism in many countries. Thriving on fragmentation and polarisation, populist ideologies that rely on the construction of ‘others’ can be observed in many contemporary countries (e.g. xenophobic political discourses and forms of hate speech in public spaces) with destructive consequences.

“...freedom is not a gift received from a state or a leader but a possession to be won every day by the effort of each and the union of all.”(Camus 1953ori./2018: 54)

Thus ends Albert Camus’ speech ‘Bread and Freedom’. His words acquired an even more pressing urgency in contemporary Britain as the ‘othered’ poor and their plight in the ‘civilised’ space of the world’s fifth largest economy, was highlighted by the UN rapporteur on extreme poverty Philip Alston in the summer of this year. He demonstrated the impact of austerity in the UK and accused ministers of being in a state of denial about the impact of their policies since 2010 and of the “systematic immiseration of a significant part of the British population”(Alston 2019) and further stated: “It might seem to some observers that the department of work and pensions has been tasked with designing a digital and sanitised version of the 19th-century workhouse, made infamous by Charles Dickens.”

The UK government, unwilling to debate the impact of its austerity policies which were “in clear violation of the country’s human rights obligations”, condemns one fifth of its population (14 million people) to live in poverty whereby four million of those are more than 50 per cent below the poverty line. There are millions of people who are in work but are nevertheless dependent upon various forms of charity in
order to cope, increasing uses of food-banks, increasing amounts of people who find themselves without home and shelter and increasing amounts of people who die on the streets. In many instances, povertyism has become seemingly institutionalised if unacknowledged within organisations as well as internalised by individuals.

The dehumanisation of people relies on processes of Othing whereby the processes and structures of ‘othering’ are interdependent with the existence of institutions that reify a specific ‘Order of things’. Western identity and culture itself can be understood as fundamentally interrelated with and constructed by an othering logic (Said 1985).

Groups that historically were and are marginalised and ‘othered’ are also at disproportionate risk of experiencing poverty as well as precarity such as ‘females’, ‘gender’ and ‘sexually’ diverse communities, ethnic minorities, people categorized as ‘disabled’, children, single parents, carers, older people, institutionalised people etc. Forms of ‘othering’ like for example the application of essentialist assumptions and the selective distribution and application of ideologically driven categories like ‘deviance’ and ‘crime’ have a long tradition in mainstream social sciences and let to the proliferation of techniques of producing ‘others’ thereby solidifying the existing unequal status quo and imposing its destructive power on ‘lived realities’.

This conference seeks to challenge the destructive operations of ‘othering’ in different contexts, aims for the abolition of its facilitating structures and ideologies and to explore ways of engaging in critical and creative praxis in the struggle to overcome these.

In order to achieve these aims contributions to the following themes are invited:

◊ Bio-politics of ‘Other’

◊ processes of ‘othering’ and the continued ‘lived realities’ of slavery

◊ ‘othering’ of non-human animals, our planet and the Anthropocene
generating ‘new’ Others (e.g. via early intervention schemes, Brexit-discourses, etc.)

‘othering’ and the ‘floating signifiers’ of ‘race’ and ‘gender’

‘sexuality’/‘gender’ and the generation of ‘other’

‘othering’ and geological, cultural and existential ‘sacrifice zones’

‘othering’ and genocide

transhumanism and ‘othering’

‘others’ and visions of a purified social body

‘othering’ Roma, Sinti and other Travelling peoples, ‘legislative cleansing’ and the legacy of the Porajmos

challenging the Othering and dehumanisation of people; conceptions of shared ‘fraility’ (Turner) and Butler’s concept of ‘precariousness’ as a collectively shared conditions of life (2004, 2009)

queering the normative, re-gaining control of representations, fighting the oppression of ‘othering’ and dehumanization – art i(a)s resistance

The venue for this conference is Nottingham’s Albert Hall, originally established as a Temperance Hall in 1873, it became later a Methodist mission and was for a long time Nottingham’s largest concert hall and a venue for political rallies (e.g. Oswald Mosley held a speech to the British Union of Fascists in this building).

Please send abstracts and other critical and/or creative suggestions for contribution by the 20.1.2020 to abeckmann94@outlook.com
X. Conferences

17th IMISCOE Conference. Crossing borders, connecting cultures. Luxembourg, 30 June – 2 July, 2020


Call for Papers. Session on Urban Geographies of Refugee Youth: Public Space, Urban Infrastructure and Everyday Practices

Organisers:
Mattias De Backer, Université de Liège, Belgium
Ilse van Liempt, Utrecht University, Netherlands
Kathrin Hörschelmann, Leibniz-Institut für Länderkunde, Leipzig, Germany
Robin Finlay, Newcastle University, UK

If interested, please send an abstract (250 words maximum) including title, institutional affiliation and contact details (including email) to mattias.debacker@kuleuven.be and i.c.vanliempt@uu.nl by Friday November 15th, 2019


From its roots in anthropology, ethnography has gradually gained traction throughout the social sciences. To this end, many of us are familiar with ethnographic studies not just in our native field, but in neighbouring fields too. But how many social scientists are familiar with ethnographic research undertaken by natural scientists? We feel compelled to bring together ethnographers not just from distinct disciplines but from disparate faculties too. For the 15th Annual Ethnography Symposium, we look forward to extending a very much welcome to scholars interested in ethnography and ethnographic methods from the humanities, social sciences and natural sciences.

Providing a forum for collaboration among international academics from genuinely disparate fields will open up opportunities for reciprocal learning. Often the most interesting research emerges at subject boundaries, and so any move to enable collaboration between social and natural scientists will yield exciting new perspectives and understandings. Ethnomathematics is one such example. In this area of enquiry, mathematicians deliberately put the study of culture at the centre of their research. The field has thus recognised that mathematics – like any other pursuit– is culturally and socially constructed. A simple but instructive aspect of this is the fact that our ten fingers and thumbs are considered a predetermining factor that led to the dominance of the decimal system.

We welcome papers from any disciplinary background on any theme, provided the method of ethnography is invoked.
A BIG THANKS to all the European Group members for making this newsletter successful. Please feel free to contribute to this newsletter by sending any information that you think might be of interest to the Group to Vicky/Katja/Dani at europeangroupcoordinator@gmail.com

Please try to send it in before the 25th of each month if you wish to have it included in the following month’s newsletter. Please provide a web link (wherever possible).

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