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/

Coordinator team: Vicky Canning, Katja Simončič, Dani Jiménez-Franco

"Si no Marchamos Unidos, Nos Ahorcarán Por Separado"

if we don’t march together, we’ll be hanged one by one (written on a wall, somewhere)

newsletter

OCTOBER 2018
<table>
<thead>
<tr>
<th>I. Ljubljana 2018</th>
<th>A personal chronicle by Emma Hyndman [p.3]</th>
</tr>
</thead>
<tbody>
<tr>
<td>IV. Puerto Rico, one year after Hurricane Maria: Corruption, State-Corporate negligence and Colonial theft</td>
<td>José Atiles Osoria [p.9]</td>
</tr>
<tr>
<td>VI. Legal aspects of algorithmic foreseeability</td>
<td>Tjaša Zapušek [p.13]</td>
</tr>
<tr>
<td>VII. ‘Studying Harms of the Powerful’: Towards an ethnographic methodology of power</td>
<td>Alex Simpson [p.15]</td>
</tr>
<tr>
<td>VIII. From Syria to Scandinavia: Navigating the Refugee Reception Crisis</td>
<td>Victoria Canning, Alaa Kassab, and Karam Yahya [p.17]</td>
</tr>
</tbody>
</table>
Dear comrades and colleagues of the European Group

As you know, Ida Nafstad’s and Per Jorgen Ystehede’s successful term as coordinator and secretary has come to an end and the European Group now has three new coordinators: Victoria Canning, Katja Simončič, and Daniel Jiménez Franco.

Going forward we aim to be as proactive as possible in developing activist actions as well as in encouraging new members to join the group - in particular activists and practitioners. We feel that the work EG members do is so important and thus want to keep on promoting these links and encouraging social and political action. We welcome any suggestions!

In addition, we kindly invite you to contribute texts about the Group, information on campaigns, lectures or seminars across the world, and short articles in 500 words to be published in the EG Newsletter. Please send them to Vicky, Dani and/or Katja at europeangroupcoordinator@gmail.com before the 25th of each month if you wish to have it included in the following month’s newsletter, and please provide a web link (wherever possible). We are keen to be inclusive beyond Anglocentricity to ensure as many voices are included as possible, and to reflect the continued and increasing diversity of the group.

If you want to subscribe to the newsletter, do not hesitate to send a mail to this same address.

All the best

Vicky Canning, Katja Simončič, and Dani Jiménez [coordinator team]
I. Ljubljana 2018

Social harm in a digitalized global world: Technologies of power and normalized practices of contemporary society

46rd Annual Conference of the European Group for the Study of Deviance and Social Control

Ljubljana, 22-24 August 2018

Joining the European Group in Ljubljana this year was an unexpected opportunity that introduced me to scholars, experts, and activists who illustrated how passion for creating a more just society can meet in an academic space. What surprised me the most about the European Group was the commitment to bring together academia with activism. It was both refreshing and inspiring to meet with and listen to dynamic scholars doing exactly that.

In my talk on prison abolition and gender justice in the U.S., I didn't originally plan on bringing in my personal experiences of working with survivors of sexual violence. But, with Vicky Canning’s encouragement, I felt more comfortable explicitly connecting The Amplify Project, for example, with my talk. Having spent a year studying sociology of law in Oñati, a highly academic environment, I was eager to participate in conversations where I could apply what I had been studying to contemporary issues.

While the long days spent in the various coloured classrooms were engaging, I also found the one-on-one conversations during meals and breaks, or over drinks and ice cream to be equally enriching. The range of backgrounds and experiences represented at the group should only inspire greater calls for diversity at EG that is not just accommodated but celebrated.

As I wrap up my own masters in sociology of law from the Institute in Oñati, I’m inspired to find a middle ground between reconnecting with my activism and writing about it for research, or otherwise.

Emma Hyndman
1. Il sistema della giustizia penale come solo dispensatore di sofferenza non è tollerabile. Neppure infliggere dolore all’autore di una strage è utile al miglioramento della società: al sangue delle vittime si aggiungerebbe unicamente una sofferenza in più: quella del pluriomicida condannato. Quanto, poi, possa essere giusto reagire al male con il male ci sembra una questione oggi priva di senso, stante che la pena retributiva rinvia all’idea di meritevolezza di pena improponibile in uno Stato laico.


8. I detenuti risocializzati alla legalità, sono ovunque pochi e lo sono “nonostante” il carcere e non “in virtù” del carcere. La recidiva, in quasi tutto il mondo, supera il 70%. La stragrande maggioranza di chi oggi è in carcere non lo è per la prima volta e non lo sarà per l’ultima. Non esiste Paese al mondo che a questa regola faccia eccezione. E anche sotto questo profilo, esiste una ricca letteratura scientifica internazionale che non solo ci descrive il fenomeno, ma ci spiega anche perché il carcere – pure il migliore del mondo – non riuscirà mai ad educare alla legalità attraverso la sofferenza della privazione della libertà personale. L’esperienza oramai secolare delle conseguenze della detenzione ci insegna, al contrario, che la pena del carcere educa alla delinquenza e alla violenza.
11. Per lungo tempo e da parte anche di forze progressiste si è coltivata la speranza che un carcere riformato potesse trasformarsi in un’occasione di investimento pedagogico e di aiuto per la maggioranza di chi impatta con il sistema penale, che è – sempre ed ovunque – in prevalenza appartenente ad un universo di soggetti deboli e marginali. Intenzione condivisibile e pure fondata sul riconoscimento veritiero della natura prevalentemente di classe della penalità carceraria. Sì, è vero, il carcere, fin dalle sue origini, è il luogo di contenzione coatta dei poveri. Come è vero che si finisce in carcere prevalentemente perché si è poveri.

14. Liberarsi dalla necessità del carcere perché pena inutile e crudele non comporta affatto rinunciare a tutelare il bene pubblico della sicurezza dalla criminalità. Anzi: per il solo fatto di rinunciare al carcere si produce più sicurezza dal pericolo criminale, stante che il carcere è fattore criminogeno esso stesso. Una società senza prigioni è più sicura, come più sicura è una società senza pena di morte.

20. La risposta al delitto non può che essere un intervento volto ad educare ad una libertà consapevole attraverso la pratica della libertà. Questa deve essere la regola. Ripetiamo: nei limitati casi in cui questo non sia immediatamente possibile, solo eccezionalmente, si possono prevedere risposte di tipo custodiale nei confronti della criminalità più pericolosa, ma in quanto extrema ratio a precise condizioni:

a) La perdita della libertà deve realizzarsi all’interno di strutture che salvaguardino sempre e comunque la dignità delle persone e i loro diritti. I luoghi preposti per questo non posso essere le carceri che conosciamo: esse sono state pensate per l’afflizione e la punizione e non per favorire l’inclusione sociale. Noi immaginiamo altro: altro nella fisicità delle costruzioni e nell’economia degli spazi, altro nella professionalità di chi è preposto al controllo, al dialogo e all’aiuto.

b) I tempi di questa permanenza in strutture segregative debbono comunque essere ridotti al minimo e cessare in presenza di un interesse serio, da parte del condannato, in favore di programmi di inclusione sociale in libertà.

21. Per superare la cultura della pena e del carcere e riportare le persone che hanno violato la legge alla legalità ed al rispetto delle regole è assolutamente necessario che anche le regole siano rispettose delle persone! Dalle persone non possiamo pretendere cose anche giuste ma in modo ingiusto!

22. L’istituto della mediazione deve entrare stabilmente nel sistema della giustizia penale, in modo da poter essere applicato nelle diverse fasi della vicenda giudiziaria ed esecutiva, a seconda delle disponibilità e possibilità.

23. La risposta alla criminalità attraverso la libertà deve coinvolgere tutti i soggetti sociali del territorio e non può più essere lasciata solo agli esperti.

Livio Ferrari & Massimo Pavarini
Contents:

Massimo Pavarini. No Prison – without ifs or buts
Johannes Feest & Sebastian Scheerer. Against penitentiaries
David Scott. The ethics of estrangement: anti-slavery talk, human rights and penal abolitionism
Giuseppe Mosconi. Abolitionism: Without And Beyond Penal Law
Vincenzo Ruggiero. No prison: Old and New Challenges
Simone Santorso. No Prison: perspective and practices for a movement
Stefano Anastasia. After mass imprisonment: an historical, cultural and Italian point of view on the abolishment of prison
Hedda Giertsen. Prison and Welfare In Norway: Implications For Prison Policy
Livio Ferrari. No prison
Massimo Pavarini & Livio Ferrari. NO PRISON: manifesto
Gwenola Ricordeau. No abolitionist movement without us! Manifesto for prisoners’ relatives and friends
Ricardo Genelhu. Brazilian manifesto to abolish prisons
David Scott & Deborah H Drake. Prison Abolition in Question(s)

(Edited by Massimo Pavarini and Livio Ferrari)
Eg Press is pleased that it has (eventually) published *Anarchism, Penal Law and Popular Resistance: Papers from the Penal Law, Abolition and Anarchism Conference Volume II* comprising of a selection of papers originally presented at the 2014 British/Irish Section of the European Group's conference in Nottingham. The collection is edited by Andrea Beckman, J.M. Moore and Azrini Wahidin and includes authors from Brazil, Italy, Spain and England.

For contents and to buy the book please visit:


**Contents:**

Introduction. Anarchism, resistance and ‘the insurrection of subjugated knowledges’ - **Andrea Beckmann**

1. Anarchist criminology? Some scientific, political and academic implications – **Alejandro Forero**

2. Law, alt-law and the rule of law: resources for radicals - **Phil Edwards**

3. Demonstrations in Brazil and the Criminal-Justice System - **Carlos Henrique Naegeli Gondim and Diogo Justino**

4. Challenging the Hegemonic Discourse on Crime through the New Media: The Case "Where is Amarildo?" - **Marília De Nardin Budó and Eduarda Toscani Gindri**

5. Spain: Class war in the new punitive normal - **Daniel Jiménez-Franco**

6. Preface to the Criminal Question as Indigenous Questions - **Eduardo Baker**

7. ‘Yesterday, I saw a rabbit!’: reflections on a lesson criminology has not learnt from the holocaust, or why some principles from anarchism may trump sovereignty in combating genocide - **Wayne Morrison**

8. Conference call for papers

9. Conference Report - **Andrea Beckmann and Alma Agostini**

Appendix. A selection of Louk Hulsman’s writings published in English

*(Edited by Andrea Beckman, J.M. Moore and Azrini Wahidin)*
IV. Puerto Rico, one year after Hurricane Maria: Corruption, State-Corporate negligence and Colonial theft

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[EG Fear and Looting in the Periphery Working Group]

On 20 September 2018, Puerto Rico (henceforth PR), a USA colony since 1898, commemorated the one-year anniversary since Hurricane Maria devastated the Caribbean archipelago. Maria came after eleven years of financial crisis, years of economic stagnation, a $72 billion public debt and the local government's bankruptcy. In 2016, before the hurricane struck the archipelago, US Congress addressed the economic crisis by approving the exceptional law “Puerto Rico Oversight, Management, and Economic Stability Act (PROMESA) and imposing a Fiscal Oversight and Management Board with the intention to manage the crisis and to “regain the confidence of the markets in PR”. Hence, the Board was appointed with the task of guaranteeing the political-economic interests of Wall Street and European banks, the financial sector and hedge funds. To do so, the Board and the local government normalized an economic state of exception and imposed an austerity campaign, budget cuts and systematic undermining of the already weak colonial-state. All this left PR, its infrastructure and its people unprepared for what will become a not-so-natural disaster.

Recovery efforts after Maria were plagued by corruption scandals, inefficiencies in the distribution of provisions, aid, and relief, and a humanitarian crisis generated by inadequate emergency planning. We can identify four aspects that defined the aftermath of Hurricane Maria and the social harm produced by negligent relief efforts. First, austerity and fiscal stability policies imposed by the US and the local government to manage the economic crisis played a key role in undermining the government capacity to react to the devastation left by Maria. An example of the state criminal negligence and the effects of the violence of austerity is that to this day there is not a clear figure of how many people died as a result of Maria. A Harvard University study argues that close to 5,000 people died, while a George Washington University study argues that close to 3,000 people died. The common denominator of all these deaths is that many of them could have been avoided if there had been an appropriate infrastructure (the lack of electricity was key in many of these deaths) and if the emergency agencies had not been systematically subjected to downsizing and budget cuts.

Secondly, the uses of the state of exception as a dispositive to deal with natural disasters and the economic crisis intensified the effects of the Hurricane. The local government declared a state of emergency, imposed a curfew, and brought the military to the streets; despite all of these measures, government failed to save lives. Moreover, the limitations imposed by the state of emergency in the aftermath of Maria lead to highly inefficient recovery efforts which, instead contributed to elevate the mortality rates. Furthermore, while the Federal Emergency Management Agency was tremendously slow and inefficient in distributing aid provisions, at the same time relief efforts that depended on local communities,
Municipalities and the Puerto Rican diaspora in the USA, were affected by the limitations imposed by the state of exception.\textsuperscript{4}

Thirdly, the failure of the private sector in providing basic services and the normalization of state-corporate crimes and negligence dramatically increased the effects of the Hurricane. In PR basic services are in the hands of transnational corporations, which led to: unpreparedness for the Hurricane, and systematic profiting from the disaster. A key aspect that facilitated disaster capitalism in the aftermath of Maria was the systematic de-regulation that the Puerto Rican economy has been facing since the economic crisis began in 2005. Therefore, what the Puerto Rican lived was the systematic manifestation of state-corporate crimes. Finally, the normalization of theft and corruption as mechanisms of crisis management and disaster relief were key in the aftermath of Maria. The management of the disaster was marked by two factors: corruption and theft; and state-corporate negligence. The disaster and its effects were intensified not only by the state’s lack of regulation of the corporations that provided essential services, but also because the local and US government started “contracting out” corporations to provide basic relief efforts which led to several cases of corruption.\textsuperscript{5}

To sum up, the economic crisis and austerity policies intensified the effects of Hurricane Maria generating a not-so-natural-disaster. But at the same time, Hurricane Maria represents the radicalization of the economic crisis generated by colonial-capitalism and the solutions proposed by neoliberal rationality; solutions that have only worsened the living conditions of Puerto Ricans. As a result, PR is facing a new dimension of disaster capitalism, one that is based on naked life ontologies (that is, the criminogenic abandonment of the most vulnerable); on the production of refugees (a migration process without precedent); and on the exploitation of the trauma to normalize colonial theft, corruption and state-corporate criminal negligence. Nevertheless, there have been multiple resistances and initiatives to cope with the trauma, which are creating the sociopolitical conditions that might bring the possibility of doing justice to those who suffered the most during the crisis and after Maria. A year after Maria, it is time to remember and to seek justice.


\textsuperscript{4} A further example of state criminal irresponsibility is that at a point during the crisis, the local government was withholding the aid sent by the diaspora and by the international community in warehouses.

V. More of the same from Spain. Placed in the dock for reporting power abuse. Two associations in Zaragoza face criminal charges for claiming against police abuse on street-sellers

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[EG Fear and Looting in the Periphery Working Group]

What a summer. Our humanitarian spirit faded out and the Spanish Government started deporting the refugees who had arrived in the Aquarius a few weeks earlier. Those who crossed the sea or jumped a border fence – all of which fled from the misery generated in their countries through war and/or business - have been turned by Spanish media into dangerous invaders who must be urgently banished. A ‘mantero’ (street seller) in Barcelona repelling the racist aggression of a drunken tourist was presented by all mass media as one of those heartless gangsters who ruin small shops’ incomes, while ‘Ciudadanos’ (our new ‘extreme-centre’-far-right liberal party), trying to prove how modern and sensitive neoliberals are, reclaimed the slogan Ordnung und Sicherheit – ‘order and security’.

We all do crazy things in summer. Mass media promote campaigns to criminalise immigration, and political parties reclaim Nazi slogans. But summer is over, and nobody in their right mind can argue that ‘more security’ is necessary in Spain – one of the most safe countries in the world according to any official record. Nobody can believe that blanket sellers are poaching Gucci’s clients on a sidewalk. However, when we fight back those lies and report the actual problems many of those ‘evil africans’ – read our neighbours - have to deal with every day, then we can be sued. This is what happened recently to the Association of Senegalese Migrants in Aragón (AISA, founded in 1992) and the human rights group ‘Derechos Civiles15mZaragoza’.

Last February, both associations gave the City Council a report including a list of testimonies on police misconducts and abuses on street sellers committed by city police officers. In April, the city government opened an internal inquiry according to its legal duty, and few media reported the news. The reaction came a week later, when STAZ (a public officials union) brought a legal action accusing both associations for a ‘hate crime’ against the police – a sort of new and original nonsense, by the way.

The judge re-defined the charge from hate crime into defamation and slander, so AISA and Derechos Civiles15m are now facing criminal charges by ‘injuries against the police’. After a summer with ubiquitous hate speeches against black migrants in our screens and papers, now two associations face a criminal trial for paying attention to their neighbours’ problems. It is obvious that the legal charges are pointless and the case is quite ironic, but what really matters here is that, from now on, anyone working for social justice and against the abuses of power might be punished with a criminal action. First of all, what matters is the punishment
produced by the case itself: being sat in the dock by the punitive power is such a powerful warning.

As stressed by professor Jacobo Dopico, this way to punish could be avoided if the Spanish judges applied the Spanish Criminal Procedure Act, whose articles 269 and 213 affirm that Courts should not admit a fact that – whether true or false - cannot imply any offense. However, Spanish courts usually ignore these articles when they have to decide on freedom of speech in the political field, although the Spanish Constitutional Court has repeated that freedom of speech is a constitutional right that must be protected – especially regarding political issues (STC 9/2007, and STC 6/1981). As also stressed by the Constitutional Court, this political right includes claiming against any abuses committed by a state institution. Indeed, as stated by many jurists and high courts, freedom of speech in the political field is a requirement for other fundamental rights to be effective, and no restrictive interpretation of this right should be made, hence this kind of legal action should have never been admitted by a court.

In addition, strategies like this can produce a sort of “chilling effect” whereby arbitrary enforcement discourages people from exercising their fundamental rights. In this case, although the Spanish law is clear in this sense, some social groups are working really hard to narrow the limits of freedom of speech in the political field. This would not be a big deal if these groups were not supported by judges who ignore their duties and admit these charges. This is how the penal system is been used in Spain to mute any critical opinion and repress dissent.
VI. Legal aspects of algorithmic foreseeability

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In the future, the application of modern technologies might result in notorious changes of society, its structure and existing legal rules. Legal regulations are increasingly difficult to implement because technology and its algorithms are advancing faster than the legal systems can react to it. The difficulty of predicting reactions of the high-tech products will be explained through the description of three decision-making processes that come as a consequence of three different types of algorithms.

The deterministic algorithm follows predefined paths and is constructed to prevent a machine from making autonomous decisions. However, some algorithms are designed in a way that enable a computer to learn on their own. In the case of supervised learning algorithms, a machine is fed with a so-called training set by human supervisors, which consists of particular data and predefined patterns that provide some sort of a background on what counts as a desired and satisfactory solution or outcome. Unsupervised learning algorithm is not (yet) as widespread and frequently used as supervised learning algorithm but its capabilities and methodology represent the future of machine learning. With this technique algorithm makes correlations between obtained data without previously hypothesizing them.

The pile of iron and cables will not be the main reason for unforeseeable consequences, the mayor issue is the operation of the machine, its program. This is why the provisions and the regulatory scope of not only the Safety provisions, but also the Liability provisions needs to pay attention to software and algorithms – How does it work, which factors are relevant for the final outcome, and is the power to monitor these factors in our hands?

Cosmologists suggest that the Universe is comprised largely of ‘dark matter’, for ninety percent of matter in the Universe does not glow, but is dark. Even though we cannot directly see dark matter, we can detect its mass through its gravitational pull on other astronomical objects. As stated by professor David Owen, foreseeability is the “dark matter” of tort which connects its components, and “gives moral content to the law of negligence, controlling how each element fits together and, ultimately, whether one person is bound to pay another for harm”. In the 19th century, Europe was confronted with an increase in technical and industrial risks. For this reason, the majority of European legal systems established liability rules which provide some form of strict liability. Existing legislation of the majority of European member states regulates strict liability in the way that excludes liability for harm if the latter lies beyond certain limits of foreseeability. Under article 7(e) of EC Directive on Liability for Defective Products, the producer can escape liability for harm caused by the defective product by showing that the state of scientific and technical knowledge at the time when they put the product into circulation was not such as to enable the discovery of the existence of the defect - development risk defence. Consumers’ association believe that it is crucial to protect consumers from unknown and unforeseeable risks, and that the adoption of the mentioned defence would create a gap in a general protection of consumers. Producers’ association hold the opposite position and argue that the exclusion of such a defence would significantly discourage scientific and technical research and prevent
marketing of new high tech products with advanced algorithms. The defence raises questions regarding the role of scientists in situations when they are facing uncertain risks, and legal scholars when regulating advanced technology. In order to provide an efficient legal response to modern technologies and its algorithms it is necessary to place involve independent scientists to evaluate product safety. So, even though the boundaries of the development risk defence have been set by the judiciary, the courtroom is not an appropriate place for scientific guesswork, Justice Posner concluded in the case Rosen vs Ciba-Geigy Corp.

Making a final decision concerning liability and compensation after the occurrence of harm is important, yet not enough. Deciding on liability questions must be carried out simultaneously with controlling such risks before they cause harm - evaluators must foresee the unforeseeable. Before we focus on regulating liability concerning the harm caused by a machine equipped with advanced algorithms we should focus on the question ‘is risk assessment even possible, can we predict potential consequences of these machines?’

To sum, in Europe, very little attention has been placed on the interaction and compatibility of product liability and product safety provision. Algorithms have achieved some amazing results and it is reasonable to expect and also to anticipate that they will be even more engaged in the future. However, it is obvious that law falls behind the technological innovations, which on one hand bring rapid improvement and on the other they set new legal questions.
VII. ‘Studying Harms of the Powerful’: Towards an ethnographic methodology of power

Alex Simpson

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[EG Fear and Looting in the Periphery Working Group]

How do you do an ethnography of a closed, elite social space when no one lets you in? Moreover, how do you do an ethnography of a closed, elite social space when the 'coercive harmony' of power and control actively contrives to keep you, and the wider critical gaze of social science, out? The simple and shortest answer might be to not do it. However, there are grave repercussions of leaving the interests of power and privilege beyond the critical ethnographic gaze. Within criminology and elsewhere, the ethnographic gaze remains fixed on sites of cultural marginalisation. The result is a dearth in available resources for would be ethnographers and a lack of concerted advice to help develop of methodological framework for how to ethnographically explore cultures of the powerful – a binary which, in Stich and Colyar’s terms, only contributes to “re-eliting the elite” (2015, p. 744) and further veiling the cultures of power in the shroud of opacity.

It remains fundamental, therefore, to create a framework whereby the ethnographic gaze can be drawn upon to help study the powerful as well as the powerless. Too often, power is studied at a distance. A problem that leads to overwhelmingly structural theories that fail to incorporate the lived experience and everyday routines of what C. Wright Mills called the ‘power elite’. An ethnography of the powerful will, as Nader asserts, help criminologists “get behind” the boundaries of power, critically explore the “facelessness of a bureaucratic society” and to challenge the corporations and large-scale industries which direct our everyday lives (Nader, 1972, p. 288). However, issues of access and the ability of the powerful to construct impregnable boundaries (along with institutional challenges within the Academy that centre around resource constraints, both in terms of time and money, and an ethical framework that is less adaptable to sites of privilege) all create considerable boundaries, through which it is not easy to pass.

In response to some of these challenges, it is important to contest how an ethnographic methodology of power is conceived. Namely, this means a move away from the ‘gold standard’ of ethnography that views the cultural field in binary terms of ‘inside’ and ‘outside’ – something that is problematic with a more relational vision of social action and with the ‘entry’ into fields of power. Fragmenting this Malinowskian vision means to challenge the material and symbolic boundaries that prevent the critical gaze of outsiders from looking in. Boundaries are, themselves, sites of struggle and a deep axis of inclusion and exclusion. Pressing and probing the way such boundaries are maintained, reinforced and the punishment regime that acts as an instrument of coercive control can help foster a deeper understanding of the world which they protect. This is to move towards a more relational understanding of field’s boundaries and to construct a space of relative positions through which a hierarchical and stratified system of domination can function.

Therefore, rather than feeling the sense of failure that comes with being denied access (something that is natural to any ethnographic encounter), seek to deliberately challenge the
systems and experience that keep out our critical gaze. There will be points of reinforcement and points of weakness; in each case it is possible to draw together a relational understanding of power and cultural its cultural reproduction.

References


Since 2015, Europe’s so-called refugee crisis has been the centre of intense debate. But what if we began to look at it another way: as a refugee reception crisis? Rather than a crisis in the movement of people, should EU states have been more pro-active in supporting those mobilising through borders? And what is the impact of current border policies on people seeking asylum in Europe?

In only two months, between June and July of 2018, approximately 700 people have drowned trying to make their way to Europe. That brings the total lives lost at sea in Europe to between 8000-13,000 since 2014 alone. At the same time, immigration laws and access to asylum and safe passage are made increasingly difficult, and reunification restrictions keeping families torn apart across a continent.

In this podcast, Dr. Victoria Canning speaks with Alaa Kassab and Karam Yahya about their experiences of working in and on borders. Both from Syria, Alaa and Karam were unable to live in the country as Assad’s regime intensified. Even prior to their own move to Europe, each had experience of working with people living in refugee camps in Jordan, before going on to aid in efforts to rescue people in the Mediterranean and work in refugee camps across Europe.

In this discussion, Alaa, Karam and Victoria cover many points of contention, including the EU-Turkey deal; the criminalisation of migration; the impact of labelling of people as ‘refugees’; the documentary ‘Sea of Sorrow, Sea of Hope’; and what it is like to work rescuing people when many other European states turn a blind eye to the endemic loss of life at sea.

LISTEN HERE:

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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