

Workshop Nuria Güell_20.-23. April, Dortmund

Proposal: A workshop reconsidering the nuances and contradictions of the concept of solidarity from the fields of law and morality. The workshop attempts to rethink critically the contents and ideology that the State promotes through the training social workers receive.

We will analyze artistic practices. Ethnocentrism, Eurocentrism, assistencialism (social welfare, the kind of charity which perpetrates poverty and dependence), victimhood and paternalism are attitudes that can easily be given in both areas. Interventions done by social workers function in a similar way that artistic practices do, they are always conditioned by the construction that we have of *the other*.

Motivation: The misnamed "refugee crisis" in Europe has increased the intention and rhetoric of integration and the popular expressions of solidarity. Many of them – though made with the best intentions – **end up victimizing the other while serving to wash the good conscience from a humanitarian perspective but without involving a challenge to the political level, without involving a disruption of the status quo that this situation perpetuates.**

For this reason I consider it necessary to rethink ourselves. I am specifically interested in working with current students who will be responsible for implementing policies issued by the State; public policies that are always determined without taking into consideration the voices, opinions and organizations of persons to whom these policies will be applied.

Conceptualization: In recent years the migration control and the asylum policies have revealed the failure of the European project. To sustain the European model of free movement, a mechanism to manage the other has been established, based on laws and prejudiced administrative practices that have institutionalized a situation of inferiority to the migrant population, thus incurring institutional racism.

Blind obedience, both the law to be Law as the dominant morality to be hegemonic, has to do with the imposition and not with the argumentation. As we know the law is nothing more than the expression of the will of power. And the state, which makes the laws, not representing the ordinary, but the expression of the will of a social class. As we taught recent history, the greatest crimes are possible as they are on the legality and have a disciplined body of officials willing to enforce the law without thinking.

As Social Workers: How we can refer to the law when the state makes a capricious and tyrannical use of authority? Can the practice of disobedience be a way to approach social justice? Which is the epistemological framework in that European normativity is based? What is the liability associated with the privileges we have for questions of nationality? How can we challenge that privilege without falling into paternalism that always placed us in a position of superiority? How can we avoid establishing hierarchical relationships on behalf of solidarity? Is solidarity a one-way practice carried out by privileged people or is it a multidimensional process that contributes to the emancipation of all involved? How can we not turn a rebellious community with borders and migration control systems, mere state assistencialist customers? What is the boundary between solidarity and charity?