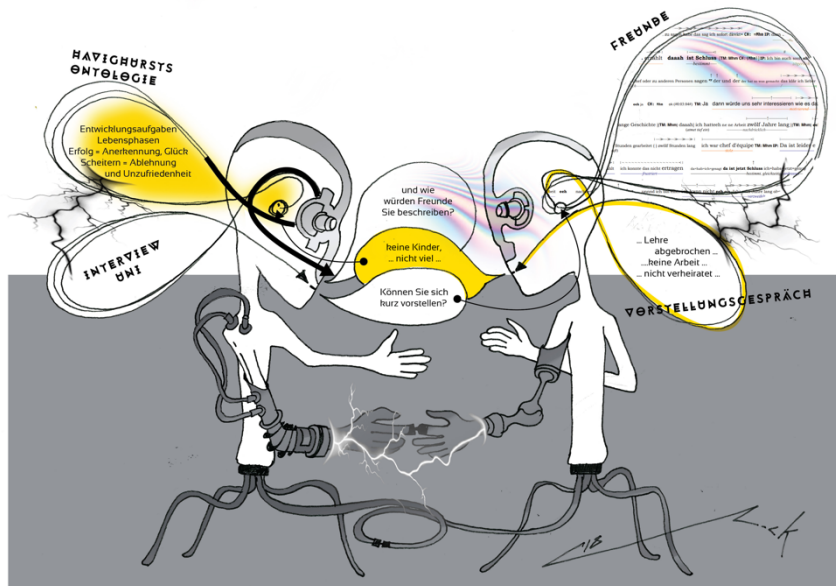


# The Challenges of Binary Categorizations to Social and Educational Work

29<sup>th</sup> Annual Conference of the REFUTS network  
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Bonnevoie-Luxembourg



The work or act of cutting “the world” into categorial units or entities keeps us busy over time and places, whatever the contexts may be – work, family, school... While taking it for granted and convinced of its “naturalness”, we usually don’t engage in reflecting upon it. Therefore, we have put the work of categorizing and (binary) coding along with its possible effects in different social and educational work settings at the core of the 2018 Annual Conference of the REFUTS network (Réseau de Formation Universitaire en Travail Social): How do “social” or “pedagogical” workers, “political decision-makers” or “bureaucrats” invent persons as “users”, “recipients”, “clients” or “trainees” by situated categorizations? What are the effects of these categorizations on persons’ lives, in particular with regard to “users/recipients/clients/trainees”? How could we invent social and educational work as a kind of sensitive practice of working with these categorizations and their multiple effects?

The conference aims at debating on a wide range of binary categorizations, which literally seem to be at work throughout all the so-called fields of social and educational work. These categorizations can sometimes be about being “locals/natives or foreigners/refugees” or “dependent or independent/autonomous individuals”, but they can also be about being “worthy or unworthy poor”, “professionals or volunteers”, to name just a few. In addition, we would like to explore the social and educational workers’ potential for creative invention or transformation, and maybe even a subversive attitude in working with these categorizations in different relational constellations.

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## About the topic

*“Specialists in knowledge tend to withdraw into pure work because the complexity of the thing known eventually tends to get in the way of the knowledge system. This process is familiar throughout the professions, where applied work ranks below academic work because the complexities of professional practice make practical knowledge messy and ‘unprofessional’”*  
(Andrew Abbott, 2001 : 22).

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The international definition of social work proclaimed in 2014 by the IASSW (International Association of Schools of Social Work) and the IFSW (International Federation of Social Work) in Melbourne, first of all invents social work as a profession and an academic discipline, engaging “people and structures to address life challenges and enhance wellbeing” for everyone. Thus, social work should “promote social change and development, social cohesion, and the empowerment and liberation of people” in an attitude of “respect for diversities”. These seem to be, beyond all doubt, worthy objectives and principles. At the same time, they can be read as an expression of the willingness to reach out for a shared identity charged with noble human values, but also some kind of shared standards of action inspired by the ideas of social “development” as well as professional and scientific “autonomy” – equal to other disciplines and professions.

There might be good reasons for the drive to promote social and educational work by making it visible and important as a “global actor”. However, social and educational workers, in their so-called day-to-day activities, find themselves in public organisations, charities or other “private” associations, where they address different target groups, as they work in different social and educational “sectors”, under various legal regulations. In the relations they forge with persons such as “users”, “recipients”, “clients” or “trainees”, the “social worker” or other “professionals” of educational, psychological or social “nature”, as well as “managers”, “directors”, “administrators” or “political decision-makers” invent problems, procedures as well as solutions, as we would put it in the terms of social anthropologist Roy Wagner (1981). They do so with reference to their own “fields of experience”. Invention could be said to be done at the same time in an ideational, material, spatial, temporal and an emotional dimension. It is so to speak never “in vain”, as it can have more or less dramatic effects for those concerned. The latter might even provide counter-inventions of these “problems” or “procedures”, at times even using the same words. As Roy Wagner states, the activity of invention always creates the subject “in the act of trying to represent it more objectively, and simultaneously creates (through analogous extension) the ideas and forms through which it is invented” (1981: 12).

In the relentless work of invention and counter-invention by persons-at-places-in-time - for Wagner (1981) we are all anthropologists -, all kinds of relational categorizations are enacted. Some categorizations may rather refer to spatial or geographic orderings (such as the distinction between “native” and “foreigner”). Others rather evoke a temporal dimension (e.g. sufficient or insufficient time of residence to be eligible) or a moral dimension (e.g. personal fault or blamelessness in someone’s behaviour). Other categorizations seem rather “organizational” (e.g. competence/lack of competence of a service for something). The bracketed examples illustrate that many of these categorizations are made up of binary codes. Some are very current, others at least seem to be relicts of bygone times – just think about the distinctions between “active” and

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<sup>1</sup> This happens to the social worker as to the anthropologist in Wagner’s account: “As the anthropologist uses the notion of culture to control his field experiences, those experiences will, in turn, come to control his notion of culture. He invents “a culture” for people, and they invent “culture” for him (1981: 11). Some paragraphs further down he writes: “What the fieldworker invents, then, is his own understanding: the analogies he creates are extensions of his own notions and those of his culture, transformed by his experience of the field situation (...)” (1981: 12). Consequently, Wagner “renounces” the term “culture” as such, as well as its related concepts, more specifically cultural relativism: “Anthropology is the study of man ‘as if’ there were culture. It is brought into being by the invention of culture, both in the general sense, as a concept, and in the specific sense, through the invention of particular cultures. Since anthropology exists through the idea of culture [we could make this point also with reference to sociology and the term “society”], this has become its overall idiom, a way of talking about, understanding, and dealing with things, and it is incidental to ask whether culture exists” (1981: 10).

“idle” or “native/local” and “foreigner”. For illustrative purposes, we may cite the 14th century’s very “first” begging law of Nuremberg. It works with a clear distinction of beggars by their affiliation to the town (as a territory). On the one hand, vagrants are expelled from the town. On the other hand, the “local” beggars are forced to carry a visible sign as a testimony of their status. Beforehand, two or three honourable persons had to testify their need on oath in front of a judge. In the cited text, this judge is even mentioned by his name, Pignot Weigel (Sachße et Tennstedt, 1998). In a 15th century amendment of the law, begging as well as giving alms are finally prohibited. The distinction of “target groups” is then made up by the dichotomy of “dignity” and “shame” or “disgrace” of poverty.

The distinction of professionals and recipients/users/clients/trainees also appears as a powerful binary coding. It might even constitute the very root of social and educational work in its actually shared understanding: Professionals are “educated” and “trained” at universities or universities of applied sciences. Therefore, they are supposed to detain a kind of higher-order knowledge about the so-called social and educational problems affecting recipients/users/clients/trainees. The invention of such a hierarchy of knowledges cannot be underestimated with regard to its impact on relationships. In a certain way, one could even say that it creates one of the “paradoxes” inherent to social work as pointed out by Schütze (1982): Should a social worker “enlighten” users about the probability of a negative case dynamic even at the risk of undermining the established relationship? However, could the very dissimulation of this professional knowledge not be the decisive nail in the coffin of their common basis of trust?

Categorizations and binary codes, however, can by no means be said to be unique characteristics of social and educational work. On the contrary, they seem to “run riot”, as they appear to be omnipresent in all spheres of life including the “sanctuary” of sciences. For example, the American sociologist Andrew Abbott (2001 & 2004) points out that the “big debates” in social science are characterized by patterns of auto-similar replication of different binary distinctions through space and time. For heuristic purposes, he relies on the image of the fractal and draws on the notion of “fractal distinction”. Whatever distinction(s) (realism/constructivism, analytic/narrative, individualism/emergence, freedom of choice/dependency, conflict/consensus, situated knowledge/transcendence) may be worked on by a scientific community, they are endlessly replicated within the community – even if we might be convinced that the respective community has already taken an extreme positioning on one side or the other (2004: 76). Somehow, this reminds of the movie “Groundhog Day” (1993) where the main protagonist is trapped in a kind of time-loop, and by each ringing of his alarm clock he finds himself at the dawn of always the “same” day.

Coming back to social work, could it not be argued that a distinction such as that of “native/local” and the “foreigner” has been extensively discussed over time and space, in all scales and magnitudes of the unities of reference (world, international community, nation, region, town....) and through all thinkable domains of activity (migration, health, work, family...)? As Marilyn Strathern (2004: xiv) highlights, these western-pluralist orderings and perspectives are “... made possible by a modelling of nature that regards the world as naturally composed of entities – a multiplicity of individuals or classes or relationships – whose characteristics are in turn regarded as only ever partially described by analytic schema”. Thus, it seems no less “true” that we, as “social workers” and/or “scientists”, seem to be real enthusiasts of binary coding’s. But it could also be that, as Marilyn Strathern (1990: 7) puts it, we cannot extract ourselves from this mode of knowledge and explanation: we can only “make its workings visible” by trying to “exploit its own reflexive potential”.

**Against this backdrop, the 2018 Annual Conference of the REFUTS network (Réseau de Formation Universitaire en Travail Social) in Luxembourg, invites all participants to follow the tracks laid down by Strathern, Wagner and Abbott by conceiving of categorizations, and more specifically of binary coding’s as the “methods” by which we permanently invent, create or enact multiple realities (Mol, 2002). In doing so, the conference aims at sensitizing us for our own self-referential strategies by which we – as scientists, social workers, politicians, etc. – reinvent binary realities with powerful impacts on persons’ lives.**

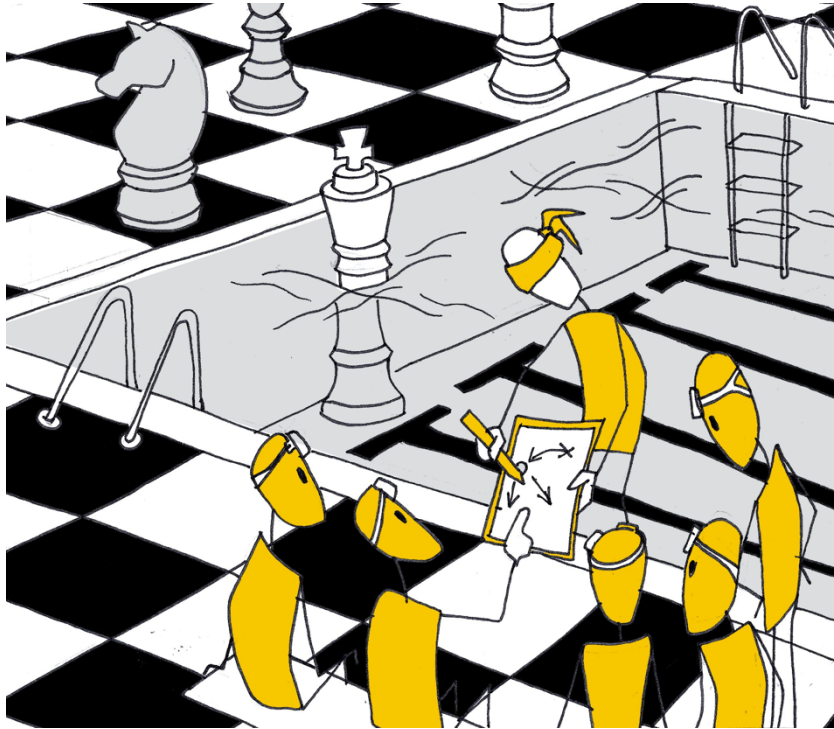
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## Thematic strands/dichotomies

In this year's REFUTS conference various categorizations will be put to discussion along different scales:

- scale of "users/recipients/clients";
- scale of "social and educational work professionals";
- scale of "organizational arrangements/social services";
- scale of "regulations/laws";
- scale of "political discourse".

Especially the binary coding's described below shall become "objects" of reflection, debate or analysis throughout one or several of the abovementioned scales. Bearing this in mind, contributions to the conference can embrace basically all "sectors" or "fields" of social and educational work: health, migration, family, work, non-formal education, disability, etc.

### "Main" binary coding's

1) **Indigenous/national – extraneous/foreign.** The frontiers of this distinction can be spatial, material, ideal or emotional. Depending on the relevant domain (immigration, social assistance, health) this distinction is expressed through differences in "status": migrant, borderer, refugee, asylum seeker, applicant for international protection, European citizen, national resident, etc. Within each domain "status" is bound to the access to rights, based on demarcation lines drawn in a logic of inclusion/exclusion. Contributions can deal with questions such as: How are processes of categorization evolving over time around legal, moral or other frameworks? How does the replication of this dichotomy on different scales and diverse cuttings become a source of contradictions? How are those cuttings re-invented within encounters between social workers and users/recipients/clients? What is becoming visible within these encounters in terms of so-called bricolage work (cf. p.7) and creativity?

2) **Independent/autonomous – dependent** (but also: capable – incapable, competent – incompetent). This binary coding, which takes on varying significations along different domains, seems to be intimately linked to the dichotomy of the individual and society respectively, on a smaller scale, with the dichotomy of the individual and the group. In a certain way, the dichotomy of independence and dependence seems to be profoundly inscribed into the collective imagination of "Western culture", wherein the person constitutes an "individual" or an "agent" within a higher-order substance, i.e. a so-called "structure", "system" or "institution". This categorization is also found within ideas about others' well-being (children or adults considered as incapable of discernment...) as well as about the so-called welfare state. Contributions should revolve around questions such as: How is the categorization of autonomy and dependence of recipients invented within different regulations? Which effects are created through the invention of different "degrees" of autonomy or dependence, with special regard to the stratification of users/recipients/clients? How do social workers replicate or liquefy these categorizations through their practice? Which are the creative strategies they apply? And how do users/recipients/clients as such perform their autonomy/dependence in relations with social and educational work professionals?

3) **Responsible – irresponsible** (but also: guilty/delinquent – not guilty/ not delinquent, diligent – idle, reliable – not reliable). This binary coding might be as old as humankind itself. Therefore, spatio-temporal thematisations are particularly welcome. Furthermore, these kinds of coding's seem closely interrelated with another "fundamental" distinction, linked to the abovementioned dichotomy between the "individual" and the "society", that is the person and its environment. Is responsibility to be attributed to disadvantageous environmental conditions or to the person itself? And should aid not be offered as a priority to those who "really" are in need? How is that to determine, though? Contributions to this binary horizon may deal with questions such as: How is the relation between person and environment conceptualized within different configurations (legal, organizational, professional)? How are these categorizations put into practice within encounters between social and educational work professionals and users/recipients/clients, with special regard to responsibility attribution of persons-in-society?

4) **Aid/benefits in kind – aid/monetary benefits** (but also: so-called activating – passive intervention). Social aid regulations operate on a regular basis with distinctions along this categorization. According political and/or professional considerations mobilize – more or less directly – other dichotomies "inherent" to social

and educational work, and which take on questions of “idleness” and potential “abuse of confidence/resources”. In Luxembourg for example – herewith drawing back on an abovementioned dichotomy – the assistance to be provided is amongst others linked to the dichotomy between residents and borderers. As it appears, assistance seems to shift towards benefits in kind, especially when it comes to helping those who are most “disadvantaged”. The contributions may draw on questions such as: How has the pendulum of social redistribution swung between the dichotomy’s two poles over the course of time, with special regard to different domains/sectors? Which discourses appear to be attached to one or the other pole? How do non-profit organizations and professionals take position within this debate?

5) *Public initiative – private initiative*. The organization of assistance and the repartition of “roles” between the state and private organizations is subject to continuous debates. Advocates of extensive state intervention often argue that only the state can constitute an appropriate guardian of national solidarity and equality of treatment. Their opponents and partisans of a subsidiary model advance that the state should only intervene in the last instance and leave room for initiative to the people. The dichotomy public/private takes on other dimensions as well, for example when it comes to the responsibility of the state vis-à-vis the family in child education and care. The contributions may revolve around questions such as: How have the relations between the state and private organisms or between families and public initiatives evolved throughout the course of time? Which effects are created through shifts in these relations, with special regard to financial, organizational and conceptual planning? How do social and educational work professionals experience “hybrid” configurations within this dichotomy, i.e. when private organizations work with stately subcontracts? Which effects are created through the defamiliarisation of child education on organizations, professionals or children and their parents?

6) *Polyvalence – specialization*. Another ongoing debate revolves around the division and differentiation of aids/benefits/services in relation to the needs/problems/demands of users/recipients/clients/trainees. In a certain way, this dichotomy puts the whole notion of professionalism at stake. Which kind of professional does one “really” need? The advocates of specialization assume a necessity to optimize services, be it with regard to the flow of users/recipients/clients/trainees or the adequacy between “problems” and “solutions”. At the same time, they argue that the quality and efficiency of services rely on the staff expertise, i.e. the quantity of similar cases treated over a year. In contrast, advocates of polyvalence point to the risk of a fragmentation of the person-clients, i.e. the latter no longer being taken care of in their wholeness. The contributions may deal with questions such as: How have services and professions recomposed themselves throughout the course of time along paradigm shifts between the dichotomy’s poles? Which political, associative and professional discourses can be identified with regard to this dichotomy? What effects are created by specialization respectively polyvalence on the users/recipients/clients? How do professionals practice their specialization within daily work?

7) *Strong coupling/coordination – loose coupling/coordination*. This dichotomy is linked to the ones aforementioned. Throughout time and with the cutting of aids/benefits/services into ever more specific categories, the question of how to coordinate link-ups has gained in importance. Especially in Luxembourg, there is an ongoing debate on the link-up of social and educational support systems. Within the domain of children’s aid and family services, posts have been created for “coordinators of individualized projects”. In other domains, such as professional orientation, services of the same type have been regrouped under one umbrella. In Germany, drawing back on the domain of children’s aid and family services, so-called integral aids/benefits have been offered since the 1990s. Amongst others, the reduction or avoidance of “revolving doors” and “abuses of multiple benefits” have been put forward as arguments in favour of a stronger coupling. Furthermore, so to say as a “secondary” effect, it has been argued in favour of a recourse on shared databases for services and professionals. The contributions may revolve around questions such as: How have coordination related discourses and practices evolved over time? How much has the question of coordination impacted social workers professional secret? Which effects might strong coupling create on users/recipients/clients as well as on relations between professionals and users?

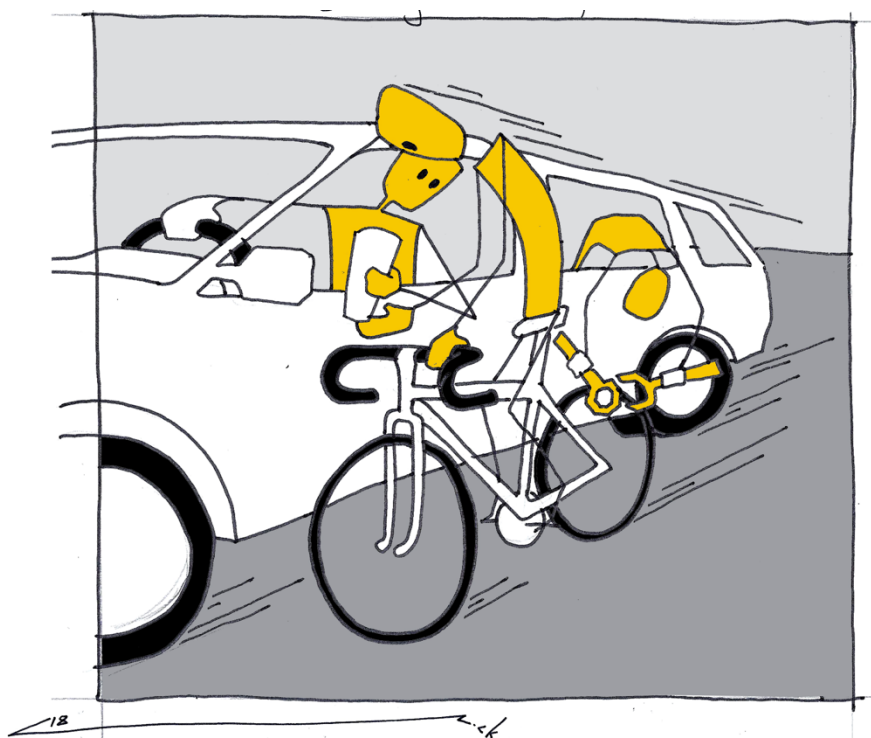
8) *Professional – amateur* (but also: employee – volunteer). Freely inspired by Wagner’s (1981) suggestion regarding anthropology, one could raise the question if we are not all, in some way or other, social and educational workers. Howsoever, this very dichotomy raises questions about the social and educational work professions themselves, their interventions and regulations – once again we are coming back to the distinction between the individual and the state. Within the domain of child education, the demarcation between professionals and amateurs seems to be sketchiest. What is the difference between a professional educator and a parent by “vocation”? Or how to be a good educator? Do you become a good educator through experiencing parenthood and raising your own children or rather through acquiring knowledge on specific educational



techniques? Furthermore, professionalism is regularly debated in situations of “crisis”, just like in the recent “refugee crisis”. In the daily life of associations amateurs and professionals mingle as members of executive boards as well as staff... Contributions could deal with questions such as the following: What kind of vision is transported by ideas of professionalism? What are possible effects of the distinction between professionals and amateurs on the invention of social problems - do problems have to be complex to require professional intervention? How has the distinction evolved throughout time and with regard to specific locations? Which models of cooperation between professionals and amateurs exist in social work practice within non-profit organizations, humanitarian aid or other frameworks?

### “Other” binary coding’s

Potential contributors are free to propose other binary categorizations for their own communication, as the list described above is not supposed to be exhaustive. In fact, we would like to encourage explicitly submissions on less “classic” cuttings.



## Pre-conference

Usually, the pre-conference seminars are addressed to young researchers and students advanced enough to exchange on their own work with those more experienced. Sometimes such pre-conference seminars also include workshops on research methodology.

This year's pre-conference seminars appear in a little different "perspective", as they draw on the "theoretical" as well as "methodological" movement realized by Claude Haas and Thomas Marthaler – both senior lecturers and researchers at the University of Luxembourg's IRISS institute, and co-organizers of this year's conference – and their numerous associates, among others Nicolas Uhler. With the general conception of this conference being based on Haas, Marthaler and associates' "work in progress", the pre-conference seminars shall offer an opportunity to familiarize up front with the so-called "theory of scales" (2015a, 2015b, 2017) and some of its "applications" (2016).

The invention of the "theory of scales" as well as its "applications" in research, teaching and social and educational work practice has been inspired by the works of various so-called post-structural and post-plural authors, such as social anthropologists Marilyn Strathern (1990, 1995, 2004a, 2004b & 2013), Roy Wagner (1981, 1986 & 2001) and Annemarie Mol (1998 & 2002), the sociologist Andrew Abbott (2001 & 2004) and also researchers from within science and technology studies, such as Casper Bruun Jensen (2007 & 2010) or Christopher Gød (2013).

Basically, the "theory of scales" can be considered more of a "heuristic ontology" to create sensitivity towards and make "visible" the continuous invention work of persons-in-scaling-work-at-places-in-time. The notion of scaling work refers to the human activity of cutting the "world" into interrelated entities or symbolic elements. More specifically, and with regard to so-called "Western pluralism", it refers to the manner in which entities are ordered into domains of different levels or magnitudes. With reference to Wagner (1981), the "theory of scales" considers that entities acquire their sense only through their multiple contextual associations. Hence, it follows a relational approach (this is where the hyphen formulation within the above mentioned "formula" comes from), assuming that it could be both theoretically and methodologically more interesting to invent "reality" as being "fractal" and multiple, in the sense that it is continuously performed anew by persons-in-scaling-work-at-places-in-time.

With time passing by, the work of Claude Haas, Thomas Marthaler and associates converged into the invention of an "original" research methodology and "another way" of academic teaching. At the same time, they reinvented social and educational work practice as relational and scaling-sensitive bricolage work. In this context, the notion of bricolage refers to the fluidity and thus unpredictability of scaling work of persons-at-places-in-time. Therefore, the "fact" of "tinkering" (which might be the closest possible direct translation of the French verb "bricoler") has to be considered not as a result of insufficient planning but as a part of the inventive and creative "art" of social and educational work practice. Furthermore, it should be noted that Claude Haas and Thomas Marthaler creatively use fractal images (e.g. Cantor dust, Mandelbrot set) and allusions to the figure of the cyborg within their "conceptualization" work.

Should these partial explications have raised your interest, please feel free to take Claude Haas, Thomas Marthaler and associates' invitation for July, 1<sup>st</sup>, 14h00 to 17h30. The organization of the pre-conference seminars largely depends on the number of inscriptions. Content-wise, the participants have the opportunity to discover applications of the "theory of scales" in research, teaching and social work practice.

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## Call for contributions

The call for contributions is open to all persons from near and far who are interested in the topic of the conference. By persons we do not only mean teacher-researchers but also professionals, users/recipients/clients/trainees and students. The REFUTS Annual Conference 2018 resolutely addresses itself to a larger public and – in allusion to Bruno Latour's book (1999) about the relation between science and politics – tries to “make science enter day-to-day world”.

In reaction to the limitation of presentation time to 15 or even 10 minutes (discussion included) within international conferences, the organizers of the conference aim at re-establishing thorough argumentation by giving contributors all the time to develop their subject matter. Furthermore, much space shall be granted to discussion. Thus, a great amount of time will be provided for different types of contributions.

Contributors are strongly encouraged to place an important emphasis on highlighting the binary coding processes and their effects (consequences) on different people or “categories” of people throughout different scales (relations between social workers and users/recipients/clients, relations between organizations and users, etc.). Similarly, we encourage participants to produce papers that focus on reflections or examples of strategies/approaches intended to “suspend”, “liquefy”, or creatively “play with” binary coding.

Special attention will also be paid to the originality and creativity of the contributions. Hence, the call is open to proposals which, for example, dare to transgress the “traditional” disciplinary and sectoral divisions and/or open up avenues for reflection on “innovative” approaches. In addition, contributions that highlight the work of binary coding / fractal differentiation (Abbott, 2001) in their spatio-temporal dimensionality are just as welcome as those that focus on the replication of certain binary coding's in different domains (migration, health, labour, housing, schooling, etc.).

## Presentation formats

In order to allow all participants, be it researchers, professionals, students, recipients of social work or residents of the city quarter, to express themselves and exchange freely, the speakers can choose from a wide range of communication and intervention formats. Some formats have been specially selected to encourage professionals, students and recipients of social work to get involved. This is particularly the case for the so-called discussion and creative workshops, but also with regard to the neighbourhood discovery workshops.

Regardless of the format, each speaker will have sufficient time to develop his or her arguments. At the same time, much space is always reserved for discussion and/or experimentation.

1) **Large audience presentations (on invitation only).** These presentations are spread out on 90 minutes. A speaker, invited by the scientific committee, examines an original and specific facet from within the conference's thematic strands. Time of presentation is restricted to 45 minutes and opens the stage for a discussion (about 45 minutes), animated by a host.

2) **Individual presentations.** This format is open to everyone, be it teacher-researchers, professionals, students or recipients of social and educational services. Speakers have a maximum of 30 minutes to present, followed by a 15-minute discussion (45 minutes total). For the submission of an individual presentation it is important to clearly specify the binary categorization(s) treated within a contextual embedment (scope, practice, etc.). The summary should also provide information on the issues the speaker wishes to discuss with the audience. As the standard duration of a session is 90 minutes, there will be two individual presentations regrouped into one session.

3) **Presentation workshops.** Those who wish to submit an abstract for a presentation workshop (duration: 90 minutes) should find themselves in groups of two or three, each participant with an individual contribution. The presentation time per intervention is limited to 20 minutes in case of three communications. The summary submitted must not only provide information on the content of the individual contributions but also on the common thread that the speakers wish to work on within the workshop, particularly in terms of questions to be discussed. Thus, it should contain indications on how the speakers wish to involve the audience within the joint reflection.

4) **Discussion workshops.** This fourth format is completely dedicated to discussion (duration: 90 minutes). Those who wish to organize a discussion workshop have to specify the issues they intend to address within the workshop. These questions must obviously be related to the conference's thematic strands. In their

summaries, the organizers should also indicate the contextual embedment that has influenced/provoked their questions. During the workshop, the organizers should make a short introduction on their topic, letting creativity thrive. Thus, the introduction may, as an example, consist of the exhibition of a “case”, a press article, the presentation of a video or a television documentary followed by the questions to be raised. This format is particularly, but not exclusively, aimed at educational and social work professionals as well as “users/clients/recipients/trainees”.

5) *Creative workshops*. As the name suggests, this format plays an important part in the conference’s creative experimentation. Rather than relying on presentations, the creative workshop seeks to promote an active participation of the audience through simulations of situations or role plays. Ideally, these situations are directly inspired by “cases” encountered in the field. The idea is to experiment with different possible scenarios with the participants and thus to encourage common reflection and enhance creative invention. The summary shall specify the situation(s) staged and the issues raised. The creative workshops have a duration of 90 minutes. Just like the discussion workshops, this format is particularly, but not exclusively, aimed at educational and social work professionals as well as “users/clients/recipients/trainees”.

6) *Neighbourhood discovery workshops* (call for proposals to social institutions, UL students, habitants and users/clients of social services within the quarter). This format is similar to so-called field visits. As the conference takes place directly in the “sensitive” quarter of Bonnevoie in the south of the city of Luxembourg, which also has a very high density of social institutions, it would be a pity not to allow participants to “discover” this very quarter and its people. A call is thus made to social institutions present in the field, but also to students of the University of Luxembourg, habitants of the quarter and users/recipients/clients to propose creative itineraries in direct relation with one or the other binary coding. For the “guides”, this will be an opportunity to “rub themselves against” the participants’ questions and thoughts. The summary must contain information on the route chosen as well as the conference’s thematic strand(s) treated along the way.

7) *Places and persons outreach workshops*. This format is intended exclusively for students who have taken the module on community work as part of their Bachelor in Social and Educational Sciences (BSSÉ) at the University of Luxembourg. Hence, the organizers of the conference are launching a call to all the students in question to propose experimental and creative extensions of places that “challenge” conventional cuttings. Interested students are asked to directly contact one of the members of the local organizing committee.

### “Special feature”: Speakers’ Corner

Inspired by the idea of the Speakers’ Corner, which originally designated a space northeast of Hyde Park in London where everyone can speak freely and take on a temporary role as a speaker, we have reserved a timeslot on each day, within which anyone can speak at different places in the quarter of Bonnevoie. Speakers will have the opportunity to share their thoughts on the presentations and workshops they have attended so far.

Given the “spontaneous” nature of the speeches, we will set up an information and communication system specifically dedicated to this aspect of the conference.

### Proposal submission

Abstracts must be submitted via an online interface (<http://www.refuts.eu/colloque/appel-a-contributions/types-de-communication/>). The deadline for submission is May 15, 2018 at midnight. Applicants will be informed if their proposal has been selected by June 1, 2018. It shall be noted that the selection process is more about giving feedback than selecting out.

## Organisation

### Inscription

Registration must be done via an online interface (<http://www.refuts.eu/colloque/organisation/inscription/>). Online registration is open until June 15, 2018. It will be possible to register on site. Registration is free and you will receive a so-called extension bag upon arrival.

### Locations

The conference will take place in the „sensible” quarter of Bonnevoie. Through the collaboration with different local organizations, namely the Rotondes (a cultural institution in Bonnevoie), the non-profit organization Inter-Actions, as well as with commercials within the quarter, the conference will integrate very different places. Depending on weather conditions, some workshops will also be held outdoors.

Detailed information on the relevant places will be given to all participants upon arrival.

### Translation

Simultaneous translation, particularly from English to French and vice versa, will be provided for “presentations” with large audiences. Furthermore, other translations may be provided, notably from French into Spanish and vice versa. For other types of intervention, a translation shall be provided whenever possible. The “neighbourhood discovery workshops” shall respect multilingualism, too.

### Draft programme

#### **Sunday, 1st of July 2018**

##### **Pré-conference**

1:30 p.m. Reception at the Rotondes

2:00 p.m. Seminar 1

3:00 p.m. Break

3:15 p.m. Seminar 2

4:15 p.m. Break

4:30 p.m. Seminar 3

Restaurant possible at the bar of the Rotondes

Public viewing of the World Football Championships with a „hot expert commentary”

#### **Monday, 2nd of July 2018**

09:00 a.m. – 10:00 a.m. Greeting/Morning coffee at 3 different places (simultaneously)

10:00 a.m. – 11:30 a.m. Session 1

12:15 p.m. – 1:45 p.m. Session 2

2:30 p.m. – 3:00 p.m. Speaker’s Corners

3:30 p.m. – 5:00 p.m. Session 3

5 p.m. - Discovery of Bonnevoie

collective experimentations and entertainment surprises

### **Tuesday, 3rd of July 2018**

Morning coffee at 3 different places (simultaneously)

9:00 a.m. – 10:30 a.m. Session 1

11:15 a.m. – 12:45 p.m. Session 2

1:30 p.m. – 2:00 p.m. Speaker's Corners

2:30 p.m. – 4:00 p.m. Session 3

5 p.m. – 6:30 p.m. Session 4

8 p.m. „Coming together” Bonnevoie

### **Wednesday, 4th of July 2018**

Greeting/ Morning coffee at 3 different places (simultaneously)

9:00 a.m. – 10:30 a.m. Session 1

11:15 a.m. – 1:30 p.m. Session 2 and closure of the conference

From Monday to Wednesday a permanent buffet will allow participants to not to feel hungry.

## **Practical issues**

More detailed information concerning accommodation, food and socializing activities will be given to you within the upcoming months. As it should be clear from the indications published at this point, the organization team is in the process of realizing different procedures for accommodation, but also for other aspects.

### **A bit of experimentation**

Given the theme of the conference, the local organizing committee deliberately opted for an “alternative” mode of organization, which might be described as experimental. Indeed, the committee considered it interesting to “suspend” the distinctions between target audiences (scientists, professionals, recipients of social work, the general public), science and art or theory and practice in order to not “blindly” reproduce the categories being debated.

The fact that the conference will not take place in the premises of the University of Luxembourg but in the city quarter of Bonnevoie is to be seen as a direct implication therefrom. Just as conference participants will be encouraged to “extend” various places within the neighbourhood, the participants themselves shall be “extended” through those places and associated persons. The premises of a local youth centre for example will thus become a place for debate and meetings, where various “publics” shall intermingle. Participants, whether they want it or not, will in a certain way mutate into community workers - the same applies to neighbourhood residents. Participants will be encouraged to become actively involved in the creative work on the aforementioned categorizations within the city quarter itself. The organizers of the conference will seek to mobilize professionals from within Bonnevoie - a “sensible district” with the highest density of social institutions in Luxembourg - as well as users/clients/recipients/trainees and the many students present.

Through the partnership with Inter-Actions' community service, categorizations shall be suspended with regard to accommodation, food and social exchanges. In the same way, the collaboration with the cultural space Rotondes will open up further new dimensions.

### Accommodation

The participants of the colloquium will have the choice between different housing arrangements. As certain options require preliminary work of the organization team, precise information will only be available progressively. Anyways, we would like to invite all participants to stay in the city quarter of Bonnevoie itself. This will avoid unnecessary travels.

Those who prefer to book well in advance can now start looking for small hotels in the area or refer to sites like AirBnB. A slightly less traditional arrangement, namely couch-surfing, is also available within the relevant area. „Classic” or rather “experimental” arrangement? It's up to you!

We will also mobilize “private” people from the neighbourhood to welcome you into their homes. A list of these people will be made available soon and expanded as our little “snails” raise awareness among others during their experiments. Case to follow...

The “brave” among you are asked to bring their tents and sleeping bags. We have at your disposal “private” gardens as well as other possibilities that we will reveal to you very soon. For those who want to get out of the cuttings carried by any form of planning, come without booking or sleeping bag, and you will find yourself in a new experience, just like we will!

It all depends on which category you put yourself in: “safe with a reservation” or “adventurous”, “with a plan” or “without a plan”, “rather conformist” or “rather experimental”. The “evils” of categorizations only exist when they create undesirable effects in the people concerned, so let us remain sensitive.

### Food

Bonnevoie, being a well-diversified neighbourhood, offers plenty of short distance dining possibilities for all tastes. In preparation for the conference, the organization team will also extend the catering areas by inviting shopkeepers, small grocery stores, bistros and restaurants, bakers, etc. to the conference. Friends of the neighbourhood, students and the organizing team itself shall contribute to the setting up of a large permanent buffet on a central square. There will also be an opportunity to share a meal in one of the various social institutions on site.

### Socializing/shared time

Extending the conference and the neighbourhood cannot be limited to communication, the exchange of ideas, food and a place of rest. The quarter as well as the city of Luxembourg still offer plenty of possibilities for leisure discoveries. During the time of the conference we will add some more. In different places, sometimes surprising, you will find opportunities to do a little sport, games or creative activities. Those will constitute a great opportunity to meet each other within new contexts...