

The Outsourcing of Survival: Ethical Problems Regarding the Privatization of Migration and Integration Processes in the European Union

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In many countries in Europe entrepreneurs take over the responsibility of the integration process. This paper criticizes a certain type of entrepreneurial role model as promoting a single input agent, only counting profit as its input. The possibility of a non-outsourced, conscience-based model for regulating the integration process is discussed as a possibility and as a stepping stone for critique of the entrepreneurial model's social claims as a whole.

Keywords: *migration, ethics, conscience, outsourcing, profit, entrepreneurship*

“An ever-present absent object of overpowering attractions inspires an impossible ritual quest for fulfilment. Not incidentally, this is good for business. The Commodity is the capitalist incarnation of the phallus as Master Attractor. Love may be the light of one's life, but a toaster is an acceptable substitute.”¹

(Brian Massumi, *A user's guide to capitalism and schizophrenia*)

When more and more of our administrative processes are privatized and therefore moved from a public governmental or municipal sphere to a private and entrepreneurial one, we might need to reconsider some previously less-regarded problems in both ethics and economics and ethics and migration processes. Business ethics will no longer be striving to keep business proposals ethically cleansed of immoral economic claims but must include social ethics as well. Or is the privatization's main gain to loosen the moral chains from the state and put the responsibility somewhere else? And is this new sphere even a moral one? Is morality possible in the hands of agents in a single input market system? What the consequences of entrepreneurial economics and the construction of an integration industry might become is what I will try to discuss in this paper. We do know that a migration affects one person's whole

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¹ Brian Massumi, *A user's guide to capitalism and schizophrenia - Deviations from Deleuze and Guattari*, Cambridge, MA. 1992, p. 84.