

LIQUID LIFE AND STORIES OF MIGRATION. PRECARIOUS LIFE OF IMMIGRANTS: FEAR AND INSECURITY

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Abstract: *According to Bauman, in his "Liquid love", the refugees have become the epitome of that extraterritoriality in which is rooted today's precariousness of the human condition, the primary cause of the fears and anxieties of modern man. Fears and anxieties that create a popular feeling of anger and fear towards refugees. The situation of refugee comprises in an extremist form the characteristics of the liquid-modern life, such as the permanence of transience, the failure to define a social role, the social-political vacuum in which they live. The pedagogy needs to rethink with new categories the processes of globalization and, above all, to reconsider how the principles of democracy and freedom can now be implemented in a world that have no longer certainties and dimensions of territorial national states.*

Keywords: *history; life; migration; society; pedagogy*

1. INTRODUCTION

The refugees have become the epitome of that extraterritoriality in which is rooted today's precariousness of the human condition, the primary cause of the fears and anxieties of modern man. Fears and anxieties that create a popular feeling of anger and fear towards refugees (Bauman, 2004:192).

In the situation of the refugees there are added in an extremist form and, therefore, more obvious, the characteristics of the liquid-modern life, such as the permanence of transience, the failure to define a social role, social-political vacuum in which they live. But migrants are also the metaphor of the exclusion and "refusal" of a society that cares, too often only in words, about human dignity. The pedagogy needs to rethink with new categories the processes of globalization and, above all, to reconsider how the principles of democracy and freedom can now be implemented in a world that have no longer certainties and dimensions of territorial national states.

2. INTERCULTURAL PEDAGOGY

The reflection on the education is questioned on matters of relief that concern the complex of the social, political, cultural and economic trials of the complexity and the globalization today. To measure

with the category of the formation, postpones after all to a job of analysis that looks at the subject and the anthropological, cultural and linguistic horizons in which the subject grows, it develops, it is formed. In this job of analysis it cannot escape that the sceneries of the contemporaneity strongly express the contradictory condition of being, for a verse, radically innovating, and, for the other verse, extremely conflicting and dramatic (Cambi *et al.*, 2001).

In this phase of our history, characterized by the loss of certainties, from the more and more strong and evident economic pushes, from the processes of breakup and from continuous tensions, from the multiplicity of messages and behaviours that go from attestations of great actions generosity of destructive and fierce violence, to undertake in to delineate and to try to sustain a possibility of communication and information in perspective intercultural would seem fanciful. Ours is a time of conflicting dynamics: often dark, hostile, marked by diffused conflicts, but also crossed by desires of agreement and collaboration. In this context the theme of the interculturality is set, object of pedagogic search not only, but also psychological, sociological, anthropological, politics. The pedagogic search in our country seems to have considered the matter intercultural later in comparison to others and it has done it with a critical-theoretical cut.

In the last fifteen years the Italian pedagogy, however, seems to have detained on the analysis and on the interpretation of dynamic intercultural putting in evidence as the education, in the fullness of its meanings both marked by the opening, innovation, overcoming of barriers and confinements, tension to the personal and social improvement.

All aspects that arise in intercultural dynamics mark and qualify them: intercultural thinking contrasts with rigid and dogmatic thought; intercultural behaviours are opposed to separation behaviour, exclusion towards the other, of the different one. Intercultural education has been configured as the irreplaceable choice to reinforce the meanings of coexistence. A road not all in descent sights the dynamics that our time imposes. L.Santelli Beccegato writes:

We are processing more and more aware that the reference to the other does not concern just the next, like, the next, but also involving the absent, those who do not, it's just full of negativity and dangers. An elaboration difficult to achieve, fraught with obstacles not only on the cognitive level of the complexity of recognizing what is specific, peculiar to different realities and what appears as a recurring and permanent, but also on an emotional level with the effort we have to do to overcome the sense of insecurity triggered by the unknown (Santelli Beccegato, 2007:13).

Interculturality is not a spontaneous attitude; indeed spontaneous is the fear or real fear of difference. Interculturality is instead something to build and support based on knowledge and social, ethical convictions, pedagogical, detailed policies, through rigorous analysis and a clear-cut design effort. Interculturality does not mean to belong to more cultures without recognizing it in any one. It is precisely the sense of personal identity that allows one to recognize in the other, whatever its origin, equal dignity, equal rights and duties. Addressing the issue of 'foreign' does not mean introducing a generic internationalism where everything flattens out and becomes confused. It means clearly understand the dynamics, skills and individual and collective limits; it means knowing the history of their country and of others countries, to know what has been done over time and what you still want to accomplish and understand how development and progress, because they are truly such, involve exceeding, slow and difficult, of particularism and oppositions. The school is the institution which, perhaps more quickly than others, tried to gear towards these issues by reflecting on the aims and

how to achieve them, and considering updating skills of its workers.

The issue of intercultural education is located just inside this controversial dialectics, becomes the emblem perhaps more significant and demands attention of the educator by profession, the politician, the man of the school, the same public opinion, as a place to crop up opposing positions, now a cultural and political openness, now entrenchment of fundamentalism, fundamentalism, nationalism.

The pedagogical path then begins to know how to properly formulate questions related to one's own time: what are the ways in which identity can be sustained to achieve personal and social equilibrium, capable of overcoming distrust, fear of the other a stranger? Recognize and understand what and how to do because the current dynamics does not constitute leakage and conflict but can be seen as opportunities for growth and development in the multi- and cross-cultural perspectives is the most difficult task for anyone, single subject or institution assumes responsibility for education and training.

It appears with clear evidence the focal role of the school and fundamental education agencies on this issue. In fact, the school can become a place where pluralism, peaceful coexistence and democracy are experienced, provided that this institution comes out of the monothematic, monolingual, ethnocentric and monoculture educational, cultural and pedagogical model. Placing himself as a centre of formation to free investigation, dialogue, confrontation, participation, co-implication, the school may, in young people, to bring out and hear live the values of the person, of otherness, of diversity, plurality and intersubjectivity.

In this model open to the plurality of subjects, languages, knowledge, of social representation systems, it exerts a major role the cultivation of creative thinking that recalls the same problem of knowledge, not to be thought of in terms of cultural transmission but autonomous construction of cognitive models. On the other hand, the same John Dewey, the philosopher of American democracy, already in 1916, the work *Democracy and Education*, had put forward a detailed proposal for the requirements of a democratic coexistence of a human melting pot like the American people, focusing on training and school (Spadafora, 2001).

The hypothesis of the School of Laboratory of Democracy is hypothesized in this logic, which, as it is easy to see, is replicated with different cuts not only in intercultural education models, but also in the same international oriented policies as the

nodal issue of peaceful coexistence between peoples, to promote investment in "human capital".

3. PRECARIOUS LIFE OF IMMIGRANTS: FEAR AND INSECURITY

According to the High Commissioner for Refugees United Nations (UNHCR), there are between 13 and 18 million "victims of forced emigration" (Bauman, 2004:192) that attempt to survive beyond the borders of their countries of origin (not counting the millions of internally displaced in Burundi and Sri Lanka, Colombia and Angola, Sudan, and Afghanistan, condemned the vagrancy by endless tribal wars). Of these, over 6 million are in Asia, 7 million to 8 million in Africa; there are 3 million Palestinian refugees in the Middle East. And this is definitely a conservative estimate. Not all refugees have been recognized as such, and only few of them were lucky enough to see themselves included in the records of UNHCR and under his protection.

The refugees have become, in a sort of caricature copy of the new power elite of the globalized world, the epitome of that extraterritoriality is the root of today's precarity of the human condition, the root cause of modern man's fears and anxieties (Bauman, 2004:191).

Another key theme of the thought of Zygmunt Bauman, one of the more open intellectual discussion and human interaction with the living reality, it was the relationship with the "other" and therefore also with the stranger¹. Especially during the last migratory crisis that has spread through Europe since the Arab Spring and the civil war in Syria, Bauman was always an intellectual in the first line for the reception of refugees and migrants fled in horror. He also refugee, after escaping the Nazi savagery taking refuge in the Soviet Union in 1939, survived the Holocaust precisely, has not spared criticism against the Israeli government of Netanyahu and employment policy of the West Bank, move, Bauman, suicidal for Israel, which, according to the Polish intellectual, would never lead to peace in the Middle East. In this regard, Bauman said:

These migrants, not by choice, but terrible fate, remind us how vulnerable are our lives and our

well-being. Unfortunately, it is human instinct to blame the victims of the misfortunes of the world.

And so, even if we are absolutely powerless to rein in these extreme dynamics of globalization, we reduce it to download our anger on those who come to relieve our humiliating inability to resist the precariousness of our society. And in the meantime, some politicians or aspiring, whose heart and mind are the votes that will take to the next election, continue to speculate on these collective anxieties, even though they know full well that they will never keep their promises. But one thing is certain: build walls instead of bridges and close in on 'soundproof' rooms will not lead to anything but a wasteland, mutual separation, which only aggravate the problems (interview in La Repubblica of 15 June 2015).

In the situation of the refugees they are added in an extremist form and, therefore, the most obvious characteristics of the liquid-modern life, such as the permanence of transience, the failure to define a social role, social and political vacuum in which they live and so on. According to Bauman, the refugee camps are, in a sense, laboratories where (perhaps unintentionally, but no less effectively) the new modern liquid pattern permanently transient life to be tested and repeated;

It will perhaps be a time when we will discover the avant-garde role of today's refugees - in which we will explore the taste of life in non-places and the pervasive permanence of transience that could become the common habitat of the citizens of this globalized and full planet (Bauman, 2004: 203).

But migrants (refugees, refugees and so on) are also the metaphor for exclusion and "refusal" of a society that, with too much emphasis on human dignity. The migrant who does not find its own identity and a homeland is similar to a waste product. It is life that is thrown as a waste, a lifetime to lose as a used commodity. "Waste Lives" is another title of the vast production of Bauman, dedicated to what he calls the "waste of modernization", that globalization has accentuated and multiplied: the outcasts, refugees, migrants, but also the unemployed, precarious: the great and growing army of people who are deprived of their ways and means of survival. "Liquid modernity is a civilization of excess, exuberance, waste, and waste disposal" (Bauman, 2005:120).

Here is the very idea of "human being" that is put into play. We need to rethink new categories with the processes of globalization and, above all, to reconsider how the principles of democracy, citizenship and freedom can now be implemented

¹ Z. Bauman, born in Poznan in Poland in 1925, has lived and taught in Leeds, England, and was known around the world for being the theorist of postmodernism and the so-called "liquid society", he explained in a specific cycle of his non-fiction production, from "liquid love" (2004) to "liquid life" (2006).

in a world that no longer certainties and size of national territorial states.

4. THE CITIZENS WORLD IN CONTEMPORARY EDUCATION

One of the central issues in the latest pedagogical debate concerns the way we now must assume the right to citizenship, a right that should be thinking in times of globalization of the social, cultural, economic and productive. If we consider that the current scenario in which training processes are being completed has been completely redesigned for the affirmation of radical transformations regarding every sector in which human activity is deployed, it is evident that the idea of citizenship is completely revised compared to the canons with which Western culture had thought over the centuries. If, from the historical point of view, the term "citizenship" has raised the membership of a person to a well recognized political community in a common ethnic and cultural denominator, today this term takes on new meanings arising from the current oscillation condition between rootedness in local communities and displacement toward a large supranational community. In this scenario, the role played by phenomena such as globalization of markets, the spread of multi-ethnic and multicultural situations, the affirmation of the media universe, are to be emphasized: phenomena that involve subjects to look beyond their borders, beyond their own judgments and prejudices, as well as their visions of the world. For effect of such phenomena and processes, we are emerging as an educational model inspired by a concept of citizenship as an inner condition of a person who, while expressing a specific identity, a need to recognize in a wide community, whose ethical heritage, civil and political, is a conscious synthesis of a plurality of perspectives, beliefs, values, visions of the world, which assures a multiplicity of associates the indispensable guarantee for the effective exercise of citizenship.

It is a great consideration for us Italians, as Bauman writes:

For many people, today, citizenship has diminished when buying and selling goods, rather than aiming to broaden the range of their freedoms and rights so as to expand a substantial way democracy works (Bauman, 2006:144).

When people move away from politics and political apathy wins, democracy is at risk. Because ignorance, uncertainty and fear of citizens

favor the most arbitrary aspects of those in power. The problem is to realize that the freedoms and rights of citizens are not always acquired. And they also need to be updated, redesigned, adapted to the times, interpreted in the new social contexts. This is a subject on which Bauman insists in his later books: the crisis of politics and the risks they face contemporary democracies that have to do with citizens encouraged to isolate themselves in their private lives and characterized by a sense of "solitude", precarious and existential mistrust that play into the hands of the ruling elite. Of these issues he talks about, among other things, in the solitude of the global citizen (2000). Democracy needs the participation of citizens and their sharing of ideas and values, especially at a time when the problems have global dimensions and transcend the territorial organization of social life. Precisely because agora becomes global, discussion, comparison and public control are difficult and the dangers of homologation are increasing. Today, citizens are aware of everything, but they are also detached from everything; They remain apathetic and unrelated to what happens in the world. Their participation in the events, often, it's just emotional. Their luck their ability to evaluate and their urge to act. Bauman concluded as a speech in March 2004:

Today we are all global viewers, eyewitnesses harm inflicted on human beings throughout the world. I do not feel just talk. We see evil when it is completed. In the daily drama replication of world human suffering we are thrown into the role of spectators ... Being spectators means exposure to an enormous ethical challenge.

What does it imply to meet this challenge? It involves a philosophical rethinking education act today, in light of the trend of the latest pedagogical research, which considers the centrality of the training concept that applies to the specific situations of life and, above all, characterizes the diversity of subjects.

In this sense, I believe that the analysis of Martha Nussbaum can help us better understand the problems of intercultural education, in relation to the building of a genuine democracy. The education of the person primarily has the task of promoting the emergence of a democracy understood as a horizon in which materializes the universality of the project of "humanity cultivation". In the work *Cultivating humanity*, Martha Nussbaum identifies the unique opportunity to train people capable of achieving more mature forms of democratic and more just life. In a complex society, such as the

contemporary one, the concept of autonomy leads to responsibility through which the citizen becomes the subject of a universal reality in which you start the democratic coexistence that is the basis of the modern concept of citizenship, which are developed individual subjectivity to be responsible for the various social expressions. But how could the design of an education to "citizenship of the world" take the form of a contemporary university program? This education must be multicultural according to Martha Nussbaum, i.e. should make young people aware of the main features of the typical culture of other groups, including the study of world religions, that of racial and ethnic groups, social and sexual minorities within their respective training curriculum.

The awareness of cultural difference is essential to foster mutual respect, which is in turn a prerequisite for the establishment of a productive dialogue. The main causes of rejection of those who are different are in fact ignorance and believes his valid habits by nature. and 'certain that any kind of liberal education can ever put students in a position to know everything that would be useful to know, but the precise knowledge of at least one non-family tradition, and some notion on the other, is enough to give birth to the typically Socratic awareness of how limited and limiting our experience (Nussbaum, 1999:86).

It is right, according to Nussbaum, that the citizen of the world devotes himself most to the study of his own region and his own history, for it is evident that his choices will primarily have to be accomplished in this environment.

The need to give still ample space to the study of local conditions have a major impact on education. Will commit a big mistake if we wanted to provide students with a comprehensive knowledge of all cultures: it would be like if we tried to make them learn something every language. Apart from the surface results and even ridiculous that you would get, such an attitude would fail in the priority task of familiarizing students with the environment in which the majority of their actions take place (Nussbaum 1999:86).

On the other hand, according to Nussbaum, it is extremely important that these matters are presented to young people so as to not obscure the larger reality in which lie the western traditions.

However, a reform of the program is indispensable, which should give students the opportunity to know the most important traditions of thought, and above all, should make them aware of their ignorance in matters of extreme importance. It is necessary for the

citizens of the world receive appropriate education for this purpose since small (Nussbaum, 1997:87).

Martha Nussbaum points out that a good citizen of the world know the cultures of other peoples and minorities not only means recognizing the dignity of foreign students and those belonging to minorities, although this is a significant result. But this type of education is aimed at young people as well as to the citizens so that they learn to treat others with respect and understanding. Respect and understanding imply not only recognizing differences but also, at the same time, recognizing the rights, aspirations, and the same shared issues. Three abilities are essential according to Nussbaum so that we can "cultivate humanity" and that a citizen becomes a citizen of the world. First, the ability to critically judge themselves and their own traditions to live what might be called, according to Socrates, an "examined life".

This means not accepting any belief as binding only because it was transmitted by tradition or because it has become familiar with the habit (Nussbaum, 1997:24).

In effect it means to put into play all beliefs and accept only those who resist the demands of coherence and rational justification. To exercise this capacity is necessary to examine the accuracy of the argument and check carefully what you write or read. Such examinations often lead us to challenge tradition just as Socrates did when he had to defend himself against the accusation of bribing young people. And Socrates defended his business because democracy of the time needed citizens to think independently, without leaving this task to an authority they could decide for them.

Second, citizens who want to become "citizens of the world" should look upon themselves not only as members of a group or a nation but also as human beings bound to other human beings by common interests.

We all think easily in terms of a group, first of all as Americans or French or Italians and only afterwards as human beings. We spend our needs and capabilities that unite us to citizens who live far away from us or who have a different appearance from ours. It means that we deny to ourselves many possibilities of communication and friendship, taking away any responsibility. We often fail to deny differences, believing that distant existences must be like ours and showing little curiosity for different ways of life (Nussbaum, 1997:25).

In fact, "cultivating humanity" interdependently means understanding how common needs and

purposes are accomplished differently and under different circumstances.

The third requirement of citizenship is defined by Martha Nussbaum "narrative imagination", the ability to imagine themselves in the shoes of another person to better understand his personal history, her past, imagine his emotions and his desires.

This does not imply a lack of critical sense, because in the encounter with the other still keep firm our identity and our judgments. When we identify with a character in a novel, for example, or the history of a distant person cannot help but judge them in the light of our purposes and our personal aspirations (Nussbaum 1997:25).

In fact, a first step towards understanding the other is essential for any responsible judgment since we cannot assume to know what we are judging, as long as we do not understand the meaning that an action has for the person who performs it, or significance of a speech as an expression of the history of this person and his social environment.

Being a citizen of the world often means taking a lonely journey, a sort of exile, far from the comfort of certain truths, the reassuring feeling of being surrounded by people who share our own beliefs and our own ideals (Nussbaum 1997:95).

Since children feel confident about their parents, it happens that even as citizens are tempted to behave the same way, finding an idealized image of the nation or a leader, a substitute for parents who will think everything in our room.

4. CONCLUSIONS

It is therefore the task of educators to show students how beautiful and interesting a life is

open in the world, how much satisfaction comes from being citizens who refuse to accept acritically the settings of others, how fascinating the study of humans throughout their real complexity and oppose the more superficial prejudices, how important has experience based on reason rather than on submission to authority. As educators we have a duty to show this to our students if we want democracy in our country and around the world to have a future.

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