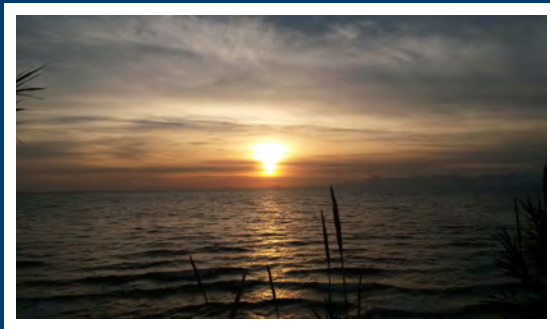


Mediterranean, Knowledge, Culture and Heritage 1

Mohamed BENGUERNA - Emiliana MANGONE
Editors

BEYOND THE BORDERS
THE MEDITERRANEAN BETWEEN CULTURES,
MIGRATIONS AND LIFE-WORLD



ISBN online: 978-88-99662-00-4



Mediterranean, Knowledge, Culture and Heritage 1

Book Series edited by

Giuseppe D'Angelo and Emiliana Mangone

The Book Series, published in electronic open access, shall be a permanent platform of discussion and comparison, experimentation and dissemination, promoting the achievement of methodological action-research goals, in order to enforce the development of the territories and of the local and European identities, starting from the cultural heritage and from the Mediterranean Area. All the research work revolves around three key topics:

Mediterranean: The knowledge and cultural values of southern Europe and the Mediterranean Area may represent the strategic elements to overcome the current crisis in Europe, to the point of becoming a stimulus for the review of policies.

Knowledge: Language, history, tradition and art have always conveyed dialogic relations and interpersonal relationships within societies, founding on otherness the peculiarities understood as knowledge development, processes, sedimentation and transformation. What becomes peculiar is the "knowledge" as the achievement of an advantage derived from the possession of unique and inimitable knowledge.

Culture and Heritage: Culture, understood as its cultural heritage, is proposed as one of the privileged areas of the "new economy". In fact, the encounter between culture and territory represents one of the most valuable opportunities for development.

Each manuscript submitted in English will be subject to double-blind peer reviewing.

Editors

Giuseppe D'Angelo and Emiliana Mangone (UNISA – Italy),

Scientific Board

Ines Amorin (UP – Portugal), Paolo Buchignani (UNISTRADA – Italy), Rosaria Caldarone (UNIPA – Italy), Bernard Callebat (ICT – France), Calogero Caltagirone (LUMSA – Italy), Rossella Caruso (ISIA – Italy), John Chircop (UM – Malta), Folco Cimagalli (LUMSA – Italy), Louisa Driss Aït-Hammadouche (University of Alger3 – Algeria), Mar Gallego (UHU – Spain), Carlo Gelosi (UNISTRADA – Italy), Lea Mattarella (ABA of Naples – Italy), Blanca Miedes (UHU – Spain), Flavia Monceri (UNIMOL – Italy), Luís Nobre Pereira (UAlg – Portugal), Paul Sant Cassia (UM – Malta), Francesco Vespasiano (UNISANNIO – Italy), Grégory Woimbée (ICT – France).

Preface by the Series Editors

What Perspective for the Mediterranean?

This book inaugurates the new ICSR Mediterranean Knowledge book series on *Mediterranean, Knowledge, Culture and Heritage*. As the firstborn, this text has to accomplish the difficult task of tracing the coordinates for our intellectual journey.

The aim of the series is to publish innovative studies in the field of socio-economic sciences and humanities, about the broad subject of the Mediterranean. About the most recent events, think to some phenomena – the Arab spring, the migration from Africa and Middle East toward Europe, the economic crisis of the Eurozone, which affects mostly the Southern Europe – which, although developing on the Mediterranean, have a global impact and, therefore, raise the interest of scholars living in the whole world.

This book, resulted from a rich collaboration between sociologists of different nationalities, is, in a certain sense, a programmatic volume focusing on some aspects of these phenomena within societies. In it the authors reflect on the Mediterranean as a strategic element to overcome the current crisis in Europe, becoming a stimulus for the review of European policies and providing a solid foundation for the growth of a true European cultural heritage and knowledge (Mangone, 2015).

This book represents an attempt to rethink the “boundaries” and rethinking the boundaries means rethinking the current idea of Mediterranean between cultures, migrations and life-world (the concepts compared with the Mediterranean in the three parts of the book). Because the Mediterranean legacy is a complex *ensemble* of ideas, im-

ages and feelings which have been cultivated for centuries and are still cultivated in this “sea amidst the lands”; which was called *mare nostrum* by the ancient Romans and to which the same name could be attributed again if, as Franco Cassano argued (Cassano & Zolo, 2007), we understand the word *nostrum* as referring to each and every one of us, as human beings.

Knowledge and cultural values of the Mediterranean can be the driving force to overcome the *impasse* of which Europe cannot free itself.

This book brings the focus on the borders in the sociological perspective and we expect this reflection to produce a refreshing outlook on the Mediterranean.

Fisciano, Italy
April 2016

Giuseppe D’Angelo

References

- Cassano, F. & Zolo, D. (Eds.). (2007). *L’alternativa mediterranea*. Milan : Feltrinelli.
Mangone, E. (2015). *Mediterranean Knowledge for the Future of Europe*. Cava de’ Tirreni : Areablu edizioni.

Mohamed BENGUERNA - Emiliana MANGONE

Editors

BEYOND THE BORDERS
The Mediterranean between
Cultures, Migrations and Life-world



ICSR Mediterranean Knowledge

The volume is available on the website:

<http://www.mediterraneanknowledge.org/publications/index.php/bookseries>
ISBN online: 978-88-99662-00-4

How to cite this volume:

Benguerna, M. & Mangone, E. (Eds.). (2016). *Beyond the Borders : The Mediterranean between Cultures, Migrations and Life-world*. Fisciano, Italy : ICSR Mediterranean Knowledge.

On the cover:

Photo by Emiliana Mangone – *Sunset over the Sea* (2015)

© ICSR Mediterranean Knowledge 2016

Via Giovanni Paolo II n. 132, 84084 Fisciano, Italy



Contents

<i>Introduction. What Challenges for the Future?</i> Mohamed Benguerna and Emiliana Mangone	pag.	1
<i>Adult Age of Cooperation: Elements for a Debate</i> Mohamed Benguerna	»	13
<i>Part I - Mediterranean and Cultures</i>		
<i>The Us/Them Encounter: The Mediterranean between Land and Sea Borders</i> Emiliana Mangone	»	23
<i>Multicultural Citizenship Needs a Relational Semantics of Borders</i> Pierpaolo Donati	»	45
<i>The Mediterranean Legacy for the Future of Europe</i> Andrea Salvatore Antonio Barbieri	»	67
<i>Part II - Mediterranean and Migrations</i>		
<i>The Challenge of Migration in the Mediterranean and the European Union's response</i> Roberto Cortinovis	»	87

<i>Mediterranean, Migrations and Communities: What Are the Challenges for Social Policies?</i> Folco Cimagalli	» 103
---	-------

Part III - Mediterranean and “Life-world”

<i>Boundaries among Genders in the Mediterranean Area: Between Reality and Imagination</i> Giuseppe Masullo	» 119
--	-------

<i>Museum Displays and their Contemporary Sociological Resonance</i> Carmel Borg and Peter Mayo	» 139
--	-------

<i>Tactics or Strategies? The Governance of Early School Leaving in Naples and Albacete</i> Anna Milione	» 149
---	-------

Editors and Contributors

About the Editors

Mohamed Benguerna is Research Director at the CREAD and teaches at L'Ecole Nationale Supérieure de Management (The Higher National School of Management). Currently, he is Head of the Division Companies and Industrial Economics at CREAD, member of the Scientific Council and member of the editorial board of the journal "Les Cahiers du CREAD". He has for several years of work on the engineering profession (training, trajectory, insertion ...). He is the author of several articles and edited books on engineering, intercultural management, women's employment and the exercise of social sciences in Algeria. Finally, he active in several scientific networks Maghreb, Arab and European. Email: mbenguerna@yahoo.fr; mbenguerna@cread.edu.dz

Emiliana Mangone is Associate Professor of Sociology of Culture and Communication at University of Salerno, Italy. She is a Director of International Centre for Studies and Research "Mediterranean Knowledge". Since 2010, she is associated to IRPPS-CNR of Rome (Institute of Research on Population and Social Policies). She recently published the following publications: *Beyond the Micro-Macro Opposition : The Multidimensional of the Educational Processes*, in G. Marsico, M.V. Dazzani, M. Ristum, & A.C. de Souza Bastos (Eds.), *Educational Contexts and Borders through a Cultural Lens : Looking Inside, Viewing Outside*, Springer, 2015; *Mediterra-*

nean Knowledge for the Future of Europe, Areablu Edizioni, 2015.
Email: emangone@unisa.it

Contributors

Andrea Salvatore Antonio Barbieri is a Research Director at the Italian National Research Council (CNR), affiliated at the Institute of Research on Population and Social Policy (IRPPS) - Penta of Fisciano section. He recently published the following publications: *La “fabbrica” delle cittadinanze: tra antropologia, biopolitica e pratiche del disciplinamento delle popolazioni* (The “factory” of citizenship: between Anthropology, Biopolitics and Practices of Populations Disciplining), IRPPS Working paper 77/2015; *I fondamenti razionali e sociali delle passioni politiche. Verso una sociologia della violenza contemporanea con Weber e Foucault* (The Rational and Social Foundations of Political Passions. Towards a Webero Foucauldian Sociology of Contemporary Violence), IRPPS Working paper 80/2015. Email: a.barbieri@irpps.cnr.it

Carmel Borg is Associate Professor in the Department of Arts, Open Communities & Adult Education, at the Faculty of Education, University of Malta. He is a former Head of Department and ex-Dean of the Faculty of Education. For six years, he acted as external expert for the European Commission’s education agency. He is also involved in a number of community-based projects focusing on critical literacy and active citizenship. He sits on a number of editorial boards and is founding editor of the Malta Review of Education Research (MRER). He is the author, co-author and editor of a number of books, papers in academic journals and chapters in books that foreground the relationship between education, democracy and social justice. Email: carmel.borg@um.edu.mt

Folco Cimagalli is Associate professor of Sociology at the Department of Law at Lumsa University of Rome. He studies the processes of innovation in social policies, noting in particular the reconfigura-

tion of the role of welfare actors. Among his positions of responsibility, he is President of the Undergraduate Studies on Social Work and Non-Profit Service and President of “Fondazione Roma Solidale” (founding member: City of Rome). Among his recent publications: (ed.) *Le politiche contro la violenza di genere nel welfare che cambia*, FrancoAngeli, 2014; *Coesione sociale e nuove alleanze nel welfare locale*, *Studi di Sociologia*, 2013. Email: cimagalli@lumsa.it

Roberto Cortinovis is a Researcher at the ISMU Foundation in Milan. He is also a lecturer on European Union politics at the Catholic University of Milan. His main research interests are on migration and asylum policies of the EU, with a particular focus on issues related to cooperation with countries of origin and transit of migrants. Among his recent publications are: *The Evolution of Frontex Governance: Shifting from Soft to Hard Law?*, *Journal of Contemporary European Research*, 11 (3), 2015; *The external dimension of EU asylum policy: Gaining momentum or fading away?*, *ISMU Working Paper*, May 2015. Email: r.cortinovis@ismu.org

Pierpaolo Donati is Full Professor of Sociology at the University of Bologna, Italy. Past-President of the Italian Sociological Association (1995-98), he has served as Executive Committee Member of the IIS and Director of the National Observatory on the Family (2003-2012) of the Italian Government. He has published more than 800 works. He is known as the founder of an original “relational sociology” or “relational theory of society”. Among his recent publications: *Building a Relational Theory of Society: A Sociological Journey*, in M. Deflem (ed.), *Sociologists in a Global Age*, Ashgate, 2007; *Relational Sociology. A New Paradigm for the Social Sciences*, Routledge, 2011; *The Relational Subject*, with M.S. Archer, Cambridge University Press, 2015. Email: pierpaolo.donati@unibo.it

Giuseppe Masullo is a researcher (fixed term) in Sociology at University of Salerno, Italy. His research has focused purely in the field of social representations of health and disease, and on the cultural dynamics within care relationships, with a particular attention to the situation of

foreign citizens. His interest in the issue is still alive, currently focusing on the disadvantaged situations resulting from the interplay of the psychological and social vulnerability characterizing migration and those relating to gender, as in the case of foreigners working as caregivers or LGBT foreigners. He recently published the following publications: *Migrant Sexualities: 'Non-normative' Sexual Orientation between Country of Origin and Destination*, *Italian Sociological Review*, 2015; (eds with E. Mangone), *L'Altro da Sé. Ri-comporre le differenze*, FrancoAngeli, 2015. Email: gmasullo@unisa.it

Peter Mayo is Professor and Head, Department of Arts, Open Communities and Adult Education, Faculty of Education, University of Malta. He is co-editor of the journal *Postcolonial Directions in Education*. His most recent books include: *Politics of Indignation*, Zero Books, 2012; *Echoes from Freire for a critically engaged pedagogy*, Bloomsbury Academic, 2013; *Lorenzo Milani, the School of Barbiana and the Struggle for Social Justice* (co-authored with F. Batini and A. Surian), Peter Lang Publishers, 2014; *Hegemony and Education under Neoliberalism. Insights from Gramsci*, Routledge, 2015. Email: peter.mayo@um.edu.mt

Anna Milione is a contract researcher of the CNR-IRPPS (Institute of Research on Population and Social Policies of National Research Council). Her expertise is in sociology of education, social policies, social inequality and policies and practices of inclusion in the Italian schooling system. Main recent research interests concern educational organizations, professional learning and educational policies. Recently her publications: *Young immigrants at school: inclusion and location of rights in Italy*, *Italian journal of sociology of education*, 2011; with P. Landri and G. Vecchione, *Allievi non standard? Strategie e tattiche di inclusione degli studenti con cittadinanza non italiana nelle scuole di Napoli* in S. Strozza, R. Serpieri, E. de Filippo, E. Grimaldi, FrancoAngeli, 2014; *Studi sul welfare educativo italiano. Infanzia e adolescenza in bilico tra domande di cura e educazione, e fragili campi istituzionali*, Aracne editrice, 2015. Email: a.milione@irpps.cnr.it

Introduction

What Challenges for the Future?

MOHAMED BENGUERNA and EMILIANA MANGONE

From Knowledge to the “Life-world”

The development of humanity must be rethought by shifting the focus from the traditional elements of competitive advantage to new knowledge-based elements. What matters now is the so-called “knowledge resource” (Liebowitz, 1999), because the achievement of a benefit comes from the possession of knowledge.

Indeed, to know means: a) to participate in the construction of meanings of social and cultural reality in order to transform it in symbolic representation (by activating knowledge structures); b) to attribute “sense” and “meaning” to events, objects or persons on the basis of knowledge, expectations and assumptions; c) to develop in a complex and dynamic way the information that people can gather and turn them into knowledge.

Every interaction with objects or with humans, every act of communication, implies a transmission of skills and knowledge: an exchange that becomes a process of integration of the differences – understood as collective wealth in which everyone is recognized – without limitations in the learning paths of each person or prejudices on “expert” and “profane” knowledge.

Knowledge is the future and we have to invest on it because it remains the main strategic development factor not only industry-wise, but also from a social and cultural perspective. The process of knowledge-based human development is facilitated by constant “knowledge creation” aimed at “continuous innovation” in the industrial, social, and cultural field. The new challenge in order to keep up with the process of globalization is to be able to learn more quickly in order to better anticipate changes, and to do that we need to be able to activate mechanisms of acquisition, creation, diffusion, and incorporation of the “key” resource: knowledge. In that, the inability to gain access to the tools and forms of knowledge dissemination, will make even more stagnant those backward situations that are already crossing the decency limit. Moreover, it will further hinder the acquisition of those entitlements (Sen, 1981; Daherendorf, 1988), that a protection system should guarantee its citizens in order to enable them, on the one hand, to express their own needs and, on the other hand, to fulfil them, namely the possession of those titles that allow someone to enjoy the civil and social rights.

However the investment in the knowledge vector requires implication and engagement tools such as educative system and structures that have a direct or indirect connection with the formation.

In light of this, the very role of researchers is to generate “knowledge” through which society can observe the phenomena it produces and continuously improve as in its daily unfolding. As Bourdieu had said in his acceptance speech for the CNRS Gold Medal, the task of sociology is “the critical unhinging of the manoeuvring and manipulation of citizens and of consumers that rely on perverse usages of science” (Bourdieu, 2013, p. 12) going beyond the questions posed by common sense or by the media as they are often induced and not real.

The work of researchers and the resulting knowledge produced are to be intended, as Bourdieu stated over twenty years ago, in a dual manner: on the one hand, they allow for an “institutional support” (public service) that does not mean meeting all the needs of society, but giving scientific answers to actual problems, not with the “solution”, but by suggesting possible routes for the improvement of

the need concerned. On the other hand, they allow the development of a “critical and active citizen” very close to the ideal type of Schütz’s “well-informed citizen” (Schütz, 1946) which, revised according to the present society (Mangone, 2014), appears to be advocating the establishment of a modern citizenship amounting not merely to rights but also to duties. For this newly forged citizenship, the establishment of a socially approved knowledge based on the principle of responsibility (Jonas, 1979) becomes a priority, revealed through social reflexivity (Donati, 2011), an aspect of individual reflexivity that is neither subjective nor structural but related to the reality of social relations.

From the above stems the problem related to the relationship between knowledge and society, both in terms of equal access to knowledge and in terms of use of the knowledge resource. Globalization, whose effects impacted on the economic and socio-cultural aspects of society, increased instead of reducing interdependence relationships as well as conditionings in social relations. This is particularly true for what concerns financial relations between richer countries, while it does not hold for “imbalanced” relations between rich and poor countries.

At this point it would be useful and beneficial to mobilize all vectors (novel, theater, cinema, etc.) that promote and spread in depth these tolerance values of respect and listening.

As it is highlighted within this book, it is necessary to trigger a reciprocal logic to equal exchanges and shares in cooperation processes in order to achieve mutual benefits. However, this political objective presupposes look at the countries of the South with a new look through the application of innovative theoretical and ideological foundations.

In pursuing this logic, the Mediterranean Knowledge acquires a fundamental importance in promoting pluralism, diversity, and freedom. If Europe and the Europeans want to build their future, they will have to review their relationship with the Mediterranean together with the other political and cultural actors bordering on the Mediterranean, starting with the Arab peoples.

This sea, unfamiliar with juxtapositions like North / South, East / West, Islam / Christianity, and which saw the flourishing of cultures, arts, religions, philosophies, today is no longer a ‘hotbed’ of dialogue, but has become a battlefield for a war fought not with weapons but with “ideologies” and where opponents are identified in Us and Them: We, the civilized (Europeans), the modern ones, those who live in prosperity; Them, foreigners (non- Europeans), refugees, those who have been deprived of the opportunity to choose to remain in their country of origin because of conflicts, famine, and epidemics.

Echoing Dahrendorf (1988) we can say that life chances, understood as the possibility to choose between alternatives, are never equally distributed: there is no society in which all people have the same entitlements and enjoy the same provisions (set of choices and tangible assets). However, if choosing between possibilities is itself seen as a major element in leading of a decent life, then it is our duty (the above mentioned *We* of the clash) to offer a set of choices by basing policies not only on the principle of responsibility, but also on the principles of fairness and freedom.

This sea, that was once “dialogue and freedom” has now become “closure and death”: today there are tens of thousands dead drowned in the Mediterranean, due to the increase of migration flows from Africa and the Middle East to the shores of Europe (UNHCR 2015) - as very well expressed in the Part II of the book. This *mare nostrum* – where the “our” is related to humans (Cassano & Zolo, 2007) – once a meeting place for knowledge as the meeting place of strangers, has now become a “border insurmountable” for many desperate.

Humanity as a whole – especially Atlantic Europeans – seems to have forgotten that knowledge is produced by comparison with the *xenos*.

It is desirable, therefore, for the “Mediterranean knowledge” (both tangible and intangible) to become a thoughtful knowledge promoting relationship building both between subjects and within their living environment, facilitating an encounter with the Other with the awareness that only dialogue can make society open to the re-composition of cultural differences and the specific features of

every culture. As stated in the contribution of Donati – in this book – it requires a “relational semantics” to the needs of multicultural citizenship.

If otherness is a dimension that cannot be ignored, being, now as then, fundamental for the processes of identification and recognition, we must ponder the fact that the other (the difference) is not only a place of conflict and recrimination, but also a foundation on which to build a culture of tolerance and respect – an issue currently much debated. Said culture should instil, particularly into younger generations, the desire to know each other, to open up towards the other as a person from whom to learn not only new customs, habits, and new ways of being, but also as a way to re-discover ourselves, to reconsider ourselves, our values and behaviours. The cultural dimension becomes therefore crucial, as it can provide the basis on which to establish a society not merely focused on respecting “otherness”, but which also allows to explore the mechanisms created at different levels (individual, social, and cultural ones) whenever we relate to the “other” (Mangone & Masullo, 2015). We can thus affirm that musing on the Mediterranean implies, on the one hand, the comparison with otherness as a matter leading to the real encounter between *Us* and *Them*, the social and psychological mechanisms involved in preparing people positively or, on the contrary, negatively towards the other (Mangone & Marsico, 2011). On the other hand, it implies a reflection on the policies, that is, on the forms of recognition and protection of every person as equal and to whom equal opportunity of expression and self-realization, self-fulfilment should therefore be guaranteed.

The thoughts expressed within the debate on interculturalism and multiculturalism are based on cultural and identity issues: the great challenge faced with difficulty by society and social systems (among which we can find the European Union), is whether they should be seen as closed systems (non-welcoming) or as open systems (welcoming) towards “other cultures”; what Baumann (1999) called “the multicultural enigma”.

Laying the foundations for the construction of a real and effective multicultural identity that crosses Europe – that part of the West de-

fining itself as the “cradle of democracy”, in contrast to Sen’s statements (2003) – cannot be separated from what happened in the past, to what is happening and what will happen even in the Mediterranean.

The weight of the Mediterranean component is impressive in several respects throughout southern Europe resulting in great differences in comparison with the rest of Europe: European society is crossed by deep interwoven cleavages, in some cases overlapping and adding up, transforming difference into conflict (Catholics and Protestants, church and state, North and South, etc.). European identity, therefore, and its geographic map, correspond not only to the institutional divisions, but also to these complex differences (as religion, economy, politics, literacy, draw another Europe than the official one) that constitute true lines of separation, often even within the borders of the nation state (Eder & Giesen, 2001). Due to the interplay of a number of factors, a common destiny connects the entire Mediterranean, from Gibraltar to the Golden Horn, causing the perception of a clear civil inferiority to form / stir in the collective consciousness.

The social role of territories has changed. Not only can people move and travel in much easier and more inexpensive ways, but a growing number of persons can build their identities with multiple senses of belonging: travel and at the same time long for their homeland. The word “geo” has returned, and geo-politics has regained its importance, as well as geo-culture and geo-communication. All these changes have paved the way to new opportunities for multi-polarities and provide new possibilities for territories that have been condemned to marginality, as might be the case of the Mediterranean towards Europe.

The Mediterranean legacy is a complex *ensemble* of ideas, images and feelings which have been cultivated for centuries and are still cultivated in this “*sea* (not ocean) amidst the lands”; which was called *mare nostrum* by the ancient Romans and which the same name could be attributed again if, as Franco Cassano argued (Cassano & Zolo, 2007), we understand the word *nostrum* as referring to each and every one of us, as human beings.

A new concept of territoriality can be built with the help of an approach that goes beyond the classical oppositions Europe/ Mediterranean, North/South, East/West, etc., which can set up a new dimension of social space that as a “container” is transformed into an “arena” where people carry out their everyday lives and construct a social reality and own “life-world”.

Beyond the Borders

This book resulted from a rich collaboration between sociologists of different nationalities and reflects on Mediterranean as a strategic element to overcome the current crisis in Europe, becoming stimuli for the review of European policies and providing a solid foundation for the growth of a true European cultural heritage and knowledge, then passing it on to future generations. This book represent an attempt to rethinking the “boundaries” and rethinking the boundaries means rethinking the current idea of Europe and the Mediterranean. Only from such a rethinking can the foundations for the construction of a real and different European identity be laid. The knowledge and cultural values of the Mediterranean can be the driving force to overcome the *impasse* of which Europe cannot free itself.

So, while some chapters strive to formulate more general categories, others deal with the concrete situated reality. We expect this reflection to produce a refreshing outlook on Mediterranean.

The book is organized into three parts, which dialogue with each other. However, the first chapter, “Adult Age of Cooperation: Elements for a Debate”, written by Mohamed Benguerna, has not been included here because it addresses an issue of general policy on cooperation between the northern and southern countries. Based on the professional experience of the author, it reflects on cooperation in the field of scientific research, particularly between Algeria and the European countries and specifically with France. The chapter emphasizes the application of a logic of reciprocity, since the Southern countries (including Algeria) have accumulated scientific training and sufficient and substantial technique that allows them to claim

and be part of this logic of reciprocity. This policy objective, however, requires the emergence of a new look on the South, and this can happen only if it is supported by an innovative effort in terms of theoretical and ideological assumptions.

The first part, “Mediterranean and Cultures”, is composed of three chapters. The first chapter “The Us/Them Encounter. The Mediterranean between Land and Sea Borders”, written by Emiliana Mangone, reflects on the theme of “otherness” to explore the mechanisms created at different levels (individual, social, and cultural ones) whenever we relate to the “other”, stretching from feelings of openness and curiosity – underpinning reception and integration policies – to evident feelings of intolerance, urging, even manifestly, to discriminate against the other, perceived as different, or as one who belongs to what is “unfamiliar” and this within the land e sea borders of the Mediterranean.

The idea that the political inclusion of minorities into a common citizenship needs a new cultural approach in order to avoid the fallacies of what has been understood and practiced as “multiculturalism” so far is proposed by Pierpaolo Donati. In this chapter titled “Multicultural Citizenship Needs a Relational Semantics of Borders”, Donati argues that there are three semantics theorized as possible solutions to manage cultural borders: dialectical, binary and relational. It depends on the choice among these semantics what kind of ideal model is followed in order to include people into a common citizenship. To put it bluntly, the latter can be configured as a *culturally neutral* public sphere (based upon the neutralization of cultural borders) or as a *morally qualified* public sphere, which defines the borders of citizenship as mutual relations between different cultures so to avoid any form of exclusion, discrimination or segregation.

In the next chapter, written by Andrea A.S. Barbieri, titled “The Mediterranean Legacy for the Future of Europe” argues on building of a new idea about what can be called “The Mediterranean approach” or the “Mediterranean mind”. In order to move in the this direction, understanding what it could mean, the author reflects around 3 main ideas: a) *the open concept of Mediterranean* that has been cultivated by prominent intellectuals of the past (for example,

Albert Camus); b) the “long durée” approach to the history of *humana civilitas*: putting apart ideas like western and eastern; and rethinking the ideas of modernity and secularization; c) the new concept of *territoriality* that can be built with the help of the geo-sociological approach to most recent changes in geo-politics and international relations.

This book represents a renewed effort to discuss the migration flows crossing the Mediterranean trying to go beyond the numerical dimension. For this reason the second part of the book is entitled “Mediterranean and Migrations”: Cortinovis’ chapter focuses on recent developments in the so-called external dimension of migration policy, which includes a number of initiatives adopted by the EU to ensure cooperation with countries of origin and transit of migrants. Because, the management of migration flows across the Mediterranean represents a crucial testing ground for the European Union (EU) migration and asylum policy.

The chapter written by Folco Cimagalli, “Mediterranean, Migrations and Communities. What Challenges for Social Policies?”, focuses on the key role that communities can play today in new policies, more efficient and effective. The community, both the ethnic and the host, in this light, is a lever to build far-reaching policies, in which the center of gravity of the interventions is not the primary time of acceptance, but one of integration, in a development perspective. In this sense, a relationship with the community and among the communities becomes unavoidable challenge for integration policies to be really innovative.

The third part of this book, “Mediterranean and Life-world”, is composed of three chapters that offer several reflections on aspects of social reality and life-world: the gender, the public space and education. Giuseppe Masullo in his chapter (“Boundaries among Genders in the Mediterranean Area: Between Reality and Imagination”), highlights how Western countries help in drawing the outlines of the debate on gender differences in the Mediterranean area, through a perspective that often reveals a certain degree of ethnocentrism, given its failure to take into account alternative models that emerge in other Mediterranean contexts – particularly those with an Islamic

tradition – often branded as backward with regard to women’s rights and the plight of LGBT individuals.

“Museum Displays and their Contemporary Sociological Resonance” is the title of the chapter written by Carmel Borg and Peter Mayo. This chapter focuses on the Museum as a public space and a reinterpretation of a selection of its holdings in light of contemporary preoccupation and issues. The authors propose a non-conventional approach to reading and appreciating artefacts in a museum, one that allows for a less hierarchical reading, and valorises communal, social class, religious identity and environmental perspectives. It represents an attempt at enabling works to “speak” to contemporary concerns without giving these works any false sense of “universality”.

The last chapter of the book, “Tactics or Strategies? The Governance of Early School Leaving in Naples and Albacete”, written by Anna Milione, offers a reflection on early school leaving. In this chapter the author contrasts two ways of dealing with early school leaving: a *tactical approach* aiming at “harm reduction” and a *strategic approach* that assumes a holistic view on transforming the school and the ecology of education practice. To describe these practices author will move “in the middle of things” to illustrate two ways of tackling with early school leaving emerging in a program funded by Comenius Regio Project “A care for every child”, aimed at reducing high risk school leaving children living in highly deprived socioeconomic territories of Spain (Albacete) and Italy (Naples).

References

- Baumann, G. (1999). *The Multiculturalism Riddle. Rethinking National, Ethnic, and Religious Identities*. New York-London : Routledge.
- Bourdieu, P. (2013). In Praise of Sociology : Acceptance Speech for the Gold Medal of the CNRS. *Sociology*, 47(1), 7-14.
- Cassano, F. & Zolo, D. (Eds.). (2007). *L’alternativa mediterranea*. Milan : Feltrinelli.
- Dahrendorf, R. (1988). *The Modern Social Conflict : An Essay on the Politics of Liberty*. New York : Weidenfeld & Nicolson.

Introduction. What Challenges for the Future?

- Donati, P. (2011). Modernization and relational reflexivity. *International Review of Sociology - Revue Internationale de Sociologie*, 21(1), 21-39.
- Eder, K. & Giesen, B. (Eds.). (2001). *European Citizenship between National Legacies and Postnational Project*. Oxford : Oxford University Press.
- Jonas, H. (1979). *Das Prinzip Verantwortung. Versuch einer Ethik für die technologische Zivilisation*. Frankfurt am Main : Insel.
- Liebowitz, J. (1999). *Knowledge Management-Handbook*. Boca Raton : CRC Press.
- Mangone, E. & Marsico, G. (2011). Social Representations and Valorial Orientations: The Immigrants Case. *Memorandum*, 20, 211-224.
- Mangone, E. & Masullo, G. (Eds) (2015). *L'Altro da Sé : Ri-comporre le differenze*. Milan : FrancoAngeli.
- Mangone, E. (2014). La conoscenza come forma di libertà responsabile : l'attualità del "cittadino ben informato" di Alfred Schütz. *Studi di Sociologia*, 1, 53-69.
- Schütz, A. (1946). The Well-informed Citizen. An Essay on the Social Distribution of Knowledge. *Social Research*, 14(4), 463-478.
- Sen, A. (1981). *Poverty and Famines : An Essay on Entitlement and Devolution*. Oxford : Clarendon Press.
- Sen, A. (2003, 6 October). Democracy and Its Global Roots : Why Democratization is not the same as Westernization. *The New Republic*, pp. 28-35.
- UNHCR (2015). Refugees/Migrants Emergency Response - Mediterranean. Retrieved 4 March 2016, from <http://data.unhcr.org/mediterranean/regional.php>.

Mediterranean, Knowledge, Culture and Heritage 1

Mohamed BENGUERNA - Emiliana MANGONE
Editors

BEYOND THE BORDERS
THE MEDITERRANEAN BETWEEN CULTURES,
MIGRATIONS AND LIFE-WORLD

This book resulted from a rich collaboration among sociologists of different nationalities and reflects on Mediterranean as a strategic element to overcome the current crisis in Europe, becoming an incentive for the review of European policies and providing a solid foundation for the growth of a true European cultural heritage and knowledge, then passing it on to future generations. This book represents an attempt to go beyond the “boundaries” and this means rethinking the current idea of Europe and of the Mediterranean. The knowledge and cultural values of the Mediterranean can be the driving force to overcome the *impasse* of which Europe cannot free itself.

Therefore, while some chapters strive to formulate more general categories, others deal with the concrete situated reality. We expect this reflection to produce a refreshing outlook on Mediterranean.

The book is organized in three parts, which dialogue with each other: “Mediterranean and Culture”, “Mediterranean and Migrations” and “Mediterranean and Life-world”.

978-88-99662-00-4



9 788899 662004