



Northern Italy at the dawn of 2020

Report of a Listening Post held Italy, Milan, in Lawyers studio (Pavia Ansaldo) on the 24th of January 2020

Convener: Daniela Cabibbe

PART 1: THE SHARING OF PREOCCUPATIONS AND EXPERIENCES

The group consisted of 13 people including 5 men and 8 women: 2 retirees, 1 journalist, 1 professional from the marketing research area, 1 university student, 1 young university researcher, 1 head of the training area of Confindustria, 1 head of human resources and remaining "psy".

After a short round table for the presentation of each participant in the group, the convener recalled the LP process and how the meeting would take place.

The group is very focused on the task and the atmosphere remains cold throughout the first phase. Few connections between the participants, each one is more focused on what he wants to say and on himself than listening to the group and observing the dynamics in progress.

One of the participants gives the start to the conversation by remembering that in the initial round table there were significant differences in oneself representation and how "perception" is really a subjective factor.

She continues talking about (1) Perception of risk in the case of the topicality of the Corona virus problem. We deal with problems far away from us with still little diffusion and we do not speak with the same diligence of the climatic and environmental problems that is afflicting us and to which we are continually exposed.

Just as we are almost frightened of the "foreigner" when in Italy it isn't a particular critical situation.

Even young people are strange and she says: coming here I met 2 young people who walking they spoke and one said to the other: "Have you seen the film Trecento? (historical film) and the other replies: "But don't tell me how it ends" ... And I wonder what ignorance is around?

The perception of information is changed by ignorance and the codes to interpret are missing: a realistic view of things is missing.

Another participant says that talking about perception of risk, comes to mind the Tibetan bridge. Opposite to those bridge apparently much less dangerous but as we have seen, they can collapse referring to that of Genoa. Tibetan bridges cause anxiety but allow connections just adapting to its movement.

Like organizations: to live them you must be able to adapt to contingent situations if you are able to have true and healthy relationships. It is the ethical familiarity that acts as a Tibetan bridge and that connects people and organizations.

Then follow fears, group crisis, perception of death. The atomic bomb that explodes, but then the denial of the risk, perhaps it is far away....

Anguish for young people who have no future, without prospects in precariousness and social inequality, in racism.

(2) Perhaps the human species will disappear. The world does not work as expected and identity is lost, as if existence does not make sense and we no longer recognize ourselves.

Include or exclude? What is true and what is false? Communication and information don't help.

(3) But perhaps we are not in the apocalypse, we have already overcome it, we have gone further, we are in the post-apocalypse! There is a screen between us and reality.

The student breaks into the discussion and into this atmosphere full of anxiety and anguish saying: "collective space is difficult here to be at peace with yourself! Being among the psychoanalysts is really a problem, but here it's worse! "

But nobody follows this statement, except the researcher who points out problems in the quality and quantity of information, in the strong social inequalities and in this complexity we only resort to stereotypes and simplifications. (4) There is diversity between her who belongs to the millenials and who belongs to the Y generation made up of young who "don't know how to stay, can't say". They do not know how to live in boredom, in reflection, in elaboration but only know how to act as quickly as possible and move on to something else.

And hence a connection to the Sardine Movement who know how to be "against", but do not take a precise and adult position, do not have clear ideas on how to proceed.

PART 2. IDENTIFICATION OF MAJOR THEMES

1) EXASPERATED PERCEPTION OF RISK (1)

2) IDENTITY SEARCH (2)

3) POST-APOCALYPTIC EXISTENTIAL ERA (3)

4) DON'T KNOW HOW TO STAY - DON'T KNOW HOW TO SAY (4)

PART 3. ANALYSIS AND HYPOTHESIS FORMATION

ANALYSIS THEME 1

In the era of globalization, characterized by the recognition of risk as an unavoidable dark side of existence, everyone lives continuously in this atmosphere of social "suggestion", in a state of constant fear, a sort of "disaster distress" resulting from changes of the nature of the risks, a vague fear that does not have a specific object, lived as a painful expectation for a threat that is as fearful as it is not clearly identifiable. The globalization process, which defines and characterizes postmodern society, therefore also entails an increase in the risk conditions for the community, risks that have become globalized, resulting in less easily identifiable, but more serious and consequently more disturbing effects. and difficult to deal with.

HYPOTHESIS 1 – INDIVIDUAL PROTECTION OF "LOCKED UP IN ONE'S HOME"

In this situation, people tend to underestimate the common risks and overestimate the exceptional ones and this is also due to the media that trigger mechanisms of anguish and growing emotional stress. Thus, a general sense of alarm spreads in public opinion, a profound and continuous moral unease where insecurity is widespread and constant and, real or imaginary, fears intensify. And from here derives the existential distrust, the sense of loneliness and precariousness and the desire to close in ourselves and to "lock up in one's house". In this climate of "individualized" uncertainty, powerlessness, failure, victimization, disengagement have taken over so much that in the new generations has produced a renunciation in planning the future.

ANALYSIS THEME 2

Due to globalization, the progressive emptying of the meaning of "citizenship" of its contents and the citizens' distrust of politics and the state, identity has lost its social anchors and identification becomes increasingly important in search of a "We" to join. We are constantly tuned to a continuous change: contexts, relationships, roles, circumstances, models, projects that are no longer immutable and pre-determined but labile and transient.

HYPOTHESIS 2 – ACTORS BUT NOT AUTHORS OF OUR LIFE

The need to adapt and manage one's emotions and ways of being as the changing contexts change, together with the technological progress place a filter between human and experience and has produced the emergence of new types of socially transformed emotions that have high cognitive content and very little emotional depth, as they must be continuously readjusted, managed with a certain degree of flexibility.

Identity is therefore found to oscillate between two different polarities; on the one hand placing oneself desire, victim of the anxiety and insecurity that the absence of others entails, on the other being part of an unauthentic community, combined with the feeling of being only the actors, but not the authors of one's life.

ANALYSIS THEME 3

The loss of the need for values, even more than their crisis, is connected to the weakening of the relational - and therefore social and cultural - structure of the human being as a place of production of values. We find ourselves crossing an extremely slippery historical ridge, in which we are not simply making a passage of time, but the "radical risk" was emerging: the possible end of the world, as a current experience of the end of any possible world.

HYPOTHESIS 3 – WE ARE IN THE "AFTER"

A post-apocalyptic narrative is being experienced, that is, of a question about the ultimate destiny of the human race over time "after" the destruction of their cultures, beliefs, or even their planet.

We are after philosophy, after virtue, after objectivity, after ideologies, and that nihilism, negative thinking, fragmentation are the guide. It is the post-season, which connotes this being afterwards in a negatively final, conclusive sense. After it means sunset and end: no plans for the future.

Progress includes in human life the awareness of an impending cancellation not of individual existence, but of existence in itself, as history, as meanings of being.

ANALYSIS THEME 4

The young people try to go against loneliness, show off all their weapons, often not enough, to find a bond with someone, to have a place in their group, to connect with others. Today no one seems to be able to live without a connection, without a social network. Yet being present offers an often untruthful image of what life is, offering objectives that are not always easy and immediate to achieve. It would seem that connectivity has favored the feeling of exclusion, feeling isolated and no longer in contact with others.

The individual and group dynamics are continually supported by the loss of a certain vitality (also ethical) of culture, unemployment, the general impoverishment, both economic and of resources and ideas, the degradation of politics and the parachuting anachronism and bureaucratism of certain institutions. The result is an antinomic reality, simultaneously braked and accelerated, hypertrophied and static.

To young people basically anchored to their families, there are others who have decidedly detached themselves from traditions, norms and proposals of belonging.

HYPOTHESIS 4 - YOUNG PEOPLE, INDIVIDUAL UNABLE TO BUILD THEORIES AND GENERAL CONSENT

Millennials, but above all the subsequent generations of digital natives, do not seem capable of creating conscious alternatives and would seem to limit themselves to "following the flows".

Young people have lightened, pseudo-immature, vulnerable and inconstant identities. To (survive) live in postmodernity young people use a weakened, relativist, skeptical and fragile model of thought. The identities of the new generations appear subtle, suitable for connection and flows, but less suitable for reflection. Concentration suffers from the usual multitasking modes.

The virtual, with its simplified features, is translated into ideas and behaviours that young people uncritically adopt in everyday life. They adapt to a synthetic restructuring, made of few elaboration, immediacy of response and of "saturating", instead of insisting on the depth of contents and values. History becomes a search rather than an identity belonging, a collective memory.

Milan, the 24th of January , Daniela Cabibbe