

Opening Address

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First, I would like to congratulate AEMI and Centro Altretalia on this event, because when the date of the meeting was decided, the topicality of the theme *Europe and Migrations in the Third Millennium* was not as big as it is now, while the recent events definitively underlined the central role of mobility in the global world. We are facing new problems and we need new political categories. Globalisation requires a new dimension of political coexistence from us, focusing on the relational system of networks and functions. Until now, the whole of political organisation has been based on the assumption of permanence, of immobility, and the most representative word for which was, not by chance, precisely the «state», an entity created by people to identify a factor of safety and stability. What we are now facing is different.

Not by chance, the same semantic root of the term «state», past participle of the Latin verb *stare* indicates what is and persists. Discuss Europe from the point of view of migrations, means therefore to reflect that what it is happening in Europe is not only «migration» in a traditional sense, but is rather a phenomenon where people are assuming «mobility» as their right. Naturally, wars and social struggles are strong accelerators. Nevertheless, thinking about movement of people in old terms of migration is a big mistake.

Moreover, it is precisely here that governments are making a mistake: trying to rule mobilities according to an idea of power which was regulating the phenomenon of migrations in the last centuries. The moment has in fact come to realise that the new mobility generates an unprecedented scenario, in which the protagonists are no longer national peoples, born and based on the stability of the assumption *cuius regio, eius religio*, characterised by the fact of living in

a territory with «confines», but aggregations whose identity is not only ethnic, linguistic or political-institutional, but rather cultural and value-based. What we are facing now are socio-cultural realities dominated by a growing set of transnational relationships, physical, but for the most part active through networks, the logics of which must be explored in all the newness of a paradigm that can only be pluri-identified.

It is our conviction that these new «wholes», these forms of aggregation, should be considered not in terms of traditional nationalism, but rather in the comparison between civilizations.

After the end of the bipolar age and of the unipolar moment, it seems that civilisations have acquired a theoretical centrality: above all with a view to a future (or, perhaps, already present) multipolar system. Under the surface of political and economic phenomena (and therefore also of their institutions: the modern state or capitalism), the deepest core of civilisations remains cultural, but it is gradually starting to become political.

In fact, glocalisation is favouring the formation of a new idea of «coexistence», which is profoundly different from the concept of a «national people». Pluri-identities and hybridisation as a pervasive and bi-directional dimension (within this logic, the definition of «glomigrant», that is the glocal migrant, is interesting and useful) are becoming more and more relevant. What we see is rather a mixture of civilizations that are not closed and hermetically sealed boxes. They develop by hybridising with each other and at the same time seeking points of reference as individuals that identify the values and characteristics of each. Rather more than any other, the «cross-breeding» of civilisations constitutes a paradigm (if not THE paradigm) capable of explaining the coexistence – often also tumultuous and violent – of different cultural experiences that are nevertheless capable of influencing each other. These processes of «cross-breeding» of peoples and cultures that now appear clear on a global level are an increasingly significant phenomenon and sooner or later they will require the world to provide new modes of organisation and new forms of statuality.

It is within this type of social, political and historical horizon, characterised by pluri-identity and the collapse of the concept of border, that *Globus et Locus* has long been active in the analysis of the affirmation of the Italics. We can in fact identify a new type of citizenship based on the acceptance of certain values, behaviours and tastes.

It is on the wings of this type of mobility that the migrations that we see can contribute shaping what we would define as a dawning «civilisation» or world community.

If, in fact, the «desire for mobility» is prompted partly also by the crisis that is gripping the whole world, the case of Italy, according to a recent research project conducted by the Centro Altretalie (*La meglio Italia*, Accademia Uni-

versity Press, 2014), seems to me typical. What emerges is that young people are already fully immersed in this new hybrid dimension, albeit without being aware of it, and, following this hybridisation, they can be considered fully-fledged glocal or pluri-identified citizens. It is on these elements, pluri-identity and hybridisation, that it will be necessary to focus in the future, in light of the fact that it already appears evident within this project on the new mobilities that the acceptance and sharing of the customs of arriving societies is considerable and not at all difficult.

Now, if we just move into the issue of migrations, we should have in mind few central concepts: mobility versus immobility, nation state versus Europe, citizenship versus hybridisation. In my view, therefore, this conference offered a central topic to enable us to look deeper into the scope of the global-local interweavings that characterise today's world. Interweavings that, I must stress, can only find a proper appreciation, in my view, if included within the interpretation offered by the new (glocal) paradigm.