



STRANGERS AT OUT DOOR

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The civilizational process has slowly modified the tribal, nomadic condition, to the present renunciation of selfishness, and peaceful coexistence, between individuals and between nations. That said, it seems that one lives in a time when civilization has found its developmental apex economic, political and moral. However, when he wakes up, he is stunned by information from all corners of the world, with dramatic, terrifying contents, resulting from litigation between nations, between people in the same country, in communities, between neighbors, and even between relatives. The end of a tragedy is soon replaced by others, sometimes even more dramatic. Those who have decreed the end of history repent at this time of the hasty prognosis. The civilizing process is not summarized or interrupted by a political or academic discourse. History overtakes human beings and imposes challenges in the manner of Sisyphus, condemned for millennia, the stones of the building of the building of solidarity and of human unity, without political, economic, religious, moral boundaries.

In the age of the simulacra, everything sounds fake, except the human pain for those who experience it. Collective and contemporary forms of pain experience are explored in the media daily to the extent of trivializing evil. Every day, if it is encouraged by the media to watch the spectacle of the different forms of exploitation of the human condition, in the limit of inhumanity, the sentimental globalization of human vulnerability, to exhaustion of emotions and indifference to the pain of others. The "fatigue of tragedy" necessitates the daily exploration of the more familiar feelings of coexistence with the neighbor and with the unfamiliar family and the nourishment of the fears, anguishes, and weaknesses of the bonds built with the family, community and nation to create "panic moral "and keep

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everyone as slaves of an audience that induces passive solidarity or, on the contrary, active indifference.

Thus, with these two concepts, "fatigue from tragedy to refugees" and "moral panic", and a blunt criticism of the sentimental media manipulation of ordinary citizens, Zigmunt Bauman presents a sociological theorizing about estrangement and indifference to the pain of the other, "strangers knocking at our door" as refugees.

For the author, mass migration is not a contemporary phenomenon, being accentuated and related to modern life style with the production of locally redundant or worthless people, not employable, or locally intolerable and reject people. The devil's workshop, capable of generating useless and disposable people, without remorse or any empathetic attitude, has, as fuel, the reason for economic progress and the struggles for power. These took the form of trade wars financed by the global arms trade, located in Asian and African countries, generating a growing number of asylum seekers in Europe, the matrix of colonial exploitation of countries in conflict in previous centuries.

Densified in urban spaces, contradictory impulses of the mixofilia develop, the main attraction of life in the big cities, allowing the experience of discovery and coexistence in diversity, and mixophobia, frightening and sometimes uncontrollable experience of fear of the unknown for the most vulnerable. Added to this, and on the basis of all rejection and indifference and violence to strangers, newly arrived is the impoverished and vulnerable condition. To this combination of fear and hatred of the poor, the Spanish philosopher Adela Cortina called Aporophobia, presenting an extensive dissertation on the subject in a book not yet published in Brazil.

According to Bauman, two more impulses can help to understand resentment and belligerence against poor immigrants: the first, personal and community awareness of helplessness and vulnerability and recognition in the other of worse existential conditions seem to restore lost self-esteem and dignity and to settle the basis for nationalism, xenophobia, racism, and for the second impulse, the agitation of the emerging precarious local contingent fearful of the loss of social achievements and positions. It is strangers who come to defy human precariousness, forcing them to see their own vulnerability to the destabilizing and invisible forces of globalization.

The author insists that "the only way to escape the present discomforts and future sufferings is to reject the treacherous temptations of separation", "there is no other way out but the solidarity of human beings", seeking a "fusion of horizons" and not the "fission" induced, planned and exasperating.

In the second chapter, the author explores a neologism fraught with ambiguities, securitization, used by politicians and the media to deal with existential insecurity dependent on the deregulated labor market deregulation and associated with the flexibility of the workforce and consequent generation of the category of the precarious. It asserts that securitization has the role of representatives of governments weak or disinterested in addressing the problems essential to the existence of the population, such as employability and protection, of diverting anxiety related to these problems to others who gain points of approval in research such as the fight against the terrorist threat, to a great extent manufactured by those same representatives. The stigmatization of refugees as potential terrorists threatening what remains of the precarious, national identity, leads to "adiaphorization", excluding them from the conscience of duty and moral responsibility, justifying indifference, lack of compassion and help.

In the third chapter, Bauman expands the theorization of the fear of ordinary citizens and the evolution of the different modes of administration of human existential insecurity by religion and politicians, relying on modern and contemporary authors - Hobsbaum, Robert Reich, Bakhtin, Kafka, Ulrich Beck, Benjamin Barber, Byung Chul Han, to affirm that, in the transition from society of the discipline to the present society of performance, each one is left adrift to solve, in the individual plane, socially produced problems. Inadequacy to the impossible task of permanent success generates, as a result, masses of maladjusted and depressed individuals engaged in self-exploration, self-exasperation, and self-exhaustion. "Do It Yourself" is the current mantra of lonely urban citizens, frightened by the specter of rejection, proscription, and exclusion. On the other hand, the erosion of territorial sovereignty, resulting from the globalization of power, further distances individuals from the political sources of "official fear." Citing Barber, the author assumes that the security previously offered by the nation-state, with ethnic homogeneity, linguistic independence and autonomy, hampers today the broader humanitarian aspirations such as interdependence, cooperation and the building of common goods. There is still a lack of cosmopolitan

consciousness and the political institutions that fulfill this longing, enough to disarm the traps of the seductive nationalist promises of tyrants.

In chapter 4, the theme of human migration is taken up again to affirm that from the beginning of human history all come from the same small group of Africa and great displacements and dispersion were part of the way of life. For Bauman, the present migratory crisis does not offer an unprecedented pattern of displacements, but in the political / social responses to them. However, if up to now all are unable to establish principles and rules of universal coexistence for the adoption of mutual solidarity and cooperation, it is necessary to consider what Kant advocated more than two hundred years ago as the substitution of hostility for hospitality, aiming at the end of wars and universal peace. New values, rights and duties, in a time which, according to Hannah Arendt, denies morality itself, but according to Bauman, morality is a property coveted and claimed by all to deny indifference and confer authority, advantages and superiority in relation to competitors and opponents. Cognitive dissonance, induced by the media and politicians, uses debauchery, debauchery and accusations that dehumanize migrants, reducing or eliminating the possibility of compassion and understanding of the suffering of others, and allowing all kinds of discriminatory and even discriminatory acts and even physical violence.

Chapter 5 is devoted to criticism of European policies to accommodate refugees, unequal between countries and insufficient because they do not reach the causes of the migratory movement. Called "remnants," refugees have forced Europe and other countries to face the reflected, distorted image of inequality and inhumanity around the world. The approach to managing the migratory crisis based on rights has been identified as the most humanized and necessary solution to guarantee the rights, safety and dignity of these vulnerable people.

Finally, in the last chapter, Bauman discusses Kant's and Hannah Arendt's distrust of the sufficiency of moral knowledge for necessary and consequent moral action to understand and explain the anthropological and temporal roots of hatred. Leon Festinger's ideas on cognitive dissonance are presented with multiple escape routes to this condition, having in common the detachment from the self-loathing trap. The denial of the evidence, then, can only be explained by an unshakeable faith, firm and obstinate, immune to the argument and any evidence, preventing hypocrisy and lies from reaching consciousness. This faith would, therefore, be sustained by the habit of a particular group, by a majority sustained in numbers,

and not in the argument, reality, and evidence of facts. This pretended anthropological and atemporal characteristic of the human condition is called into question by Bauman, who points out new circumstances circumscribed by time: the actual experience of real and virtual coexistence with multiple and distinct patterns of behavior to follow - in the real world, if it is controlled and subject to punishment and exclusion; in the virtual world, the complexity of the real world is simplified, the end is controlled, the defects are repaired, the failures are forgiven, the regrets are abandoned without remorse.

If, in the real world, the migratory crisis knocks on the door, generating fear, ... *"getting rid of the need to defend the meaning and gravity of moral imperatives appears as a welcome relief: becoming morally blind and deaf, taking a risk-free option associated with your alternative will suffice, thank you"*.

Some bragging of candidates and supporters for the power of social media has shown that if the internet is not the cause it can, in fact, fuel moral blindness in any ideological sense. In the world of virtual performers, distrust rules and establishes the war of all against all. Faced with the imminence of failure and self-contempt, the victimization, insufficiency and humiliation are projected on the other, and the culprit is located and named. At present, migrants occupy this place of culprits for the failure of western democracies.

To confront this condition, Bauman points the way indicated by Gadamer, Appiah and Malpas: that of knowing what to do with the challenge of the inevitable encounter, through dialogue and mutual understanding, without fixed rules, and to construct a common horizon peaceful.

Final comments:

The world faces the challenge of solving the greatest migratory crisis that humanity has ever faced. More than a decade ago, the passive perplexity of viewers and Internet users has been witnessing the massive migration of Africans and Asians to Europe. Until the political and economic crisis and the natural disasters imposed the hunger and the despair in the South American continent. Then the migrants, strangers, knocked on the door.

It is necessary to act with urgency and prudence so as not to reproduce here the intolerance and hatred manifested by political representatives and supporters in Europe and the United States. For this, it is necessary to know not only positive coping procedures and strategies used in other contexts, but also to know the

sociological theory that underpinned the construction of dialogue between nations and has avoided worse results and unnecessary losses of lives.

Bauman's important book joins so many others to theorize possibilities of human development on the road to mutual understanding and peace.

An America founded by the miscegenation of distinct peoples and permanently refounded by the arrival of new people in search of opportunities cannot avoid looking at its history and creating bridges of welcome to the migrants, internal, in their own nations, and external, frontier or not.

This is the way to choose: to know, build bridges, open doors and borders, welcome and develop new shared solutions to improve a planet that should be common.

REFERENCES

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