

Foraster the Global Orphan

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Abstract

This article addresses the issue of globalization and the theoretical bases that aim to study the human being as a global immigrant. A. Schultz [1899-1959], Social Phenomenology, coined the term outsider to represent a being who belongs to a group different from his own. He discusses social dilemmas based on social antagonisms and idiosyncrasies. As we delve deeper into the implications of Schutz's work, it becomes evident that the concept of the "outsider" is crucial for understanding the dynamics of globalization. The outsider, by virtue of their distinct values and typifications, often faces social barriers and prejudices that can lead to feelings of isolation and marginalization. However, this position also allows them to act as catalysts for social change, challenging established norms and fostering intercultural dialogue. Economic data highlights the significant impact of immigrants on host economies. According to a 2019 report by the Organisation for Economic Co-operation and Development (OECD), immigrants made up about 17% of the labor force in the United States in 2018, contributing approximately \$2 trillion to the GDP. Remittances sent by immigrants to their home countries also play a crucial role in economic development. The World Bank reported that global remittances reached \$689 billion in 2018, with countries like India and Mexico receiving \$79 billion and \$36 billion, respectively. These remittances help reduce poverty and improve access to education and healthcare in recipient countries. Despite their contributions, immigrants often face economic inequalities and social exclusion. A 2018 study by the Pew Research Center found that immigrants in the United States had a poverty rate of 14%, compared to 12% for natives. This economic disparity can be attributed to factors such as labor market discrimination and limited access to educational resources. E. Morin's Complexity Paradigm (Morin, 1921) offers a comprehensive framework for examining the multifaceted nature of human identity in a globalized context. Morin argues that human beings cannot be fully understood through a single disciplinary lens. Instead, their identities are shaped by a complex interplay of historical, cultural, social, and psychological factors. This paradigm underscores the importance of considering the diverse subjectivities that con-

tribute to the formation of a person's history and culture. Globalization must be studied not only through economic and political lenses but also through the intricate web of human experiences and interactions. The intersection of Schutz's and Morin's theories provides a robust foundation for this analysis. Schutz's focus on the outsider and social phenomenology highlights the lived experiences of individuals navigating multiple cultural landscapes. Meanwhile, Morin's emphasis on complexity encourages a holistic approach that integrates various dimensions of human existence. Therefore, it is not possible to summarize only its cultural history, its nation-state, but also the way in which its identification occurs and how much it communicates with a culture, among other assumptions that cannot be explained based on a single science. We can base ourselves on the theories of Constructivism and think that economic problems simply go beyond the relationship between agents and variations in economic macro variables but are also related to consumption habits, the interrelationship between different social agents and societies that are part of the globalized society. Thus the story told by each nation-state as well as global history must be understood in depth. Describing dialectical dynamics that is a narration of the author's memory and presence is aiming at the interpretation of experiences and interactions with the world. This would extrapolate the question of the outsider to the global immigrant who brings his culture as well as perceives a new culture in order to perceive several factors that make up his individuality. We develop the issue of transnationalism and its phenomenon discussed by (Smith, 2003: p. 16). We discuss based on Merton's Glimpse fallacy, which subjects new ideas to two contradictory accusations: that, if they are new, they are not actually true, and if they are true, it is because they are not in fact new, influence on the creation of a globalized culture is discussed. From the human aspect and the experience and interactions between cultures, we discuss the economic effects of globalization, the increase in interdependence and unpredictability of countries. The discussion concludes with the not new hypothesis of transactional activism and the concepts of citizenship that present traces of globality, altering the exclusive vision of man from a given nation and habits.

Keywords

Economia, Fabio Pestana Bezerra, Imigracao, Investimentos Internacionais, Outsider, Fábio Pestana Bezerra, Economy

1. The Immigrant and the Outsider

Schutz (1999) refers to the anthropological figure of the Outsider, who is disinterested and intentionally abstains from the particular network of plans, means and ends, motives and possibilities, hopes and fears that use the actor situated in the world and to interpret his experiences with him.

According to A. Schutz, acquired knowledge is incongruous, partially clear, and makes sense to the ingroup with apparent coherence, just enough clarity to

understand and be understood.

Habitual thinking, according to the idea of (Max Scheler, [1874-1928], The concept of the person, p. 127), is based “on a relatively natural conception of the world” and these are focused on 4 basic assumptions.

1) *“what life, especially social life, will continue to be there same thing that lasts now, It is decided, that they will return to present themselves them same problems, which will require them same solutions, and therefore, our previous experiences will be enough to master them future situations;*

2) *that we can trust he knowledge received from our priests, teachers, governments, traditions, habits, etc., even if we don't understand his origin and its real meaning;*

3) *that in the ordinary course of things is enough to master or control them successes that we can find in our world of life, to know something about your type or general style;*

4) *what the hell recipe systems as interpretation and expression schemes, not them underlying basic assumptions that we have just mentioned, are our private matter, which is equally accepted and applied by our own seeds.”*

Therefore, the vision of an ingroup is unique, subjective and inherent to the interpretation arising from parameters perceived only culturally.

The figure of the outsider would allow for a coherent analysis of the complex parameters that shape their reality without the influence of interest or involvement with them.

The immigrant in his natural role initially occupies the role of the outsider in which he is foreign to the environment and culture to which he is located. [Basch et al. \(1994\)](#) state:

“The anthropological set of studies that effectively launched transnationalism as a new perspective was such as to suggest that it was a phenomenon common to all contemporary immigrant communities. This justified, in part, the renaming of immigrants with the designation of ‘transmigrants’, as they had stopped following the traditional path of assimilation and embarked en masse on ‘multi-capillary’ activities undertaken beyond national borders.”

Thus, the role of the outsider and the immigrant allowed the existence of a new group, transnationalism, which arises through the implementation of a new structure based on the interaction of agents and more aligned with what has been coined globalized culture. The influence of the observed on the observed or even the multicapillarity of social formations allowed the immigrant to occupy the role of the outsider, subsequently sharing their culture and finally their influence on society. ([Levitt, 2001](#); [Itzigsohn et al., 1999](#); [Ostergaard-Nielsen, 2001](#)), state:

“Despite the small number of those involved, the transnational actions carried out regularly by a given group of activists, added to the occasional activities of other immigrants, end up resulting in a process of significant economic and social impact for the communities and nations themselves in cause. If, from an in-

dividual perspective, the act of sending remittances, buying a house in one's homeland, or even traveling there from time to time, entails merely personal consequences, on balance these acts can alter the fortune and culture of those lands and, including the countries to which they belong. These actions and similar ones, multiplied thousands of times, translate into a monetary flow capable of becoming a primary source of foreign currency for countries of emigration, into investments that support the construction industry in those nations, and into new cultural practices that come to radically change the value systems and daily life of vast regions"

2. The Global Citizen

The concept of citizenship is paradoxical. There is no single theory about citizenship, however, several authors have offered contributions about it.

According to Norman (1995), there would be a legal conception of the term citizenship, in which the citizen would be a member of a specific political community. As a scope, as a desirable activity, citizenship follows different extensions and the quality of city is associated with the community.

Will Kymlicka (1995) presents obstacles where he mentions, firstly, that citizenship could be any involvement between the citizen that includes the State and secondly, a second extension that refers to the community, both of which can coexist.

Initiated with Locke to a first individualist and instrumental conception in which individuals are seen as people outside the State, private people and their interests are pre-political. And secondly, about a conception regarding community that comes from the tradition of Aristotelian philosophy. Since this is no longer passive citizenship, individuals would then be integrated into a political community with their personal identity based on common traditions. (Taylor apud Habermas, 1995), states:

"According to Charles Taylor, there are two models of citizenship. The first is based on individual rights and equal treatment; the second defines participation in government as the essence of freedom, as an essential component of citizenship"

Thus, there are two ways of seeing citizenship, one passive and the other active. A third proposal would be a disruptive way where the citizen interacts with various global agents, influencing and being influenced, absorbing both a national and transnational culture.

3. The Globalized Economic Dilemma

Having discussed the role of immigrants, through various social aspects, let us now talk about how they specifically interact, overcoming limitations, creating new interactions and how economic conditions for sharing and welcoming new cultures corroborate the concept of transnational citizenship.

Luis Guarnizo refers to the very revealing irony that remittances sent by an

immigrant worker concerned about the well-being of the family that remained in their homeland are “hoarded” by the government of the country of emigration as a sure source of foreign currency and, even, used as collateral to take out international loans. The financial wizards who rule the capitalist world have learned to rely not only on current remittances but also on the expectation of regular flows in the future as an indicator of confidence in granting credit to nation-states and their eligibility for new investments. In this way, diasporas generated by a myriad of isolated decisions by men and women eager to improve their personal life opportunities become, over time, a key component of the exports of emigrating nations and one of the main means they have at their disposal to remain integrated into the world economy (Guarnizo, 2003; Roberts et al., 1999; Goldring, 1992).

Examples of interdependence and increasing communication between cultures have demonstrated not only the passive role of receiving information, but the active role of transmitting communications. This reason has created citizenships being exercised in different areas.

Research in this field revolves around phenomenology, which is, according to (W. Hamilton, 1788-1856) in eighteenth-century thought, a philosophical description of phenomena, in their apparent and illusory nature, manifested in experience to the human senses and immediate consciousness.

At this point, bringing together the perception and history of new citizenship established between immigrant and outsider in a new ingroup where the latter influences and is influenced. (Al-Ali et al., 2001; Guarnizo et al., 1999; Ostergaard-Nielsen, 2001, 2003; Fitzgerald, 2000; Smith, 1998) *state*.

Regarding this aspect, existing studies are in agreement, showing that the most diverse countries, from Eritrea to Colombia and from Türkiye to Mexico, have taken steps towards maintaining lasting links with their respective diasporas and encouraging remittances and investments that of them reach them. Such governmental activism gives rise to another paradoxical occurrence, already described by Roberts and his colleagues (1999).

One of the main reasons why, in recent years, countries of emigration where expatriates are interested in dual nationality and dual citizenship have been sought to be granted to emigrants in national and legislative bodies.

Hirschman notes that the authors seek the displacement of foreigners and immigrants who still preserve their own governments and loyalty to their country of origin.

The supranational identity of citizenship reports citizenship as part of the democratic process where the individual seeks to interact in the system in which he finds himself. The 1991 Maastricht treaty finally disconnects the idea of citizenship from nationality and associates it with democratic participation.

4. Conclusion

In the process of formulating this monograph, we explored the aspects inherent

to the outsider, going through epistemological processes and discussions about the role and concept of citizenship and the transnational citizen.

We study the role of immigrants in their process of insertion and understanding of a new reality where we discuss the influences of the nation-state and its complex and phenomenological perspective.

This section summarizes the results of Comparative Immigrant Entrepreneurship Project (Projeto Comparado sobre o Empreendedorismo Imigrante, CIEP), the largest survey carried out to date with the explicit intention of collecting factual data on the transnational economic, political and socio-cultural activities of immigrant groups. Although some partial records of the data collected have already been published elsewhere, the summary of the entire study results is not available in any other publication. I present them here to provide an empirical counterpoint to the theoretical arguments previously advanced. CIEP was a cooperative effort between universities on the East and West coasts of the United States of America, encompassing qualitative and quantitative fieldwork carried out between the Fall of 1996 and the Winter of 1998.

Based on comparative studies that discuss the role of the immigrant, we arrive at the discussion of the transnational citizen, who, although not common, is a present and directly active figure in political and social formation.

We then perceive the process of transnationality where the citizen incorporates elements of the host nation as well as sharing ideas and subjective elements learned in their own space.

This new culture allows new citizens to explore the potential of dual nationality and society in turn becomes familiar with habits that are foreign to its own.

Within this process it is an opportunity to revisit your own methods and establish bonds that are not just blood, creating in a certain instance the concept of universal citizen where similarities are perceived and coexistence becomes possible.

Conflicts of Interest

The author declares no conflicts of interest regarding the publication of this paper.

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