**Being Young, Being NEET. A Pedagogical reflexion about young adult’s condition in Italy.**

The paper reviews international research in the field of education and critical pedagogy, trying to explore the category of “NEET” (Young people Not in Education, Employment or Training) and some of the basic but critical questions that turn around it. Who are those people? What are their needs and aspirations? What kind of vision do they have about their future? And how are these visions affected by “the discourses we live by”?

The paper begins by presenting existing definitions and declinations of the word “NEET” (Yates & Payne, 2006). It then states that the NEET’s condition should be understood as the final step in a progressive process of disengagement and distrust towards the social system that is strictly intertwined with the educative institutions’ crisis and a defeatist form of “common-sense knowledge” (Bernstein, 1999). Causes that may lead to reach the status of being NEET are then studied towards “fragments of life histories” (West, 1996) collected on the field, during several work sessions inside an Italian Social Service.

The paper illustrates than how causes of becoming NEET are highly complex but never detached from a various and widespread condition of fragility (Bertolini & Caronia, 2015). It also observes how being NEET becomes a chronic condition when the young involved adheres to various form of “common-sense knowledge” that stuck the subjects inside their condition (Benasayag & Schmit, 2005; Recalcati, 2015).

Finally, to address these causes or risk factors, the paper illustrates a social dreaming (Lawrence Gordon, 2005) session that had been carried out inside the Social service with the aim to find successful measures to help those young adults to redesign their reality (Reid & West, 2015) and approach successfully with the world of work (Beck, 1999).

The paper concludes by presenting social dreaming as a possible solution of integration and auto-formation and emphasizes that keeping the attention on people’s life histories and desires can be the key to engage young adults and find a way to support them in their personal growth.

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