



GLOSSARY ON GOOD PRACTICES IN THE FIELD OF SOCIAL WORK AND HUMAN MOBILITY



Glossary on good practices in the field of social work and human mobility

María Teresa Gijón Sánchez and M. Belén Morata García de la Puerta (Coords.).

Ana María Huesca González, Almudena M. Juárez Rodríguez and Laura María Zanón Bayón-Torres (Management Team).

This publication has been produced within the framework of the European Project “*Global social work and human mobility: comparative studies on local government and good social work practices in the Euro-Mediterranean region (2022-2025)*” (Project ID: 872209) Work Package 3: Training: Building the Global-ANSWER collaborative action research.

Funded under: H2020-EU.1.3.3. - Stimulating innovation by means of cross-fertilisation of knowledge.

Partners of the Global-ANSWER Project: University of Granada (Granada, Spain), Comillas Pontifical University of Madrid (Madrid, Spain), Red Acoge (Madrid, Spain), Bayt Al-Thaqafa (Barcelona, Spain), Diversidades (Vigo, Spain), Rioja Acolle (La Rioja, Spain), City Council of Granada (Granada, Spain), University of Palermo (Palermo, Italy), City Council of Palermo (Palermo, Italy), University of Florence (Florence, Italy), Oxfam Italia (Florence, Italy), FNAS- Fondazione Nazionale Assistenti Sociali (Rome, Italy), University of Lund (Lund, Sweden), University of Linnaeus (Kalmar and Växjö, Sweden), Agape@S:t Thomas (Lund, Sweden).

Main Researcher, Global-ANSWER Project: M. Belén Morata-García de la Puerta, University of Granada, Spain

Publisher: Global-ANSWER Network “Social Work and Human Mobility”
Faculty of Social Work, University of Granada
C/ Rector López Argüeta, s/n. C.P. 18071 Granada
URL: <https://proyectos.ugr.es/global-answer/>

Required citation: Gijón Sánchez, M.T. and Morata García de la Puerta, M.B. (Coords.) (2023). *Glossary on good practices in the field of social work and human mobility*. Global-ANSWER Network “Social Work and Human Mobility”, Granada, Spain.

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ISBN 978-84-09-58025-5

DL GR-2042-2023



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This ***Glossary on good practices in the field of social work and human mobility*** is the result of the collaborative work of all partners and collaborators under the leadership of the Global-ANSWER European Project main researcher and the coordinators of this work. The preparation of this work is subject to the Work Package 3 “Training: Building the Global Collaborative Action Research-Action Framework-ANSWER”, task 3.3 which consisted of developing a methodological toolkit and guide on conceptual and methodological issues to be used in the subsequent Work Packages 4 and 5. Very grateful for all those involved in making this happen.

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FOREWORD

The ***Glossary on good practices in the field of social work and human mobility*** is the result of the Global-ANSWER Network's search for consensus on the conceptualisation and methodology of social interventions with migrants and applicants for international protection. The aim is to bring together the key concepts around which this research project revolves, supported by the interdisciplinary and international nature of the Global-ANSWER network. We want to speak a common language about one of the most relevant phenomena taking place today: the large movements of people fleeing their countries of origin for reasons such as war, persecution, lack of democracy in their political systems, famine, adverse climate change or in search of better life opportunities. Population movements towards developed countries with stable democratic systems, with the intention of settling in their welfare societies. The social support of states becomes an indispensable factor in their active citizenship. This is a challenge for social work and we are interested in how professional intervention guarantees the social rights of migrants and applicants for international protection, with professional practices that intervene in initial reception and social and community integration, sometimes in the face of restrictive and exclusionary policies.

We are also interested in how these practices promote the social inclusion of migrants and people seeking international protection, with social intervention as the main objective towards an inclusive citizenship.

The glossary is based on a collective and concrete definition of good practice developed by the Global-ANSWER Network and published in the "Guide to Conceptual and Methodological Issues in Social Work Research in the Field of Human Mobility". More than sixty researchers from the Network have contributed to the creation of the terms in this glossary, which does not claim to be exhaustive, but rather the terms on good practice in social work and human mobility point to an ad hoc definition for this research.

We hope that the guide will be a useful document and that it will contribute to a better understanding of reception processes related to migration. We also hope that it will contribute to a better visibility of the links between policy, professional practice, research and training.

M. Belén Morata García de la Puerta

Main Researcher, Global-ANSWER Project.
University of Granada, Spain.

GLOSSARY

ANTI-OPPRESSIVE AND ANTI-RACIST APPROACH

The anti-oppressive approach is an interdisciplinary theoretical and practical model of education, research and intervention that aims to identify, challenge and dismantle the structures and multiple practices of discrimination and oppression that exist in society at micro, meso and macro levels in order to promote social justice and equality. Oppression is a complex term that encompasses both structural power differentials and personal experiences of oppressing or being oppressed (Bhatti-Sinclair, 2011). It is therefore a multi-dimensional, dynamic and relational concept that refers to the use and abuse of social, cultural, political and economic power. The anti-oppressive approach recognises the different social characteristics that uniquely affect individuals and social groups and place them in systemic and structural positions of vulnerability and inequality, such as ethno-cultural or racial origin, gender, sexual orientation, age, social class and disability, among others, and takes into account that they are all interdependent and mutually reinforcing. Therefore, this approach does not focus on one specific type of oppression but aims to address and dismantle multiple forms of oppression such as racism, xenophobia, sexism, homophobia, transphobia, classism, ableism, etc. In practice, the anti-oppressive approach seeks significant political and institutional change and therefore welcomes the influence of different theoretical and practical models that promote social justice, such as feminist, anti-racist, critical, activist or radical approaches.

Social work has a historical duty to oppose oppression, a commitment that is captured in its international definition in terms of embracing social justice as a fundamental principle. Dominelli (2002) suggests that the anti-oppressive approach in social work, insofar as it seeks to promote social justice, also seeks holistically to improve the living conditions and well-being of individuals, groups and communities. To this end, it promotes social change in all aspects of life, such as culture, institutions, the legal-political system, socio-economic

infrastructures and the interpersonal relationships that create and are created by social reality. Thus, it relates oppression to the denial or limitation of opportunities and resources for inclusion of a person, group or community due to cultural discrimination and structural inequality, including various forms of oppression based on ethnicity, race, gender, sexual orientation, age, class, disability and other aspects of identity. This underlines the importance of recognising and valuing diversity in social work in order to prevent discrimination and exclusion and to promote equality by ensuring that all people have the same rights, opportunities and resources regardless of their background or identity.



The anti-oppressive approach applied to social work and human mobility, which refers to social action with migrant, refugee or asylum-seeking populations for a variety of voluntary or involuntary reasons, is situated within the structural model of social work in a multi-ethnic environment, which seeks a critical analysis of public policies and welfare services and the role of social work as an agent of control, as well as the empowerment of people and communities through the loss of power by the social worker (Raya, 2006). This approach seeks to prevent relations of interdependence between the populations of receiving and sending countries from becoming relations of domination and oppression, imposition and confrontation, and in this area emphasises the importance of addressing structural inequalities and the impact of racism and xenophobia, as well as building more egalitarian power relations. The importance of cultural difference

and ethnic minority membership in the relations of domination and oppression established with migrant, refugee or asylum-seeking populations means that some authors refer to this model interchangeably as the anti-oppressive or anti-racist model. Other authors, however, see the anti-racist model as a variant of the anti-oppressive model, focusing specifically on individuals and groups with different social characteristics related to ethnocultural and racial origin and identity. [M.T.G.S] [J.J.B]

Bhatti-Sinclair, K. (2011). *Anti-Racist Practice in Social Work*. En Adams, R., Dominelli, L. and Payne (series eds.), *Reshaping Social Work*, Palgrave Macmillan.

Dominelli, L. (2002). *Anti-Oppressive Social Work: Theory and Practice*. Red Globe Press London. <https://doi.org/10.1007/978-1-4039-1400-2>

Raya Lozano, E. (2006). La práctica del trabajo social con población inmigrante en España. Responsabilidad ético-política, limitaciones de la perspectiva metodológica y aportaciones de los modelos de intervención en medio pluriétnico. *Acciones e investigaciones sociales*, n° Extra 1, 85-105.



ANTI-RACIAL APPROACH

The anti-racist approach is an interdisciplinary theoretical and practical model that aims to identify and eliminate racist structures and practices in society in order to promote ethno-cultural and racial justice and equality. The anti-racist approach identifies and promotes the removal of social and structural barriers that prevent the full and equal participation of all people in society, regardless of their eth-

nocultural or racial background. It recognises that race is a social construct and that racism is not just an individual problem, but a structural and systemic problem that manifests itself in policies, laws, institutions and teams. It invites specific and methodical reflection on how one's own attitudes, behaviours and privileges contribute to discrimination and racism as a form of oppression, and calls for active engagement to address these through laws and policies that build a more equal and just society.

Social work has a long history of engagement with anti-racist practice applied to the field of human mobility, which refers to social action with migrant, refugee or asylum seeker populations for a variety of voluntary or involuntary reasons. This approach makes social work practice more conscious and critical, contributing to the empowerment of individuals and communities (Dominelli, 2018). Social work uses the anti-racist approach to understand how experiences of discrimination and racial oppression affect the life chances and living conditions of individuals and communities made vulnerable by their ethnocultural or racial background, and thus promote interventions that address these experiences and achieve their empowerment (Bhatti-Sinclair, 2011). Social work also uses the anti-racist approach to challenge its own participation in policy frameworks and practices that reinforce and contribute to racial oppression (Yasine, and Tseris, 2022). In this regard, some proposals suggest incorporating innovative methods such as counter-narratives to give voice to the lived experiences of marginalised individuals and communities, thereby contributing to social work's examination of its position of privilege and domination in three key areas of the profession: education, practice and research, through critical reflection and awareness of white supremacy (Berrett-Abebe, Reed and Burrell, 2023). [M.T.G.S] [J.J.B]

Bhatti-Sinclair, K. (2011). *Anti-Racist Practice in Social Work*. En Adams, R., Dominelli, L. and Payne (series eds.), *Reshaping Social Work*, Palgrave Macmillan.

Berrett-Abebe, J., Reed, S.C., and Burrell Storms, S. (2023). *Counternarratives: An Antiracist Approach in Social Work*

Education, Practice, and Research. *Social Work*, 68(2), 122–130. <https://doi.org/10.1093/sw/swad009>

Dominelli, L. (2018). *Anti-Racist Social Work* (Practical Social Work Series, 71, published in Association with BASW (4th edition), Palgrave Macmillan.

Yassine, L., and Tseris, E. (2022). From rhetoric to action: confronting whiteness in social work and transforming practices, *Critical and Radical Social Work*, 10(2), 192–208.

ASSOCIATIONS FOR IMMIGRANTS AND MIGRANT ASSOCIATIONS

In the field of migration, two types of entities can be observed, based on the definition of NGOs and associations (primary voice): on the one hand, pro-immigrant associations, mostly created and run by EU nationals, which help immigrants and refugees exclusively or as one of their various fields of action; and on the other hand, immigrant associations, created by non-EU immigrants, who often become part of the board of the association and are responsible for its management (Aboussi et al., 2013).

However, these two types of organisations differ in that they do not have the same resources, stability, outreach or capacity to serve the immigrant population. Therefore, they do not share the same guidelines in terms of their trajectory and development, nor do they develop the same relationship with public administrations (Morata et al., 2014). Their internal organisation and ability to penetrate society demonstrates their relevance within the third sector and their ability to compete for contracts and subsidies. This should not detract from the usefulness of the work of these smaller associations, which play a key role in informing, advising and supporting the integration of the migrant population in the face of their different problems and needs (Fauser, 2012).

In this context of complex social hybridisation, both types of entities have their place as basic resources in immigration policies, as they represent a broad network of projects that serve and support migrants beyond the limits of government policies. Moreover, they provide

innovative social research with a bottom-up methodology with the inclusive participation of all stakeholders; they become agents of political change from a human rights perspective in these times of defensive and exclusionary attitudes towards migrants; and, finally, they play a key role in raising civic awareness among volunteers, people in processes of exclusion who participate in NGOs, and the general population. [M.A.] [S.M.R.]

Aboussi, M., Raya Lozano, E. and Espadas, M. A. (2013). Asociacionismo inmigrante, Tercer Sector y administración pública en Andalucía: Dimensiones de política, necesidades de gobernanza y oportunidades para la ciudadanía activa. In E. Raya Lozano, M. A. Espadas and M. Aboussi, *Inmigración y ciudadanía activa: contribuciones sobre gobernanza participativa e inclusión social*, pp. 87–120. Icaria.

Fauser, M. (2012). *Migrants and Cities: The Accommodation of Migrant Organizations in Europe*. Routledge.

Morata-García de la Puerta, B., Aboussi, M. and Raya Lozano, E. (2014). Trabajo en red de las asociaciones de inmigrantes y sus relaciones con el tejido social e institucional en Andalucía. In *Migraciones y Tercer Sector en tiempos de crisis*, pp. 65–78. Comares.

BORDER

The concept of borders has developed alongside the idea of sovereignty. Today, this concept is linked to the idea of territory and the exercise of state power. Within the lines marked by borders, the state has an absolute monopoly on the use of force. Moreover, within the territory clearly identified by its borders, individuals, especially citizens, have certain rights and duties towards the state apparatus. This static notion of borders has been severely challenged by the rise of globalisation. Indeed, it has led to a process of deterritorialisation that threatens to undermine the nineteenth-century idea of the nation-state itself.

However, rather than being completely overwhelmed by ongoing globalisation, borders have re-emerged as necessary filters to manage new threats arising from the free mo-

vement of goods and people. These risks are now seen as serious threats to national security. Border regions are therefore no longer predominantly dynamic spaces of shared identities animated by constant cultural exchange, but appear as buffer zones where efforts are made to manage flows of people and goods in order to maintain national security.



The border thus becomes a place of tension between the legitimate demands of internal security and the free movement of people. As a result, border areas are often militarised. It is not possible to go into all the typical characteristics of borders, which present themselves in very different ways. Here I would like to say a few words about the concept of border in relation to migration flows.

Since international law does not recognise a real right to migrate, the border often becomes an insurmountable limit for the migrant. On the other hand, reaching the border triggers rights that even the sovereign state cannot ignore. Even if the option of turning people back at the border is legitimate from a legal point of view, it faces two relevant limits. The first is refugee status, which, according to the 1951 UN Convention Relating to the Status of Refugees, is a person with a well-founded fear of persecution. States are not allowed to return immigrants to countries where they would be “persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion”.

The second is linked to the idea of human rights. Indeed, states have an obligation to respect the human rights of migrants during border management procedures and are there-

fore accountable for any violation of these rights.

Since the border is not only a barrier or a filter, but also triggers real rights for migrants, and especially for some migrants (e.g. asylum seekers), the border is no longer a static and fixed place, but has become highly dynamic and elastic. The current trend for states is to externalise the border, i.e. to control flows before they even reach the border. This is done either through the direct militarisation of areas outside the border that are not formally under the sovereignty of another state (see the so-called high seas) or through bilateral or multilateral agreements with neighbouring states, as in the case of Spain and Morocco or Italy and Libya.

Borders that seek to fragment, such as those in southern Europe, are subject to a process of outward slippage, whereby states seek to achieve the same barrier and filter effect against migratory flows without assuming the few burdens of international conventions. [R.E.O.]

Ferreira, Susana. (2019). *Human security and migration in Europe's southern borders*. Palgrave Macmillan.

Hansen, Randall. (2014). *State controls: Borders, refugees and citizenship, in the oxford handbook of refugee and forced migration studies*, pp. 253 -264.

CHILDHOOD AND ADOLESCENCE APPROACH

The child and adolescent rights approach recognises children and adolescents as independent subjects with rights, separating them from their parents and/or guardians. This approach implies that any situation affecting a child, a group of children or children in general, in any circumstance, must be considered in the light of the rights recognised to them since 1979 by the United Nations Convention on the Rights of the Child. According to the Convention, a child is a minor until the age of 18, so the rights it recognises apply to children and adolescents, the term “child” being defined as “every human being below the age of eighteen years, unless under the law applica-

ble to the child majority is attained earlier”.

The child rights or child rights-based approach, according to UNICEF, rests on three fundamental pillars:

1. “1. It recognises children and adolescents as subjects of rights and social actors who, through the exercise of their right to participate, can intervene in all the social spaces in which they develop, including the family, school, community and others. From this theoretical perspective, children and adolescents are the protagonists of their own development, which is why it is necessary to actively promote the development of their capacities and the provision of adequate information so that they can be active subjects in the exercise of their rights.
2. The responsibility of the State as the main guarantor of the rights of children and adolescents, through the provision of all public power, which takes into account legal measures, public policies and the practices of its agents, including public officials, who have the obligation to respect, protect and guarantee the human rights of children and adolescents.
3. It states that children and adolescents, as subjects of rights, can and must demand the fulfilment of their rights, for which the State must have the appropriate mechanisms”.

Therefore, any decision affecting a child must be taken in the best interests of the child, over and above any other competing interests, however legitimate they may be. General Comment No. 14 (2013) states that “the purpose of the concept of the best interests of the child is to ensure the full and effective enjoyment of all the rights recognised in the Convention and the holistic development of the child”. While no one right is more important than another, we can identify four pillars of the Convention: the right to life and development, the right to non-discrimination, the best interests of the child and the right to participate in decisions affecting their lives. This commentary develops how best interests should be understood: as a right, a principle of interpretation and a

rule of procedure. This approach recognises the child as an autonomous subject, a subject with rights, and distinguishes him or her from the family group to which he or she belongs. In order for the content to become concrete when a decision has to be taken, it is necessary to establish a process of evaluation and determination of the best interests of the child, specifying the circumstances of his or her life and that this is the basis for the decisions to be taken.

In the case of migrant children, it is useful to distinguish between different situations: children who arrive as a family or accompanied by an adult, children who do not arrive as a family but respond to a family migration project and plan to be reunited with their families, and children who migrate alone. Even in the first two cases, this approach makes it possible to individualise the needs of the child who arrives as part of a family and, in all cases, to recognise the child’s project as a project that deserves recognition and respect. In other words, the approach to childhood must be accompanied by an approach to individuality that recognises the child as an individual and not just as part of a group. [I.E.L.G.] [L.M.Z.B.T.]

ACNUR y Universidad Pontificia Comillas. (2022). *Guía para profesionales que trabajan con niños y niñas refugiados no acompañados*. <https://www.acnur.org/publications/folletos/638a08d44/guia-para-profesionales-que-trabajan-con-ninos-y-ninas-refugiados-no-acompanados.html>

Convención de las Naciones Unidas sobre los Derechos del Niño, 20 de noviembre, 1989. <https://www.un.org/es/events/childrenday/pdf/derechos.pdf>

Observación General N°14 (2013) sobre el derecho del niño a que su interés superior sea una consideración primordial (artículo 3, párrafo 1), aprobada por el Comité en su 62° periodo de sesiones (14 de enero a 1 de febrero de 2013).

UNICEF. (2022). Enfoque basado en Derechos de la Niñez. <https://www.unicef.org/chile/media/7021/file/mod%201%20enfoque%20de%20derechos.pdf>

CITIZENSHIP

The generic concept of “citizenship” is that of any natural person, considered as a member subject of a country, who is considered as an active subject of the State, holder of political rights and subject to its laws and regulations, constituting his or her community. Another approach, compatible with the previous one, is that of the sociologist Marshall, according to which “citizenship” is the set of rights and duties that fully bind the individual to the community; consequently, the condition of citizen is a legal conglomerate based on three elements: civil rights, political rights and social rights, with which the liberal state mutates into a more sophisticated version, the social state, which implies the overcoming of a legally passive state (Marshall, 1950).



From a socio-political point of view, citizenship is understood as a key element, since the realisation of citizens’ social rights is the object of any policy with a social content, so that social citizenship and social policy are two realities that give meaning to each other (Centella, 2020).

However, it must be borne in mind that there is no single citizenship and that, from a technical-legal point of view, the concept varies according to time, country and tradition and, above all, it is not a homogeneous concept. This is because “citizenship” is a socio-historical construction, and if we want to know what it is, we must focus on a given society and study what are the dominant conceptions

or meanings held about it, and what are the practices that respond to these conceptions. On the other hand, it is necessary to distinguish between nationality (belonging to a nation) and citizenship, since there may be people who are nationals of a country but who, for various reasons (age, criminal convictions) do not have or lose or are not recognised as having all the rights of citizens, and conversely, there may be rights closely linked to the concept of nationality that are not recognised for all citizens. The concept of citizen/citizenship is thus determined, from a political-legal point of view, by what is legally established in each state. In the sphere of the European Union, we can consider a specific status for nationals of EU Member States, which, in addition to national citizenship, without replacing it, recognises Union citizens as such, with a set of specific rights linked to this institution. Thus, citizens of the Union (or EU citizens) enjoy several common fundamental rights, such as freedom of movement and residence, the right to vote and to stand as a candidate in elections, etc. (TFEU, Articles 20-25; EU Charter of Fundamental Rights, Articles 39-46).

From the point of view of social protection, the purchasing rights and additional benefits that constitute social rights have historically been added to the status of citizenship with their formal recognition by the constitutionalism of the social state since the mid-20th century (Centella, 2020). In fact, different citizenship frameworks continue to exist in terms of the scope of social protection, both in terms of formal limits and the material content of rights, an example of which is the exclusion of irregular immigrants from the social protection system. Citizenship is thus an open concept that can be expanded or contracted according to the level of protection and social quality of the welfare state itself, which is configured as a mediating body between citizens’ rights and the inequality-generating market economy but is at the same time essential for the creation and increase of welfare (Marshall, 1950). [M.J.C.P.] [M.T.D.A.] [R.V.F.]

Cabeza Pereiro, J. (2015). *Ensayo sobre el trabajo precario y las personas vulnerables*. Laborum.

Centella Moyano, M. (2020). *El modelo europeo de bienestar*. Editamás.

Marshall, H. Bottomore, T.(2023). *Ciudadanía y clase social*. Alianza Editorial.

Oxfam Intermon (s.f.) Sobre el concepto de ciudadanía. Online resource: <https://blog.oxfamintermon.org/sobre-el-concepto-de-ciudadania-definicion-derechos-y-deberes/>

CO-DESIGN

Co-design in organisational settings is a methodology of collective and collaborative creation that aims to build knowledge by involving the population affected by a situation or problem in the research process. It is an awareness of the need to go beyond “being part of” the community to “taking part” in decision-making and advocacy processes along the lines of participatory democracy and the action research paradigm proposed by Kurt Lewin (1946), which later gave rise to the paradigm of participatory action research (PAR) defined by Fals Borda and rooted in Paulo Freire’s Pedagogy of the Oppressed.

As a methodology, participatory design or co-design originated in the Nordic countries, focusing on workplace and organisational settings to develop technology-based work processes, incorporating workers’ perspectives to co-create products (Ehn, 2008). The North American stream of co-design places more emphasis on the participatory nature of the process than on the collaborative and creative aspect, but the aim is still to incorporate people’s vision into the outcome of the proposals to be made. The participatory nature of co-design soon found a space for application in the community sphere, moving from the creation of market products to the creation of resources and services from public policy, with the aim of influencing the process of empowerment of vulnerable social groups (Gros, and Durall, 2020), mainly through participation in the design of urban planning and new technologies applied to the working environment (Pelta, 2022).

Halskov and Hansen (2015) point out several differentiating aspects of this systemic model of research and co-creation, based on the collaboration between designers and users. As a starting point, co-design implies a political

and ideological orientation, namely enabling beneficiaries to participate in decision-making processes by participating in the design of actions. However, the context determines the overall starting point of the design, i.e. each contextual setting will favour a style of co-design depending on its political opportunity structure. Finally, the people involved as experts in the different phases and actions use methods that are the participants’ means to influence the design, while the (action research) projects are the outcomes of the design.



Co-design has been shown to be an appropriate methodology for service design, bringing benefits to the co-designed service project, the service users and the organisations involved in the process. Steen, Manscho and De Koning (2011) highlight the improvement of the creative process, the service, the project management or the long-term effects as the main benefits of co-design.

In the case of migrant populations, co-design of innovative solutions involves the participation of migrants themselves in planning proposals for action to address their problems and/or needs. The areas of application of participatory design with migrants are diverse, with the central aim of promoting participation, inclusion and social cohesion (Krüger, 2021).

One of the most common applications of co-design with migrant populations is the planning of urban spaces within the paradigm of the ‘smart city’ or ‘inclusive city’. The star-

ting premise is that urban configuration is a determining factor in the way migrants participate in the host community, and that friendly design facilitates the resettlement process, creates a greater sense of belonging and promotes community integration. From this perspective, participatory design processes have been carried out to create “safe spaces” for vulnerable groups (Bustamante et al., 2018) and smart spaces and street furniture to promote intercultural communication (Rinaldi et al., 2020; 2019); tools have been designed to facilitate access to and use of technologies (Chen, 2020) and digital public services (Concilio et al., 2023) and activities to promote social cohesion through local cultural heritage (Cesário and Nisi, 2022). The health sector also finds in co-design an effective participatory methodology for promoting and improving community health (Dias et al., 2021; Crawshaw, et al., 2023) and for designing health prevention protocols (Knights et al., 2023). [M.T.A.A.] [R.M.S.]

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CRISES AND DISASTERS IN SOCIAL WORK

Crisis is a very broad concept, crisis is generally used to refer to difficult situations, the use of the term in the field of migration became widespread in Europe to refer to the arrival of refugees from Syria in 2015, a use that was quite criticised because it placed the causes of the crisis on the refugees and not on the lack of response of European protection systems. The situation created by the COVID-19 pandemic in 2020, the wars always linked to geographically distant conflicts, climate change and environmental crises, the increase in poverty, the growing number of people left outside social protection systems, all situations that Europe has ignored or been unprepared for, have updated an issue that until recently was perceived as part of the reality of the global South. A rather problematic perception, given the major catastrophes of the first two world wars, the famines of the late 19th century, famines and wars that led millions of European survivors to emigrate to other continents and directly influenced the emergence of protection systems at national and international level. At the national level, protection systems aimed at preventing and/or remedying crisis situations, social work has been part of these systems, at

the national level by developing protection activities for people in situations of dependency, at the international level by participating in the creation of international institutions that would regulate the protection of children and people fleeing persecution and war in their own countries.

In fact, the role of social work has always been linked to crisis situations, but it was not until the 1970s that a social dimension was added to the perception of crises and crisis management began to be institutionalised in social welfare services. Local agencies were then organised with responsibility for organising immediate responses to family, local or national community crises. The approach to these situations was initially delimited by the territorial boundaries of the national state, and the concepts and strategies guiding these responses were the same as those guiding social work responses to other problems in general: treat, prevent, care, protect were the key words. The overall aim was to work towards a return to normality. International experience has led to a re-evaluation of these responses and to their being structured according to the scale of the crisis situation.

The possibility of catastrophes is a fact that has also reached the social work of the global North, international cooperation seems to be fundamental in these situations, catastrophes know no geographical limits or national borders. Today, therefore, we return to the basic concepts that we refer to in this text. Crisis is a concept that refers to a difficult situation, important is the time dimension, a crisis is perceived as "a temporary state of disturbance and disorganisation, characterised mainly by the inability of individuals or groups to cope with certain situations by themselves, using the usual methods of problem solving" (General Council of Social Work 2021). In general, the term focuses on resolving situations of imbalance in groups or communities. Social work practice is aimed at vulnerable, at-risk populations in the risk society to which we are all exposed, and this understanding inspires a new understanding that legitimises the institutionalisation of social work in crisis and disaster situations.

A disaster is defined in the natural sciences as a phenomenon consisting of the loss of sta-

bility of a previously stable system state, followed by a rapid transition to another system state that is stable under the new conditions (Okninski 1992: 2). A disaster disrupts the order of things, causes death and destruction, interrupts daily life and the normal order of things, a disaster is more than a temporary interruption, Covid-19, climate change, contemporary wars show that disasters do not disrupt the order of things, they transform it. Moreover, in disaster situations, the potential of social work, the accumulated knowledge and experience, and the practices that organise everyday life need to be taken into account. At the same time, disasters challenge the notion of a recovery process that would return to previous conditions.



In the everyday professional practice of social work, we could say that social work continuously intervenes in crisis situations, working at different levels and scales (Herrero Muguruza 2012). Nowadays, there are many processes that have led to a deterioration in people's wellbeing, and more so for people in situations of economic vulnerability, so that in recent years social workers' interventions have become even more frequent in situations of simultaneous crisis, homeless people exposed to violence, unemployed, with health problems, etc. We can define different interventions that we carry out on a daily basis, the lack of economic resources to cover basic needs, the loss of income, the lack of access to health care.

In the everyday professional practice of social work, we could say that social work con-

tinuously intervenes in crisis situations, working at different levels and scales (Herrero Muguruza 2012). Nowadays, there are many processes that have led to a deterioration in people's wellbeing, and even more so for people in situations of economic vulnerability, so that in recent years social workers' interventions have become even more frequent in situations of simultaneous crisis, homeless people exposed to violence, unemployed people, people with health problems, and so on. We can define different interventions that we carry out on a daily basis: lack of economic resources to cover basic needs, loss of the family home due to eviction, situations of gender violence, lack of resources for the seriously mentally ill, intervention in contexts of child vulnerability, highly dependent elderly people not valued by the "Dependency Law", intervention in contexts of domestic violence.

It is therefore necessary to focus on the definition of "crisis intervention" in the practice of social work, considering the potential of the experiences that we accumulate daily in our interventions and that force us to give quick and forceful responses to try to restore the crisis of individuals and/or families. Social workers are confronted with critical and complex situations when the diminishing resources of the protection systems reduce the possibility of offering solutions. In this context, social workers must be prepared to provide emotional support and containment in situations of extreme crisis, while fighting for access to resources. [N.M.] [R.M.P.L.]

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CRITICAL APPROACH

Critical social work is that which, at some point in its history, approached Marx's social theory and its philosophical foundations. This theoretical current proposes the analysis of social phenomena in order to "... understand the foundations, the essence of the reality with which it is confronted, going beyond the 'chaotic representation' of reality (Marx, 1977: 218) or, in the words of Kosik (1967), the pseudo-concrete, overcoming the appearance of isolated phenomena and grasping, from a perspective of totality, its multiple determinations and mediations.

Marx created this method of critical analysis by studying the bourgeois society of his time, pointing out, for example, that the material conditions produced by capitalism simultaneously generate great wealth and the phenomenon of pauperism, which does not allow the working class to satisfy its social needs. And Marx already said that "... to live one needs, first of all, food, drink, shelter, clothing and a few other things". (Marx; Engels, 2007:33, own translation). The first historical act, then, is the production of the means to satisfy these needs, the production of material life itself, and this is undoubtedly a historical act, a fundamental condition of all history, which today, as it was thousands of years ago, must be fulfilled day by day, hour by hour, simply to keep people alive. (Marx; Engels, 2007:33, own translation). Therefore, the satisfaction of these material conditions is fundamental for human beings to be able to make history!

And for social work, which intervenes daily in the objective/material conditions of people's lives, this doctrine of Marx and Engels is fundamental, because if we are going to talk about freedom, social justice, social equality, yes, people often do not have their most basic needs met? The defence of these ethico-political principles is fundamental for the social worker who wants to work with this perspective, because it presupposes a critique of the capitalist ethic, which has a conception of freedom and equality based on liberal/neoliberal thinking.

The critical approach to analysing and intervening in human mobility allows a change of perspective, it is about seeing migration pro-

cesses as complex processes generated by economic, political, social and cultural conditions. One can move around the world depending on one's social class and therefore one's material living conditions, to consume, to study, or because one has nothing to eat or nothing to live on in one's own country, and so one goes to other parts of the world in search of better living conditions. In this way, a critical approach to mobility means looking at it from the material conditions that produce it. Moreover, from a holistic perspective, we do not separate the person from their context of origin, their social context, or how they have been constructed culturally, racially, or from a gender perspective.

Finally, according to this theoretical-methodological and ethical-political perspective, in this historical evolution, intellectuals have the task of revealing what is announced as obvious, and the duty to deconstruct appearances, to reveal the structural causes of phenomena so as not to naturalise them, and to be able to think about how to address them, even if only partially in this society, towards a society in which the imperative of social justice prevails. [P.S.M.] [E.M.J.T.]

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CRITICAL E-SOCIAL WORK

The field of social work is increasingly addressing the issue of the use of digital media in human service activities (both at the research and practice levels) (Cappello, 2021; López Peláez and Marcuello-Servós, 2018a, 2018b). However, it is important to move towards a more critical approach, so that digital media are not simply seen (as is often the case) as mere tools to improve the quality of social work, but rather as living environments and representational systems that shape individuals' identities and social relations.



Research findings show that the use of digital media has a positive impact on social work activities, but at the same time raises concerns about privacy issues, as the boundaries between professional and personal profiles tend to blur, as well as about the assessment and evaluation of the real impact of such interventions. In a 2018 issue of the *European Journal of Social Work* dedicated to the introduction of 'e-Social Work', López Peláez and Marcuello-Servós (2018a) define it as a field that includes 'online research, patient treatment (individual therapy, group and community dynamics), training and teaching of social workers, and monitoring of social service programmes' (p. 801). For example, social workers can use digital media to: (a) reach out and connect with clients living in a state of marginalisation, isolation or social deprivation; (b) mobilise offline community cohesion and action in local initiatives; and (c) explore with clients' new forms of expression and communication, as well as new forms of social networking. However, digital media are not just tools to be used. Social workers need to adopt a critical stance and develop a critical type of e-social work that enables them to better understand how digital media shape their clients' lives; how digital media can become environments in which digital citizenship rights can be denied, abused, exercised and promoted; and how particular online practices of concern can be addressed and resolved.

An example can be drawn from research into young people's relationship with video games. Aside from pathological addiction, where

more clinical interventions are needed, critical digital social work could help young people to develop a kind of 'video game literacy' through which they learn to adopt more balanced and responsible gaming behaviours. In other words, by viewing video games as 'cultural objects' (Griswold, 1994), it is possible to study and understand: (a) how they represent reality using specific audiovisual codes and conventions; (b) what kind of meanings and relationships gamers develop from them, and for what 'uses and gratifications'; and (c) how they are produced and marketed. By adopting a reflexive stance, young people can learn how to "make the familiar strange", as the Russian formalists would say. This means that we need to start with young people's existing uses of video games, with their agenda rather than ours, with what they find meaningful rather than what we think they should do.

This is not to say that we need to celebrate what young people are doing, only that this is the place to start. "Making videogames strange" means that whereas the typical videogame experience is based on deep immersion, instinctive and emotional responses, and spatio-temporal disconnection, videogame literacy aims to develop critical distance and a more reflexive attitude towards it. Therefore, drawing on structuralist literary theories and semiotics, young people could look at the narrative structures, characters and worldviews, including stereotypes, of video games; they could look at how music and sound create meaning and provoke particular kinds of reactions/emotions; and they could see how the video game experience is embedded in interactivity (between the game and the player as well as between players). Finally, they could also look at more contextual/macro factors related to institutions, markets and industrial organisations.

However, this kind of critical analysis is not enough. It must necessarily be complemented by the transformative potential of creative media production, understood as a social practice that can offer young people a social space in which to interpret identities, explore relationships and imagine alternative futures. Working in small groups, they could create their own video game by engaging and discussing a range of options (from script to storyboard to character development). Ideally, creative pro-

duction fosters a process of change in which the abstract knowledge developed through critical analysis is brought to life through a more subjective appropriation. This is where the personal meets and challenges the abstract, connecting the micro-experience (of the video game) with the macro-social factors that condition and enable it. An interesting example comes from a project carried out in Milan in 2004 by the social workers of the Estia cooperative in San Vittore, the largest prison in northern Italy. The project resulted in the production of the docu-fiction *Il Grande Fardello* (The Big Nuisance), a title that parodies the TV show *Big Brother* (*Il Grande Fratello* in Italian). After a training course on television language, genres (with a special focus on reality shows) and video production, the inmates decided to distribute among themselves the various roles of scriptwriter, director, video operator, actor, etc., giving life to a production that operated at the intersection between parody, self-irony and the emotionality (sometimes dramatic) of biographical narration (especially in the “confessional” moments, when the inmates narrated their personal lives inside and outside prison). In fact, the docu-fiction was initially not distributed due to a censorship ban by the Ministry of the Interior. In 2009, after the ban had expired, the production was recovered by the NABA School of Media Design and Multimedia Arts, which remastered and re-released a digital version with English subtitles. Some scenes from this version are available at <https://thebigbrother.blogspot.com/>. [G.C.]

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CULTURAL AND LANGUAGE MEDIATION

In general we could define Mediation as “a communication process for the management of conflicts between two parties, with the help of an impartial third party, these parties being the only ones responsible for establishing those agreements that satisfy their needs and interests, that recompose the communication and that allows them to transform their relationship based on positive conflict management, this being a model to take into account in future conflicts that may arise” (Lozano, 2015:123).



Mediation is more often than not understood in the ‘active’ sense of mediating between two conflicting parties. However, mediation can also be understood in the sense of facilitating comprehension between two (or more) parties who do not understand each other. It is this meaning that we give to ‘cultural mediation’ and to ‘language mediation’.

The cultural mediator is a professional who may have undergone specific training or else learned ‘on the job’ and who works in public and private organizations and institutions that provide services to foreigners (migrants). All public institutions that provide essential

services are required to extend those services to migrants, be they documented or undocumented. Such essential services would include healthcare, education, legal protections, social and welfare services. Private bodies would include NGO's that provide such services to migrants.

Although the two are sometimes seen as one and the same, it is important to distinguish between the two:

1. Language mediation is what in English is generally known as 'community interpreting' or 'public service interpreting'; in other words, interpreting (translating) between (a) person(s) from the host country and a migrant who does not understand the host language sufficiently in order to access necessary services (health, legal, educational, social, employment related, etc.). The language mediator will translate from and into the languages spoken by both parties. Although it is used broadly in Italy, the term 'language mediator' is not used in all European countries; rather the term interpreter/translator is used more frequently. A language mediator/community interpreter is essential to the smooth running of a society as well as to the safeguarding of the rights of foreigners: a defendant in court, a patient in hospital, a refugee applying for asylum, a foreign pupil in school. Without a mediator/interpreter, an innocent defendant could risk an unnecessary jail sentence, a sick patient could risk dying or a refugee could risk their life. The safety and wellbeing of the local community is also at stake: without interpretation the legal- and health systems cannot protect citizens and the society from potential physical harm (such as terrorist attacks or public health crises).
2. Cultural mediation (alternatively 'inter-cultural' mediation) requires facilitating communication between local individuals and institutions and foreigners or 'migrants. In some countries they may be called cultural brokers. Typically, but not always, the cultural mediator would him/herself be a migrant, or alternatively a local person with the necessary

formal and interpersonal characteristics to perform the job. In some countries, such as Italy, the cultural mediator may also interpret/translate at the same time. The aim of cultural mediation is to help the migrant understand and navigate the culture and the institutions of the host country. This entails understanding both the system – in the sense of the social organizations – and cultural features. The goal of cultural mediation is not just to help the parties understand each other, but by doing that to pre-empt potential misunderstandings and escalating conflicts, thus ensuring that all parties are able to work together smoothly. Pre-empting conflict can help pre-empt crime and can lessen the need for backup services and social/welfare services, thus saving society both social conflict and financial resources.

If 'peace' is understood as maintaining harmonious relations in a society, avoiding open conflict, averting miscarriages of justice, defending and safeguarding *all* citizens, we see that intercultural mediation is crucial to maintaining peace. [H.S.R.] [M.R.] [A.M.L.M.]

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DISCRIMINATION

Discrimination implies placing a person or group in a situation of inequality in some sphere of social life based on one or several categories, whether real, attributed or imaginary, such as culture, nationality, ethnicity, gender, age or social class. Discrimination against immigrants consists of limiting the rights of the affected persons. There is also an antagonistic attitude towards this popula-

tion, which implies unfavourable treatment in different daily contexts, either by action or by omission. In particular, racial discrimination is a form of violence of special gravity and impact. [A.M.H.G.] [L.M.Z.B.T.]

DIVERSITY

“Diversity” in the field of sciences and social disciplines, as well as in the fields of public policy and organizations, is a term that refers to the variety of characteristics and perspectives that exist in any population, and social markers that distinguish some people from others. These differential characteristics may include more visible aspects, such as age, gender, race, ethnicity, ability... Or less visible aspects, such as sexual orientation, religion, culture, nationality, and education...



The notion of social diversity also correlates with the identity of people, which is built on the complex (situation) game between the relationship with oneself (individuality) and the relationship with the group(s), and the community(ies) of belonging and identification.

When it is used in different discursive and practical contexts (business, professional, academic, political-institutional, social-associative, etc.), it does not present a universal, common definition: there is a plurality of meanings. Its dominant concepts also differ according to political-cultural “regions” (USA, Latin America, European Union...). In our current European context, where the principle of

equality and non-discrimination of Community law prevails (at least in legislation), diversity can be considered as a source of wealth in society, as it allows the existence of different ways of thinking, of doing things, of seeing the world and of expressing oneself, as long as these differences do not imply inequality in access to rights and opportunities in life. Understood in this way, diversity is a fundamental element in building more just, inclusive and equitable societies.

In this context, it is important to recognise that diversity can create tensions and conflicts in society. In some cases, cultural differences or disagreements can be used to justify discrimination, racism, xenophobia or social exclusion. Therefore, promoting diversity means not only celebrating differences, but also actively working to reduce inequalities and barriers that prevent all people from participating fully in society.

The issue of diversity is therefore both a social problem to be studied and a proposal for action (a policy, a professional practice) to be developed. From the perspective of the history of ideas, diversity has been the subject of attention from various theoretical and political trends. One of the first to address the concept was the French sociologist Émile Durkheim, a classic of the social sciences, who in his work *The Rules of Sociological Method* pointed out that diversity is a natural feature of society and that differences between individuals are a fundamental element of social cohesion. Many other modern philosophers and social scientists have taken account of human diversity, especially in socio-cultural anthropology and history. More recently, political philosophy has focused on the development of theories of equality and social justice,

From a perspective of the history of practices (social, economic, political, organizational), the notion of diversity emerged strongly in North America (mainly in the USA), in the 1980s, as a continuation of the development of the anti-discriminatory legislation in previous decades, which focused on securing the rights for discriminated minorities, mainly African-American, and which focused mainly on the business world and subsequently become the object of attention of contemporary social and political movements fighting for

equal rights and social inclusion of marginalised groups. One of the most important early examples was the civil rights movement in the United States, led by figures such as Martin Luther King Jr, who fought for equal rights and an end to racial discrimination in the country. In Latin America, the indigenous movement has also fought for the visibility and recognition of indigenous cultures and their rights in the countries of the region.

In the European Union, the issue of diversity also appears in the world of business and is immediately framed in Community law and in public policy proposals for the development of citizenship ("diversity management policies"), taking the Charter of Fundamental Rights, transformed into central consensus texts in 2009 (Lisbon Treaty), as an ethical-political-political reference, protecting rights that prevent differences from turning into discrimination. Nowadays, diversity is generally considered as a fundamental value in many societies and its promotion is framed in different policies and strategies. In this sense, diversity is seen as a key element in fostering creativity, innovation, and adaptation to the social and economic changes that society is facing.

One of the most common ways of promoting diversity is through education. Educational institutions can play a key role in promoting diversity by fostering respect, understanding and appreciation of cultural and personal differences among students.

In conclusion, diversity is an important social concept that is currently being used internationally to mean the recognition and positive appreciation of differences between individuals and communities. The promotion of diversity aims to work towards a more (fair), inclusive and equitable society, where people a dignified space in which they can develop. Promoting diversity in this way means not only celebrating differences, but also actively working to reduce inequalities and barriers that prevent all people from participating fully in society.

However, it is necessary to be critical of the content and use of the term, as it can also be approached from a neo-liberal economic model, which is expressed above all in the business sphere of private companies, as a social

marker of the worker. This model of worker is transferred to society: the valorisation of social and cultural diversity, which is a reality of modern societies, hides structural inequalities, labour exploitation, the existence of social classes and the oppressive structure of the gender system (patriarchy). This is what the critical social science literature calls "diversity as capital" (Urciuoli, 2015), studied from the question of competences: formal competences, informal competences, intercultural competences, etc. [A.A.M.] [F.J.C.S.] [E.R.L.] [E.R.L.].

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ECONOMIC VULNERABILITY

Economic vulnerability is defined as the degree of exposure or risk to which an individual, his or her household or a country as a whole is exposed to the probability of an "exogenous shock" or event with a negative impact on the economy.

From an economic point of view, economic vulnerability can be approached from a microeconomic or a macroeconomic perspective. Both approaches are interrelated: from an individual perspective, the aim is to explain the impact of a negative external event on individuals, groups or households, especially the poorest; while from a macroeconomic perspective, the analysis is approached through the impact of an exogenous shock on the economy as a whole, and in particular on economic growth.

From a microeconomic perspective, the degree of vulnerability depends on the characteristics of the risk, the magnitude of the shock and the capacity of individuals to respond to

these situations. It can also be understood as the degree or likelihood of an individual or their family falling into poverty.

Hoddinott and Quisumbing (2003) define economic vulnerability as the probability that, at some point in the future, an individual will have a level of well-being below some benchmark. More specifically, for example, the probability of being poor next year, ten years from now or in old age. A first dimension related to the economic vulnerability of households is monetary poverty (lack or scarcity of financial resources).

In relation to migrants, discrimination on the basis of economic vulnerability and poverty, among other reasons, stands out and is directly linked to the risk of suffering violations of their human rights. In particular, the most vulnerable groups are pregnant women, the sick, people with disabilities, children (including unaccompanied minors) and the elderly (Office of the United Nations High Commissioner for Human Rights, n.d.).

Since the global economic crisis of 2008, the socio-economic situation of migrants has deteriorated sharply; the increased vulnerability of this group is largely due to the sharp rise in unemployment and poor access to employment through the formal market, with the main source of income being precarious jobs in the informal economy. It should be noted that migrants are responsible for and financially support the survival of their families, both those of origin and those accompanying them in the migration process, who also live together in the destination country. Reference should also be made to the debt incurred in order to receive the payments necessary to initiate the migration process, which leaves migrants in a precarious economic situation of subordination, in the sense of 'debt bondage'. [S.E.B.]

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EDUCATION FOR PEACE

It is a set of measures, strategies, habits, models of emotions, thinking and behaviour that parents, educators and others transmit and teach to minors, adolescents and others, so that they learn to resolve dilemmas, problems and conflicts in a dialogical way, reaching agreements that are least harmful to the parties, groups, countries and the environment, in a state of calm, satisfaction and confidence that they have thought, felt or acted with respect for the rights that each person has by virtue of being a person.



From a social point of view, peace education is of great importance, since it aims at resolving critical situations and improving peaceful coexistence between members of the community, often of different cultures, nationalities and ideologies; in various specific situations, such as socio-educational workshops or non-specific activities, such as in everyday life, in the community or neighbourhood where they are, trying to help meet their needs for healthy attachment, socialisation and quality of life, intervening in their own family nucleus to promote assertive relationships between family members and with their environment,

extending it to the macro-social level, to their region, country or global ecosystem.

Social actors such as educators, social workers, psychologists, teachers, health workers, police... play a fundamental role in transmitting and maintaining the values of social justice, equality of human rights, environmental sustainability and respect for differences. They contribute to reducing conflicts (which are inherent in human relations) and to increasing peaceful coexistence. [H.S.R.] [M.R.] [A.M.L.M.]

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EMPATHY

Various reflections on the concept of empathy have been developed in the scientific debate in various disciplines. The contributions of authors from the fields of philosophy, education, nursing, psychiatry, sociology, social services, neuroscience and psychology have substantiated the basic elements of empathy in helping and caring relationships.

In the philosophical perspective, empathy is identified with the perceptual act of contact with the external world, a possibility that, through its unfolding, allows a reciprocity necessary to grasp the feeling of the other (Stein, 1917).

Empathy in the general philosophical and psychological sense can be identified as an immediate intuition and emotional participation in the affective states of others. This definition, taken from the *Encyclopaedia of Philosophy and the Humanities*, 1996, is fully developed in the work of Carl Rogers (1902-1987), American psychoanalyst, and Abraham Maslow (1900-1970), American psychologist and founder of humanistic psychology.

The concept of empathy, as defined by the Royal Spanish Academy, is the feeling of identification with someone or the ability to identify with someone and share their feelings. According to Bogantes Arias (2007), empathy or empathic understanding is one of the most important constructs of the person-centred approach and, according to Rogers, it consists of correctly perceiving the other person's internal frame of reference, with the meanings

and emotional components it contains, as if one were the other person, but without ever losing this "as if" state. When the person feels listened to, he/she is more willing to listen, a mutual and reciprocal relationship of cooperation is created. In this sense, it is important to emphasise that in order to listen (and in general in the communication process), it is necessary to recognise gestures, body movements, etc.

Empirical evidence also shows how empathic understanding at the basis of caring and helping relationships allows the professional to confirm the therapeutic action (caring contexts) and to reinforce the action of changing the state of discomfort (social helping contexts).

The philosophical reflections of the first half of the twentieth century, according to which empathy is the only cognitive process that allows a person to grasp intersubjectivity, have been taken up by neuroscience with the scientific discovery that explains the neurobiological mechanisms of mirror neurons. The important discovery of the existence of mirror neurons, made in 2006 by the researchers Corrado Rizzolatti and Giacomo Sinigaglia, showed how witnessing the actions, sensations and emotions of other people activates the same areas of the brain that the individual would activate to perceive the same sensations and emotions.

In the sociological field and from the perspective of global analysis, Jeremy Rifkin (2009) considers the importance of empathy in current and future balances, defining it as a conceptual key to understanding the changes taking place in our society and their possible evolution. He proposes the definition of *Homo Empaticus*, the essence of the human being as manifested in everyday interactions with other people is empathic, empathy is therefore the means by which we create social life and advance civilisation.

In the history of social work, the introduction of the person-centred theoretical model, based on the theories of Carl Rogers (1951), marks a kind of watershed with the clinical diagnostic models that characterised the beginnings of Anglo-American social work. This humanistic model emphasises the role of the profes-

sional's attitudes in the helping relationship: authenticity, acceptance and empathy are, in operational terms, the conditions that support a professional relationship oriented towards the growth of the person.

From a social work perspective, taking into account the international definition of social work adopted in 2014 by the International Association of Schools of Social Work (IASSW), the basic mandates, principles, knowledge and practice of social work, which are the fundamental elements of the professional relationship in personal service work, are found in solidarity, active listening, empathy, promotion of change, social cohesion, as well as in the empowerment and liberation of people, the identity dimension of professional help.

From a technical and operational point of view, the international scientific and professional debate has developed several theoretical perspectives aimed at guiding the work with migrants and/or people with a migrant background (Barberis, Boccagni, 2017). Three models have been identified, which, although different, are united by the common thread of an inclusive orientation, the professional deontology of social work and the operational principles of empathy in the relational dimension, aimed at activating effective and inclusive itineraries. The first model is the social work perspective characterised by competence and cultural sensitivity (Boyle and Springer, 2001; Davis, 2009; Harrison and Turner, 2011); the second is the anti-discriminatory, anti-oppressive and anti-racist model (Dominielli, 2008); Cocker and Hafford- Letchfield, 2014; Balgopal, 2000; Carlton-LaNey, 2008); the third approach relates to the recognition of the increasing socio-cultural diversity of the public of users of local social services (Hugman, 1996; Chau et al, 2011; Geldof, 2016).

Personal competences include a number of human capacities, defined as intercultural competences, that need to be cultivated in every health worker and professional involved in social interventions with migrants in order to carry out intercultural encounters and social interventions effectively. These include empathy, defined as a person's ability to perceive the feelings, thoughts and emotions of others, based on the recognition of the other as a fellow human being. Finally, different

types of empathy have been defined: emotional, relational, affective, cognitive, including intercultural empathy, defined as the ability to perceive the world according to a different culture or worldview from one's own (Cabieses, Obach, Urrutia, 2021). [R.I] [T.I.G.J.]

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EQUITY

A fundamental social notion known as "equity" refers to the idea of fairness and equality in access to opportunities and resources. The goal of equality is to ensure that everyone has an equal chance to achieve their goals, regardless of their social background, gender, race, sexual orientation, religion, functional diversity, or any other characteristic that might restrict their access to resources and opportunities.

Since equity recognises that everyone has varied needs and circumstances and that action is required to level the playing field and reduce inequities, it differs from equality in that it is not about treating everyone equally. Equity means a proactive dedication to eliminating historical and structural disparities that may restrict access to opportunities and resources for particular groups of people, as well as existing barriers and inequalities.

In a social context, establishing a just and equitable society relies heavily on the idea of equity. A fair and non-discriminatory attitude as well as a proactive dedication to reducing current obstacles and inequities are necessary for achieving equity. Policy and programming initiatives that support equality of opportunity and lessen gaps in the distribution of wealth

and authority may fall under this category. Additionally, it might entail encouraging inclusiveness and diversity in all facets of society.

The achievement of equity is crucial for the realisation of human rights. Everyone has the right to protection against discrimination and equality before the law, according to the Universal Declaration of Human Rights. The achievement of these rights can be ensured through the use of equity.

The inequities that exist in society must be addressed in order to achieve equity. These disparities may be influenced by a number of things, including income, gender, race, and sexual orientation. To address these disparities and make sure that everyone has access to the tools and chances they need to succeed, policies and programmes must be created.

Fair resource and power distribution in society is another implication of equity. Inequalities in the distribution of resources and authority can prevent some people from pursuing their dreams and result in disparities in access to opportunities. Equity aims to lessen these disparities and guarantee that everyone has access to the tools and authority they require.

In conclusion, equity relates to the notion of justice and equality in access to opportunities and resources. It is a fundamental social concept. A fair and non-discriminatory attitude as well as a proactive dedication to reducing existing barriers and inequities are necessary for achieving equity. The achievement of human rights, the equitable allocation of power and resources within society, and the promotion of a just and equitable society all depend on equity. [A.A.M.] [S.G.A.]

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EXPULSIONS

According to Saskia Sassen (2014), there was a dramatic shift from the welfare society that had a political vision of including people in the economy as labour and consumers or in the nation state as citizens, to market-driven processes that increasingly are expelling people from their homes, their countries, their working places, and in general from their given contexts. Sassen focuses on the restructuring of the world's economy in the form of privatisation of common resources that began in the 1980s. The gap between the richest and the poorest has widened dramatically in recent decades, including in Sweden, for some decades ago, international recognised for its progressive welfare policies, today a country where income gaps have widened dramatically since the early 2000s (Sassen 2014:32).



Environmental degradation, over-exploitation of natural resources and the control of the financial markets, the control of economic, political and social life define the conditions for social existence in contemporary society. Sassen (2014) shows that even when growth is increasing, the figures hide the fact that people have lost their jobs, their homes and have been forced displaced from their communities. These developments, she argues, have led to the forced displacement of people from different contexts where they have expected to live their lives.

The consequences of these destructive processes is captured by the concept of expulsions. Expulsions highlight what is common to what, on the surface, appear to be completely different processes but which all lead to people being expelled from their contexts. They are thrown out of their jobs, their homes, their countries and are being cut off from any possibility of survival. These people are left outside all established forms of social protection. Their situation challenges fundamental concepts and categories in social work's understanding of social problems and problems and the institutionalised practices that are supposed to prevent and counteract the occurrence of social problems.

Sassen argues that the ongoing societal transformation is global and the social problems that arise require institutions that act on the basis of an understanding that incorporates knowledge of the expulsion processes, we pay attention to how these processes impact on social work. Social workers encounter people in various vulnerable situations: people who have lost their homes, people without citizenship, people suffering from mental health problems and who have no access to health care, children migrating alone, children and adults deported after fleeing very difficult conditions, people who have lost their jobs and are not covered by the established insurance systems, etc. As a new starting point the concept of expulsion forces us to think outside of established concepts and to identify processes that shape the everyday work of many social workers. Social workers are in direct contact with the people who experience expulsions and have knowledge of their strategies to respond to its consequences.

The concept of expulsion captures the destructive aspects of globalisation. We live in a global world, but we lack the institutions that should regulate the cross-border economic, political, and social life. The pioneers of social work identified the problems of reorganising the local into a national context. Today, there are social workers who must deal with the consequences of market-driven globalisation, but this requires an understanding of the global processes that create social problems, as well as new theoretical tools and new institutions that work to counteract the causes of

these problems. Sassen argues that outside the established institutions, something new can emerge. She argues that people, despite being expelled, continue to struggle to create the conditions for a better life, and that in the most vulnerable situations they still try to protect each other. Their responses are good practices that shape new strategies of social work. [N.M] [E.S.]

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FOREIGNER

In generic terms "foreigner" is considered to be any person originating from a country or region that is not that of the place where they are at any given time. This term can be used to refer either to someone who is temporarily visiting a foreign country, or to someone who has emigrated for whatever reason and intends to make his or her home in a country other than the country of origin, in the short, medium or long term, although the legal status of each "foreigner" is different, as are his or her circumstances and prospects of remaining in the host country. In turn, depending on each state, foreigners have the recognition and scope of certain rights and obligations, establishing special laws and regulations that are often different or nuanced with respect to those that apply to nationals of the country in which they find themselves.

Thus, from a technical-legal point of view, a "foreigner" is considered to be a person who does not have the nationality of the country in which they are in a country other than their own, but at the same time, there are differences in legal status depending on the country of origin, the circumstances of the person and whether or not they are in an irregular situation in the host country. In fact, within the European Union, nationals of Member States have a privileged legal status that differentiates them from foreigners from non-EU countries. However, all foreign nationals.

In relation to the category of migrant foreigners who are in an irregular situation in a country, it is common for them to have very limited recognised rights; in fact, the lack of legal

status entails the greatest precariousness in the employment and citizenship status of this group, which is the most precarious and vulnerable, exposed to shortages and violations of their basic fundamental rights anywhere in the world (Cabezas, 2015). However, the most important conventional texts on the protection of human rights contain the recognition and protection of these rights regardless of their legal status, given that being a foreigner should not affect the protection due by countries that have ratified different normative instruments of international law whose objective is the protection of the fundamental rights of foreign migrants (Alonso, 2019). At the European level, to a greater or lesser extent, countries protect the fundamental rights of foreigners, regardless of their legal status, such as: emergency medical care, education, a certain level of labour and social security rights.

On the other hand, each country regulates the conditions and requirements that must be met in order for a foreigner to become a national of a country, which is the status that makes them equal in rights to the original citizens of the nation in question. Article 15 of the Declaration of Human Rights recognises the right of every person to a nationality, to not be arbitrarily deprived of it, nor the right to change it, but it is necessary to go through a legal process of acquiring nationality determined by the regulations of each country, which in most cases even entails the accreditation of a sufficient level of socio-cultural integration of the foreigner. Once nationality has been recognised, the foreigner enjoys the same legal status as other nationals of that country, with the same rights and obligations vis-à-vis the State. This leads us to affirm that the recognition of nationality would be equivalent to the elimination in legal terms, the condition of “foreigner”.

In relation to foreigners, the role and challenge for social services are mainly focused on the attention to the most vulnerable and disadvantaged who, as has been said, are those who are in an irregular situation, but also foreigners with any other migratory status that requires the knowledge and respect of their rights to be guaranteed, and their adequate integration in the host country, facilitating access to public services, housing, the labour market and education. Added to this is the

concurrency of other factors that are proven elements of greater vulnerability of foreigners, such as poverty, the condition of racial or ethnic minority, the condition of minor, etc., and other elements such as language barriers that increase the appearance of xenophobia and social exclusion (Cabezas, 2019).

These circumstances are often factors that lead to greater difficulties in adaptation and additional problems such as potential discriminatory, xenophobic and racist attitudes. In short, social services should take a comprehensive approach to achieve the effective inclusion of foreigners in a situation of vulnerability and social exclusion, both in legal terms and in terms of their social status (Cabezas, 2019).

These circumstances are often factors that lead to greater difficulties in adaptation and additional problems such as potential discriminatory, xenophobic and racist attitudes. In short, social services must take a comprehensive approach to achieve the effective inclusion of foreigners in situations of vulnerability and social exclusion, both in legal and rights terms, and in terms of adaptation and accompaniment for their social and cultural inclusion, which does not entail the loss of their own identity but rather the socio-cultural fusion of foreigners in the receiving country. [M.J.C.P.] [M.T.D.A.] [R.V.F.]

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GENDER APPROACH

Gender is a category of analysis, a social construct that allows us to approach realities from an approach that takes into account the hierarchical power relations established between men and women, and that in a macho culture and patriarchal system these hierarchies are related to the subordination of “the feminine” with respect to “the masculine”.

Gender goes beyond the definition of men and women or the attribution of roles and expectations based on sex. It is a certain way of ordering the world, both symbolically and institutionally or practically. In this order, supposedly universal and homogenized values prevail behind a false neutrality that prevents the identification of gender biases in terms of the realities of inequality experienced by women.



The social construction of gender makes immigrant or refugee women and their family environments more vulnerable, both in the countries of origin, transit and destination. Their bodies run global dangers related to unequal treatment and gender violence, facts that must be addressed specifically, both in guidelines, manuals, processes and programs for prevention and intervention.

Inequality between men and women has traditionally been part of the International Agenda, an example of this was the creation of the Commission on the Status of Women belonging to the United Nations in 1947, since its inception different working sections were created until in 2011, they merged giving rise to what we know today as UN Women, being the Secretariat of the Commission on the Status of Women.

According to The Report of the Secretary-General on Refugees and Migrants to the United Nations General Assembly (2016) women represent almost half of the 244 million migrants and half of the 19.6 million refugees in the world. However, the needs, priorities and

voices of refugee and migrant women are often absent from policies aimed at their protection and assistance.

Migrant women account for 73.4 percent (ILO, 2015) of domestic work, recognizing the additional vulnerability of such work, only 4 percent of UN inter-agency appeal projects targeted women and girls in 2014, and only 0.4 percent of all fragile state funding went to women's groups or ministries from 2012 to 2013 (OCHA, 2015).

According to UN reports, 60 percent of preventable maternal deaths occur in humanitarian settings, and at least 1 in 5 refugee or displaced women were victims of sexual violence. Moreover, the number of women living in protracted displacement is slightly higher than that of men, and their difficulties worsen over time.

Another relevant and socially costly fact is the care chains that are established around this fact, and the absences or presences in the new family dynamics.

Social work must take up the "iusfeminist" approach that systematically recognizes the gender subordination approach as a structural problem, both in terms of regulations, social intervention and the generation of programs and resources. To this end, it is essential that social work, both as a discipline and as a profession, moves away from welfare methodologies and starts from the critical model to incorporate this new approach.

It is essential that social work, in addition to being interdisciplinary, be intercultural, taking into account the rootedness of the culture itself in women's bodies. [M.E.Q.H.]

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sobre los trabajadores y las trabajadoras migrantes.

GENDER VIOLENCE AND INTERSECTIONAL APPROACH

The dynamics of intersectionality are highlighted above all in the interplay between different levels of discrimination at work in social spheres, more or less accentuating the forms and representations of a multi-inequality that has long justified gender-based violence against the most vulnerable individual women and men (Hill Collins, 2019).

Precisely in the awareness that gender-based violence has an intersectional character, the Convention identifies multifactorial across forms of physical, psychological and sexual violence, including female genital mutilation, forced marriage, stalking, forced abortion and forced sterilisation.

The Istanbul Convention currently defines gender-based violence and obliges signatory states to implement it in their legislation. The Convention criminalises all forms of violence against women: physical, psychological and sexual violence, including rape; female genital mutilation, forced marriage, stalking, forced abortion and forced sterilisation.

Article 4.3 of the Convention requires Parties to ensure the implementation of their commitments under the Convention without discrimination of any kind, including on the grounds of gender, sexual orientation, gender identity, age, health status, disability, marital status, and migrant or refugee or other status.

Sexual orientation and gender identity are other reasons for fleeing their homes, communities and countries.

According to recent ACNR data, in recent decades, the number of LGBTI refugees and asylum seekers has increased, with most of them qualifying as "members of a particular social group" under the 1951 Convention. Today, 77 countries in the world criminalise same-sex relations and seven countries punish them with the death penalty.

According to CEAR data, Spain has attended to LGBT refugees of 81 nationalities. Morocco,

Gambia, Venezuela, Honduras, El Salvador, Algeria, Cameroon and Russia are some of the main countries of origin.

According to the Global Report on UNHCR's efforts to protect lesbian, gay, bisexual, transgender and intersex asylum seekers and refugees with diverse sexual orientation or gender identity, such as lesbian, gay, bisexual, transgender and intersex persons (2015), asylum seekers and refugees face a range of vulnerabilities. In addition to severe discrimination and violence in their countries of origin - including sexual abuse, lack of police protection, exclusion from access to basic services, arbitrary detention and ostracism, and social and family exclusion - LGBTI asylum seekers and refugees are often subject to ongoing harm during forced displacement. In the country of asylum, these harms may include the following:

- violence and harassment by members of the asylum-seeking and refugee community, including by family members who may also be in forced displacement;
- insensitive and inappropriate interrogation at various stages of the refugee status determination procedure;
- intolerance, harassment and violence by state and non-state actors in countries of first asylum, undermining the possibility of local integration as a durable solution;
- discrimination and security threats in accommodation, health care, and employment by state and non-state actors; and,
- subjection to sexual and gender-based violence or survival sex in forced displacement. [M.E.Q.H.]

Comisión Española de Ayuda al Refugiado (CEAR) <https://www.cear.es/datos-refugiados-igtb/> acceso el 1 de abril de 2023-04-19

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Thill, M. (2020). *El Convenio de Estambul: análisis iusfeminista del primer instrumento europeo vinculante específico sobre violencia de género*. IgualdadES, 2,

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GENDER VULNERABILITY

Among the forms of human vulnerability and lack of protection, gender-related vulnerability is the oldest and most widespread, making women vulnerable simply because they are women.

In this sense, gender vulnerability is a consequence of historically imposed models that limit the destiny of all women, making them vulnerable and subject to male power (Butler et al. 2016), and that cause women to be considered “the weaker sex” in patriarchal and/or late-modern societies.

Three levels of gender vulnerability can also be identified (Fineman 2016): ‘systemic-institutional’ (macro), ‘contextual-circumstantial’ (meso) and ‘personal’ (micro).

At the macro level, the laws of many states do not recognise the same rights for women and men, which is why, in some parts of the world, practices such as infusion, an expression of women’s total subjugation to male power, are still legitimised.

At a meso level, concepts such as “honour and shame” have violated the female body by subjecting it to the moral and sexual rules of the group/community to which it belongs. Women’s marriages have long been the result of decisions made by the family of origin, exchanges between families, and political and economic negotiations aimed at maintaining their decorum and reputation. On the other hand, women’s bodies have been and are commodified (prostitution) and in some cases sex-trafficked within social groups that placed equally little value on women’s bodies despite making them a different opportunity for exchange and commodification than marital ones (UNODOC-UNGIFT 2008).

On a personal level, even today, in some parts of the world, women are still violated in their ability to freely choose “who to be” and “what to do with themselves”, to study, to exercise a profession, to “flourish” in their personal capacities. Their gender vulnerability prevents any possibility of actively contributing to the

betterment of their lot. They are also sometimes victims of intimate partner violence (IPV), a violence directed in the private sphere to maintain or restore women in a condition of gender vulnerability, through the exercise of male domination and their consequent subjugation. [I.M.B.]

Butler, J., Gambetti, Z., Sabsay, L. (2016). *Vulnerability in Resistance*. Duke University Press, Durham (USA).

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GOVERNANCE

Government and governance

In the broadest sense, governance refers to the many ways in which the state operates to engage its citizens, organizations, and other actors to think and act in a politically desired direction. *Governance* is often described as distinguished from *government* in the sense that it captures the more dynamic, pluralistic, and complex ways that modern government operate. In an ideal model, government is the traditional, centralized, top-down, rule-based and “formal” way to execute control, while governance refers to more self-organizing activities in society; what actually happens in political organization, through a complex interplay of different actors at different levels (Kjaer 2006). Thus, governance enables a more dynamic understanding of how the operation of power works, and how laws, policies and regulations are implemented and followed (or not) in practice. In addition, governance as a concept indicates that the state is not the only institution that contributes to an authoritative distribution of values and ideologies, rather that it is a complex phenomenon involving many actors and taking expected and unexpected directions (Rose et al 2006). What governance becomes is not something that

can be defined beforehand, but has to be investigated empirically from case to case (Kjaer 2006). The governance-approach as explained here has kinship with an ethnomethodological perspective on societal organization, where governance will be considered as a worked up accomplishment, resulting of what actors “do”, or from actors “in their doing” (Garfinkel 1967).



Direct and indirect governance

Important ideas and perspectives related to the governance-concept can be traced back to French philosopher Michel Foucault and his analyses of the different shapes power. Foucault (1978/1991) explored various modern expressions of power exercise that no longer leaned on the sovereignty of the power elite or a divinity, neither on the direct exercise of violence and reprisals. In connection with the modernization of society, the need arose for the state to obtain knowledge about behavioural patterns, health conditions, attitudes and perceptions to be able to control the increasingly mobile and changing population in new ways (Foucault 1980). Foucault described discipline and punishment, pastoral power, and the connection between knowledge and power in different socio-historical contexts. For example, knowledge production through gathering statistics about the population is one of many techniques, used by the state in controlling and disciplining the population (Foucault 1980). *Governmentality* specifically describes political power, that is, the exercise of power via politics through various institutional and non-institutional practices. Instead of a direct exercise of power, governmentality is about arranging things with the help of various techniques to influence behaviour of

the population (Foucault 1978/1991). This way of governing includes subtle and indirect tactics, programs and ideals that the state uses to shape and govern society by accessing the ways that “free” people think, desire and act; that is, their “mentalities” (Holmes 2002; Rose et al 2006). In governmentality studies, Foucault’s ideas about language and discourses are prominent as power relations – read; governance– are assumed to be established and reproduced through “truth production” within discourses (Holmes 2002: 93). Governance has the characteristics of being executed “from a distance” (Foucault 1978/1991: 100), and through the help of different technologies or tools (anything from normalizing statistics, checklists, standards, accounting practices, ideals, norms, propaganda and rhetoric), and “technologies of the self” – the processes through which individuals that are granted autonomy and freedom think and act in a desired way, yet on a “voluntary” basis (Foucault 1978/1991). Thus, Foucault’s conceptualizations help us to study governance on the migration field, not only through the formal laws and policies as stated in different documents, but also through the more indirect and subtle ways that governance is unfolding.

Governance at the macro, meso and micro level

Governance processes plays out at macro, meso and micro levels, all of which are important to the studies of migration in the EU. At the macro level, governance can be about the ways in which the state organizes and delegates (or not) responsibility for receiving migrants to municipalities, private and public organizations, and how economical and other resources are steered and distributed, and how this varies between national contexts and circumstances. The macro level also involves how information about the population is gathered and circulated with normalizing effects, creating behaviours and attitudes gaining certain interests.

At the meso level, we find the dynamics of the human service organizations and their professions (as collectives); social workers, police, teachers, doctors, nurses et cetera. As an example. an important question at the meso level is how professional ethics and norms are

in line with or have to be negotiated with directives from central authorities. At the meso-level we also find actors such as unions and stake-holder organizations, who's interests can or cannot merge with governance directives from above.

Finally, at the micro level, governance plays out in the day-to-day interaction between management, professionals and citizens; in the everyday activities such as doing paperwork, planning, discussing, talking, giving supervision or attending to clients. For example, governance at the micro level can be visible in changes in the structure of the professional hierarchy, what decisions are made by whom, or how a supervisor direct a social worker more concretely how to go about in her work. Well-documented documentation governance, Evidence Based Practice-governance and standardization of client-social worker interaction are example of governance visible at the micro level, ultimately of importance to the character of the social worker-client interaction.

To illustrate the dimensions of governance at these different levels, and it's relevance for the Global Answer project, we will take a short example from the Italian context: The experience that made possible the enactment of the Law 142/2015, which intended to structure the management of the reception of applicants for international protection. Up until 2013 the Italian reception system did not have a territorial network capable of accommodating the flow of people coming from the African continent to Italy, neither to integrate people in situations of disability and minors fleeing from crisis situations and in need of protection. The National Operational Plan envisaged an articulated system to be implemented from the moment of disembarkation with rescue and assistance activities and the identification of regional and interregional, first reception facilities functional to the subsequent transfer to the SPRAR network (today SAI) defined, in perspective, as a single reception system for applicants for or holders of international protection and for all unaccompanied foreign minors. At the macro level it is of importance, for example the socio-political shift from the predominant "emergency logic" to an approach more focused on a stable and close inter-institutional cooperation be-

tween the various public administrations involved (Prefecture, Region, Municipality) is of interest. At the meso-level it is of importance how affected organizations and professional groups understood and negotiated these directives into their organizational reality, and how the division of burdens on the territory in relation to the need to adapt it to the needs of ordinariness and flexibility of a migration that changes consistency, features and routes. And finally at the micro-level, how the new directives were or were not drawn into new attending practices, emotions and professional dilemmas in the everyday context where human rights and the principles and ethics of social work are applied. [T.H.] [P.F.]

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HOST WORKERS

The irregular entry of foreign nationals into various Western countries, even at great risk to their lives, is considered a crime: these people may be deported to their countries of origin or detained in first aid and reception services, often located close to borders or places of arrival if they are not among those seeking international protection.

Some of these services - especially those of first aid, identification, and repatriation - are managed directly by governments, while first reception services for international protection seekers in some countries are governmental

and in others, together with second reception services mainly dedicated to international protection holders and unaccompanied foreign minors, are promoted by local authorities and managed by third sector organizations. The reception services (first and second) provide board and lodging, information, accompaniment, assistance and orientation, and the development of individual pathways for socio-economic integration.

In Spain and Italy, the legislation does not specify precise organisational and structural standards for these services (quantity and professional qualifications of operators with respect to the number of guests; characteristics, size, and equipment of indoor and outdoor environments); it is possible, but not necessary, that multidisciplinary teams include: social workers, interpreters and cultural mediators, legal operators, social workers, psychologists, integration workers, cleaners, other professional figures.

There are no school or university courses or specific training courses for the 'generic' social workers of these services, who, however, are required to carry out real and continuous social work, also in connection with the territorial services (social, health, educational, housing, employment.): the defined professional figures (social workers, psychologists, legal advisors, etc.) have instead a more limited presence.

The declared aims of these services - inclusion and accompaniment to integration - are often belied by the contextual conditions, both at the regulatory and organisational and operational levels. The planning and management of these services almost always remain an emergency.

Scientific research on reception centres reports frequent criticalities, especially in larger first reception services. There is a process of "campization" in these centres: due to the increasing pressure of arrivals, they tend, contrary to the recommendations of international refugee agencies, to set up or transform themselves into large, closed centres, reserved exclusively for refugees and asylum seekers, far from inhabited centres, with very little exchange with the outside world, whose functions are gradually limited almost exclusively to providing food and accommodation, and to containment if not internment. It is the model

of the total institution (E. Goffman): this structurally creates conditions of apathy, dependence, interiorization and infantilization of the guests, also on the basis of culturalist narratives, on the part of the operators, of absolute unaccustomedness to the regulated contexts of a 'civilized' country. The control functions of the operators are emphasized, and their professional autonomy is restricted.

Among the guests, one often observes psychic discomforts determined or exacerbated by the living conditions in the centres; with respect to this, as well as to traumas and violence suffered during displacements, there is a lack of adequate organizational models and people competent to recognize, appropriately manage or at least direct them towards external services connected in a network.

In spite of this, in relations with users and in organisational relations, operators sometimes express attitudes and courses of action of resistance, and impatience, forcing regulations to enhance support to guests: the institutional mandate of operators often appears to be in strong contrast with the professional mandate. The precariousness of employment contracts is high, union protection is weak or absent. These operators strongly feel the need for professional supervision and training - both initial and ongoing - together with the adoption of appropriate organisational models of networking and widespread intercultural mediation skills.

Overcoming the emergency approach would facilitate, perhaps even with the same financial resources, the organic and promotional development of these services. [G.Ge.] [B.A.N.] [M.R.C.]

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HUMAN MOBILITY

The CEAR-EUSKADI (2012) Asylum Dictionary draws its definition of Human Mobility from IOM (International Organisation for Migration) which defines human mobility as the movement of people from one place to another in the exercise of their right to move. This definition contains certain elements that are fundamental: it refers to a human process, it is an expression of a right, it includes the social expression of the exercise of the right to free movement, it is multi-causal, i.e. The reasons that lead a person to move to differ, it involves intentionality, and it implies crossing different types of borders. Others understand human mobility as a resource, an expression and an act of freedom where every human being has the freedom to move, to realise potential. Movement is a requirement of life itself, it is a means to interact, to locate livelihoods and to produce. As an end, movement is a necessity and a potential. To hinder the realisation of a substantial value for man. Human life needs both opposites, mobility, and stillness, to prevent mobility is to limit the humanity of each of us. Human mobility is an essential element in collective human life, since it brings communities out of their isolation, they mix, new ideas and habits emerge, and new networks are formed that enrich societal life. The right to immobility is the right to remain in one's own territory where the dignity and freedom

of the person is ensured; this dimension captures the violence produced by forced displacement.



The concept of human mobility allows us to distance ourselves from the normative and stigmatising burdens of institutionalised concepts and categories in the field of international migration (migrants, refugees, asylum seekers). The concept of migration was institutionalised at the end of the 19th century, an attempt to capture a phenomenon marked by the emergence of industrial capitalism and the often-forced movement from the countryside to the new urban areas (internal migrations) and transatlantic migrations where millions of Europeans fled misery in Europe to settle in other continents (international migrations). Internal migrations covered the regional scale, the movement between countries would henceforth be studied on an international scale. Regardless of the scale, these movements were perceived (and promoted) as definitive, where the new categories presupposed the sedentary order as normality. In this social order a clear division was established between those who left their place of origin, known as emigrants, and those who arrived to settle in another country, known as immigrants. Mobility was thus perceived as an exception to the rule, an anomaly that had to be regulated by the territorial order of the nation-state. Javier de Lucas (2022) problematises this history by arguing that it is the interests of those in power that impose the content of policies regulating human mobility. It was the interests of nation states and capital that governed policy and established the meanings of language. At the

beginning of the last century, the mobility of the poor was regulated by categories whose contents obeyed the demands of the new industry, the demand for labour power. So were the policies regulating asylum protection that were created after the Second World War, policies that aimed to create conditions for the mobility of the young and healthy population, i.e., those identified as able for work.

In social work, the sedentary order was, and still is, an implicit presupposition that conditions our understanding of social problems, the categorisation and treatment of people in situations of dependency, the frontiers, and delimitations of intervention practices. Poverty research has been limited to the national context; social protection practices first excluded non-nationals and then conditioned their inclusion or legitimised their exclusion. According to Righard and Boccagni (2015), it is from the 1980s onwards that international migration studies identified transnational social practices that challenge the understanding of the social from the sedentary order organised in territorially delimited nation states. According to these authors, this challenge has not come to influence the perceptions of normality that dominate social work as a discipline and practice where the national borders of the nation-state are assumed as the container of social life. These assumptions condition the perception of human mobility, when individuals cross national borders, perceptions are loaded with negativity.

There is continuity in the history of social work which from its earliest history took over the negative perceptions of pre-industrial society in the understanding of the mobilities of the poor, it was taken for granted that the domestic poor were vagrants, undeserving of social protection while the foreign poor were not included in the gaze of social work pioneers. Today's European policies criminalise these mobilities, invest in high technology and problematise the mobility of non-Europeans fleeing different types of violence by justifying the externalisation of borders and repressive measures that lead thousands of people to death at Europe's borders. The social connotation of the categories of migrants disappears, the categories convey content that relates certain mobilities to a condition of anomie, threat, and insecurity (de Lucas 2022). Este author points

out two arguments in which the denial of the right to mobility is concretised: on the one hand, the construction of borders as a space of non-rights and, on the other hand, the creation of the logic of the state of exception for a good part of the protagonists of human mobility, those condemned to the condition of wandering, of permanent strangeness and in many cases condemned to death (Mbembe 2019).

The introduction of the concept of human mobility contains a potential that allows us to distance ourselves from institutionalised normativity and neutralises the understanding of social protection strategies for people in mobility or those forced into immobility. Glick-Schiller and Salazar (2013) problematise the mobility approach by distinguishing different mobility regimes. Some regimes promote certain mobilities while condemning to immobility those they suspect as potential dependents, i.e. People who should be the object of social protection. The frustration of social workers who witness how this immobility condemns those in need of protection to confinement (in refugee camps or waiting for places and/or imprisonment) or expulsion (from their homes/homes, from their countries, from their jobs or to death (in the waters of the Mediterranean or in the desert of the US-Mexico border) represents one of the great challenges to contemporary social work. [N.M.] [F.J.R.]

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HUMAN RIGHTS

The United Nations (UN) conceptualises “Human Rights”, as those rights inherent to all human beings, by the mere fact of being human. They are inherent to all human beings without distinction of race, sex, nationality, ethnic origin, language, religion or any other condition.

Their materialisation as we know them today, came after the Second World War, when the international community pledged never again to allow atrocities such as those that took place in that conflict, and the United Nations Organisation was created. The UN, made up of 194 states, took on the task of codifying and defining these rights and promoting and creating international institutions to help ensure respect for human rights. World leaders decided to complement the UN Charter with a roadmap to guarantee the rights of all people everywhere and at all times. The key document, later to become the Universal Declaration of Human Rights, was agreed at the first session of the UN General Assembly in 1946. They are finally embodied in the so-called Universal Declaration of Human Rights (UDHR), adopted by the UN General Assembly on 10 December 1948, whose main objective is to use the power of ideas to change the world. It consists of 30 articles that are declared to be equally important and interrelated rights. Initially it was not possible to articulate it as an international treaty, obligatory for the States, due to a lack of consensus on its obligatory nature, which is why it is configured as a guiding ideal and a compromise. Subsequently, in 1966, recognition of the obligatory nature of their protection by States was achieved with the approval of the International Covenants on Human Rights (International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights and their protocols), which together with the UDHR form the International Bill of Human Rights, (Castillo, 2014).

Human Rights are inherent to all people, without distinction of any kind, and are considered fundamental to the dignity, well-being and freedom of every individual. They are cha-

racterised by being “universal”, non-renounceable and inalienable (they cannot be taken away, renounced or transferred). There is a doctrinal current – known as *iusnaturalism* – that considers them to be independent rights, and therefore a source of law in themselves, not conditioned by legal systems, i.e., with their own entity and not dependent on states for their recognition and guarantee, (Martínez, 2014).

Certainly, these rights are not configured as conditional rights in their own existence, but the practical reality is that, given the lack of coercive power on the part of the UN, their effectiveness only materialises if they are respected, protected and guaranteed by states and governmental institutions, as well as by non-state actors, such as companies and international organisations. Only countries that are signatories to the International Covenants on Human Rights or the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights and its protocols (International Bill of Human Rights) are, in legal terms, formally bound by them. In fact, some countries have not signed some of the Protocols because they do not agree with part of their content, excluding themselves from the fulfilment of some obligations (as is the case with the death penalty, which is vetoed by the United Nations, but which continues to exist in countries such as the USA, China, Japan, India, Vietnam and Iran).

The Universal Declaration of Human Rights recognises the following rights linked to human mobility: the right to freedom of movement (art. 13), the right to seek and receive asylum in case of persecution (art. 14), the right to nationality (art. 15); to these are added rights linked to the person that are particularly sensitive in cases of migration, such as the right to non-discrimination, the right not to be subjected to human trafficking, as well as the right to life, liberty and security, health, education, protection from violence and exploitation.

Social work finds in Human Rights the key normative instrument to claim and promote key rights (access to housing, employment, education, health care...), to guarantee dignified treatment and respect for foreigners. The work

of social work in relation to migrants will have as its central axis the inclusion and materialisation of equal opportunities, with respect for the culture of each person and community, with the mechanisms developed by each State being essential to guarantee the dignified treatment and respect for foreigners. The basic problem that Social Work encounters in this area is not so much the formal recognition of these fundamental rights, but rather their real effectiveness, the absence of effective conditions for their realisation, of guarantees that go beyond their legal protection. The political, social and economic action carried out by each government in each country is what determines the possibilities of guaranteeing the integration of migrants in line with human rights, (Martínez, 2014). [M.J.C.P.] [M.T.D.A.] [R.V.F.]

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HUMAN RIGHTS APPROACH

The United Nations defines the human rights approach as the conceptual framework for the human development process that is normatively based on international human rights standards and operationally aimed at promoting and protecting human rights. Its aim is to analyse the inequalities that lie at the heart of development problems and correct discriminatory practices and unfair distributions of power that impede development progress and often result in people being left behind.

For social work, human rights are at the heart of the discipline and the profession. This is reflected in the global definition of social work when it identifies human rights and social justice as essential principles of social work. They constitute the ethical and political basis of social work. In other words, human rights are a compass that stands as the comprehensive framework for understanding and interpreting social reality, but also as a conceptual framework that analyses social inequalities at a structural level and proposes practices that seek to change those inequalities and their

origins, as well as correct discriminatory practices, including those carried out by the social work profession itself or the systems in which it is integrated.



Although human rights are the object of study of different disciplines, subjects and approaches, in Social Work they are also an ethical reference for professional practices, an issue that goes beyond purely normative reasons and becomes professional practices, critical analysis and activism in many streams of social work. This multidisciplinary could not be otherwise, taking into account the multidimensionality of human rights that overflows a partial knowledge that does not exclusively serve to respond from a single discipline to all questions and aspects of human rights.

When it is stated that social work uses a rights approach, both in training and in professional intervention, it alludes, first of all, to the need to carry out a structural analysis of situations that violate the rights of users of different services and resources. Secondly, to overcome the focus of needs in the technical diagnoses that are carried out, in which attention is focused on certain groups or areas and not on the social system; Conflict and social inequality are obviated, blurring situations of social injustice, leading them to mere deficiencies or privations. Finally, thirdly, it requires transcending the established institutional responses to assume the recognized rights of citizenship.

Because social workers are trained to recognize social, economic, environmental and po-

litical barriers and help vulnerable and marginalized groups satisfy their human needs. However, these social workers do not necessarily identify this as a commitment to human rights. And this lack of understanding can cause these same social workers to make wrong decisions because they lack the context to decide what is fair, since this context is what the human rights approach provides and establishes a link with the profession of social work.

Thus, from an operational point of view, the rights approach directs professional intervention to the translation of international human rights standards into public policy actions, based on two pillars. The public powers, as guarantors of the rights of citizenship and responsible for their promotion, protection and defence, and the subjects, as holders of rights and agents that integrate and participate in society. From this perspective, the human rights approach is also a tool for social intervention, by providing keys for the analysis of inequalities and discriminatory practices that hinder social progress; identify the holders of rights and the holders of obligations, establish intervention strategies training each other to reverse situations of violation of rights, and enhance the capacity for action of social groups and their participation in the formulation of policies; also to demand responsibilities from those who have the obligation to act.

The human rights approach does not only mean knowing the universal declaration of human rights, the list of rights and their wording, but rather it supposes the integration of the approach, the transversal incorporation of its principles and the defence of the same beyond the services or resources where they are located. Thus, the rights approach incorporates the dimensions of gender, religion, culture, nationality, racialization, etc. in interventions. Observing respect for all of them but also the analysis of how they affect the violation of rights.

In addition, the rights approach in Social Work conceptualizes the ethical framework, both of the discipline and of the profession. The interest in social justice and the commitment to people whose rights are violated configures a space in which it can be affirmed that there is no social work without a human rights

approach.

The social work maintains a historical relationship with human mobility. An issue that in recent years has become a defence of human rights and in which social work has entered. Intervention with migrants and refugees from a human rights perspective is one of the possible approaches in social work, focused on the issue of rights and the legal status of migrants, who are victims of inequalities and discrimination that professionals must fight in the institutional and social sphere. People running away from conflicts, economic or natural disasters or of various kinds and who encounter outbreaks of xenophobia, fear and the prevalence of the idea of security as the centre of migration policies in the host country.

In addition to the traditional immigrant population (economic immigration with labour and social integration difficulties), other groups appear, such as refugees, minors who emigrate without family references, women and girls victims of trafficking and sexual exploitation, elderly immigrants or immigrants of gypsy ethnicity, to cite an example. Social work develops the role of promoting the human rights of migrants, not always well fulfilled and in states that are often not welcoming to immigrants. It focuses on the rights to health, education, work and access to welfare services of migrants, and may also promote certain values in society. From a rights approach, social work is contributing to the development of strategies for the integration of the immigrant population, whether in the promotion of policies, in community organization or in direct practice. Addressing xenophobia, nationalism and restrictive migration policies are part of its performance, although innovative practices are needed for the integration of asylum seekers and refugees.

Finally, on many occasions, there are ethical dilemmas when participating in the implementation of unfair policies that violate the human rights of the immigrant population. Attention to migrants in a situation of administrative irregularity, the insufficient economic resources to guarantee the social rights of the migrant population as well as the lack of human resources, and which materialize in the financial scarcity of programs, services or resources; the conversion of protection sys-

tems into assistance mechanisms that foster dependency and hamper personal autonomy, as well as the social promotion of migrants, despite the efforts of social work; difference and cultural diversity, are all issues that social work has to deal with from a human rights perspective, when asks how to facilitate a systemic change instead of simply supporting an unfair status quo. [E.M.J.T.] [B.M.G.P.] [B.R.J.]

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HUMAN TRAFFICKING

This short contribute is divided into the following parts: a definition of human trafficking, the distinction between smuggling and trafficking, the system of victims' recruitment, the main sex and labor market's sectors where people are trafficked and, finally, the main indicators to be monitored to recognize trafficked victims. This last part is mainly addressed to practitioners working in civil society organizations against trafficking in human beings as well as to institutional commissions devoted

both to evaluate asylum seekers applications and potential victims of traffic.

The trafficking of human beings is mainly finalized to forced sexual and labor exploitation. It takes three main forms: the sale of human beings, the debt servitude, and the obligation to provide sexual or labor services. In the first case, people are bought and sold by individuals or criminal groups who exploit them in the sex market or in the production of services and goods for sale. In debt bondage, the individual is enslaved to repay a debt owed to the exploiter. Finally, forced labor or sex work can occur because of the sale and the bond associated with the debt, but it can also exist as a category as such. This happens when an individual is subjected, by force or due to extreme need, to harsh conditions of economic or sexual exploitation. What qualifies slave labor and sex exploitation is that exploiters take total control over the trafficked persons. They treat the trafficked person as an object at their own disposal (Bales, 2000). According to the joint protocol to the 2000 UN Conventions against transnational organized crime, trafficking in human beings falls into the following categories: trafficking finalized to sexual or labour exploitation, forced criminality, forced begging, forced marriage and organ removal (UN, 2000). In addition, the joint protocol claims that the trafficked persons having expressed their consent to be exploited is considered irrelevant for the purpose of defining their status as a victim. Legitimately, the UN Protocol considers human trafficking a degrading behavior of the human condition even if the victim has consented to being exploited.

While victims can be trafficked within their own countries, when it refers to trafficked migrants the system to recruit them varies. Traffickers recruit new victims through deceptive and attractive offers. However, once victims arrive at the destination country, they discover that the reality does not correspond at all to the promises made to them. As for sexual exploitation, the second system consists of explicit proposals to work in the sex market in the destination country, promising the victims attractive economic conditions. Even if the latter are aware of what will be their real occupation in the hosting country, hardly do they know the true condition that they will encounter as sex workers. The third recruitment

system is based on kidnapping the victim to be destined to sexual or labor exploitation. The two first recruitment systems mentioned are much more frequent than that based on kidnapping. The point here is that the victim does not pay in advance the travel cost to reach the new country. This expense is on the traffickers, while these latter will charge the victims a debt to be solved when they arrive at the destination country.

As for the sex market, we usually make a distinction among three segments representing different typologies of sex workers. Those working on the street or in outdoor venues, in official and not official brothels, night clubs, salles de message and apartments, while the third category of sex workers is made up of the high-end prostitution, the so-called "escorts". With this respect, exploited sex workers are prevalently present on street and on the mentioned outdoor places, while escorts are usually free from sexual exploitation. However, regardless of these three different prostitution segments, it is worth saying that the aspect which really makes the difference is the presence or the absence of criminal players involved into trafficking and sexual exploitation. Whereas criminal players are managing sexual exploitation, the autonomy of sex workers is significantly reduced, going to vanish in the case of trafficked sex workers.

With respect to trafficking finalized to labor exploitation, the main sectors are those of agriculture, construction, personal care services, catering, raw material extraction, fishing, and manufacturing sector (UNODCP, 2021; ILO, 2022). However, these must not be perceived as exclusive sectors of trafficking nor as economic ones which, per se, gives rise to the victimization phenomena we are dealing with. In other words, these sectors, like any other productive field, can give rise to trafficking of migrants provided that some basic characteristics are present within them. Among the most relevant, we mention:

The intensive use of labor as the main aspect of the production process, both because the introduction of machinery would not be possible due to the type of activity carried out or, in other cases, it would not bring about significant advantages in economic terms compared to costs.

Manufacturing production characterized by low entry thresholds for entrepreneurs who want to enter that production sector. This is the case, for instance, of the production of clothing for which the technological equipment is reduced to a minimum. To produce clothing, it is sufficient to have a modest starting capital to purchase a machine for cutting fabrics and one or more sewing machines to put the garment together.



Methods of recruiting the workforce that do not follow principles of transparency and correctness established by the laws in force. This is the case of intermediaries who negotiate the hiring of the workforce with entrepreneurs, regularly appropriating a portion of the salary that should be due to the worker. Furthermore, there may be private agencies that recruit personnel to be placed in businesses of various types. A share of the worker's salary goes regularly to the agency that recruited them. The same exploited situation occurs when the intermediary or the gang-master between the company and the worker is not only concerned with finding a job for the worker, but rather establishes a salary with the employer that does not correspond to that which is received by the worker. The gang-master standing halfway between the entrepreneur and the workforce, takes possession of a percentage share of the daily salary earned by the worker. In this situation, these players interface in all respects with the firm and the worker. Considering what we have said, the main distinctions between smuggling and trafficking

of migrants are the following. Firstly, the relationship between migrants and smugglers is over when migrants arrive at the destination country, while traffickers keep on controlling the trafficked migrants as their purpose is to exploit them when they arrive at their destination abroad. Secondly, smugglers resort to violence to carry out the process related to bringing migrants abroad and to avoid being identified by law enforcement agencies, while traffickers use violence systematically to govern the relationship between the victims and the exploiter. The latter, as modern slaver, does no longer have any legal, cultural, and moral support as it happened until the 19th century, when slavery was a worldwide recognized institution. Deprived of any social legitimacy, contemporary slavers resort to violence as the main way to make their victims obedient and meek, willing to accept all their requests. In these terms, modern slavers combine ancient methods based on violence with the market's propensity for capitalist accumulation, typical of contemporary societies. Thirdly, migrants ask smugglers the service to be brought abroad, while trafficked people are deceived, kidnapped, or do not know the real conditions of exploitation that they will encounter abroad. In this regard, apart from the fact that the smugglers' services are strongly influenced by restrictive migration policies, the migrant represents the demand and the smuggler the supply. Differently, from a trafficking standpoint, both traffickers and trafficked people represent the supply, while trafficked women's clients and customers purchasing goods and services based on labor exploitation are collocated on the demand side (Becucci and Massari, 2003).

All said, some institutions have elaborated indicators to identify potential victims of human trafficking. Here we refer a short summary of the main indicators that a practitioner should take into consideration based on ILO (2009). Among the 67 indicators broken down by several dimensions related to recruitment and coercion for labor and sex exploitation, we recall: deceiving about the nature of the job, location, and employer; violence on victims and threaten to denounce them to authorities; confiscation of documents; debt bondage; isolation, confinement, and surveillance; dependency of exploiters; excessive working days; very bad working conditions and wage

manipulation. During the interview with the potential human trafficking's victims the practitioner should translate into more specific questions the mentioned dimensions. More specifically, interviewers should take into consideration the following recommendations. Firstly, put the interviewees at ease to establish with them a relationship based on empathy as much as possible. Secondly, as much as possible pose the interviewees indirect questions rather than direct ones. For instance, concerning being deceived about the job's expectations, a question could be: 'About the job, what did you expect once you arrived abroad?' instead of 'Have you been deceived about the promised job abroad?'. Thirdly, the interviewer must consider both the body and the verbal language of the interviewees. The inconsistency between these two systems of communication is usually a sign of reticence on the part of the interviewees. Lastly, the interviewer should pay attention to possible anxiety and fear of the interviewees. Their fear could be related to the pressure exercised by traffickers either on the interviewees or on their parents. [S.B.]

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HUMAN TRAFFICKING FROM A GENDER PERSPECTIVE

The migration process in its quality of “total social fact” (Castles and Miller, 1993) also takes on the coercive forms of trafficking. A comparison with data on the phenomenon worldwide shows that, in 2020, 244 million people in the world were migrants while 40 million people in the world were victims of trafficking or exploitation. In Europe, the phenomenon concerned about 24 thousand people and 72% are women and girls.

However, according to the Global Report on trafficking in persons (UNODC 2023), the number of victims recorded globally, in 141 countries examined between 2017 and 2021, fell by 11% in 2020 compared to the previous year. Perhaps because of the lower levels in low and middle income countries. The reason for this decrease in cases of trafficking for the purpose of sexual exploitation is probably to be indicated in the Covid-19 pandemic, since public spaces have been prohibited to frequenting, thus making the identification of victims more difficult and at the same time undermining the chances of rescuing victims.

The United Nations Office on Drugs and Crime in the same Global Report also looks at court cases showing that female victims are subject to physical or extreme violence by traffickers at a rate three times higher than males, and that children are subject to almost double the adults. Finally, it highlights that the war in Ukraine is increasing the risks of trafficking for displaced people.

On the conceptual level, some distinctions must be made when talking about trafficking, because there are significant differences between the “facilitation of illegal immigration/

trafficking of migrants” (smuggling) and the “trafficking of human beings”. In the first case – the smuggling of migrants – smugglers are often part of a well-organized multinational network and sell illegal and dangerous services to desperate people.



Violence, abuse and the risk of exploitation are widespread traits of this crime. Many migrants die of thirst in deserts, die at sea or suffocate in containers. Smugglers take advantage of people who need to escape poverty, natural disasters, conflict and persecution, or lack of employment and education opportunities, and who do not have the opportunity to migrate legally. Smugglers take advantage of people who need to escape poverty, natural disaster, conflict or persecution, or lack of employment and education opportunities, but do not have no change to migrate legally.

Human trafficking on the other hand involves the use of force and has many forms. These include exploitation in the sex, entertainment and hospitality industries, and as domestic workers or in forced marriages. Victims are forced to work in factories, on construction sites or in the agricultural sector without pay or with an inadequate salary, living in fear of violence and often in inhumane conditions. Some victims are tricked or coerced into having their organs removed. Children are forced to serve as soldiers or to commit crimes for the benefit of the criminals.

In common language, the meanings of smuggling and trafficking tend to get confused, because often the migrant, in order to get the transport service by the smuggler, must contract a debt and consequently, accepts the conditions, even harassment, in order to repay his debt. Thus, the person transported becomes more often the victim of trafficking and object of exploitation conducts.

Art. Article 3 of the United Nations Additional Protocol clearly describes the elements of crime which characterise this phenomenon and reads as follows: «“trafficking” means the recruitment, transport, transfer, accommodation or reception of persons through the use or threat of use of force or other forms of coercion, kidnapping, fraud or deception, abuse of power or a position of vulnerability or by giving or receiving sums of money or benefits to obtain the consent of a person who has authority over another for the purpose of exploitation».

In addition, the European Institute for Gender Equality (EIGE) points out that women who are victims of trafficking for the purpose of sexual exploitation are subjected to practices of control and domination of their person by traffickers similar to those of victims of other forms of violence against women. «They experience abuse through threats and psychological control, sexual and physical violence, economic violence, deprivation of freedom, among other things» (EIGE 2018: 14).

In identifying the causes that predispose a person to victimization, a fundamental function assumes those relating to the personal situation and material conditions that make him more vulnerable and that concern:

- a. physical, psychological and social debilitation of victims.
- b. the impossibility of referring to the organizations capable of providing information and support, capable of promoting empowerment and offering alternatives to the conditions under which the victim is burdened.
- c. the impossibility to resort to the law and to the appropriate institutions.
- d. the absence of adequate accommodation.
- e. the lack of medical, psychological and material assistance.
- f. the absence of educational and training opportunities, as well as employment.

It is therefore a multilevel vulnerability to be understood as «a condition resulting from how individuals negatively experience the complex interaction of social, cultural, economic, political and environmental factors» (2008: 8). A

vulnerability whose aggravating factors are also to be identified intersectionality in «gender, age, level of poverty, state of migration, previous victimization, disability and family and child obligations, among other factors» (UNODC 2020: 6).

For these people, for whom vulnerability is the constitutive feature of their existence, trafficking can unfortunately be considered a “destiny” that is accomplished through the criminal tools used by human traffickers (Bartholini e Piga, 2021).

The crime of trafficking in human beings consists of three fundamental elements: the act, the means, the purpose. Physical and sexual abuse, blackmail, emotional manipulation and removal of official documents (act) are used by traffickers to control their victims (means). Exploitation may take place in the victim’s country of origin, during migration or in a foreign country (purpose).

If the act and the purpose are more understandable for the practical implications that derive, the identification of the means is a more articulated and slippery operation. Precisely in order to underline the importance of the means/s used/s for trafficking, the United Nations Office on Drugs and Crime (UNODC) points out that the exploitation of the vulnerable victim (act) for economic purposes (purpose) takes place in a state of constraint, but also of manipulation.

The “medium” is in this sense to be understood as «abuse of a position of vulnerability» (APOV).

The medium is divided into a range of forms of violence of proximity ranging from symbolic and cultural to material. From this angle, it is essential to detect not only “hard means”, such as the use of force and kidnapping, but also “soft means” such as the manipulation and use of strategies not directly evident such as deception against vulnerable subjects (UNODC 2012).

It refers not only to abusive actions, but to the conditions and situations that make them possible.

Membership of so-called vulnerable groups usually has an attractive effect on traffickers,

who tend to choose victims based on their vulnerability. [I.M.B.]

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INTERCULTURAL APPROACH

The term 'intercultural' was first used in the United States in the 1970s, before being taken up by UNESCO, the Council of Europe and the European Union, in relation to the world of education. From its first application, the term interculturality has been complexly defined, since it implies a socio-political conception, concerning the management of cultural diversity within the society. Considering the num-

ber of studies and definition, it appears evident that each of its definitions are products of the history of the society that elaborated it and translated it into operational practices and reflects the currents of thought and ideologies that contributed to its construction.

The term Intercultural is often proposed in opposition of the term Multicultural. While the last one refers to the coexistence, on the same territory, of peoples differing in ethnicity, language and culture - merely indicating the static reality of the phenomenon that sees different populations together on the same territory, without necessarily presupposing a confrontation, an exchange and an encounter-, the first one presupposes a commitment to searching for forms, tools, opportunities to develop a dialogue between cultures in a rich, constructive and creative confrontation of ideas and values in search of meeting points that enhance their intertwining, where the prefix inter indicates intercultural reciprocity, the proximity of the different, in a fertile terrain of negotiation and exchange. Thus, the concept Intercultural refers to a civil society project, starting from the awareness of the possibility and necessity of building a common world and constitutes the educational response to the multicultural and multiethnic society. An intercultural society is in fact one in which the boundaries of individual cultural affiliations have been overcome, in the construction of true paths of integration in a vision of the world as a 'common home'.

Understood as a civil society project, the political choice of an Intercultural approach to the inclusion of migrants affects the characteristics and functions of social work as social and political agent of integration, calling professionals and organization to sharing a project of planetary citizenship, supported by the principles and values of a universal ethic that leads to the realization of a project of peaceful coexistence, ensuring the fundamental rights to freedom, knowledge, creativity and respect for one's differences.

Applying the intercultural approach in social work means to invest in the areas of strategic access to services and institutional systems, to improve their capacity to respond to emerging social needs related to integration, equity, access to resources. It also means a

challenge, to be accomplished through the formation of an "... 'intercultural consciousness' that society-world needs, irreducibly, because it is a new and perturbing challenge for the post-modernity future. A social work that is ready to interact with different cultures is also a social service that re-examines its own foundations and its adhesion to values such as dignity for all men and social justice, rediscovering a profound relationship.



At the same time, Intercultural approach in social work also becomes contributing at the community and political level to the dissemination of intercultural social competence as a prerequisite for peaceful coexistence in communities, as expressly affirmed in the White Paper on Intercultural Dialogue in 2008: "Intercultural competence should be part of citizenship and human rights. The competent public authorities and education institutions should make use as far as possible, definitions of key competences for intercultural communication".

Within the intercultural approach in social work, two interesting developments can be distinguished: that of intercultural competence and that of anti-oppressive and anti-racist social work. In the first case, it is underlined the need for professionals to build and cultivate an intercultural competence, i.e. adequate knowledge to relate with people from specific cultures, in addition to general knowledge regarding issues that normally arise in contact between people from different cultures, to

manifest a receptive attitude that encourages the creation and maintenance of relationships with different 'others' and to have acquired the aptitude to use this knowledge and this receptivity in interactions with individuals from different cultures. In the second case, the focus is on the relative position of power of the practitioner - as an expert, "filter" of access to certain services/opportunities, and representative of an institution; and then, more generally, on the power that the practitioner has with respect to the creation of an intercultural society through his intervention for the removal of forms of inequality based on role, class, gender, nationality, citizenship, etc. that can be reflected in the relationship between practitioners and users.

Working for social justice and coexistence among cultures is much more and much more than assist migrant users. While it provides services for the migrant population (health, social services, social integration processes in neighbourhoods or schools, prevention of violence and discrimination, etc.), doing social work with an intercultural approach means working even and especially with the local population, aiming at social reassurance, avoidance of stereotypes and prejudices, it also means working simultaneously on both migrants and nationals, to educate for democratic coexistence, redefining the concept of citizenship in a social sense. [R.T.D.R.]

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INTERSECTIONAL APPROACH

The term intersectionality visually takes up the intersection that in geometry is obtained at the point where several edges intersect. This term was proposed in 1989 by the American jurist Kimberlé Williams Crenshaw (1989) to define the sanctioning superposition between different social identities of black women and through the intersection of the two categories of gender and race. She used the metaphor of roads that meet at an intersection and whose traffic goes back and forth in all possible directions. If we think of the intersecting directions as one of a person's identifying categories, such as gender, ethnicity, social class, disability, sexual orientation, religion, age, nationality, species, etc. their point of intersection will determine for each person the social position they occupy in their specific context of reference: the straighter lines they intersect, the lower their position in the social pyramid.

This interpretative model is crucial for identifying profiles of social vulnerability in those who suffer injustice. The use of an intersectional interpretative model in an interview makes it possible to:

- identify a prevalent category and reconstruct the associated categories in a hierarchical line.
- specify the kinds of dominant categories, both stable and transitory, both simple and composite, in a given context.
- be able to analyse the processes of construction and deconstruction of categories that establish vulnerability profiles and, convexly, dominant profiles in a given context.

More specifically, the intersectional model can be divided into:

- concomitant: two or more factors come together to determine a condition of exclusion/oppression. For example, a black female worker might be discriminated against because she is a woman, because she is paid less than a male

colleague for the same performance, and also because she is black,

- additive: relating to specific social contexts in which two or more discriminatory factors are at work, cumulating with each other. In this case, the focus shifts to a specific social space, for example in the world of work, where the gender factor and the family situation (single or married or married with children) condition the mother's employment position. The same woman will find it difficult to find a job because she is a woman and because she is potentially involved in family care, which is difficult to reconcile with working hours.
- compound: discrimination factors add up, but are also reinforced in the different social contexts in which they exist. In the case of a context of patriarchal oppression, a working woman is not a model mother in family life, because she cannot offer all her time to the family, and she is, at the same time, an inadequate worker because in the work environment she could not offer more time and personal commitment in case of emergencies.

The intersectional analysis of the multiple dimensions of the person and the value they have in society therefore allows us to identify the asymmetries, hierarchies and socio-cultural oppressions to which they are subjected.

The social construction of gender means that immigrant or refugee women and their family environments are in a situation of greater vulnerability, both in the countries of origin, transit and destination. Their bodies face global dangers related to unequal treatment and gender-based violence, which need to be specifically addressed in guidelines, manuals, processes and programmes for prevention and intervention (Amelina, Lutz 2018).

Inequality between men and women has traditionally been part of the International Agenda, an example of this was the creation of the Commission on the Status of Women belonging to the United Nations in 1947, from its inception different working sections were created until in 2011 they merged giving rise to what we know today as UN Women, being the

Secretariat of the Commission on the Status of Women.

According to the United Nations General Assembly Report of the Secretary-General on Refugees and Migrants (2016), women represent almost half of the world's 244 million migrants and half of the 19.6 million refugees. Yet the needs, priorities and voices of refugee and migrant women are often absent from policies aimed at their protection and assistance.



Migrant women account for 73.4 per cent (ILO, 2015) of domestic work, recognising the additional vulnerability of such work, only 4 per cent of UN inter-agency appeal projects targeted women and girls in 2014, and only 0.4 per cent of all fragile state funding went to women's groups or ministries from 2012 to 2013 (OCHA, 2015).

According to UN reports, 60 per cent of preventable maternal deaths occur in humanitarian settings, and at least 1 in 5 refugee or displaced women were victims of sexual violence. Moreover, slightly more women than men live in protracted displacement, and their difficulties worsen over time.

Another relevant and socially costly fact is the care chains that are established around this fact, and the absences or presences in the new family dynamics.

Social work must take up the "iusfeminist" approach (Thill, 2020), which systematically recognises the gender subordination approach as a structural problem, both in terms of regulations, social intervention and the generation

of programmes and resources.

It is essential that social work is not only interdisciplinary but also intercultural, taking into account the rootedness of one's own culture in women's bodies. [I.M.B.]

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MEDIA REPRESENTATIONS OF MIGRANTS

Media operate as the primary definers in the perception of the Other-Migrant, because in the description of phenomena they have a relevant cognitive power, acting as repertoires of symbolic resources and builders of reality. Media representations are adopted by individuals in the process of perception of world, so that social reality is daily constructed, recognized as well as biased through them.

Focusing on the link between media representations and diffusion of racism there are two opposing research perspectives: 1. the media can only reproduce racism, whose origin must therefore be traced elsewhere; 2. the birth of hate and racial prejudices depend on the pervasive presence of media and their dramatizing logic, which produces plausible but not objective narratives of reality. Therefore, through specific narrative and rhetorical structures, media act not as mere channels of attitudes but daily reinforce prejudices presented as objective "interpretations" of the migration phenomenon.

Migrants are particularly newsworthy in the era of infotainment, dominated by the logic of hyperbole and sensationalism: dramatization and patemization produce an opaque and par-

tial coverage, in which stereotypes and biases emerge and solidify, not favouring the referential dimension but the emotional and visual one.

The main strategies in the media representations of migrants are:

- inferiorization towards some ethnic groups, relegating migrants to the social role of mere workforce, so reaffirming the superiority of the dominant natives.
- aestheticization, highlighting physical differences.
- depersonalization, based on clichés, which erase the differences among individuals and confirm prejudices about the various ethnic groups.
- presentation of the Other as a cause of problems: migration is often described in terms of emergency, both as a crisis and as a threat to social security and stability, so that migrants should be expelled. The cognitive frame is centred on the contrast between “we” (implies order, rationality, community) and “they” (disorder, irrationality, stranger).
- a negative image outlined through a set of semantic structures such as implication: the presence of something implicit, unsaid, through presupposition or vagueness, is based on a positive judgment of a group and an opposed negative one. The criminal perspective involves the natives for protest actions or, more often, as victims, while migrants are a danger.

These representations prone to tears, indignation or shouted denunciation offer a substantial distortion of reality and a great discrepancy between the reality of migrants presented by the media and the real world, bringing about a toxic transformation as well as a dangerous trivialization of the political debate, because it favours conflicts and deform problems. The risk of such representations is that rather than trying to understand or contextualize migration processes, media confirm their substantial social exclusion and reaffirm their marginality. [F.R.]

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MIGRANT AND MIGRATION

The most important factor determining position in the hierarchies of inequality of the global age is opportunities for cross-border interaction and mobility (Faist, 2013).

Human mobility and more precisely the political regulation of the right to move across borders, which goes by the name of immigration, is one of the fundamental issues of the 21st century. As the sociologist Ambrosini points out, in our societies we can speak of a stratification of the right to mobility: when it comes to highly skilled workers, we say “mobility” and urge it; in the case of low-skilled workers, we use the term “immigration” and try to block it. Mobility entails optimistic expectations of benefits for individuals and states, while immigration raises demands for integration, control, anxious feelings, defence of national identity (Ambrosini, 2014:6-7).

EU citizens have free movement in the Member States by showing a valid identity document. Foreign citizens coming from a country outside the Schengen system may enter our territory for tourism, study, family reunification, work and other reasons provided they have a visa authorising entry, issued by the network of diplomatic-consular offices authorised by the Ministry of Foreign Affairs, unless they come from countries not subject to the visa requirement.

In addition to requests for economic or family reasons, in recent years we have been observing a migratory phenomenon due to the exodus of populations that escape from war, political or religious persecution, or are forced

to relocate due to natural disasters or other disruptions to their environment that deprive them of the means of subsistence, in this sense we speak – with a broader meaning – of forced migration (Castels, 1993).

The concept of migrant and migration refers to the set of demographic, social and political characteristics and processes that define the movement of people from one place of residence to another, either within a country or between countries. The application of the concept of migrant and migration to the field of social work and human mobility, referring to social action with migrant, refugee or asylum-seeking populations, is used to specifically designate the movement of people that takes place between countries and, therefore, involves crossing an international border for multiple voluntary or involuntary reasons.

The conceptualization of the term migrant and international migration can be carried out from two complementary perspectives of analysis.

On the one hand, the first perspective of analysis refers to a conceptualization that is carried out from the field of legal sciences in which international law and national law in each country construct legal categories through which they try to define some of the typologies of movement that refer to the movement of people outside their place of habitual residence by crossing an international border, whether temporarily or permanently, for various reasons. Prominent among these are the definition of migrant workers, smuggled migrants, as well as international students (IOM, 2019).

On the other hand, the second perspective of analysis refers to the conceptualization of migrant and international migration from the field of social sciences. In this perspective, demography, economics, social work, sociology and anthropology, among other disciplines, analyse the demographic, social, cultural, economic, political and other factors that are present in the processes of constructing typologies that define the movement of people away from their usual place of residence by crossing an international border, whether temporarily or permanently, for various reasons. The field of social work and human mobility addresses the process in which societies organize themselves socially, politically and

economically, giving rise to different forms of power relations between migrating individuals and native individuals, around the distribution of prestige and resources. In this way, we observe how ethnocultural and racial origin as a social construct, and its intersection with other axes of inequality such as gender and social class, generates social stratification, giving rise to social barriers, discrimination and structural inequalities in migrant individuals and communities. These aspects, together with their documentation and undocumented status (Machin, and Shardlow, 2022), limit their opportunities and living conditions and well-being, placing them in a position of vulnerability along a continuum of processes of social exclusion and inclusion in host countries (Cedeño, 2023), against which it is necessary to promote social transformations at micro, meso and macro levels in favour of social justice and equity. [M.T.G.S] [J.J.B] [G.T.]

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MIGRANT IN NEED OF INTERNATIONAL

PROTECTION

In the European Union, the right to life and physical safety is prefigured as a right of the person as such rather than a right of the citizen alone. Indeed, the EU, and thus its member States, recognise the *principle of non-refoulement* as an integral part of international human rights law. According to Article 33 of the *Convention Relating to the Status of Refugees* (signed in Geneva in 1951), this principle enshrines: the prohibition for States to reject or return a person who has applied for protection to a country where he or she would risk persecution or serious harm.



However, the right to international protection is a “border right”. In fact, on the one hand, by derogating from the sovereign power of States to govern migration, the principle of non-refoulement establishes the “exceptional” right for a protection seeker to cross, even irregularly, a border of another State and not to be rejected by virtue of the inviolable right to have his/her life saved. On the other hand, this right – to be effectively enjoyed and protected – requires the ascertainment of this status by the State, to which the request for protection was made, which will decide whether to attribute to a specific migratory phenomenon a voluntary character or a political and forced one. In this sense, the recognition and ascertainment of international protection status is the result of a process of a “bureaucratic fractioning” (Zetter 2007) aimed at distinguishing the condition of those in need of international

protection from that of other categories of migrants. For this reason, despite the proclaimed universality and inviolability of human rights, the possibility of enjoying a form of international protection presents margins of interpretation, which widen or narrow depending on governmental and bureaucratic practices that can be referred to the dichotomy – and the consequent (formal and symbolic) power relationship – that exists between the power of States to grant such protection status and the non-existence of a subjective right of the individual to obtain it.

Undoubtedly, this “bureaucratic fractioning” has contributed to the expansion of the institution of international protection over time, allowing the introduction of new forms of protection, which have broadened the stringent constraints for accessing refugee status that were established by the Geneva Convention at a different time than today. Indeed, under this Convention, the constitutive element of the definition of “refugee” is the fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion. The EU has also introduced “subsidiary protection” (Directive 2004/83/EC) as a complementary condition to refugee status, which can be granted to third-country nationals when there is a risk of suffering *serious harm* in terms of deprivation of liberty or personal security as a result of armed conflict, abuse or violation of human rights, rather than – as is the case for refugee – for reasons of *individual persecution*. Instead, “temporary protection” (Directive 2001/55/EC) introduces a form of immediate and temporary protection for displaced persons, establishing a mechanism to deal with mass influxes of Third-Country nationals who are unable to return to their countries, mainly due to war, violence or human rights violations. In the same years, the EU also introduced a number of EU standards (Reception Directive 2003/9/EC and 2013/33/EU; Procedure Directive 2005/85/EC and 2013/32/EU) aimed at providing Member States with common standards for the reception of asylum seekers from Third Countries (such as, for example, guaranteeing access to reception from the moment the will to seek protection is expressed), as well as for the procedures applied for the recognition of refugee status (such as, for example, the need to complete assessment procedures within 6

months).

However, following the “refugee crisis” of 2015, the “bureaucratic fractioning” referable to holders of international protection is reconfigured in more exclusionary terms, quickly gave rise to the stigma of so-called “bogus asylum seekers” who exploit the privileged channel of asylum to guarantee themselves entry into an EU country. The direct consequence of this categorization process has been the shift of the figure of asylum seeker from a “person in need of protection” to a person who must “prove” the authenticity of his or her requested protection status. The increase in the criminalization of foreigners – which leads to forced migrants primarily being classified as illegal – produced various strategies to “reconfigure” the border and control human mobility, with the risk confusing and overlapping the inviolable obligation to protect the right of asylum with security measures aimed at safeguarding public order.

For example, the hotspot approach is becoming operational as a new method of external border control devised by the EU for the southern borders – and so far, set up for Italy and Greece – in order to screen for irregular incoming human mobility. Such an approach, in fact, presupposes the possibility to intervene quickly on incoming “mixed flows”, to identify potential applicants for international protection and proceed, at the same time, to the removal of all other migrants found in an irregular position. Moreover, in such procedures, the risk is to fuel pre-emptive refoulement policies that may undermine the principle of equal access to international protection, if removal is prepared on the basis of mere nationality, given the perfect and subjective nature of the right to asylum, which can be requested anywhere and by anyone regardless of their origin and provenance.

Similarly, within national borders, measures of confinement and segregation for those seeking asylum have been intensified, due to their still uncertain and always reversible legal status. For example, in Italy, although in 2015 the “ordinary” reception system for asylum seekers and refugees promoted by the municipalities (now renamed from SPRAR to SAI) was confirmed as the “sole” reception system (Legislative Decree 142/2015 transposing the

Directive 2013/33/EU), the establishment of “extraordinary” reception centres (CAS) was progressively boosted. Certainly, the Ministry of the Interior introduced these facilities in order to deal with the exceptional number of migrant arrivals by sea and the related asylum applications, since the capacity of the ordinary reception system was insufficient. However, the CAS has been progressively institutionalised on the basis of a regulatory system, moreover, very distant from the model sought in ordinary reception centres. In fact, the two guiding principles of the reception system for asylum seekers and refugees promoted by the municipalities are: the design of a reception system in small structures distributed throughout the territory and integrated with local services; and the development of intervention projects aimed at promoting the autonomy and integration of the person received. In contrast, the CAS system is reserved exclusively for asylum seekers and is managed directly by the Ministry of the Interior, which entrusts emergency reception facilities to private cooperatives or associations through tendering procedures set out by the Prefectures concentrating on the contractors’ ability to provide shelter and meet basic needs on the basis of a daily fee for each person accepted. The housing priority of finding reception places quickly on the territory leaves, however, other needs more directly related to integration for the received person in the second place. In fact, unlike the ordinary reception system, in the regulations of the CAS system there are no references to services aimed at supporting the asylum seekers’ integration in the labour market. Furthermore, in 2018, the Italian government has decided to drastically reduce the daily quota (from 35 euros to a range between 21 and 26 euros depending on the size of the facility) to be allocated to contractors for each person accepted, seriously jeopardising, for these centres, the guarantee of providing high-quality services or at least services that go beyond first aid and social assistance (Decree MI issued on 20 November 2018). In the same year, “humanitarian protection” is abolished, which was provided for those who, while not falling into the category of refugee, may incur serious reasons of a humanitarian nature or resulting from constitutional or international obligations of the Italian State (Law No. 132/2018 amending Legislative Decree 286/1998). The

“humanitarian protection” was replaced with other forms of protection (for “medical care”, “natural disasters”, “acts of particular civic value” and “special protection”) designed to provide more specific protection, which have, however, a duration limited to the exceptional reasons that allowed the asylum seeker entry to the country, without this translating into a longer stay.

Thus, there is no doubt that the “bureaucratic fractioning” referable to international protection may be affected by the political context and social recognition practices within which these choices are generated, with the risk of “emptying” the meaning of this right and the progressive metamorphosis of the reception system into a space of waiting and suspension of fundamental rights for “forced migrants”. [I.A.] [P.N.]

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MIGRANT WORKER

“A person who is to be engaged, is engaged or has been engaged in a remunerated activity in a State of which he or she is not a national”. Source: *International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families* (adopted 18 December 1990, entered into force 1 July 2003). Migrant workers are sometimes referred to as “foreign workers” or “(temporary) contractual workers”.

In the European Union, EU citizens who emigrate for work reasons to another EU country have easier conditions of arrival and stay due

to the institution of Union Citizenship (with the Maastricht Treaty of 1992) and the birth of a secure EU space within which to favour the free circulation of goods, persons, services and capital. In fact, Directive 2004/38/EC on the right of citizens of the Union and their family members to move freely within the Community space provides for the right of residence for even more than three months to all EU workers without the need to apply for a legal residence permit; moreover, it is foreseen that they can perform any type of work even through public competitions, with the exception of administrative functions that imply the exercise of public authority.

The conditions of entry and residence of non-EU workers are different because they are mainly governed by national law. In fact, in Article 79 of the *Treaty on the Functioning of the European Union* it is expressly provided that Community law does not affect the power of Member States to decide on the entry flows of foreigners for work purposes.

In Italy, the conditions of entry and residence of non-EU workers are regulated by the so-called “Turco-Napolitano Law” (No 40/1998) and its implementing regulation *Testo Unico delle disposizioni concernenti la disciplina dell’immigrazione e norme sulla condizione dello straniero* (Legislative Decree 286/1998). With the Turco-Napolitano, the presence of foreigners, including non-EU nationals, is for the first time considered an “ordinary fact” of society that can also produce long-term integration and stabilisation effects. In addition, the law looks at work as the main “means” to obtain a *Permesso di Soggiorno* (legal residence permit) and settle in the territory even for long periods. Therefore: 1) a wider-ranging policy of migrants’ entries for employment reasons is established by providing for a three-year planning (the so-called “Decree on Migration Flows”); 2) a part of the new entry quotas is reserved for migrants seeking employment under the guarantee (or the so-called sponsorship) of Italian persons or legally resident foreigners; 3) the residence permit for subordinate work reasons is granted a maximum duration of two years with the possibility of renewal for twice the time provided for the first issuance; 4) in addition to the residence permit for subordinate work, new types of residence permits for work are also established

such as those for seasonal work and self-employment.

However, the process of stabilising the phenomenon promoted in these years was followed, starting in 2002, by a phase of greater restriction. By amending the *Testo Unico*, for example, the so-called “Bossi-Fini law” (no. 189/2002) does not change the types of permits for work reasons but makes it more difficult to obtain or renew them. In fact, 1) numerical restrictions for new entries from countries that are uncooperative in the fight against illegal immigration are introduced in the regulation of entry flows for work purposes; 2) the figure of the sponsor is eliminated; 3) entry and stay for work purposes is tied to the stipulation of a residence contract to be signed with the employer (which establishes a series of conditions such as working hours of no less than 20 hours per week); 4) the duration of residence permits for subordinate work is reduced (to one year for fixed-term work and two years for permanent work), while the conditions for obtaining residence permits for seasonal work are favoured (e.g. the possibility of obtaining a multi-year entry permit for up to three years).



Thus, from a governance for migration oriented to the stabilisation of the migrant on the territory we pass to a new governance oriented to favour temporary and circular migrations, fuelling functionalist logics of inclusion centred on the figure of the “guest-worker” foreigner hosted to satisfy the needs of the labour market, but always in a temporary and reversible way. Moreover, the possibilities of legal entry into Italy for work reasons have been greatly reduced in recent years. In fact, following the economic crisis of 2008, there has been a considerable reduction in the number of flow decrees for work reasons, which

from 230,000 in 2008 progressively dropped to 30,850 in 2020 (with a reversal of weight on the overall quotas in favour of entries for seasonal work), which have risen slightly in recent years (in 2022 they amount to 82,705).

A functionalist logic of the relationship between non-EU migrants and the labour market also prevails in Spain, especially in the initial selection of new entries, favouring a channelling of migratory flows according to the needs of the labour market. Indeed, *Ley Orgánica 4/2000 sobre derechos y libertades de los extranjeros en España y su integración social* (as amended by Organic Laws 8/2000, 11/2003, 14/2003 and 2/2009) and its implementing regulation (Real Decreto 557/2011 repealing Regio Decreto 2393/2004) establish the *Catálogo de Profesiones de Difícil Cobertura* (updated every three months) as a criterion for authorising new entries for subordinate work reasons of non-EU foreigners in direct employer-employer offers, as well as in collective management of recruitment abroad by the State (*Gestión Colectiva de Contrataciones en Origen*).

Unlike in Italy, however, the *Permiso di Residencia Temporal y Trabajo* granted for non-seasonal work can be renewed for up to five years (even for activities not included in the Catalogue) and then allow the application for a permanent residence permit. In addition, Spanish legislation recently approved an *Instrucción de la Secretaría de Migraciones*, ISM/1302/2022, which regulates the collective management of employment abroad for 2023, introducing the possibility of granting four-year permits, which will allow the migrant to work for a maximum of nine months per year. After this four-year authorisation is valid, there is the possibility of extending it for periods of four years, or of obtaining a *Permiso di Residencia Temporal y Trabajo* of two years. The residency permit for seasonal work (which lasts for a maximum of nine months) is also included in a four-year authorisation system, following which it is possible to obtain a *Permiso di Residencia Temporal y Trabajo* of two years, renewable until a permanent residency permit is applied for. Moreover, in Spain, in addition to the permanent residency permit, the *Permiso di Residencia Temporal y Trabajo* allows access, on equal terms with Spaniards, to all public jobs except for admi-

nistrative functions involving the exercise of public authority (Real Decreto 543/2001 and Real Decreto ley 5/2015), whereas in Italy this opportunity is only available to non-EU nationals with an EU long-term residence permit (Legislative Decree 3/2007, which transposes Directive 2003/109/EC and amends Legislative Decree 286/1998).

On the other hand, the difficulties of the system of authorising new entries for work reasons on the basis of the *Catálogo de Profesiones de Difícil Cobertura* (linked to the difficulty of an effective match between demand and supply due to the complexity and bureaucratic length of procedures) made it necessary to introduce compensatory instruments such as the *Arraigo*, which was incorporated into Spanish legislation to respond to the lack of means of access to Spanish territory with the necessary work authorisations. This is an ordinary rather than extraordinary regularisation tool for irregular migration, introduced in 2004, which provides a *Permiso de Residencia Temporal y Trabajo* for non-EU foreigners irregularly present in Spain (for 2 or 3 years) who demonstrate a high level of social and/or labour integration. [I.A.] [B.A.N.]

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MIGRATORY POLICIES

Migratory policies refer to government policies and laws that regulate the entry, stay, and exit of foreign nationals in a particular country. These policies are designed to manage migration flows, protect national security and economic interests, and promote social cohesion.

Migratory policies can take many forms, including (de Haas, Castles, Miller, 2020):

- *Border control measures*: These include the construction of physical barriers, the deployment of border guards

and the use of surveillance technologies such as drones and cameras.

- *Visa and residency permit systems*: These are legal frameworks that define the conditions under which foreign nationals can enter, stay, and work in a particular country.
- *Integration policies*: These policies aim to facilitate the integration of immigrants into the host society by providing them with language classes, job training, and other support services.
- *Deportation policies*: These policies enable the government to expel foreign nationals who have violated immigration laws or pose a threat to national security.
- *Refugee and asylum policies*: These policies define the conditions under which a person can be granted refugee or asylum status and receive protection from persecution in their home country.

States can decide, and usually, they do, to manage the migration flows by means of criminal provisions (Gallagher, David 2014). This is particularly evident in Europe, where the so-called “Facilitators Package” obliges member states to punish all forms of aiding and abetting the illegal entry and transit of foreigners into the territory of a state, regardless of financial gain (Chetail, De Bruycker, Maiani, 2016).

Migratory policies can have a significant impact on the lives of immigrants and the social, economic, and political dynamics of the host society. Effective migratory policies should balance the need to manage migration flows with the protection of human rights and the promotion of social inclusion. [G.Tu.] [R.E.O.]

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NEOLIBERALISM

Neoliberalism is a complex concept, which has been subject to various interpretations and which interpretation and implementation vary across different contexts and regions. It emerged from a combination of Neoclassical economic theories and Austrian Libertarian Tradition. It can be defined as a comprehensive form of governmentality impacting the economy, politics, and social organization. Proponents of neoliberalism argue that it can lead to economic growth, increased competition, and higher living standards. They promote competition as a norm and view the government's role as facilitating market functioning. However, beyond an economic vision, neoliberalism is also a moral one, reshaping social practices and institutions. Neoliberalism encompasses ideology, governmentality, and concrete policies. With Reagan and Thatcher, welfare states shifted to competitive states, while developing countries faced structural adjustment programs. Neoliberalism spread worldwide through institutions like the IMF, World Bank, WTO, and the Maastricht Treaty in Europe. Policies included the Washington Consensus imposed in Latin America and sub-Saharan Africa where a series of measures as fiscal discipline; liberalization of international trade and the entry of foreign direct investment; privatization and deregulation, were implemented. In the European Union exemplified neoliberalism's effects, resulting in social spending cuts, privatization of welfare services, and weakened social contracts. [C.L.]

NGOS AND ASSOCIATIONS (NON-PROFIT PRIVATE SECTOR)

Non-Governmental Organizations are private entities which pursue objectives of public interest and/or social impact. They are independent of governments and their administration, and are formally constituted, with their own legal status. Despite being private, they differ from commercial organisations in being not-for-profit, which does not bar them from generating profits and reinvesting them in a number of ways to fulfil their corporate mission, for instance by hiring qualified staff. In addition, these organizations are sustained to a large extent by voluntary participation, both in the sense that their members participate voluntarily in the entity, and that activities and tasks are carried out by non-paid volunteers

(Salamon and Sokolowski, 2018). One final basic characteristic is that these entities have criteria and internal rules about being self-governing and taking decisions democratically.

The non-profit associative sector has traditionally fulfilled four main functions:

- Taking part in action to fight the vulnerability, discrimination and exclusion of certain social groups at both global and local levels. NGOs have achieved a significant presence in social development policies and have become essential actors in the welfare system of many countries, in some places even taking over the role traditionally played by the state.
- Researching into innovative practices to achieve social inclusion. Social innovation from NGOs to help meet social needs manifests itself in processes of reflection/action which transform social relations in a democratic, participative way.
- Exercising political force (e.g., lobbying or advocacy) to fight for certain Human Rights and global causes, such as climate change and other environmental issues. The NGOs in international, national or local organizations are agents of social advocacy and help raise awareness among the population about the current state of Human Rights, and other global causes.
- NGOs have been considered schools of citizenship or schools of democracy, in which citizens acquire democratic, participatory habits. This role of civic mediation is fulfilled especially by the volunteers who are committed to the organizations, although they also play a key role in helping people in the process of exclusion to participate socially and politically in society. Also, in the area of migration, both immigrant and pro-immigrant organizations play prominent roles in today's society.

Their formal, legal framework enables NGOs to position themselves as organizations with well-established formal characteristics and clearly defined social functions. The main fea-

tures they share are their private nature, their formal constitution, their voluntary nature as stipulated in their statutes, and the autonomous decision-making of their internal organization. Nevertheless, due to the complexity of European societies, it is very difficult to establish clear, distinct limits to the scope of social action they carry out. In their daily work, we encounter cases of 'borderline NGOs' which are hard to define formally, and which only go to illustrate the complex, diffuse nature of NGOs, particularly in cases of organizations which are linked to religious institutions or global humanitarian movements, as well as those promoted by governments or large companies in the for-profit sector.



In recent years, such 'borderline cases' have emerged in the form of organizations created by governments, albeit operating with a certain degree of autonomy from the government. Known as GONGOs (Government NGOs), they act quasi-independently to supervise various areas of social policy, despite having been created by political processes. However, they also work closely with the governments and it is sometimes not clear who exercises leadership over the organization. Other borderline cases come from the world of commerce, with many companies creating non-profit organizations and associations known as CNGOs (Company NGOs), which, despite fulfilling all the formal requirements of NGOs, serve

purposes which are often hard to pinpoint. For this reason, some CNGOs have been criticized as *greenwashing* or *social washing* platforms for commercial companies.

The best way to analyse these borderline cases is by looking at the organization's capacity for autonomous leadership (self-government) and the public objectives set by the NGOs. In addition to these borderline cases, NGOs can be seen to carry out their work in a wide range of contexts as regards the ends, means and conventional legal formalities. In recent years, the hybridization of NGOs has been a significant development in the Third Sector with citizen mobilizations, social entrepreneurship, informal community support networks and government service providers (Mora and De Lorenzo, 2021).

As regards social mobilization, most NGOs have their roots in the social movements which have arisen over the last thirty years. These years have witnessed an *NGOization of social movement organizations* and the *SMOization of civil society*, thus blurring the distinctions between civil society organizations and social movement organizations (Della Porta, 2020). Meanwhile, other NGOs are evolving towards a type of social entrepreneurship, with one of their main objectives being the promotion of social entrepreneurs.

Since the Great Recession in 2008, the impact on the most vulnerable populations has generated a plethora of citizen-based initiatives known as Alternative Forms of Resilience (Kousis, 2017), or Alternative Action Organizations, which have reactivated informal community resilience, in actions which can be positioned somewhere in-between informal networks and established NGOs. Finally, it is interesting to note how many NGOs have evolved into entities which provide public contracting services through different types of collaboration between governmental and non-governmental organizations. These services are made possible through the transfer of public responsibilities and powers to private entities, which makes it impossible for the NGOs to be financially independent or to manage these delegated resources autonomously. [M.A.] [S.M.R.]

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PARTICIPATORY ACTION RESEARCH

Participatory Action Research (PAR) is a methodology that studies reality with a view to capturing its complexity and seeking social change. It is based on the intrinsic relationship between the construction of knowledge and the participatory action of the groups involved in the process. It enables the population involved to acquire in-depth knowledge about the particularities of their situation, to recover their historical experience and to act in their own collective process of transformation.

It has its origins in the late 1960s and took hold during the 1970s, in a context characterized by popular social struggles in Latin America. Paulo Freire argued that oppressed people are capable of reflecting on and acquiring critical awareness of their own reality and thus transforming it (Freire, 1968). Orlando Fals Borda, in

turn, at the World Symposium on Action Research and Scientific Analysis held in Cartagena, Colombia, formulated the foundations of PRA as a methodological development, which from then on encouraged the implementation of participatory, implicative and transformative studies (Fals Borda, 1978). It is important to remember that the antecedents of PRA are to be found in the concept of "action research" formulated by Kurt Lewin (1946) who, based on psychosocial theory, launched a method linking research/theory and action/practice through the analysis of reality, the categorisation of priorities and evaluation.

PRA is a methodology because it orders and organizes a set of technical procedures in a democratising sense (Alberich, 1998) and from the implementation of implicative methodologies, or socio-praxis (Villassante, 2006). Its technical procedures seek to be useful for communities in situations of vulnerability or social exclusion because they act on social reality in order to understand and transform it. Their application depends on each particular process, but in general they are used for the dynamization of participation networks with different social actors, making it possible to open spaces for interaction and exchange of points of view between people and groups and/or techniques. This is especially useful in contexts in which the organizational fabric is weak and the group dynamics generated throughout the PRA process (Martí, 2002). Flexible tools are used which are adapted to the reality of the communities throughout the process. These include participant observation, semi-structured interviews, open, group and in-depth interviews; discussion groups, focus groups, nominal, Delphi, SWOT; life histories, socio-dramas, assemblies, social creativity workshops, open discussion days, network mapping, self-surveys, self-assessment, etc.

The people involved in PRA are not considered as objects but as subjects who are the protagonists of the entire process and are recognised as people in their complexity. The objectives are not constructed a priori, but rather the process and what, what for and with whom they are defined throughout the collective process of knowledge construction are more important.

The stages of a PRA are not linear but form a

participatory and spiral process, where work is not done “for” but “with” people. First stage: 0. Pre-research (detection of symptoms, demands and preparation of the project); 1. Research approach (negotiation and delimitation of the demand, preparation of the project); 2. Second stage: 8. Programming (process of opening up to all existing knowledge and points of view) 9. Field work (group interviews with the social base) 10. Analysis of texts and speeches 11. Third stage: Conclusions and proposals; 13. Construction of the Integral Action programmer; 14. Post-research stage: implementation of the PAI and evaluation. New symptoms.

This implies respect for the processes, times and spaces, strengthens the relational links and the formation and reconstruction of social networks in the territory, generating processes of action in a collective, reflexive and participative way for the people involved.

In the end, this implicit character of respect for the processes, times and spaces characteristic of Participatory Action Research is directly related to the objectives of social work with migrants and refugees, mainly in community development contexts (Escobar and Gascón, 1996). In general, these groups have limited economic, social and political participation, and this participatory-reflexive methodology provides tools that strengthen, from a holistic viewpoint, relational links, the formation and reconstruction of social networks, generating different processes of collective action. It also enables the generation of individual and community empowerment actions to overcome dependence on government aid. [R.M.S.] [M.T.A.A.]

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PEACE

When it comes to talking about peace, it is not possible to find a homogeneous and unequivocal definition of it, since we find ourselves with a huge interpretive mosaic of what Peace is. Thus, for Jiménez (2020, a and b) today there are numerous definitions of peace “such as those of “negative peace” as opposed to “positive peace”, “stable peace” versus “unstable peace”, “peace” and “non-violence”, “durable peace”, “peace systems”, “sustainable peace”, “imperfect peace”, “neutral peace”, “hybrid peace”, “liberal peace”...”. However, we can say that peace is creativity, non-violence and empathy (Galtung, 1993). Peace is also all those situations where the path of non-violence is chosen, that is, everything that helps us to be happier (Jiménez, 2011).

For Galtung (1969), peace is an oriented process that aims to satisfy basic needs and, ultimately, to create the necessary conditions for human beings to develop their full potential in society and is synthesized in the formula peace = peace. direct + structural peace + cultural peace. From this perspective, the task of the peace worker is the construction of social justice (such as equitable distribution of resources and equal participation in decision-making about this distribution) and development in terms of integration and cooperation, so that all beings humans can satisfy their most elementary basic needs. Social injustice would be structural violence (Jiménez and Cornejo, 2015). [H.S.R.] [M.R.] [A.M.L.M.]

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PEACE CULTURE

They are a series of knowledge, values, learning, experiences that are transmitted to favor dialogue, empathy, the resolution of dilemmas or conflicts in an alternative way to violence, aggressiveness and authoritarianism. They can occur at a global, international, local, intergroup and individual level.

Sometimes the culture of peace process is operationalized through social indicators and general indices, which can be obtained from different data sources.

To Evaluate the culture of Peace, the UN includes evaluating 8 areas: Education for the peaceful resolution of conflicts, Sustainable social and economic development, Respect for Human Rights, Equality between women and men, Democratic participation, Understanding, tolerance and solidarity, Participatory communication and free circulation of information and knowledge, Peace and International Security. This evaluation will serve to improve the global culture for peace from an imperfect peace perspective (as a complex systemic totality, capable of fluctuating towards or away from certain dynamic equilibria constituted by permanently unfinished processes of satisfaction/actualization of needs). [H.S.R.] [M.R.] [A.M.L.M.]

Codorniu Solé, J.. Institute of Peace and Conflicts of the University of Granada.

PERSON-CENTRED MODEL

The *Person-Centred Model* - and not the problem - holds that the full development of the person is only possible through a profound inner transformation, based on a congruent and freely responsible life. The existential sense is thus expressed from an intrinsic relationship between personal growth and actualization of potentialities.



Its creator, Carl Rogers, from a psychological orientation, starts from the principle that every individual is sufficiently capable of dealing constructively with all aspects of his life that can potentially be recognised in consciousness (Rogers, 1951). If the right conditions are present, there is in every person an innate tendency to actualization, understood as the progressive development and constant overcoming of limitations (Rogers and Kinget, 1975), towards self-fulfilment.

It is important to clarify that the use of the term "client" instead of "patient" is justified by its symbolic capacity to indicate the person's capacity to initiate their own behavioural changes; "patient" is discarded, as it has a connotation related to illness. On the other hand, subject-to-subject recipro-

city (counsellor-client), cooperative relationships are established, giving rise to a therapeutic context based on trust, closeness, care and acceptance. This contact and psychological interaction between client and therapist is fundamental in this model. As far as the therapist is concerned, he/she must: be aware of his/her own feelings and be authentic (congruence); have unconditional positive regard for the client and an empathic understanding of the client and his/her internal frame of reference; and know how to communicate this experience to the client. In the client, in turn, there must be an emotional disturbance and a state of incongruence and recognition that the therapist understands the client's difficulties and has unconditional positive regard for the client.

On the other hand, congruence and empathy constitute the main cores of this model. However, the emergence of threat should not be ignored to the extent that the person becomes aware that a lived experience is not congruent with the construction he/she makes of him/herself; and he/she will only be open to live it when he/she no longer feels threatened in any sense (Rogers, 1978).

Carl Rogers' 1956 work *On Becoming a Person* was fundamental in marking the break with cognitive-behavioural psychology and psychoanalysis. What sets this approach apart from others is its educational character and its humanistic theoretical approach. Currently, the development of the Person-Centred Model is moving towards the integration of contributions from various disciplinary fields of application of knowledge of human development such as philosophy, sociology, management, and medicine (Segrera and Mancillas, 1998, p.3).

Rogerian psychotherapy has gained importance not only in the field of cross-cultural interactions (Greene, 2009, 2017) - in the sense of building people's confidence and ability to solve their own problems - but also in different areas such as in individual and group social work and in socio-cultural animation (Ander-Egg, 2012).

In the case of social work, the person-centred model, as a paradigm of care, requires the implementation of culturally sensitive in-

terventions to address the specific needs of migrants. To this end, the design of these actions must take into account aspects relevant to people from their own cultural perspective such as language, spirituality and religious beliefs, family support, gender roles, cultural taboos, sense of belonging to the group and the role of the collective, or community resources (Killian, Cardona and Hudspeth, 2017) as well as people's explanatory model or the way in which people perceive, feel and interpret their own social reality (Reboloso et al., 2023, p.54). On the other hand, person-centred care must look beyond the needs of migrants, incorporating in the design of actions the capacities and qualities that migrants present, and which, as Anleu and García-Moreno (2014) point out, can and should be enhanced by social workers in the intervention processes.

In this sense social workers who adopt the humanistic current in their daily professional work emphasise the subjective experiences and the vital meanings of the everyday life of the people who use their services. [R.M.S.] [M.T.A.A.]

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PREJUDICE

“Prejudice comes from the Latin *praeiudicium* (‘prior judgement’), which refers to a judicial examination before a trial. Prejudice is an assumption or opinion about someone based on their membership of a particular group. For example, you might be prejudiced against people from a different ethnic group, gender, religion or political party. When people act on their prejudices, they are prejudging someone before they know them, which is an irrational attitude. Stereotypes are simply biased classifications, whereas prejudice is the emotional part of stereotyping, and discrimination is one of the behavioural components of prejudicial reactions.

Classes of prejudice

Because it is based on different social group identities, prejudice can take many forms. The following are standard classes of prejudice:

1. Ableism: based on physical or mental ability towards people with disabilities.
2. Ageism: based on age, often against older adults or younger people.
3. Classism: based on social class against people perceived to be of lower social or economic status.
4. Homophobia: based on sexual orientation, particularly against people who identify as gay, lesbian or bisexual.
5. Racism: on the basis of race, ethnicity or national origin.
6. Religious prejudice: based on religious beliefs or practices.

7. Sexism: based on gender or sex (against women or men).

8. Transphobia: based on gender identity, usually against people who are transgender or gender non-conforming.

These categories are not mutually exclusive and can overlap. Prejudice can also occur between different groups within the same social identity, for example between different racial or ethnic groups.

Causes of prejudice

The causes of prejudice are complex and varied, often involving a combination of psychological, social and cultural factors. Some of the common causes of prejudice are

1. Socialisation: The transmission of attitudes, beliefs and values from parents, peers and other social groups. Children may learn prejudicial attitudes from parents or other authority figures and internalise them as they grow up.
2. Stereotyping: Making generalisations about a group of people based on limited information. People who rely on stereotypes to judge others may be more likely to hold prejudiced attitudes.
3. Ingroup bias: Favouring members of one’s own group over outsiders. This bias can lead to prejudiced attitudes towards those perceived as different or outsiders.
4. Cognitive processes: Categorisation (where people classify others into groups based on certain characteristics) and attribution (where people attribute certain characteristics to individuals based on group membership).
5. Economic factors: Competition for resources or jobs can also contribute to prejudice against certain groups.
6. Media influence: Media portrayals of certain groups can contribute to the development of prejudice, especially if the image is negative or stereotypical.

These factors do not operate in isolation and can interact to reinforce and perpetuate prejudice.

Negative consequences of prejudice

The main negative consequences of prejudice are:

1. **Discrimination:** People are mistreated or excluded from opportunities because of their social group identity. Discrimination can affect employment, housing, education and healthcare, leading to significant differences in outcomes between different groups.
2. **Social isolation:** People are excluded or stigmatised because of their social group identity. This can affect mental health and well-being and increase the risk of depression, anxiety and other mental health problems.
3. **Violence and hate crimes against individuals or groups** because of their social group identity. This can be devastating for victims and communities and can create fear and intolerance.
4. **Intergroup conflict:** Where different groups have competing interests or perceptions. This can contribute to social unrest and make it difficult to build cohesive and inclusive communities.
5. **Self-fulfilling prophecies:** When people behave in ways that confirm negative stereotypes or expectations about their group. This can perpetuate prejudice and lead to continued discrimination and marginalisation.

Prejudice against migrants

Prejudice against migrants, which is often fuelled by misinformation, stereotypes and fear, refers to various factors, including ethnicity, religion, nationality and socio-economic status. Common prejudices about migrants include the belief that they steal jobs from native-born citizens, that they are a drain on public resources, that they are responsible for increased crime and, particularly for those of Muslim origin, that they are unwilling to assimilate into their new communities.

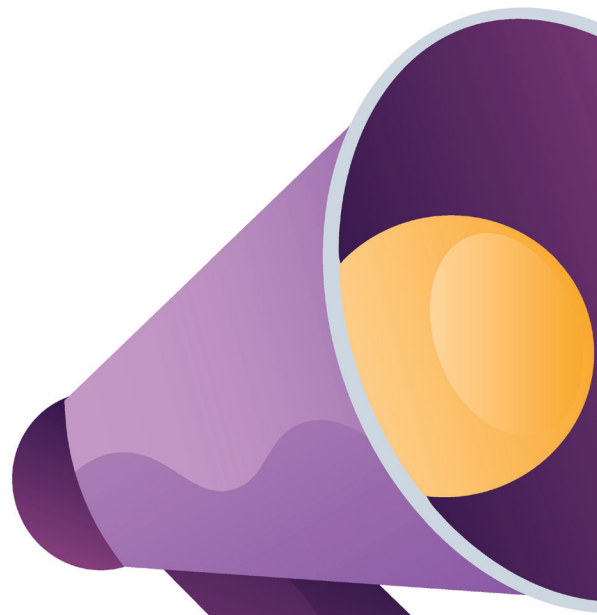
However, the academic literature highlights that migrants make substantial contributions to the societies they join, including their cultural diversity, labour and entrepreneurial spirit. In addition, migrants often have a positive im-

pact on the economy and social fabric of their host countries.

A systemic approach to prejudice

Prejudice can occur at different levels of society, including the macro, meso and micro levels.

At the macro level, prejudice can manifest itself in societal norms, laws and institutions that perpetuate discrimination and inequality. This can include discriminatory policies and practices in employment, housing and education. For example, regulations or policies that restrict access to education, employment, housing or healthcare on the basis of ethnicity, nationality or socio-economic status can lead to unequal outcomes for different groups.



At the meso level, prejudice can occur within organisations, institutions, political parties or communities. This can include discriminatory recruitment practices or exclusionary behaviour based on stereotypes or prejudice. For example, a company may not hire someone because of their ethnicity or create a hostile work environment for migrants. It can also include exclusionary practices within social or professional networks where people are excluded from opportunities because of their identity.

Social workers have a responsibility to advocate for policies and practices that promote equality and non-discrimination, and to challenge discriminatory attitudes and behaviours within their organisations and commu-

nities. However, social workers, like all people, are not immune to prejudice and bias. It is essential that social workers recognise their own biases and work to overcome them in order to provide effective and unbiased services to their clients.

At the micro level, prejudice refers to individual attitudes and behaviours that reflect discriminatory beliefs or biases towards people based on their identity, such as their race, gender, religion, sexual orientation or socio-economic status. Examples of micro-level prejudice include derogatory comments or jokes about people from different backgrounds, or assumptions about their abilities, behaviour or beliefs based on their identity. It can also include avoiding or excluding people from social or professional interactions because of their individuality.

Tackling prejudice

At the macro level, it is necessary to work for systemic and structural change. This can include advocating for policies and practices that promote equality and non-discrimination, such as anti-discrimination laws, affirmative action policies and diversity and inclusion programmes. Education and awareness-raising campaigns promoting diversity and inclusion in schools, workplaces and communities can also help to challenge stereotypes. In this context, creating opportunities for inter-group dialogue and cooperation, such as joint community projects or social events, can help to reduce prejudice and promote greater understanding and empathy. The media can also influence attitudes and perceptions towards different social groups. Promoting positive portrayals of these groups to challenge stereotypes and promote greater acceptance and understanding is essential.

To tackle prejudice at the meso level, promoting diversity and inclusion within organisations and communities is essential. This can include actively recruiting and promoting individuals from diverse backgrounds and creating inclusive environments that value and respect differences. It also requires policies and practices that prohibit discrimination and harassment.

Furthermore, an institutionalised way of tac-

king prejudice is to provide support and advocacy for victims of prejudice and discrimination - i.e. ensuring access to legal, medical and counselling services - and to promote a culture of reporting and accounting for incidents of prejudice and discrimination.

Finally, to tackle prejudice at the micro level, it is essential to promote awareness and education about diversity and inclusion, challenge harmful stereotypes and prejudices, and foster empathy and understanding of people from different backgrounds.

Individuals can also challenge their prejudices and assumptions through self-reflection and awareness raising, and by actively seeking opportunities to engage with people from different backgrounds [M.F.]

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PROFESSIONAL AUTONOMY

Professional autonomy is a concept central to understanding social work practice. The social policy researcher Michael Lipsky (198/2910) defines social workers as street-level bureaucrats because they fulfil the function of implementing the state's welfare ambitions and are trained to work with people in vulnerable situations. Working mainly with clients within public or publicly funded organisations (i.e. bureaucracies), social workers deal with an inherent tension between the importance of following policy, ensuring legal certainty and being efficient on the one hand, and providing flexible and individualised solutions on the other. These tasks are too complex for detailed regulation alone, but regulation is necessary for a legally secure and fair distribution

of resources. This balancing act requires a degree of autonomy for the social worker to draw on multiple sources of knowledge (such as knowledge of rules and regulations, evidence-based methods, empathy, and contextual knowledge of the individual's circumstances) to provide appropriate support, while at the same time requiring transparency and accountability for decisions and actions (Lipsky, 2010). Street-level bureaucrats therefore enjoy delegated freedom to make individualised decisions within the context of target-based regulation. Ethical codes for professional social workers around the world repeatedly state that it is in autonomous judgements that professional knowledge is expressed and developed, and that it is always the aim - sometimes even the obligation - to use autonomy in the interest of the client (see, for example, *Codice deontologico dell'assistente sociale*, Italy, 2014).

In professional theory, and especially in the sociology of professions, it is noted that autonomy and self-control are an undisputed basis for professional practice. However, the level of autonomy is one of the dimensions that separates the traditional and 'full' professions, such as doctors, architects and lawyers, from the younger semi-professions, where we find teachers, police, social workers and others. Compared to the full professions, the autonomy of the semi-professions is more questioned and therefore potentially more restricted due to a less clear knowledge base and a lower level of specialisation (Brante 2011). At the same time as, social work is associated with, and sometimes questioned for, relying on tacit and practical knowledge that can even lead to abuse of power, it is these very characteristics that protect the autonomy of social workers, as external audit and control is difficult (Evetts 2011).

Professional autonomy is sometimes divided into discretion - the space to act that is framed by the organisational context (through policies and governing documents), and agency - the extent to which the professional can choose how to act, which is a more subjective position. For some scholars, this distinction is important because this subjective perception of agency is more detrimental to autonomy than the organisational context (see for example Evans and Harris 2004). For example, a strategy may be to deliberately act beyond

the given discretion as a means of making needs and dilemmas visible. Other scholars treat these concepts as synonymous.

Freedom at different levels is another way of understanding professional autonomy (Engel 1970, Jonnergård, Funch and Wolmesjö 2008, pp. 14-15). At the micro level it is the freedom to control diagnosis and treatment, to evaluate professional actions and to decide on the scope of professional duties. At the meso level, it concerns the relationship between the professions and the state. It is often at this level that the balance is struck between legal requirements and government directives for a profession and the work of professional bodies in developing and, occasionally, disciplining the profession. At the macro level, it is a matter of how specific knowledge bases are accepted and become established within a particular field. The three levels of analysis are interesting when discussing changes in the external world. If the scope of a profession suddenly extends beyond national borders and is regulated by regional directives and international norms and agreements, the new guidelines may strengthen professional authority and power at the macro level, while reducing the autonomy of individual professionals. What is positive for the profession at the macro level is not necessarily positive at the micro level.

As described by practitioners and researchers, the autonomy of social workers and other welfare professionals has been challenged by new demands to formalise how and on what grounds decisions are made, and the implicit demands for new ways of using formal knowledge that this entails. Standardised working methods, documentation management, evaluation and auditing activities, work quotas and management models imported from the industrial sector (e.g. lean management) have penetrated professionals' working lives, disciplining practice and undermining professional autonomy and discretion, according to many scholars (Evetts 2011, Jonnergård, Funch and Wolmesjö 2008). In some areas of work (such as financial assistance), work has been standardised to the extent that digital and AI solutions are now being proposed to replace the human social worker. In addition, social workers, nurses, teachers and doctors are becoming involved in and accountable to the management goals and benchmarks of orga-

nisations, as opposed to the professions' own aspirations and goals. The consequences include less time with clients, unnecessary 'just in case' documentation and increased stress levels among professionals. Some scholars refer to these developments as the de-professionalisation of social work, with reference to the challenge to autonomy. In recent years, there has been a great deal of dissatisfaction and even cynicism among social workers and an exodus from authority-based social work organisations in direct response to the 'bureaucratic' turn of social work. (Brante 2014).

Julia Evetts (2011), for example, describes how the social work profession is being challenged by the organisation itself as traditional 'professionalism' is replaced by an 'organisational' form of professionalism. Partnership, collegiality, professional discretion and autonomy, and trust are diminished by the increased emphasis on standardisation and auditing (Evetts 2009: 249). When a framework for the social worker-client relationship is constructed based on organisational goals, social workers' professional judgement is questioned and their autonomy is undermined. However, other studies balance these critiques with studies that show that too little regulation is also detrimental to autonomy. Engel (1970), for example, showed as early as the 1970s that professionals working in moderately bureaucratic organisations perceived more autonomy than those working in highly bureaucratic and non-bureaucratic organisations. Thus, too little guidance appears to be as detrimental to professional autonomy as too many rules and restrictions [T.H.]

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PROFESSIONAL POWER

Power, knowledge, organization

As stated in the definition by the International Association of Schools of Social Work (IASSW 2014), social work is a professional engagement dedicated to promoting; "...social change and development, social cohesion, and the empowerment and liberation of people...", which are activities presupposing some kind of resources, legitimacy and power. As described by Human Service Organizations' scholar Hasenfeldt (1986) and profession theorist Friedson (2001), social workers get power from 1; their knowledge and 2; the organization they work within. To reach full professional potential, a social worker needs as much organizational as therapeutic skills.

Knowledge is connected to education, professional experience, and interpersonal skills. Learning on this "professional" expertise, social workers claim, and are trusted for, a specialized position from which to understand and find solutions for – or if one wants; to influence the behaviour of – the clients they attend (Hasenfeldt 1986). The connection between knowledge and power, channelized towards the care for others, have the characteristics of what Michel Foucault called *pastoral power*, developing from practices within the Christian pastorate into the modern professions (Dean 1999). From the position of the expert or the authority, the professional (a priest, doctor, or social worker) guides and normalizes the client to societal norms and standard through practices of good-will and change. The level of self-confidence and professional status in relation to other professions, as well as other factors, can affect the extent to which the social worker applies this knowledge (Friedson 2001).

Social workers seldom have an exclusive or independent power based on the professional expertise but lean on the authorization

they get from the organization they work within that controls the resources needed by the client (Friedson 2001). For example, social workers have the power to approve programs or resources to individuals, but these decisions must be motivated and documented, as well as there are structural mechanisms of accountability (Molander 2016). A social worker who repeatedly make decisions against organizational policies and guidelines, sooner or later will be displaced. In this sense, power is delegated, entrusted or “deputed”, and always conditional. Thus, the organizational context gives, but also restricts the social worker from having absolute power through laws and regulations. Taken these organizational aspects into account, power is closely related to discretion- the space to act framed by the organizational context. If *discretion* in its original sense can be exemplified by the possible decisions a social worker can make regarding services to a client, *double discretionary* power refers to more invisible aspects such as decisions regarding what clients to dedicate more or less time to, and when to bend the rules or make exceptions or not (Lipsky 1980/2010).

Professionals exercise considerable power not only at the individual level as described above (as in making decisions), but also normatively at a professional-collective level by influencing political decisions, by defining problematics and solutions, and by providing important information on which they are based. Unification, professional associations can for example play a key role in development of collective power and provide a base for better working conditions, professional independence, and self-regulation (Freidson 2001).

Expressions of power

The asymmetric power relationship is an inevitable and integral part of the social worker-client relationship, and it takes many different, visible, and invisible shapes and forms. To start with, power relationships are expressed in how their meetings and interactions are surrounded by routines (opening hours, furniture placing, location et cetera) set by the organization in advance. The time demands one can make on others is influenced by one’s social status, which can be symbolically visible in who apologizes for taking up whose time.

Although there are exceptions, the professional’s time is usually perceived to be more valuable than the client’s time. Instructing clients to stay on topic and how to behave, limiting meetings et cetera, become practices of power exercise (Lipsky 1980/2010).

A second way power is expressed is through the categorizations used for problematics to be treated, and the pre-determined catalogue for activities they can be matched with, whose constructions professionals are involved in many ways. People with unique experiences and life circumstances are transformed into clients and sorted into the available and often limited categories at hand. Such categories are not least visible in division of treatment into units for addiction, psychiatry, family, and finances, i.e., categories based on the “problem areas” that the organization addresses and treats. Such categorizations have consequences for the client’s self-image and for the client’s place and status in society (Lipsky 1980/2010: 59).



Thirdly, professional power is operationalized through seemingly mundane, routine, often administrative tasks in the workday. Important societal questions about resource distribution are negotiated through administrative routines and tasks perceived as “boring”, not the ones that social workers connect with their professional pride. By documenting, registering, ticking boxes, many societal power relations are reproduced, since they operate on predefined and limited categorizations. To have power in this context, is to take part in the establishing the routines through which clients are to be treated, and what to document, categorize, standardize, and measure

regarding their treatment. Several scholars today argue that power and control is slowly shifted from the social workers interacting with the clients, to the ones who design or decide on work models, and to the administrative staff who takes care of documentation and statistical reporting. Timmermans (2005), for example, shows that clinical practice guidelines have shifted the focus of professional power from autonomy to accountability.

Neglect and misuse of power

It has been pointed out that throughout the history of social work practice, the power dimension tends to be forgotten, hidden or neglected, perhaps as a consequence of social workers not perceiving the power in the moment of their work, or of them feeling inferior to other professions within the same organization. Sometimes the power social workers have is even questioned with reference to the unclear and tacit knowledge base it leans on (Hasenfeldt 1986).

Practitioners, academics, and union representatives highlight that to neglect the asymmetrical power relation in relation to clients, can be the first step towards misusing it. Therefore, there is a responsibility to make the power visible and acknowledgeable in order to use it to empower the citizens. To distinguish between “power-over” that is hierarchical, unidirectional and imbalanced, and “power-with”- that is shared and balanced, is one way to highlight what way that can lead to empowerment, even though these power dimensions often occur simultaneously in the working relationship.

Finally, professional power at the collective level, can become something to protect, in relation to perceived threats from other, especially new professions. This can lead to time- and energy consuming territorial disputes between professions and occupation, with outcomes not necessarily to the benefit of the clients. [T.H.]

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PUBLIC POLICIES

We can define a public policy as a specific declaration of an intention to change the precise sphere in which action is taken (for more information, see La Spina, 2020). A policy should therefore be understood as a declaration of intent (objectives) by a public authority that has the possibility of resorting to legitimate coercion. This authority thus declares that it intends to undertake some kind of intervention aimed at changing the existing situation, often based on a theory-based interpretation of the condition in which it intends to intervene. Obviously, in the study of public policy, it is necessary to consider the process by which a policy is formulated. In our case, we can divide the policy cycle into 5 phases. They are: 1) agenda setting, 2) policy formulation, 3) decision making, 4) implementation and 5) ex-post learning and evaluation.

In general, the objectives of public policies are clearly stated, but there can be public policies where the objectives are explicitly written down, as well as policies where the intention of the legislator remains implicit (ibid).

As far as the components of a public policy are concerned, we can refer to the existence of one or more general objectives that are formally proposed and have a certain stability over time. Depending on the nature of the objectives, it is also possible to define the place of the policy in a certain sphere of society or in a certain policy area. The components of a public policy also include the provision of means to achieve the objectives. To this must be added some theory about the origins of the problem to be addressed and the appropriateness of the means chosen in relation to the objectives, as well as reference to some criterion of general interest. In order to be able to discuss

a public policy, it is necessary to attribute it to a public authority which, as such, is endowed with the possibility of ultimately resorting to the legitimate use of coercion. This statement means that a public policy must be adopted by such an authority. Sometimes it will also be administered by a public authority. In general, the public authority will sanction it and act as a guarantor of its implementation.

A well-designed policy should have objectives that are explicit, clearly stated, precise, non-contradictory, hierarchical and expressed in terms of specific expected results (ibid). However, objectives may be general, ambiguous or contradictory. It should be remembered, however, that goals are always there, even if they are not visible. This is the case with latent objectives, i.e. objectives of the policy maker that are not visible, at least not in official statements or formulations (ibid.). Official objectives always recur because they are explicitly stated or derived interpretatively; latent objectives are often found, although this is not always the case. When there is a perfect match between the stated objective and the policy maker's intention, latent objectives do not occur. In the process of evaluating a public policy, the reference point is its official objectives as decided by legitimately elected or appointed policy makers within a given political system. It should also be borne in mind that all public policies should be provided with adequate means (not necessarily financial) if they really intend to pursue their stated objectives. It can also happen that the resources of public policies are insufficient or not provided at all. In this case we speak of symbolic policies. A symbolic policy is a policy that, on the one hand, appeals to the affections, to the emotions, sometimes with the intention of reassuring a section of the population (and thus of the electorate), and, on the other hand, promises something (Goodin 1977) that will not be fulfilled, or will be fulfilled only to a very modest extent, precisely because it does not provide the necessary means.

A useful model we can use to explain the functioning of a political system is the one proposed by Easton (1965). The study of public policy can usefully be placed within a systemic frame of reference. However, as Easton himself reminds us, we should not expect too much from the system. The system is not even

a proper explanatory tool. Rather, it is a preparation for explanation and, before that, for data research.

In this model, public policies are adopted within a political system. Ideally, the system consists of the actions of the various actors involved in it. It is also possible to imagine a boundary between the system and its environment. Citizens and groups in the environment, especially in a democracy, communicate their demands to the system. The political system thus processes inputs and produces outputs. Among the inputs is support, which can be diffuse (i.e. the loyalty and affection of certain subjects for the system as a whole) or specific (in return for a benefit received or hoped for). Then there are what Easton calls with inputs, i.e. demands or suggestions from within the system rather than from the environment in which the political system operates. Inputs are transformed into outputs. Outputs typically include public policies. There is a continuous interaction, which could also be called feedback, between emissions, which could be supported by positive feedback or negatively evaluated by negative feedback, possible new decisions and future demands. In the system environment we do not only find citizens or groups of citizens operating within the territories of states. From the point of view of the specific political system, we can also consider other political systems, subsystems (such as economic or cultural) of the same society, supranational institutions, the physical environment (referring both to one's own national territory and to external physical realities), individual biological systems and individual psychic systems as 'environment'. [G.F.]

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RACISM

As contemporary Europe undergoes a meaningful social transformation towards a multicultural pattern, the issue of racism beco-

mes more and more at stake. Literature has shown how relevant racism has been to the nation-building of European countries. Michel Foucault shows the “progressive” side of race-based narratives in the process of creating national identities. The term ‘foreigner’ referred to citizens or subjects of either oppressing or invading countries. Other authors, such as Balibar and Wallerstein, argue that racism is necessary to both construct and reproduce social stratification in an increasingly globalised economic context, as the differentiation between a clandestine “community” and external “invaders” compensates for the deterioration of living conditions brought about by the post-Fordist transformations that capitalism has undergone since the mid-1970s.

The case of Italy, as of other Mediterranean countries, embodies this dynamic. Italy, like Spain and Greece, could not rely on a vast colonial empire in Africa, as Spain lost its Latin American colonies at the beginning of the 19th century. Moreover, the Mediterranean countries were late entrants to the industrialisation process, so their economic development depended on cheap labour, initially recruited through internal migration. The economic changes of the mid-1970s, following the economic crisis, led to the contraction of the manufacturing sector, due both to its high costs and to the high level of conflict between employers and workers. As mass unemployment spread among the local working class and many jobs were outsourced abroad, new small, family-run manufacturing firms sprang up in ex-rural areas, demanding new cheap labour recruited from Africa, Asia and Latin America. The construction, leisure, agricultural and food processing industries also needed new workers who could not benefit from the national contracts that local workers had won in the recent past. To facilitate this process, new laws were passed to make employment and working hours more ‘flexible’, thus worsening working conditions for both local and migrant workers. On the one hand, this was a response to the moral panic and resentment (or rather, securitarianism) that spread among the local population over the presence of migrants, who were accused of stealing jobs, decaying cities and engaging in criminal activities.

On the other hand, anti-immigration laws were

designed to prevent the social and political integration of migrants, so that they could not demand better living conditions and continue to provide cheap labour, constantly moving between the legal and illegal economy and forced to live in inhumane conditions, as in the case of agricultural workers. The economic and social stratification of the working class between migrant and native workers has thus created a resentment against migrants and refugees, fuelling a racist resentment that has led to the growth of populist, neo-fascist and post-fascist political forces such as Golden Dawn, Syriza, the Brothers of Italy and the Swedish Democrats.



The racist-populist trends in contemporary Europe are leading to an hypertrophic growth of the penal system. In the Italian case, the number of prisoners has increased from 25,000 in 1990 to 56,000 in 2022, although in 2006 the number was even higher, with 68,000 prisoners. Migrants make up 35% of the prison population. The real figure reflects the difference between the north and south of the country, as southern Italy and Sicily still employ local labour in petty and street crime, while migrants living in the north are often involved in illegal circuits between one job and another in the legal sector. The northern Italian economy, despite being one of the most advanced in Europe, relies massively on cheap, deregulated migrant labour; the paradoxical feature of this context is an uneven legislative and enforcement context, in which employers are hardly punished for both recruiting and employing underpaid migrant labour, working in often inhuman and unsafe conditions, for-

ced to accept such standards because of their illegal status, while migrants are regularly searched, arrested and convicted for committing (either alleged or actual) street crimes. We are faced with what Bourdieu would define as state racism, because it is the state apparatus itself that produces and promotes racism through the enforcement of restrictive penal laws on immigration and the implementation of economic policies that reinforce the current neoliberal trend. This creates a divide between native and immigrant workers and feeds the resentment that results in securitarianism, producing phenomena such as private local squads patrolling the territory and beating migrants, or homicides such as the one that occurred in Voghera in 2021, when a Northern League councillor killed a migrant in cold blood for allegedly “disturbing” public order. State racism in Italy reached its peak on 5 March, when a boat carrying around 100 refugees sank off the Calabrian coast, killing 70 of the passengers. A trend of state racism that discourages solidarity, as in the case of Mimmo Lucano, the mayor of Riace, who was sentenced to 13 years in prison for allegedly “facilitating clandestine immigration”. In fact, Lucano had tried to integrate migrants into the local social fabric, thus giving life to an almost deserted village like Riace.

What can NGOs and civil society do in such a securitised and racist context? Solidarity is the first step. A network of associations, intellectuals and media activists must work to welcome migrants and integrate them into the local context. Lawyers as well as “democratic” police officers and open-minded local administrators must support these efforts. Moreover, the restrictive approach of state laws on migration requires a strong solidarity, such as the rescue of refugees by NGOs operating off the coasts. Finally, it is very important not to leave local administrators like Mimmo Lucano alone. It is therefore necessary for civil society to prepare and strengthen a network of solidarity by creating the conditions for legalisation. For example, experiences such as the revitalisation of the local economy through the settlement of migrants in declining villages and the revitalisation of declining economic sectors. In this way, migrants will become an essential part of the economic and social fabric of Europe. [V.S.]

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RADICALIZATION

Radicalisation can be defined both in a specific sense as the use of violence or the willingness to use or legitimise violence to achieve goals, and in a broader sense as a tendency to promote radical changes in society (within or against democracy) (Veldhuis, Staun, 2009:14). Berger emphasises its processual nature and its correlation with the acceptance of increasingly negative prejudices and increasingly hostile actions against a group, specifically defining ‘radicalisation to extremism’ as ‘the escalation of an in-group’s extremist orientation through the endorsement of increasingly harmful actions against an out-group or out-groups (usually correlated with the adoption of increasingly negative views about them)’ (Berger, 2017:7). In Europe, the Radicalisation Awareness Network (RAN), which brings together leading practitioners, uses the term to refer to a trajectory of progressive adoption of increasingly extreme political, social or religious ideas and goals, based on a rejection of diversity, tolerance and freedom of choice, leading to the legitimisation of the violation of the rule of law and violent actions against places or property and even people (https://home-affairs.ec.europa.eu/networks/radicalisation-awareness-network-ran_en). This path can lead to terrorist acts aimed at instilling fear and destabilising national and international social and political systems. There may be different stages and push factors. Prevention policies can be based on a kaleidoscopic view of the phenomenon (Sieckelinck, Gielen, 2018), which not only identifies potential risk factors but also focuses on protective and supportive elements. Individual risk factors (e.g. social exclusion, lack of mobility), political factors (e.g. international contingency, Islamophobia) or ideological-identity factors can sometimes accentuate or mitigate the drivers of radicalisation, depending on the personal background and the networks of relationships in which an individual participates. [M.M.]

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REUNIFIED MIGRANT

The reunification migrant is a family member (spouse, parent or child) who enters and stays in a country where his or her relatives are legally resident in order to maintain the family unit. In fact, the process of settlement of foreigners in the host society usually takes place in stages: first, individual immigrants arrive in order to improve their living conditions, without necessarily expressing clear plans to stay; later, when living conditions (especially work and housing) have stabilised and the intention to stay longer is strengthened, family members who initially stayed in the country of origin are likely to arrive as well. The process of family reunification carried out by immigrants is thus conceived as a practice of social rootedness that contradicts the idea of the immigrant-guest that underlies migration policies aimed at reducing immigrants to a temporary workforce on the move. In addition, the legal institution of family reunification protects the right to family unity, understood as the right to maintain, rebuild or reconstitute one's family unit, by allowing foreigners legally resident in the national territory to obtain entry and subsequent residence permits for one or more family members in their country of origin.

There are numerous international conventions and treaties that protect the right to family unity, such as the Universal Declaration of Human Rights of 1948, the International Covenant on Civil and Political Rights of 1966,

the Convention on the Rights of the Child of 1959, the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families of 1990. The European Union also recognises the right to family unity and this principle is protected in both the Charter of Fundamental Rights of the Union (Article 7) and the European Convention on Human Rights (ECHR, Article 8). Although these international and EU conventions underline the importance of the principle of family unity, this right is not absolute and may be limited in accordance with the national law of each State.

The introduction of European citizenship (with Maastricht in 1992) further protects the right to family unity of EU citizens. In fact, Directive 2004/38/EC on the right of citizens of the Union and their family members to move and reside freely within the territory of the Member States establishes the right of entry and residence, even for more than three months, without the need to apply for a legal residence permit, for EU citizens who fall within the categories of persons covered by the Directive, namely workers or job-seekers, students and economically self-sufficient persons. The same rights are extended to certain family members, including spouses, children under 21 and dependent parents.

For third-country nationals, the right to family unity is more closely linked to the sovereignty of Member States to use national legislation to regulate the entry and residence of non-EU migrants. However, on the basis of the need to protect the principle of family unity as a right of the individual as such, and not as a right to be protected only for citizens, the EU has introduced, through European legislation - in particular Directive 2003/86/EC - some common rules on family reunification for non-EU nationals, which at least partially derogate from the sovereignty of the Member States. However, it is a measure that provides less protection of the right to family unity for third country nationals than for EU nationals, which implies a cautious attitude on the part of the EU and, at the same time, the possibility of leaving a wide margin of discretion to the Member States in determining the conditions under which the content of the Directive should be implemented. For example, Directive 2003/86/EC contains a limited concept of family, including

only spouses and minor children among the categories of family members who can be reunited according to the rules laid down, and leaving Member States the discretion to decide on the entry and residence of other family members, such as: children of full age who are not self-sufficient for health reasons, or parents if they are dependent on the migrant. Moreover, in view of this discretion, both Italy (Legislative Decree 5/2007 amending Decree 286/1998) and Spain (Organic Law 4/2000 and subsequent amendments) include these two categories of family members in the category of family members who can be reunited.



Furthermore, among the criteria to be met by the migrant applying for reunification, the Directive includes the requirement of a residence permit issued by a Member State for a period of at least one year, although it provides that Member States may require the applicant to have resided lawfully in their territory for a period not exceeding two years before being reunited with his or her family members. In this case, Italy follows the more favourable criterion of holding a one-year residence permit, while Spain requires that the one-year residence permit has already been renewed and also requires holding a long-term residence permit for the reunification of dependent parents. Finally, the Directive requires the applicant to prove the availability of accommodation that meets the general health and safety standards in force in the Member State and that he has sufficient financial resources to maintain himself and his family without recourse to the social assistance system. In relation to these criteria, Italy appears to be more

rigid, giving a very broad meaning to adequate accommodation, including hygienic and sanitary requirements as well as the suitability of the dwelling.

Despite the wide margin of discretion provided by the Directive, it should be noted that it introduces the need to balance any expulsion of the migrant who has exercised the right to family reunification or of the reunited family member against an assessment of the level of social and family integration of the person concerned, as well as the duration of his or her stay in the country. Certain principles relating to the non-EU migrant's right to family unity are therefore highlighted, which, for the purposes of expulsion, reduce the elements relating to the State's interest in favour of those specific to the status of the person and his or her family. In addition, as can be seen from an analysis of the rules examined, not all foreigners can be reunited, just as not all members of a family can be reunited. In fact, the selection, subordination and discrimination mechanisms of the reunification rules redefine the reunited family in terms of a family that is forcibly nuclearised and forced within the confines of a family model that is socially constructed as "dominant" in the country of immigration. In the same way, the parameters of income and housing feed a stratified family law according to national and class categories, subordinating the right to family unity to the economic resources of the family itself (or of the reunifying member). On the basis of these contradictions and ambivalences, the right to family unity is in danger of being reduced to a concession made by states to "deserving" and "privileged" immigrants, just as the institution of family reunification is in danger of being reduced to a legal-social construction that generates dynamics of social exclusion and subaltern inclusion, a direct expression of the social control exercised over immigrants and of the progressive erosion of the universally recognised rights linked to social citizenship - including the right to "one's own private and family life". [I.A.] [C.G.]

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SECOND GENERATIONS OR SONS AND DAUGHTERS OF MIGRATION

Second generation" young people are the sons and daughters of migrants born in the country of emigration of their parents. On the edge between two reference contexts - that of "origin", often known only indirectly through the stories of relatives, and that of emigration, where they were born and grew up - these young people live every day the complex experience of a double belonging and a double map of expectations (cultural and affective). Living in these "interstitial zones" can expose them to the constant feeling of being "out of place": among adult members of their communities of origin, who look askance at the contamination of their lifestyles, as well as among native peers, who nevertheless perceive the "difference". At the same time, however, their status as inhabitants and witnesses of a "borderland" can represent a new opportunity to experience balanced paths of socialisation and identity between the two reference realities. Indeed, as inhabitants and witnesses of a "borderland", these young people may develop "fluctuating identity markers" that are simultaneously contextual and transnational, to reconstruct a biographical unity that is not necessarily limited to a single belonging. Similarly, these young people may not fully reproduce the ethno-cultural patterns of identification or belonging of the society in which they live, nor those of their parents' country of emigration, but revisit - sometimes even in an original way - the characteristics of both reference contexts.

In the light of these considerations, it seems appropriate to reflect on the terminology used to refer to these young people of foreign origin. Indeed, the term "second generation" does not seem to fully reflect the complexity of the phenomenon. Although sometimes they themselves use this label to represent themselves in public debate (think, for example, of the "G2-Second Generazioni" network), referring to these young people as "second or third generation immigrants" risks emphasising the

migratory experience as an indelible feature of their biographies and ignoring the fact that, having been born in the country of immigration of their parents, they have never immigrated from any country. The expression "sons and daughters of immigrants" also seems inappropriate because, although it considers the legacy of migration as a direct or indirect experience, it ends up giving more importance to the past than to the present or future status of these young people of foreign origin. A more appropriate expression would seem to be "sons and daughters of immigration", since it emphasises the natural evolution of the migratory phenomenon rather than the mere condition of descent, as well as "sons and daughters of migration", in order to emphasise a process that is still in progress, not necessarily completed, and which may therefore generate new migrations and movements to other parts of the world in the future.

Moreover, the legal definition of the sons and daughters of migration is derived from the law on the acquisition of nationality. In Italy (Law No. 91/1992) and Spain (Law No. 51/1982), for example, the cardinal principle for the acquisition of nationality is *ius sanguinis*: a person born to an Italian or Spanish father or mother is a citizen "by birth". based on this principle, the children of foreign citizens are considered "foreigners" from a legal and formal point of view, regardless of where they were born, in the country or abroad. Confirmation of the *ratio legis*, based on the principle of *ius sanguinis*, also comes from the use of the criterion of "birth on the territory" (*ius soli*) for the acquisition of nationality through surrogacy, in order to reduce the risk of statelessness, for example in cases where a foreign parent cannot transmit his or her nationality to a child born in the country of migration, because the State of nationality of origin strictly applies *ius soli*. There are some exceptions for immigrant children, but they seem to be more comprehensive in Spain than in Italy. In Spain, for example, although the 10-year residence criterion for acquiring nationality is generally applied, those born on Spanish territory can acquire nationality after only one year, as well as the principle of the so-called "double *ius soli*", according to which children of foreign parents acquire nationality "by birth" if at least one of them was born in Spain. In Italy, on the other hand, anyone born of foreign parents

and who has resided legally and continuously in the country until the age of 18 can apply for citizenship at the age of 19; it is therefore a right acquired at birth, but which can only be exercised at the age of 18 on the basis, albeit partially, of the *ius soli*.

Despite these exceptions, it is clear that the choice to privilege *jus sanguinis* as the key criterion for obtaining citizenship implies a definition of citizenship in which the overlap between *demos* and *ethnos* leads to a reduction of membership of the political community in terms of "belonging to the same nation", that is, anchored in a specific territory and homogeneous in terms of identity through traditions, language and culture. On these premises, the particularism of individual nations fuels the risk of a state using administrative procedures based on categorisation processes - based on the ethnic line of national belonging - as a means of social control and discrimination, including some groups and excluding others from full participation in the sphere of rights.

In fact, although the 1989 New York Convention on the Rights of the Child (ratified in Spain in 1990 and in Italy in 1991) better protects the physical safety, health, education and family unity of the foreign child, migrant children begin to be treated on an equal footing with all other migrants once they reach the age of 18. In Italy, for example, these young people, if they are non-EU citizens, must have a residence permit in order to continue to live legally in the country, thus 'justifying' their stay in the place of their birth. In addition, there are other critical issues such as the difficulty of leaving the country, like any other young person, in search of better life opportunities or to discover the world; restrictions on participation in public competitions and therefore on access to some of the professions to which one aspires; exclusion from the right to vote and therefore from the possibility of influencing decision-making processes that affect "their" country and sometimes their own lives. A young non-EU national holding an EU residence permit for long-term residents (Legislative Decree 3/2007 transposing Directive 2003/109/EC and amending Legislative Decree 286/1998) is granted more opportunities, including the possibility to participate in public tenders and to move to other Member States for work or study. These opportunities are

also guaranteed to young EU citizens (Directive 2004/38/EC, transposed in Italy by Legislative Decree 30/2007), to which is added, by virtue of the acquisition of EU citizenship, the possibility of voting, albeit to a limited extent, in elections to the European Parliament and in administrative elections in the municipalities of residence; moreover, a young EU citizen, compared to non-EU citizens, does not have to apply for a residence permit and, in general, it is easier for him/her to settle permanently in Italy if he/she wishes to continue living in Italy.

The persistence of these contradictions in the system of rights - due to the choice to privilege the hereditary character as the fundamental principle of belonging to the community of citizens - can thus feed a strong "cognitive dissonance" in the sons and daughters of migrants, since they are prevented, like their Italian counterparts, from benefiting from precisely those opportunities that they have known and made their own while growing up in the country of migration of their parents, but in which they were born. Paradoxically, therefore, this cognitive dissonance may be due to the successful cultural socialisation of these young people "of foreign origin" in the local context, rather than to their lack of a path to social inclusion, since in a concrete condition of insertion into a reality that creates expectations, there is no formal recognition of flat citizenship. [I.A.] [C.G.]

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SECURITY APPROACH

To make an analysis from the security approach, one could think of two different versions of how security explains human mobility.

The most obvious one is related to armed conflicts, which provoke masses of displaced people. On the other hand, in terms of well-being and quality of life, security in the sense of the absence of options to cover vital needs: from the most basic, physiological and economic needs (food, clothing, housing, employment, health, etc.) to the needs for affiliation, recognition or self-fulfillment (Maslow, 1970). People leave their territories of origin in search of better life expectations. To better understand this second variant of the approach, we must start from the concept of Human Security, which has been developed by the United Nations for decades. In this context, the relationship between development and human security takes on special importance. Human development is a process that focuses its efforts on expanding the capabilities and options available to people, while human security, as the aspiration of every individual, seeks to provide a stable environment in which these options can be exploited. For this reason, the original perspective of human security can only be understood in terms of the fulfillment of human rights as a way of achieving it.



The first document in which this concept is developed is the World Human Development Report prepared by the UNDP in 1994, where security is included as a fundamental concept and guarantor of Human Development and under the expression "Human Security". It was established that: "Human Development is the process of expanding the range of opportunities available to people. Human security means that people can exercise these

options safely and freely, and that they can be relatively confident that the opportunities they have today will not disappear completely tomorrow" (UNDP, 1994). At the same time, it emphasized the importance of understanding the concept of security from a broad and complex perspective, since it affects all areas of human life. In addition to "freedom from hunger, disease, crime and repression", this interesting document includes other aspects of people's daily lives related to the home, employment, the community itself and the environment. Since the concept was first used, the United Nations has developed it in successive documents. Among the most important in clarifying its meaning is the Human Security Now Report (2003), prepared by the Commission on Human Security. According to this report, it means protecting people from threats, strengthening them. It implies creating systems that favor the basic elements of people's survival, dignity and livelihood. It implies different kinds of freedom: freedom from poverty, freedom from fear and freedom to act on one's own behalf. This freedom is achieved through protection and empowerment of the person. On the other hand, the fulfillment of human rights is the guarantee of achieving the desired Human Security.

Furthermore, along the same lines, the subjective perception of individuals must be included in the definition of the concept of security. People, social groups, feel insecurity in their own lives, often linked to uncertainty and fear about the future. Uncertainties that can come from the environment (economic crisis, lack of government, violence in the streets, etc.) and also from their particular vulnerabilities (health problems, employment, lack of income or housing, etc.).

In short, the concept of security is multifaceted. Today we speak of security in terms of both internal and external security, both objective and subjective security, and we consider all the actors involved, from the major international or supranational players at the macro level to individuals at the micro level.

Many economic, political and social changes have taken place in recent decades, leading to the need for a holistic understanding of security. At the macro level, the fundamental changes that explain human movements

are summarized under the term globalization. Specifically, Vázquez Ramos (2015) exposes in a short paragraph the new threats to security in Europe: "Aspects such as the end of the unipolar (or even already simply polar) world, cyber threats, the outbreak of transnational epidemics such as the case of Ebola, the American strategic reorientation, the unexpected Russian aggression in Ukraine, the rise of failed states in Africa or the viral revolts in the Maghreb and the Middle East, with their aftermath in the escalation of immigration pressure, fighters abroad and the expansion of jihadist terrorism in Syria, Iraq and in a Europe that is both a target and a base. ..." (p.4-5). As we can see, cross-border threats at the macro level can nevertheless affect any citizen within his own country.

At a meso level, one can think precisely of the conditions existing within a country, in the cities or small towns where people try to get by in their daily lives. In the absence of Human Security, citizens leave their territories of origin in search of better living conditions. In general, it could be said that the communities of departure are contexts of intense social and human fragility. They are unable to cover the needs of their members in the terms of Human Security already mentioned. Communities that are becoming increasingly empty and with even more shortages as the most capable and youngest members leave... Likewise, families, on many occasions, dedicate their few belongings to the emigration of some of their members, resulting in the further impoverishment of those who stay behind.

Finally, at the micro level and within the security approach, mobility can be explained by the decisions of the individuals themselves. If individuals channel their uncertainties and vulnerabilities in the form of feelings of insecurity, an insecure society is recreated. People seek to move away from this socially constructed reality and move to better prospects that they also imagine they can find in more developed countries (the result of shared collective beliefs). There is no doubt that poverty is one of the factors that can most influence the feeling of insecurity, but we should also include many other phenomena of a very different nature: fear of climate change; the dangers of the manufacture and trade of weapons, including nuclear weapons; political instability and

the threat of dictatorial regimes; organized crime, human trafficking; the risk of contracting pandemic diseases.... In general, the absence of human rights, sometimes the most basic ones, which prevents people from leading a dignified, long and healthy life. Human development and Human Security are notions that imply a daily and committed defense of freedom against oppression and its different manifestations. It requires attention to people's vulnerabilities and the protection of their fundamental rights. [A.M.H.G.] [R.O.G.S.]

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SHAM MARRIAGES AS A NEW EXPLOITATIVE FORM OF HUMAN TRAFFICKING

UNODC has repeatedly reported in recent years that sham marriages are one of the forms of trafficking where gender and vulnerability intersect, with dramatic consequences for women's lives. Such marriages are a phenomenon that falls under the presumption of "other forms of exploitation" in the definition of trafficking in human beings in the European Directive 36/2011. According to Eurostat

(2018), women are the main victims of “other forms of exploitation” (68%), such as sham marriages, because these forms are ontologically linked to gender roles and the “feminisation of poverty” (European Commission 2018). Indeed, traffickers seem to benefit from the male dominance embedded in the public and private spheres of victims, where the segregation and submission of women is part of the normality of female behaviour.



In addition to gender as a common factor, victims of sham marriages in Europe also share a common geographical origin, mostly concentrated in the eastern part of the European Union. The preponderance of victims from these Member States reflects a patriarchal stratification within the European territory, which reveals a discrepancy in funding between women citizens of the Eastern European Union - Czech, Hungarian, Latvian, Polish, Romanian and Slovak - and women from other EU Member States. In fact, the nationality of the victims seems to defy the principle of legality, as the EU citizenship of the victims is the main pull factor for the traffickers. Thus, trafficking is camouflaged not only by the gender roles of the victims, which are justified by the environment, but also by the prospect of the victims' false entitlement as EU citizens.

In sham marriages, victims enter marriages of convenience with men who are third-country nationals, usually from Asian countries, with the intention of obtaining legal residence in the European Union. During recruitment, the men agree to pay all the costs of the service, including travel tickets, accommodation and

service fees. Traffickers lure victims by offering them paid holidays or full financial support during the marriage (GRETA, 2018). However, once in the destination country, deception ensues as victims do not receive the contract amount and are often forced to pay transport costs (GRETA, 2018). Once in the destination country, traffickers steal the victims' identity documents, lock them in apartments, and physically and psychologically abuse them to obtain their consent for marriage (GRETA, 2017). Furthermore, Europol (2017) has recently identified situations of multiple exploitation, which include not only sham marriages but also forced pregnancies. [R.P.]

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SOCIAL AND COMMUNITY DEVELOPMENT

Global social work is characterised by four strands of intervention: social development, global perspective, ecological perspective and human rights (Cox and Pawar, 2006). Social and community development is a professional practice that promotes participatory democracy, sustainable development, rights, equity, economic opportunity and social justice through organising, educating and empowering people within their communities of locality, identity or interest, in urban and rural settings, considering migration dynamics (Taylor et al, 1996). In defining community, we assume that it refers to a group of people with diverse characteristics, linked by social ties, sharing common perspectives and participating in joint actions in geographical locations or settings.

Community social work practice may include community economic development, such as improving the local economy in rural areas experiencing depopulation. A community and its meaning may vary according to each member's unique conception. Therefore, social work in this field may involve working with citizens, groups and organisations to interact with wider systems, institutions and policy processes.

Community development workers can be found in many areas of practice and in a variety of settings. Community development is a skilled process and part of their approach is the belief that communities cannot be helped unless they take ownership of the process. It must look both at how the community functions at the grassroots level and at how key institutions respond to the needs of local communities. Effective community social work practice is inclusive, holistic, collaborative, participatory, strengths-based, asset-based, capacity-building, sustainable, empowering, present with an eye to the future, and inclu-

sive.

Effective social and community development requires flexibility (Cox, 2021): all communities are inherently dynamic: they act, interact, evolve and change because of wider political and economic forces, as well as internal and external forces. Consequently, community development ranges from small initiatives within a small group to large initiatives involving the whole community.

Social and community development objectives

1. To contribute to the process of building democracy and human development.
2. To promote the human development of the groups with which it works.
3. To promote the development and strengthening of social and political awareness in the popular sectors and to empower community members to become conscious protagonists of their lives.
4. To promote popular culture and education and to affirm the values and attitudes necessary to change and develop local realities and to change and develop local and national realities.

In short, community development is both a practice-based profession and an academic discipline designed to enable all community members and development actors to come together as a collective body to act together to "generate solutions to a common problem".

Approaches

The identity of 'community' varies widely and changes according to the context of the specific social issue or problem. Social workers working from a community development or community organising perspective (Bowen et al, 2000) seek to address the systemic issues that create social problems. In many cases they may also engage in the individual problem-solving practices that are characteristic of many social work positions. There are many perspectives on community development. While some are concerned with the processes that take place in communities (Harrison, 1995), others focus on outcomes/goals. These

include the following.

- Community engagement. This strategy focuses on facilitating understanding and the flow of information to build social capital and improve social outcomes through a decision-making process.
- Community capacity building. This aims to help communities acquire, strengthen and maintain the capacity to create and achieve their own development goals.
- Large group empowerment. This approach is related to adult education and social psychological development.
- Community organising. This is a strategy based on the premise that social change requires conflict and struggle and can be used to develop the collective power of the powerless.
- Community planning. This is a form of participatory planning. This strategy involves community involvement in social planning and management processes at different levels of urban or rural social life.

It is a way of strengthening civil society by giving priority to community actions and perspectives in the development of social, economic and environmental policies. It seeks to empower local communities to identify and develop their capacities and potential, and to organise themselves to respond to their problems and needs. It supports the development of strong communities that control and use assets to promote social justice and improve the quality of life in their communities.. [R.T.D.R.] [G.A.] [F.J.C.S.]

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SOCIAL CAPITAL

Social capital consists of the resources we can draw from social relationships guided by norms of reciprocity, cooperation and solidarity. We can therefore distinguish two dimensions of social capital, one structural and the other cultural. The first consists of the social relationships themselves, the second of the social values and norms that guide them. Social capital can be an individual or a collective resource. In the first case, it is the resources that everyone can draw from his or her own network of social relations; in the second case, it is the benefits that a community derives from the general willingness of the community itself to cooperate. From this point of view, one can speak of private and public social capital, or, if one prefers, of individual and collective social capital.

The social relations of individuals and communities can also be treated with the tools of network analysis. We can distinguish between weak and strong social networks. The former consist of relationships between people who know little about each other, while the latter consist of personal networks of close family relationships or friendships. The heuristic value of this distinction has been demonstrated in studies that have shown the different benefits that can be derived. In the former, for example, there is more information and less redundancy; in the latter, forms of solidarity and reciprocity are stronger.

The analysis of social networks has revealed the so-called small-world phenomenon. Due to the inherent characteristics of social networks, everyone can be reached by a relatively small number of steps from one node to

another, compared to what would be expected based on geographical, but also social, cultural and linguistic distance. The average number of steps is between five and six nodes. In addition, the analysis of the networks makes it possible to identify the characteristics associated with the different career paths in relation to each person's location. Networks can be considered from the point of view of their extent and density, and the location of each individual can be distinguished according to whether or not he or she is part of one or more networks and whether or not his or her location offers the possibility of linking several networks.

The resources that can be drawn from social relationships can also be examined from the point of view of the characteristics of the benefits they provide. There may be benefits that are exclusive, i.e. that derive from a social capital that benefits some precisely because it harms others (think of *omerta*). This social capital must be distinguished from that which provides potentially universal benefits, such as those associated with volunteering and citizenship. The former is a closed social capital that excludes; the latter is open and connects.

The essential core of social capital is trust and trustworthiness. To generate social capital, one must be able to create the conditions for social relations to be characterised by these dispositions. The basic conditions are the similarity of the social actors, the prospect of stability in their social relations and the presence of a third authority that acts as a guarantor and monitors the respect of norms and rules and the fulfilment of agreements and commitments. From a social work perspective, social capital is plural and convergent: plural because it requires the presence of different actors in order to be generated, and convergent because it requires the equal participation of these actors in the construction of the intervention to be implemented, starting from the "push" of an authoritative and strong "activator" who assumes responsibility and ownership of the intervention. In the context of current migration flows, for example, if unaccompanied foreign minors (UFM) are considered as a stable and structured component of the migration phenomenon, field experience and the available literature show that social capital can be considered as both a means

and an end of the social inclusion process, capable of generating improvements for the whole community.



The scaffolding underlying these generative processes of co-construction of social capital involves the so-called multi-stakeholder quadrature, i.e. a quadrature formed by the intersection of the four main social actors, which in this case revolves around the reality of MSNAs and young migrants. These actors are particularly important in the phase of transition to adulthood and have an impact on the education and training trajectories of minors by responding to their main needs. In the present case, these actors can be identified as follows (a) the reception services that accompany MSNAs from the time of their arrival until they reach the age of majority, often up to the age of 21; b) the school as a fundamental institution that not only guarantees access to knowledge but also offers each individual the opportunity to develop his/her skills and personality; c) the world of work, i.e. companies willing to participate in initiatives to promote the education and training of MSNAs. c) the world of work, i.e. companies willing to participate in initiatives aimed at facilitating the integration and sustainability of young migrants in the labour market; d) the world of the third sector, which is usually the promoter of various integration actions in the host context, such as sport, leisure and games. At the centre of the space formed by these actors are the NNASM, which should not be seen as mere recipients of the processes, but as active participants. On the other hand, at the macro-social level, the social policies of the reference context, which

include the system of institutional services, social and health services, etc., form the background to this order and influence the forms of interaction between the various actors.

Finally, it should be noted that the time element is strategic for an action to be validated as a form of social capital and for it to be accessible and reproducible. The construction of social capital also requires attention to time in a double qualitative and quantitative sense: it is a time that must have an average duration and be characterised by a path of help and reciprocity, according to a perspective of exchange and cultural contamination of respective knowledge and skills and, above all, by a constant process of communication that becomes a generator of positive changes for the entire community. [G.Gu.] [G.A.]

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SOCIAL EXCLUSION

The use of the term exclusion as a substitute for poverty goes beyond the need to overcome the economic orientation of the concept of poverty and establishes a high level of theoretical consensus on the need to use a concept that includes the dynamic, multidimensional and heterogeneous nature of this phenomenon.

Therefore, for De la Red (1997, p.13), "the dynamism and evolution of the characteristics of social exclusion require social work to understand this phenomenon and to be able to intervene effectively in it. Understanding and intervention must be adapted to the concrete

reality in which it manifests itself, considering all the variables that intervene in its configuration and development". In this way, the role of the social worker in the field of social exclusion of immigrants appears to be fundamental, working with public information specifically adapted to these groups in a situation of vulnerability in terms of available resources, fears and prejudices, as signs of identity typical of this field of exclusion, which is at the centre of the target of all the dimensions of social exclusion that we are going to detail below.

The concept of exclusion has three aspects:

1. Exclusion as a structural phenomenon. While poverty refers to individual situations, exclusion refers to structural causes such as

- Changes in the labour market (unemployment among young people and the over 50s, precariousness, temporality, low wages, gender perspective, etc.).
- The limits of the welfare state.
- Changes in the family as an institution (shrinking, ageing, demographic structure and forms of cohabitation).
- Immigration (absorption capacity, reception capacity, etc.).

In this sense, both the social structures of the territories of origin and destination are determining factors, with particular relevance for the mediation of social networks between the conditioning factors of the social macro-context and individual action (Colectivo IOE, 1996). Social networks act as microstructures, understood as "social relations that organise and direct the circulation of labour, capital, goods, services, information and ideologies between migrants' communities of origin and destination" (Grasmuck and Pessar, 1991).

2. Exclusion as a multidimensional phenomenon. Difficulties in economic participation (lack of employment and income), social participation (isolation in its various forms), participation in public welfare (housing, health and education) and political participation.

Social exclusion also arises as a product of the implementation of institutional policies characterised by the spread of certain exclusionary ideologies (machismo, xenophobia, racism, ethnocentrism, homophobia, etc.), which limit the opportunities for integration of

certain social groups, with a particular impact on people of immigrant origin (Laparra, 2007).

3. Exclusion understood as a process of distancing individuals from the centre of society, or in other words, as a process of distancing at different levels from what we could understand as the space of inclusion. This gives rise to a heterogeneous space of social exclusion, as it represents a great diversity of situations and different problems, such as homelessness, people in contact with the prison system, single-parent households, disability, drugs, prostitution, ethnic communities or immigration.

In this sense, three dynamic zones have been identified in the processes of social exclusion (Tezanos, 1999):

1. Zone of integration: characterised by stable employment and strong social networks.
2. Zone of vulnerability: precarious employment and unstable or ineffective social networks and dependence on social protection systems.
3. Zone of exclusion: unemployment, social isolation, difficulties in accessing social protection systems. [A.M.L.M.] [M.T.A.A.] [R.T.D.R.] [S.G.A.] [C.V.J.] [M.Ma.]

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SOCIAL EXCLUSION OF MIGRANTS

Each model of society has a certain capacity to integrate its citizens. The social, economic and demographic transformations of the new knowledge societies and the technological advances they enjoy determine the exclusion factors that occur in them. We can find inclusive societies that guarantee the rights of their citizens and exclusive societies that hinder social mobility (Amezcuca, 2019). Joan Subirats et al. (2004) point to the existence of seven dimensions of social exclusion: economic, labour, education, social and health, housing, citizenship and participation (pp. 17-33). The author also structures these dimensions along three socio-demographic axes: age, gender and ethnicity.



Economic exclusion

Economic income allows immigrants who start a process of labour integration in the host countries to have access to training resources (need for recognition of qualifications, bureaucratic procedures, etc.) and the possibility of subsistence while the regularisation process for access to employment is being carried out (waiting for permits, during the period of development of actions, training actions, waiting for the final permits, etc.) and the possibility of subsistence while the regularisation process for access to employment is being carried out (waiting for permits, during the period of development of actions, training actions, waiting

for the final permits, etc.).) and the possibility of subsistence while the regularisation process for access to employment is being carried out (waiting for permits, during the period of development of training actions, waiting for work and residence permits to be definitively obtained, which leads to the informal economy for people who normally do not have access to the Minimum Insertion Income because their legal situation is not regulated, or to subsistence with public aid provided by the first level of social care, basically by the town councils. On the other hand, in addition to insufficient or irregular income (informal economy) or lack of income, immigrants may be in debt to illegal immigration mafias.

Exclusion from the labour market

With regard to employment, situations of exclusion of the migrant population arise from 1) their legal situation 2) the existence of social prejudices and stereotypes. There are different ways of exclusion from the labour market for this group of people.

- Loss of talent caused by i) difficulties in recognising professional qualifications from countries of origin; ii) vulnerable conditions of children in schools that hinder the development of their competence potential.
- Subaltern labour market insertion with migrants employed in low-skilled niche jobs.
- Functionalist integration. Migrants work in sectors "useful" to natives with low social desirability and working conditions.

Formative exclusion

Migrants are confronted with an obstacle course that leads them to follow a path that goes from the need to access training for employment in order to be competitive on the labour market and as a means of access to regularisation (current roots for training) and the homologation of their qualifications, to the imperative need to obtain job offers from a business fabric that is not very sensitive to the situation of this population, which is the key that will ultimately allow them access to employment and regularisation (social roots). The language barrier is also a determining factor in the chances of educational inclusion and an

element of failure and early departure from the educational system and a low level of training.

Digital exclusion/inclusion.

Linked to the level of education are processes of digital social exclusion. Factors such as lack of language skills, difficulties in accessing digital resources, digital illiteracy or digital training not focused on access to public services/resources hinder migrants' social and labour market integration and access to public services and third sector benefits.

Housing exclusion

Housing is an element of social inclusion by providing a space of security for the individual. Migrants have difficulties in accessing decent housing due to 1) their legal status (undocumented status); 2) the existence of prejudices and social rejection, which manifests itself in the reluctance to rent houses to migrants; 3) insufficient income, which leads to residence in substandard housing and a tendency to overcrowding in order to share expenses. On the other hand, there is spatial segregation towards degraded urban areas, with deficiencies or lack of basic services in health, education, transport, etc.

Socio-cultural exclusion

The "logic of the dominant culture" as a compulsory norm of reference also for minority groups, especially migrants with religious beliefs, languages, relational practices, etc. different from those of the host country (Colectivo loé, 1996). The social identity - positive or negative - of migrants is therefore constructed according to the cultural framework (Navas, Alonso and Domínguez, 2001).

On the other hand, language, or more precisely the level of proficiency in the language of the host country, is a cultural factor of exclusion. Language is the basis for communication and thus for establishing social relations and building social capital. A lack of communication skills is also an obstacle to accessing skilled employment. In this sense, the social inclusion of migrants often involves a process of "acculturation" and uprooting or social segregation.

Exclusion from citizenship and participation

The logic of the nation-state and the political-legal system implies segregation between

nationals and foreigners and inequality in the allocation of rights and access to public resources and services. Migrants' opportunities for civic participation in decision-making processes are limited by their legal status.

Social and health exclusion

Situations of illness and/or lack or loss of autonomy and dependency that require social and health services and care. Exclusion from citizenship in turn implies exclusion from social and health care by limiting access to the system and to basic social and health care resources.

Relational exclusion

The lack or absence of family networks in the same territory, the absence of a network of mutual help and socio-emotional support leads to loneliness and isolation. On the other hand, the lack of weakness of social networks and social rejection or stigmatisation reduce relational opportunities and affect perceptions of subjective well-being and mental health.

Individual factors

Finally, social exclusion also occurs in individual and collective response processes. The life course of each individual or social group determines the development of specific attitudes and capacities. The greater or lesser adaptability of these will determine the strategies of action that allow them to make more or less successful use of the resources available to them. Age and gender are the most important exclusion factors.

Age is an individual determinant of opportunities for social inclusion. The migrant population tends to be younger than the total population and has higher birth rates. European social protection systems provide services and resources to protect the human, social and political rights of the most vulnerable age groups: minors and the elderly. In the case of migrants, there are inequalities in this protection compared to the general population. Although there are public resources and services to protect the rights of unaccompanied minors (health, social services and housing), these resources are limited when minors have a family support network. In the case of older people, old age is a period of social vulnerability in various areas,

such as health or socio-emotional, but above all in the economic sphere, since their working life has taken place in precarious conditions (submerged, precarious, partial, temporary employment, etc.) and outside the social security system. As a result, their access to the pension and income guarantee system is fraught with difficulties in terms of regulatory and legal aspects and the fulfilment of requirements. Care is provided through three channels: 1) the family; 2) the market; 3) social and health protection services. Older people of migrant origin find it difficult to meet their care needs through all three channels. The lack of socio-familial networks on the one hand and the lack of income on the other hand limit their options for receiving care in old age from the first two channels. With regard to obtaining care from the social protection system, this is made more difficult by the legal situation of the applicant, since some of the requirements for access to these benefits are 1) nationality of the host country; 2) legal residence in the national territory; 3) registration in the local census.



Migrant women's income, living conditions, opportunities and rights are far below those of the rest of the population. In the labour sphere, subaltern insertion and functionalist integration reinforce gender inequalities. On the other hand, entrenched gender roles and the feminisation of care, together with the persistence of patriarchal structures in the communities of origin, reinforce these patterns of inequality for migrant women.

Ethnic minority and foreign origin are stigma-

tising factors that lead to cultural rejection and place migrants in social rejection groups. Social rejection is more or less intense depending on ethnicity or country of origin, as well as on other psychosocial variables of the host population, such as the level of tolerance and majority attitudes towards cultural diversity, ideological-political tendencies or the existence of stigmatising or hate speech. [A.M.L.M.] [M.T.A.A.] [R.T.D.R.] [S.G.A.] [C.V.J.] [M.Ma.]

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SOCIAL INCLUSION

Social inclusion of migrants refers both to a status of migrants and to a long-term process in host societies. Understood as a status, inclusion consists of a high degree of structural interdependence between migrants and natives within a territory. Inclusion as a process is multidimensional, dynamic and inclusive of ethno-cultural diversities, creating conditions for the real participation of migrants in the host society (Campanini et al., 2015:306) and promoting social transformation on both sides over time to build a common identity in which all can recognise themselves and experience positive belonging in a logic of inclusion.

For the social inclusion of migrants to be effective, a number of conditions must be met in three areas: 1) political-legal; 2) economic-work; and 3) psycho-social.

1) Political-legal: in the sense that they must enjoy regulatory and legal guarantees for ac-

cess to citizenship and the exercise of its inherent rights (economic, political and social), as well as civic participation on equal terms with the rest of the population of the host community (Di Rosa, 2017).

2) Economic labour: participation in the labour market and access to income from work in decent conditions, as well as to related labour rights, such as unemployment, sickness or disability benefits, retirement pensions, etc. (Subirats, 2004).

3) Psychosocial: the existence of social networks of support and solidarity that provide a space of security and protection in the community and a sense of subjective well-being.

To achieve social inclusion, host countries must take the necessary measures to enable migrants to exercise their political, social and economic rights on an equal footing with the rest of the population. (Solé et al., 2011; Pávez and Galaz, 2018). [A.M.L.M.] [M.T.A.A.] [R.T.D.R.] [S.G.A.] [C.V.J.] [M.Ma.]

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SOCIAL INNOVATION

The concept of social innovation has gained attention in recent decades as a potential driver for coping with the uncertainties and risks of modernity (Beck, 2000). The increasing number of peer-reviewed papers mentioning the term 'social innovation' illustrates its growing importance in the academic literature. According to Satalkina and Steiner (2022), the term 'social innovation' will appear 25,014

times in the online database Scopus between 2010 and 2020. However, the concept continues to be subject to criticism and debate in academic discourse. Part of this criticism relates to the translation of what social innovation means in theory into practical action to solve real problems.

Academics define social innovation more broadly. Tracey and Stott (2017), for example, see social innovation as any collaborative action that reshapes interactions between actors within an institutional setting. Other authors, such as Moulaert (2013:1-2), conceptualise social innovation as 'the creation of new products, services, organisational structures or activities' that lead to 'reconfigured social relations and empowerment or political mobilisation'. According to the Organisation for Economic Co-operation and Development (OECD), social innovation refers to 'the design and implementation of new solutions that involve conceptual, process, product or organisational change with the ultimate aim of improving the welfare and well-being of individuals and communities'.

However, the modern idea of social innovation as a social force that can influence and transform societies dates back to the 19th century. Auguste Comte (1864) first introduced the term social innovation (*innovation sociale*) in sociological literature to describe the significant role of Catholicism in shaping the intellectual and moral standards of society.

In the 19th century, however, the terms social innovation and social innovator did not have a clear conceptual background. Philosophers and historians often used them interchangeably in their reflections on social injustice and social change. At the end of the century, the sociologist Gabriel Tarde (1903) made a major contribution to the development of social innovation theory. On the basis of Tarde's intuitions, social innovation from an abstract philosophical category to a scientific paradigm. Tarde suggests that social trends and innovations are governed by the principle of "social imitation" and that this principle lacks creativity. Tarde's reflections on innovation processes anticipate the idea of creative destruction formulated by economist Joseph Schumpeter in the 20th century. More recently, sociologists Ogburn and Nimkoff (1946) have provided

a more systematic conceptualisation of the notion of social innovation, suggesting that technological inventions have relevant social implications for existing and future human generations. Human capital is one of the essential components of social innovation in the perspective of James Coleman (1970). Indeed, he has suggested that not only technical innovations but also changes in social relations within a society can be considered innovations. [M.C.] [F.M.L.V.]

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SOCIAL INTERVENTION

Social intervention is the framework within which the practice of social work and the various professional disciplines in the social field are carried out. It includes the set of activities and actions developed by social actors to respond to the problems of the most vulnerable populations. Social intervention involves different professionals in the social field. It includes different disciplines such as social work, social education, psychology and social integration... whose academic training may vary from one country to another. These professionals work in a coordinated way to bring about change in the various realities in which they intervene. Social intervention cannot be understood wi-

thout its relationship with policy. Sandoval (2011) explains how public policies should aim to organise and guide all the actions and interventions of the social actors involved, both the individuals themselves and the communities, companies and social and non-governmental organisations (third sector). It emphasises that public policies must respond to the needs and that it is the government's responsibility to find the most appropriate way of doing so, although it is the organisations and bodies of each State that are responsible for carrying out the actions. It can therefore be said that public policies characterise the intervention strategies of each State. Each State has the obligation to create public policies in accordance with the needs of the population, and it is the competent bodies and administrations that develop social interventions on the basis of these policies.



While it is true that social policies lay the foundations for social interventions, NGOs and public social services are the bodies responsible for setting up the specific services where the intervention takes place. However, in certain situations, conflicts may arise between the ethical principles of a social profession and the limits (political, legal, financial, etc.) of that organisation or institution, i.e. between the professional mandate and the institutional mandate.

Today, there are specialised services in different fields, depending on the specific needs of care. This specialisation allows professionals to have a deeper and more focused knowledge of the specific problems and needs of

different population groups. This translates into a better ability to design and implement more effective and personalised intervention strategies. In addition, specialisation should be open to interdisciplinary work and collaboration with other professionals, using appropriate methods and techniques, which can lead to a more comprehensive and effective approach to social problems. These interdisciplinary teams, made up of professionals from different academic disciplines, work together and design the intervention strategies that characterise the activities that are developed to respond to the demands and needs of the people who use the services.

Intervention strategies and plans should aim to empower people to take control of their situation and be active subjects of their own change and life project.

Román (2023) argues that social intervention should aim to accompany people and provide them with the tools to take responsibility for their own life processes, promoting autonomy and participation and facilitating change in those situations or areas of their lives that may be an obstacle to human development. In order to achieve this, it is necessary not only to work with the person and his or her closest networks, but also to intervene in the contexts that hinder the possibilities for development.

Over time, social intervention has undergone a significant evolution in its approach, moving from a paternalistic and welfare approach to one based on the principle of autonomy and self-determination of the user. This change allows users to be active participants in their own process, taking greater responsibility for making decisions and achieving their goals. This development has led to greater effectiveness and sustainability in social intervention.

There has also been a shift in the history of social intervention from charity to proactivity. In the era of charity, interventions focused on helping those most in need without addressing the underlying causes of poverty and exclusion. Over time, however, more proactive approaches have developed, which seek to intervene in the structural factors that generate social inequalities and to promote the active participation of the community in solving its own problems. This evolution has led to greater social engagement and more effective in-

tervention in the root causes of social exclusion.

Although we emphasise the importance of the principle of autonomy, it is often the case that when social intervention professionals are confronted with situations of great vulnerability, they are faced with an ethical dilemma between upholding the principle of the autonomy of the individual or intervening with the aim of improving the situation (Rodríguez, 2020). At this point, the work of the interdisciplinary team and coordination with other services and institutions is essential in order to design an appropriate intervention strategy. The current challenge, despite numerous advances, is to find a balance between the preferences of the individual, his or her real needs and the tools available to achieve the objective.



It is essential to design social intervention plans that set short, medium and long term goals together with the clients, creating a pathway in which they commit themselves to reach their final goal. This commitment is crucial for the success of the intervention.

The intervention plan must have as its starting point a social diagnosis that makes it possible to identify the areas or contexts in which intervention is needed, the needs to be met and the strengths or abilities of the people concerned.

Once the diagnosis has been made, the next step is to set appropriate, achievable and realistic objectives, defining the actions to be

carried out by the users and how the professionals will accompany this process.

Throughout the intervention, regular monitoring is necessary to identify any changes that may occur in the personal context and to detect possible failures in the intervention strategy. Alternative ways of working may be proposed. At the end of the process, an evaluation of the intervention plan should be carried out so that the person concerned can become aware of his or her achievements and the aspects that need to be improved. This evaluation process also allows professionals to validate and evaluate their own work and intervention. In conclusion, social intervention requires careful planning and constant monitoring to achieve realistic and sustainable goals, focusing on the person as the main agent of change in his or her own process and constantly reviewing and evaluating the intervention process. [B.A.N.] [M.R.C.] [G.Ge]

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SOCIAL JUSTICE

Social justice as a concept refers to the idea that all people should have access to the same living conditions, resources and rights, regardless of their social origin, gender, race, sexual orientation, religion or any other characteristic that may limit their access to these elements. Social justice aims to address all kinds of inequalities that may exist in a given society and to ensure that all people have the same conditions to develop their potential.

Social justice is an idea that has developed throughout history and has been advocated by different thinkers, social movements and

organisations around the world. Broadly speaking, social justice is based on the idea that all people have equal worth and dignity and should be treated fairly and justly. This is closely linked to the idea of human rights, as it seeks to ensure that all people have access to fundamental rights and freedoms, such as freedom of expression, equality before the law, education, health and work. Social justice also relates to the idea of equality of opportunity, as it seeks to ensure that all people have equal opportunities to access education, employment, housing, health and other resources that may be important for personal well-being and fulfilment.

Social justice also refers to the fair distribution of resources and wealth in society. It involves addressing economic inequalities and disparities in the distribution of wealth and resources, and ensuring that all people have access to the resources they need to meet their basic needs and realise their full potential. Social justice is also linked to the ideas of diversity and inclusion. This is about ensuring that all people, regardless of their social background, gender, race, sexual orientation, religion or other characteristics, are included and respected in society. This can include policies and programmes that promote diversity and inclusion in all areas of society, including employment, education and political participation. Social justice is important in building a fair and equitable society. However, implementing social justice policies and programmes is challenging. It requires an active commitment to addressing social, ethnic, gender and social inequalities and injustices, and a fair and non-discriminatory approach to ensuring that all people have access to the same rights, opportunities and resources. In short, social justice refers to the idea that all people should have access to the same rights, opportunities and resources regardless of their social background, gender, race, sexual orientation, religion or any other characteristic that may limit their access to these elements.

Given these elements, the concept of social justice is related to the society in which one lives and to the historical, economic, political and social context; that is, we cannot conceptualise social justice without relating it to a particular type of society. The concept of justice is historical and related to a particular

type of society. Slavery, for example, is not unjust from the point of view of a slave-owning society, nor would exploitation be unjust according to the contractual rules of generalised mercantile production. Therefore, the analysis of this concept cannot be understood in isolation from social life, turning its back on a history marked by concrete elements such as struggles, power, protests and hopes.



In today's capitalist societies, where different social classes coexist and at the same time a lot of wealth is produced, but also misery, generating social and other types of inequality, such as gender and ethnic inequality, which can be considered fair from the point of view of social life. Is it fair that some accumulate a lot and others have nothing to put in their mouths? Liberal thinking would say yes, because the law guarantees equal opportunities, so if some have more it is because they have worked hard for it, and if others have less or nothing it is because they have not worked hard enough or have not earned it.

For followers of Marx's social theory, the answer to the above questions would be no, because there is no social justice in which some have much and others nothing. Nor is the fact that some have a lot and others nothing an individual problem caused by individual responsibility, because there are unjust economic structures that do not create a level playing field for all. How can we talk about meritocracy in a society where some people's starting point is very close to the finish line and others are at the starting line? How can we talk about equality of opportunity without equal material

conditions? Do we mean that we are all equal before the law? This does not mean real equality, not social equality, not ethnic equality, not gender equality. What we have is formal equality, equality before the law.

So, the first thing we have to do is to denaturalise inequalities, to understand that it is not natural for there to be rich and poor, that it is not normal for women to be paid less than men, and that there are people who have the worst jobs and salaries because of the colour of their skin. Once we admit these inequalities, once we admit that there is social injustice, then we can strive for a fairer society. [A.A.] [P.S.M.]

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SOCIAL PROTECTION

From a general point of view, “social protection” is considered to be the set of measures, programmes and policies whose purpose is the application of services, assistance and interventions provided directly or indirectly by the State, with the aim of reducing social and economic risks and vulnerabilities, as well as alleviating social inequalities, social exclusion and poverty, which exist in every capitalist economy.

The concept of “social protection” encompasses various policy instruments and measures or programmes designed to protect individuals and families against economic and social risks that arise or may arise, to a greater or lesser extent, throughout their lives. Social protection also aims to ensure that all people have access to coverage of basic rights such as health, education, housing, employment and social security, regardless of their economic

or social situation (Aguilar, 2022).

In relation to the idea of social protection, the “social state” is its political complement, considered as the set of policies and measures that the state dedicates to guaranteeing equal opportunities and social welfare for its citizens, a model that establishes that the implementation of social protection is necessarily carried out by the state itself. It corresponds to the institutional commitment of the State to cover certain individual and collective risks and needs of citizens (Centella, 2020).

It should be noted, however, that in countries that declare themselves to be “social states”, the implementation of the various protection systems is more or less developed according to each model and the policies in force at any given time, so that their configuration responds to the values and needs of each of them. There are different social models depending on the level and forms of state intervention in favour of social welfare and the quality of life of citizens. In any case, the public interventions that most directly and explicitly affect the citizens of a country, and therefore have an important direct or indirect social protection dimension, and the level of its “welfare state”, can be structured into three types of intervention or social protection: public services (health, education, social services, social housing...), social transfers (social security systems, etc.), social transfers (social security systems, economic protection in the event of unemployment (passive employment policies)), regulatory interventions to protect citizens in various aspects or according to their various conditions (protective rules for workers, consumer protection, environmental health...) and public interventions (social security policies, social protection policies, social protection of the environment...) and public interventions (social protection policies, social protection of the environment...) and public interventions (active policies to protect against unemployment) (Navarro, 2004).

In this context, social work plays a key role as an instrument for the implementation of social protection policies and programmes that determine the level of state coverage, without prejudice to the intervention or collaboration of other actors such as families, social or non-governmental organisations, religious or

private organisations, which in the capitalist system are usually an element that can be relied on to make up for the deficiencies in the exercise of state responsibility in this area, and which can enter into a dangerous game of neglect on the part of the state.

Although freedom of movement and access to social protection are internationally recognised human rights enshrined in the Universal Declaration of Human Rights, the extent of social protection available to a country's citizens depends to a large extent on whether or not they are nationals of the country in which they reside, or whether or not they are foreigners in a legal situation. This reality means that, in relation to immigrants, the role of social work, which has the general objective of achieving the integration of immigrants in the host country, is severely hampered. Social services are forced to seek solutions within the framework of a restrictive regulation that does not recognise the same basic social protection rights for all immigrants, which is the first step towards achieving a basic level of socio-economic integration that would allow us to speak of the social integration of these people.

From a legal point of view, there is harmonisation within the European Union in terms of the recognition of rights related to social protection, where we can see that there is special protection for citizens of EU countries, but also for citizens of third countries who are legally present in the EU territory; in particular, Directive 2004/38/EC, which establishes the right to social protection for immigrants. [M.J.C.P.] [M.T.D.A.] [R.V.F.]

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SOCIAL PROTECTION AND SOCIAL WORK

Social protection is fundamental to the history of social work. The idea of social protection legitimises the very existence of social work. In this moment of reduction of social rights, when both the social and the idea of collective responsibility are being questioned, it is necessary to recover the meaning and content of social protection. The underlying idea of "protection" is that of covering or sheltering someone. In this context, "social" refers to aspects that concern society or the interaction between people within a society. The term "social protection" therefore implies the idea of providing cover and protection for people within a society in terms of their needs and rights.

The concept of social protection has its roots in historical responses to the social and economic challenges that emerged during the Industrial Revolution in Europe in the 18th and 19th centuries. As industrialisation progressed, there were rapid changes in the social structure, working conditions and distribution of wealth, leading to inequalities and deprivation for large sections of the population. Since the 1970s, with the dismantling of the welfare state and the general questioning of solidarity, the sphere of social protection has been fragmented and populated by different actors, a multitude of private actors such as voluntary associations, religious organisations, religious institutions, companies, etc. The neo-liberal crisis is undermining the welfare state. Neo-liberalism is eroding the social dimension of human life; in relation to migration, these processes are manifested in the breakdown of international protection systems, the reduction of social rights and the subsequent vulnerability that has particularly affected hundreds of thousands of migrants. In this context, new spaces of social protection have emerged; re-

levant to social work are practices of transnational social protection. Transnational social protection is defined as the policies, programmes, people, organisations and institutions that provide and protect people transnationally, as well as the resources that migrants pool transnationally to protect themselves (see e.g. Levitt and Gray 2023). [N.M.]

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SOCIAL SERVICES

The public system of social services is an instrument of social policy, essential in the fight against poverty and social exclusion. Its ultimate goal is the integration of the most vulnerable people and groups in society, in defence of citizens' rights. It is one of the pillars on which welfare systems are based and on which the European social model, in its economic, social and territorial dimensions, is

founded. It covers the needs not met by the other systems and is generally concerned with information and training, the promotion of co-existence, solidarity and social integration. It complements the role of families in caring for minors or dependent persons and, in particular, with activities and resources of all kinds aimed at ensuring the integration of people in need of long-term care. Finally, they facilitate access to housing for people on low incomes.

At present, the unequal distribution of wealth is becoming increasingly visible as an obstacle to the exercise of social rights and, consequently, to people's well-being. This situation prevents social mobility, access to education, health care or equal opportunities, and leads to less cohesion and/or social capital among citizens, as well as higher levels of discomfort and insecurity.

Social services are universal in nature and are the same for all individuals and groups. The law recognises the universality of access to the public system, although access to the content of services and benefits is governed by criteria of disposable income, which is why they are focused on those individuals and groups who demonstrate a lack of sufficient resources to meet their basic needs. On the other hand, some of their resources are "basic" in nature and generate a subjective right to receive the resource or benefit, usually free of charge, from the beneficiaries. Another important group of resources and benefits are granted conditionally, for budgetary reasons or political priorities on the agenda, and their granting is subject to the discretionary judgement of the professionals responsible for social services.

When analysing the nature of the public social services system, it is no longer possible to ignore the market (or the third sector). In Europe, since the end of the last century, there has been a consensus on the necessity and suitability of this 'state-market' interaction as an adequate combination to provide a large number of goods and services (personal services) in health, education and social services. In 2007, the European Commission described the two broad groups of services that can be included in the social services of the European Union, citing the essential services provided directly to the person, which have a preven-

tive and social cohesion function, and which imply personalised assistance to facilitate integration into society and guarantee the realisation of their fundamental rights. However, the European Commission has not yet started to analyse who should provide social services of non-economic general interest, although it is clear that this responsibility will not always fall on the various public social protection systems, even though they are considered to be particularly important for social cohesion, giving way to the private sector in this area of social policy.

Although social services can be provided by the private sector, every society must have a public system of social services, which will be the public responsibility of the competent authorities, in order to guarantee the fundamental social right to social services. These administrations must guarantee, in accordance with the principles of equity and equality, at least the coverage of benefits and services, in order to ensure a homogeneous distribution of resources throughout the territory and the population, without discrimination based on personal or social conditions, and without prejudice to the fact that positive action or equal opportunity measures should be added for more vulnerable groups. All these measures must include a gender, intergenerational and intercultural perspective.

The privatisation or outsourcing of social services is currently giving rise to a debate on guaranteeing the human rights of users and on precariousness, not only in terms of the nature or quality of social services, but also in terms of the working conditions of the professionals who provide them. At the heart of the debate is the concern that the privatisation of services is creating a new model of social services that goes beyond mere public-private cooperation in management, altering the democratic political system and ultimately widening the gap of excluded citizenship, the effects of which social services seek to mitigate.

It is also necessary for social services to adapt fully to the new social risks, which have given rise to new demands and new profiles of users to be served by the services. The European comparative experience has clearly opted for innovation as a strategy for dealing

with some recurrent problems, such as the chronic poverty of the population with difficult possibilities of socio-labour integration, the progressive weakening of family networks and the exhaustion of informal networks, or the difficult challenge of how to deal with the care crisis, among other problems that are difficult to resolve. The traditional recipes for intervention and support appear to be ineffective and both public and private social services are looking for new formulas to address problems of integration, security or urban and rural development.

In addition to social innovation, integrated social services have become a social policy priority in OECD countries. Responding to the complex social and health problems of vulnerable populations and improving the quality of services traditionally provided separately has become a challenge. Innovative ways of delivering social services are being experimented with. Integration of services is promising, both in terms of reducing costs and improving outcomes for service users with multiple needs.

The use of information and communication technologies as tools to improve people's quality of life and facilitate their access to social services is also a current challenge. The challenge is to improve services technologically, to make them more effective and efficient, to make them accessible, to avoid widening the digital divide and to focus on improving people's quality of life and well-being. Recent experiences, which have been launched as a consequence of COVID-19, in the face of a generalised situation of imprisonment, allow us to reflect on what should be considered today as a social service system, introducing new forms of services and new procedures. Innovation in intervention methods should not simply consist in the massive use of technology, as there are numerous ethical dilemmas that need to be addressed: the digital divide, inequalities in access to remote services for economic and territorial reasons, due to the unequal distribution of the use of time for care, are some of the obstacles that still need to be resolved if we do not want to run the risk of turning such practices into discriminatory ones.

Finally, social workers are the professionals of reference in the field of social services and they work for the maintenance and defence of

the system from their individual work, as well as from the different collegiate social organisations, The General Council of Social Work of Spain (2023) states that the public system of social services for the 21st century, which the profession of social work defends, has a clear objective: The promotion and protection of coexistence and meaningful interactions in family, community and social environments, essential to guarantee adequate personal, emotional and social development throughout the life cycle of human existence, favouring social autonomy, protection and social inclusion, through the generation of relational goods and the provision of social support. [A.M.J.R.] [B.M.G.P.]

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SOCIAL SERVICES AND HUMAN MOBILITY

The existence and growth of the phenomenon of human mobility, which is present in all societies, has important consequences and poses permanent challenges for social services. Among other things, they have to respond to the complex reception processes of newly arrived populations, guarantee and work for the social inclusion of those already resident,

and protect unaccompanied migrant minors, all within a fragile balance between the regularity and irregularity of their administrative situations.

In the field of human mobility, social services play a fundamental role in the integration of migrants to ensure coexistence in a cohesive society. Access to information, advice and guidance is a fundamental right of citizenship, especially for people who do not have sufficient resources to meet their needs independently. This includes resources and services for employment guidance, access to housing, family reunification, meeting basic needs, basic health care or access to compulsory education, among others. Talking about the migrant population, however, means using a heterogeneous concept that includes foreigners who are in a country other than their country of origin, which implies differences in service provision. This includes refugees, asylum seekers, non-EU citizens or EU citizens living in a country other than their own. This heterogeneity creates differences in terms of the legal subjects who receive social services and constitutes the first obstacle to access to social services.

In reality, access to these social services or to the labour market is determined by the rules of the host country, which leads to differences in territorial integration. But there is also unequal access in the sense that migrants are allowed into certain areas of society and not into others. In the host society, the migrant population may encounter, in addition to alien laws, human trafficking mafias, processes of social inclusion/exclusion, social violence, discrimination and prejudice, as well as specific care and support practices in services targeted at the migrant population. They have less access to information and, at the micro level, they are subject to prior control in order to receive social services, which is linked to the moral idea of "deservingness". Moral hierarchies are applied that social workers construct around the claimant groups and through which they entrench internal border processes. In the same way, social interventions designed and implemented for the care of migrants can produce domination effects through the use of social differentiation strategies.

In order to successfully address the processes

of integration of the migrant population into the host society, social services must adopt an integral and intercultural approach that aims to promote human rights. In the short term, they must ensure the well-being of the migrant population. In the medium to long term, they must create a sense of belonging to the host society. And this goal of building a more inclusive society will be achieved when all citizens, regardless of their origin or background, enjoy rights and participate actively in civil society.



Another situation faced by social services is the personal, emotional and social accompaniment of the “children of immigration”. We find very heterogeneous trajectories between the children who have arrived and the children of the second generation. For many of these minors, there is a triple vulnerability: being a minor, being an immigrant and being undocumented.

These responsibilities are compounded by the perception of individuals or families from the indigenous population who feel displaced or abandoned by the attention given to the foreign population. Statistics from most countries show that this is not the case, but the subjective experience of not being cared for creates greater unease and highlights the inadequate and inappropriate responses of public administrations. Faced with this situation, social services also have the challenge of raising awareness in order to limit the effects of this perception and the important challenge

of caring for immigrants without diminishing the social benefits of the native population, which could lead to higher levels of xenophobia. [A.M.J.R.] [B.M.G.P.]

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SOCIAL WORK

Social Work (SW) emerged at the beginning of the 20th century, and it was an important contributor to the creation of a new space for action: the social intervention, and to the development of a new knowledge dimension in the understanding of human suffering, social suffering. The vision of the social was based on the premises of modernity, where change and social intervention had to be based on scientific knowledge that would provide adequate tools to achieve social progress. SW is today an academic discipline, a university educational program and a field of policies and practices.

The demands of the pioneers of social work were aimed at creating protection measures for those individuals and groups who for various reasons became dependents. These demands were articulated from a vision of collective responsibility whereby the state should take the responsibility for the misery caused by the transformations of this time. The pioneers explored the living conditions of the national poor and how structural changes impacted on their everyday life and brought new dimensions in the understanding of these

situations, they proposed actions that should lead to the solution of the problems affecting the national poor.

The pioneers of social work formulated the premises that still govern our understanding of society. These premises conceive society as a unit contained within the nation state. It presupposes that the people target of social interventions are those included in the national statistics. Society was conceived as a unit, a homogeneous whole where diversity and difference, especially of the poor, were perceived as social deviations (Dubet 2006). One of the tasks of social work was to produce unity and social order. From these premises, social work was an inclusive project whose main task was to rescue those citizens who remained on the margins of the established order, an institutional programme that later and until the 1990s also contributed to the social integration of refugees, category that not meet the requirements of citizenship.

Since the 1980s, neoliberalism has been implanted as a hegemonic project that legitimises and promotes a radical societal transformation. Saskia Sassen (2014) draws attention to processes of wealth accumulation that today not only produce inequalities but also expulsions, i.e., brutal violences that throws a growing number of people out of society, people without a home, without national documents or a job, who are no longer even the object of public policies. In this context, social work is forced to abandon its original project of social protection based on collective responsibility. The challenges facing social work today are reflected not only in the reduction of social welfare funding but also in a new vision that questions the meaning of social intervention in particular and the meaning of the social in general.

On the one hand, SW declares to be inspired by a vision based on universal values focusing on equal opportunities, justice, and equity. From this vision, SW positions itself in favour of social change, sustainability, and universal social rights. Today we have a current inspiration that inspires many professionals that understand the contemporary challenges - political, economic, environmental - as well as their consequences in order to elaborate relevant responses to the needs and suffering of

an increasing population leaving outside the protection systems. This positioning challenges national and local policies, which currently reduce resources and eliminate spaces for social action.

The above-mentioned policies are eroding the social content of welfare policies, creating constant controversies within welfare institutions, where social policies and practices promoted by neoliberalism end up reducing social work to poverty management, a return to the philanthropy of the early 20th century where it is not any longer social rights that legitimise social protection. In nowadays welfare institutions, the economic criteria of effectiveness and individual competence that govern the discourse and practices of social work (Lauri 2016). A new language that blames those who find themselves in a situation of social dependency sneaks in.

In this way, both public social services and third sector entities - NGOs - are forced to deal with individualistic interpretations, arbitrary criteria, demand for savings and results also measured in economic terms, all of which hinder the development of the social work practice conceived initially as an activity inspired by a vision of social change.

Social work is currently faced with the challenge of combining the public policies established under the legal frameworks of each state. SW faces a constant dilemma: to subordinate itself to these laws and public policies, leaving an increasing number of people without protection, or to challenge these same policies by creating inclusive alternatives that consider the needs of those who are socially unprotected, while maintaining its mission to accompany the personal process of each individual, group or community so that they remain part of society (Cummins 2018).

The complexity of contemporary societies legitimises specialisation in different areas of intervention, but at the same time this specialisation can be an obstacle to understanding social problems. Thus, we find services and professionals specialising in areas such as childhood and family, gender, migration, addictions, mental health, prison social work, and an endless number of areas where the aim is to respond to the specific needs of each popu-

lation. Each of these specialisms can reinforce representations of the imagined differences of each group. As social workers are confronted in their daily practice with situations that may present specific problems, specialisation seems to be necessary in order to act with the aim of providing a better service.

Social work today faces many challenges and dilemmas, both in its positioning and status in the academy and in defending the social dimension in the interpretation and practice of interventions.

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SOCIAL WORK PRACTICE

A set of protective measures for individuals and groups contained within the boundaries of the nation state. Social work practice is underpinned by a vision of equality, justice and equity, social change, sustainability and universal human rights. Social work practice is conditioned by neo-liberal economic criteria of effectiveness and individual competence that determine professional attitudes, working conditions and strategies of intervention with service users. [C.D.M.] [N.M.] [M.R.C.]

SOCIAL WORK EDUCATION

Social work education covers a wide range of topics that prepare students for future careers in a variety of social work settings, such as social services, health care, education, rehabilitation, prisons or the private sector. The education programme adheres to the same values of social work practice such as social justice, equity and inclusion, access to quality learning and knowledge derived from research, policy and practice experience. [C.D.M.] [N.M.] [M.R.C.]

SOCIAL WORK RESEARCH

. Social work research is an institutionalised academic discipline within the social sciences. It must follow and apply scientific methods to produce knowledge. It investigates social problems and develops or improves social policies and interventions to provide solutions. Social work is an interdisciplinary field of research and can include different areas. The main areas are:

- Addiction research

- Ageing and elderly care
- Children, youth and families
- Civil society and social movements
- Professions and organisation
- Social policy and sustainability
- Social vulnerability and inequality
- Migration and mobility [C.D.M.] [N.M.] [M.R.C.]

SOCIO-AFFECTIVE APPROACH

The concept of socio-affectivity refers to the social and affective and we can define it as the ability we have as individuals to interact with others, express our emotions and build interpersonal relationships in a correct and healthy way. Emotional development is fundamental to physical, emotional and intellectual growth and needs to be worked on from childhood, although it accompanies us throughout our life cycle. Feelings and emotions are present throughout life and characterise people in all their experiences.

Only with a good socio-affective education will we be able to be self-confident, manage interpersonal skills or integrate socially with respect for others.



This socio-affective development, as well as improving emotional well-being, is linked to cognitive development, as without socio-affective skills we cannot understand the environment around us. More specifically, it has been suggested that socio-affective characteristics give rise to coping strategies that lead to better adjustment and well-being (Neely-Prado et al., 2019). Similarly, when

difficulties are observed in an individual's socio-affective dimensions, there is a tendency for psychopathology and psychiatric symptoms to emerge. It is common in the literature for studies to repeatedly mention self-esteem, stress and attachment as important aspects that determine vulnerability to good adjustment in the face of traumatic or anxiety-provoking life events and situations.

This socio-affective development is also at the basis of social inclusion, since the greater our ability to maintain healthy interpersonal relationships, the easier it will be to adapt to society, to successfully enter the world of work, to respect the different opinions of others and to work with others to achieve common goals. It will also enable us to prevent violent behaviour, as we will know how to resolve conflicts effectively, without putting our own interests first, and how to maintain healthy relationships with other people. It acts as a protective factor, as we will be less likely to engage in violent or even criminal behaviour.

The socio-affective approach is a model of development and education based on three pillars: feeling, thinking and acting, which breaks with the purely rational analysis of reality and seeks to empathise with the subject. It involves feeling through experiences, thinking or reflecting on these experiences, asking questions and giving possible answers or behaviours, and acting by putting into practice what has been learned.

It has been used mainly in educational models and especially in models aimed at education for peace, cooperation or interculturality. The basis of this model is to ensure that students have experiences that allow them to put themselves in the other's shoes in order to analyse and better understand the other's reality (Sundgren, Gezelius and Onesti 1983).

Although the approach has mainly been directed towards educational experiences, it is considered that this way of looking at reality, which takes into account the social and emotional dimensions of people and which is opposed to the ethnocentric approach - which understands reality from a single point of view - is perfectly applicable to social interventions in the field of human mobility.

Furthermore, the socio-affective approach is presented as a fundamental tool for dealing comprehensively with situations of human mobility and migration, as it considers both the emotional and relational dimension of people and the social support networks and interpersonal relationships that are established during the migration process.

And it is perfectly applicable from two perspectives:

A) Preventive work with those who “receive” the migrant. From education to awareness-raising among citizens. In this sense, social work can carry out educational and awareness-raising campaigns based on the development of empathy and understanding of the experiences and emotions of others. Intercultural coexistence in schools can be a perfect field of work for social workers, together with teachers, to carry out this type of action, in which pupils can learn about the reality of other people and, above all, understand their emotional world. The socio-affective method used in educational experiences makes it possible to confront stereotypes, prejudices and discriminatory actions (Rodríguez and Malanda, 2020).

Prevention should not only come from the school environment. This approach, which allows a daily review of one’s own barriers in approaching others and different realities (Rodríguez and Malanda, 2020), can be promoted by public social work in awareness-raising campaigns promoting multicultural integration.

B) Integration work with migrants immersed in a new social reality. Migration is a complex phenomenon that can evoke different emotions in migrants, ranging from enthusiasm to fear and anxiety. In this context, the socio-affective approach involves valuing and addressing the emotional needs of migrants, recognising that the emotional dimension is fundamental to people’s well-being. Social work should advocate for an intervention model that takes into account the holistic dimension of the person, with particular attention to the social and emotional or affective dimensions.

On the other hand, the socio-affective approach implies taking into account the social support networks that migrants have

both in the countries of origin and in the host countries. Helping to discover and strengthen these supports can be a key tool for social intervention, with the aim of making the person in difficulty the protagonist of his or her own development, and not just a passive agent and recipient of social resources.

At a more systemic level, the socio-affective approach in social work would mean not only promoting the relationship between the migrant and his/her support networks, but also valuing and working with these networks, recognising their importance in the migration process and placing the person at the centre of the intervention. The socio-affective approach in social work therefore focuses on the emotional and relational dimension of people. [J.C.H.F.] [A.M.J.R.]

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STEREOTYPE

A stereotype is a widely held, fixed and oversimplified idea or image about a particular group of people, often based on prejudice, bias or limited experience. Stereotypes can be positive or negative and apply to various social categories such as race, gender, ethnicity, religion, age, occupation, nationality, etc. Ste-

reotyping can lead to discrimination, prejudice and intolerance because it reinforces generalisations and assumptions about people that may not accurately reflect their individual differences, characteristics or behaviours. Stereotypes are biased by unconscious thoughts, whereas prejudice is the emotional part of stereotyping, and discrimination is one of the behavioural components of prejudicial reactions.

Classes of stereotypes

Stereotypes, i.e. generalisations about people/groups, are usually concerned with:

1. Race: All Asians are good at maths and all blacks are good at sport. Gypsies are ignorant.
2. Gender: All women are emotional and all men are aggressive.
3. Religion: All Muslims are terrorists, or all Christians are conservative.
4. Age: All older people are slow and forgetful, and all young people are irresponsible.
5. Sexual orientation: All gay men are effeminate, or all lesbians are butch.

Stereotypes are often inaccurate and can lead to discrimination and prejudice.

Causes of stereotyping

Some of the most common causes of stereotyping are:

1. Socialisation: Stereotypes are often learned through socialisation, as people are exposed to cultural messages and media portrayals that promote certain beliefs about different groups.
2. Cognitive heuristics: People often use cognitive shortcuts to make sense of the world around them. These heuristics can lead people to make assumptions about others based on limited information or previous experience.
3. Confirmation bias: People often seek out information that confirms their beliefs and a priori assumptions, while ignoring information that contradicts them. This can reinforce and perpetuate stereotypes over time.
4. Group membership: Stereotypes are developed to identify with one's group

and to distinguish oneself from others.

5. Prejudice and discrimination: People use stereotypes to justify unequal treatment or to denigrate others because of their perceived differences.

Stereotypes can be positive or negative, but they can be harmful if they limit people's potential or perpetuate discrimination and inequality.

Negative consequences of stereotypes

The negative consequences that stereotypes can have for individuals, groups and society include the following:

1. Discrimination against individuals or groups who are perceived to fit a particular stereotype. This can lead to unequal treatment in areas such as employment, education and housing.
2. Prejudice: Stereotypes can create prejudice, an unfair or negative attitude towards someone based on their perceived group membership. This can lead to social exclusion, bullying or harassment.
3. Self-fulfilling prophecies: If people start to believe and act on stereotypes, this can lead to some groups or individuals fulfilling the negative stereotype with which they are associated.
4. Stereotype threat: the fear of confirming a negative stereotype about one's own group. This can lead to anxiety and stress and negatively affect performance in tasks such as tests or academic achievement.
5. Limited opportunities for individuals or groups perceived to fit a particular stereotype. This can result in fewer job opportunities, lower salaries and limited access to education or health care.
6. Reduced diversity, as people may feel discouraged from pursuing certain careers or activities if they don't fit the stereotype associated with them.

Stereotypes about migrants

Immigrants are criminals: However, studies show that there is no causal relationship be-

tween immigration and crime, with the links between the two variables being due to either marginalisation or membership of organised crime.

Immigrants compete in the labour market, taking jobs from nationals. In reality, immigrants have proven to be a complementary workforce to native workers, filling jobs that the latter do not want to do and, in Spain for example, facilitating the integration of women into the labour market.

Migrants undermine the welfare state: Many studies show that migrants, as a young and healthy population, make less use of public health systems. On the other hand, promoting migrants' access to health and education ensures more cohesive societies by preventing vulnerable groups from becoming marginalised.

A systemic approach to stereotypes

At the macro level, stereotypes refer to broader societal patterns and beliefs about different groups of people. Media, cultural institutions and public policies often reinforce these stereotypes. Stereotypes can have a significant impact on public policy because they shape how policymakers perceive certain groups and their needs. Conversely, policies can also reinforce stereotypes. For example, if a policy is designed to target a particular group in a punitive or discriminatory way, it can reinforce negative stereotypes about that group and create further barriers to their social and economic progress. The media also play an important role in disseminating, shaping or perpetuating stereotypes. The media can also contribute to the spread of "stereotype threat", where individuals feel pressured to conform to negative stereotypes portrayed in media representations of their group. This can lead to lower self-esteem and performance and limit the opportunities for individuals to succeed and fulfil their potential.

Meso-level stereotypes refer to patterns of behaviour and attitudes within particular organisations or institutions. For example, workplaces or schools may have cultures that perpetuate stereotypes about certain groups of people. This can manifest itself in discrimi-

natory hiring or promotion practices, or biased treatment of certain employees or students. Stereotyping can affect how social workers perceive and interact with their clients in social work settings, leading to inaccurate assessments, unfair treatment and even discrimination. Therefore, professionals need to be aware of their biases and work to overcome them.



Micro-level stereotypes refer to individual beliefs and attitudes about different groups of people. Personal experiences, upbringing and exposure to media and cultural messages often influence these stereotypes. Stereotypes can operate at all three levels simultaneously, influencing and reinforcing each other. For example, macro-level stereotypes about certain racial or ethnic groups can lead to meso-level discriminatory practices in workplaces or schools. They can reinforce micro-level stereotypes held by individuals.

Challenging stereotypes:

To combat stereotypes, it is important to seek accurate information about immigrants and their experiences, and to challenge negative stereotypes whenever they arise.

At the macro level

Policy makers need to recognise the impact of stereotypes on their decisions and work to combat them. This can include conducting research to better understand the needs and

experiences of different groups, consulting with diverse stakeholders, and promoting inclusive policies that recognise and address the unique challenges faced by marginalised communities. The media can also challenge and combat stereotypes by promoting positive portrayals of diverse individuals and groups and highlighting the contributions and achievements of marginalised communities. Media can highlight the importance of responsible and inclusive media representation and use their influence to promote equality and inclusion.

At the meso level, institutions can:

- Educate for citizenship: Encourage people to learn about different cultures, religions and ways of life in order to broaden their understanding.
- Advocate for inclusion: Encourage workplaces, schools and communities to create inclusive environments that celebrate diversity.
- Educate professionals: Cultural competence, ongoing training and self-reflection are essential tools that professionals can use to combat stereotyping and provide fair, equitable and effective services to their clients.

At the micro level, individuals should:

- Be aware of media influences: The media can perpetuate stereotypes, so individuals should be aware of messages that contain harmful stereotypes.
- Speak out and challenge discriminatory behaviour in a respectful and non-confrontational way.
- Promote positive attitudes such as empathy (putting yourself in the other person's shoes and trying to understand their perspective) or focusing on individual qualities (rather than focusing on a person's race, gender or other superficial attributes, focus on their unique qualities and personality). [M.F.]

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SUSTAINABLE COMMUNITIES

The term sustainable communities has been conceptualised in different ways and there is no single definition. Nevertheless, it generally refers to communities that are planned, built or changed to promote sustainable living and can describe a variety of places including cities, neighbourhoods, watersheds or regions (Portney, 2015). It emerged in the late 1980s in relation to discourses on sustainable development, which included two main elements: community and sustainability. On the one hand, communities were seen as groups with common interests or relationships in a shared space. On the other hand, sustainability was a process defined by the United Nations (UN) Brundtland Commission as "meeting the needs of the present without compromising the ability of future generations to meet their own needs" (UN, 1987). Therefore, sustainable development integrates and recognises economic, environmental and social concerns in all aspects of decision making. When these concepts (sustainability and communities) were brought together, it was found that a sustainable community was based on ecological balance, community self-sufficiency and participatory democracy (Blay-Palmer, 2011).

Somewhat later, in the 1990s, sustainable communities gained momentum with Local Agenda 21 (LA21), which emerged from the Earth Summit in Rio de Janeiro, Brazil (UN, 1992). LA21 was defined as a local action plan to initiate a broad consultative process between local authorities, citizens and relevant stakeholders to move towards local sustainable development. The aims of LA21 were to integrate sustainable development into local planning and to encourage local authorities to promote more environmentally, socially

and economically sustainable communities. Through the implementation of LA21, local authorities were expected to become sustainable communities by improving their capacities and capabilities and increasing their understanding and knowledge of environmental potential and limits. From an organisational point of view, local authorities were responsible for developing LA21s, but national, regional or European policies to promote sustainable communities were needed to stimulate the development of local programmes (Lafferty, 2001). In this sense, supranational experiences such as the Local Governments for Sustainability group (ICLEI, n.d.), a global network of more than 2500 local and regional governments committed to sustainable urban development, or the European Sustainable Cities Platform (European Sustainable Cities Platform, n.d.) can be mentioned.



The Institute for Sustainable Communities (ICS), founded in 1991, defines sustainable communities as places where people from different backgrounds and perspectives feel welcome and safe; work together to maintain and improve their quality of life; and can participate in the decision-making process (Institute for Sustainable Communities, 2023). It is therefore an ideal in which political empowerment and social well-being are of great importance. Specifically, the elements of a sustainable community considered by the ISC are: Economic security; Social well-being; Leadership; Civic engagement and responsibility; and Environmental integrity. These ideas were adopted by the United Nations President's Commission on Sustainable Development in 1997.

In 2015, the United Nations adopted the 17 Sustainable Development Goals (SDGs), thirteen of which focus on ecological integrity, recognising the links between social exclusion, poverty and the environment. Goal 11, in particular, refers to sustainable cities and communities, with inclusive aspirations for cities and human settlements to make them safe and resilient, and to promote positive linkages between urban, peri-urban and rural areas to foster mutually inclusive development. From this perspective, a sustainable community should ensure access to safe and affordable housing, affordable sustainable transport systems and sustainable urbanisation. In addition, reducing the negative effects of urban environmental impacts and natural disasters are central to sustainable communities, which also pay special attention to women, children, persons with disabilities and the elderly (Gupta and Vegelin, 2016; UN, n.d.).

The main difficulty in defining sustainable communities is in identifying them in practice. Although there are many local initiatives around the world that can be considered sustainable communities, they are not easily codified in practice, and the term is sometimes used synonymously with 'green cities', 'green communities', 'liveable cities' or 'sustainable cities'. Despite these terminological differences, common features of sustainable communities are the extension of the 'narrow focus' of civic environmentalism that ignores 'social justice', and the need to be democratic and collaborative with the environmental justice movement (Agyeman, 2005). At the micro level, sustainable communities are driven by different groups of actors who have different ways of effectively planning for sustainable communities. They are most often implemented by governments or non-governmental organisations (NGOs), but may also involve community members, academics, associations or social movements. In any case, the whole local community can be involved in the process of becoming a sustainable community, from citizens to key stakeholders. In terms of participation, there may be problems with broad participation in open participation processes. For example, there may be a lack of business involvement or an over-representation of NGOs. There may also be friction and conflict between community members at the micro le-

vel. In a sustainable community, participation in its own sustainable development is central, but it may or may not be successful depending on the community's economic priorities or attitudes towards the environment. However, as Méndez (2020) argues, local knowledge, culture and history must be incorporated into policymaking in order to fully address the global complexities of climate change and the real threats faced by local communities.

In the field of social work, the framework of the Global Agenda of Social Work and Social Development for 2020-2030 was "Co-building Inclusive Social Transformation". The first theme, "Ubuntu: Strengthening Social Solidarity and Global Connectedness", highlighted the professional role of social workers in promoting inclusive social transformation through co-designing and co-building sustainable communities (International Federation of Social Workers [IFSW], 2020; Ioakimidis and Maglajlic, 2022). In order to achieve sustainable and cohesive communities, there is an urgent need to promote inclusive identities that are not defined in opposition to each other, but celebrate the richness that lies in diversity and difference, pursuing the common good and being part of the same sustainable community. In this sense, social workers are key actors in building sustainable communities by creating networks between different groups in a community, including migrants. Indeed, one of the great challenges for social workers is to build bridges and foster interpersonal trust in very diverse communities characterised by change, dynamism and plurality (Lima et al., 2017). [C.L.]

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THE THIRD SECTOR

The so-called Third Sector is an outgrowth of the non-profit private sector and can be defined as an umbrella term for voluntary, non-commercial organisations that have a fixed internal structure and pursue solutions to specific problems, including helping people at risk of social exclusion, promoting the inclusion of vulnerable people and improving their quality of life. In this way, the Third Sector is clearly distinct from the First Sector (public authorities) and the Second Sector (private enterprise), but excludes certain institutions such as trade unions or political parties, even if they are non-profit-making. In fact, the Third Sector acts to provide real solutions to individual and collective problems that are not addressed or neglected by the other sectors, based on the organisation of a group of citizens who have a growing belief in achieving greater well-being in society (Salamon et al., 1999).

In Europe, the Third Sector (TS) has been built around two main traditions: the continental tradition, which focuses on different facets of the social economy, and the Anglo-Saxon tradition, which has traditionally included TS in the field of non-profit organisations. These traditions have survived and continue to interact. The continental tradition sees the social economy as a third sector of the economy, between the public sector and the traditional private sector. This social economy has two subsectors that animate the social context: the market and non-market subsectors, the former operating within the framework of the classical vision of the social economy, including cooperatives, insurance companies, mutual funds or social enterprises, and the latter in a network of associations that include voluntary organisations in the non-profit sector (Chaves et al., 2013). The Anglo-Saxon tradition, on the other hand, emphasises the non-profit approach and the involvement of volunteers, with an emphasis on the public and social purposes pursued. Currently, a common definition is being used in an attempt to reach

a broad consensus, using all-inclusive criteria and an essentially pragmatic approach to their research and social practice (Salamon and Sokolowski, 2018).

To better define the third sector of social action, its configuration, mission and expansion must be seen in the context of each country, taking into account the historical factors that have marked its evolution. These include advances in social policy, the emergence of new problems and the growth of social demands, the increase in social expenditure and funding, the economic crisis and public cutbacks, to name but a few. The combination of all these variables has therefore influenced the level of success, efficiency and social impact of the sector. [M.A.] [S.M.R.]

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TRANSNATIONAL MIGRATION AND SOCIAL WORK

At the beginning of the last century, social work contributed to strengthening the nation-state project. The nation state was perceived as the "container" of society (Wimmer and Glick Schiller, 2002). The institutions that would carry out the "work on others" operated within the borders of national territories and had as their object of intervention those who were included in the statistics of the national population (Dubet, 2006). International migrations already constituted a challenge to the so-called social question, understood as a

problem contained within national territorial borders. The representation of international migration as a phenomenon that begins and ends in a short period of time was established during this period. This understanding of international migration as a unidirectional and definitive movement was challenged. Migrants' daily activities and economic, political and social relations transcend national borders and constitute transnational spaces (Basch, Glick Schiller and Szanton-Blanc, 1994). Transnational migrations create complex identities, relationships and practices that link and create new social spaces, spaces where individuals, families, communities create and recreate dynamics and new ways of being and living in society. These social spaces, with their social relations and practices of social protection, constitute a relevant field of study for social work. Social life takes place beyond the territorial borders of the nation state, migrants develop strategies that contribute to the creation of new social dynamics where everyday life links people and places that are geographically distant. Thus, we now speak of transnational families, transnational communities, transnational practices of social support and/or protection, and so on (Levitt). These are processes that used to be understood as local or nationally bounded, but now take place in a transnational space. Relationships involving emotional and social proximity develop and intensify despite geographical distance.



Righard (2021) discusses how these practices challenge a social work constituted as an institution whose mission had to be con-

tained within the territorial boundaries of the nation state. Reclaiming a social work whose core is the creation of inclusive social protection practices is a task that requires an understanding of the transnational dimensions of social life. Understanding the vulnerability of migrant families, older migrant adults, women and children requires an understanding of the transnational dimensions of contemporary migrations; the transnational perspective provides a better understanding of the role of migrant children and women. Levitt and Glick Schiller (2008) argue the central role of children in these processes, as key actors moving between different places, their mobility motivating family or their own migration, maintaining and renewing transnational ties (Levitt and Glick Schiller 2008: 206).

The study of child and adolescent migration is an area where the experiences of social workers are a source of knowledge that contributes to problematising institutions, practices and representations of childhood that do not correspond to contemporary realities (Montesino and Jimenez 2020, Jimenez and Trujillo 2019, Contributions from the Summer School, Global Answer 2023 project). [N.M.]

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UNACCOMPANIED CHILDREN

Children as defined in Article 1 of the Convention on the Rights of the Child who have been separated from both parents and other relatives and who are not being cared for by an adult responsible for them by law or custom: Committee on the Rights of the Child, General Comment No. 6: Treatment of unaccompanied and separated children outside their country of origin 1 September 2005 CRC/GC/2005/6, para. 7)

Unaccompanied foreign minor in Italy

Among the general provisions relating to children, particular mention should be made of the 1989 New York Convention on the Rights of the Child, ratified in Italy and implemented by Law No. 176/1991. The Convention stipulates that the best interests of the child must be a primary consideration in all decisions concerning children and that the rights set forth therein must be guaranteed to all children without discrimination, regardless of their nationality or residence status. In accordance with these principles, Law No. 47/2017 establishes that unaccompanied foreign minors are entitled to child protection rights on an equal footing with minors of Italian nationality.

An unaccompanied foreign minor is defined as “a minor who is not a citizen of Italy or the European Union and who, for any reason, is on the territory of the State or otherwise subject to Italian jurisdiction without the assistance and representation of his parents or other adults legally responsible for him under the laws in force in the Italian legal system”. This is the definition contained in Law no. 47/2017: the key legislation on UAMs. This law has organically reformed the issue, establishing the central role of the protection of children’s rights and their equality before the law, regardless of their legal status. It introduced important innovations and systematised previous norms. The law establishes that minors must always be accommodated in specialised facilities, and that their stay in initial reception centres must

not exceed 30 days. Law 47/2017 also regulates identification and age assessment procedures. An important innovation introduced by the law is the establishment of voluntary guardians to support unaccompanied minors. Children without parental authority are, by law, entrusted to the social services of the municipality in which they are located. As soon as they are identified in the territory, the Public Prosecutor’s Office of the Juvenile Court must be immediately informed, which will appoint a guardian who can legally represent the minors. Until the promulgation of Law 47/2017, guardians were usually lawyers or social workers, who often had dozens of minors in their custody at the same time and were therefore unable to adequately support these children in their integration process. Today, citizens willing to act as volunteer guardians can, after a certain period of training, be registered on the lists of volunteer guardians established by the juvenile courts.

The current reception system for unaccompanied minors in Italy is defined by Article 19 of Legislative Decree No. 142/2015 and, unlike the reception system for adults, it is not managed exclusively by the Ministry of the Interior, since the competence provided for by the current legislation is also held by the local authorities.

The assessment of age, according to L. 47/2017, arranged by the Public Prosecutor’s Office c/o the Juvenile Court, in accordance with the “Multidisciplinary protocol for determining the age of unaccompanied foreign minors” approved on 9 July 2020, is carried out by appropriately trained professionals in the presence of a cultural mediator, in the least invasive manner possible and with respect for the presumed age, sex and gender and the physical and psychological integrity of the person, and with guarantees for the presumed minor to be informed of the procedure, also with the assistance of the cultural mediator, and with the possibility of appeal.

The majority of UAMs are adolescent males, with a very low percentage of girls. UAMs usually arrive in Italy when they are about to reach the age of majority. Although the latest data for 2022 show a slight decrease in age, more than 44% of UAMs present in Italy are 17 years old and 24% are 16 years old. In relation

to the arrival of unaccompanied minors from Ukraine (Ministry of Labour and Social Policies, 2022), we can affirm that most of them arrived in Europe at an age close to 18 years old and therefore remain in the protection and reception system for less time than other care-leavers. As a result, unaccompanied minors have very little time to build up a set of knowledge, skills and relationships that are useful for the transition to independent living, except in situations where administrative continuation is planned, which can last until the age of 21 through specific intervention projects for their full integration and inclusion (e.g. completion of the school cycle or a work placement).

The process of leaving care is characterised by multiple discontinuities and interruptions related to housing, work, education, relationships, culture, all of which are obviously linked to the dimension of local, national and international policies. According to Chase (2016), the instability of the structures and public policies that must support young people through services at this stage of their lives becomes a new element of vulnerability risk for them and introduces another factor of precariousness. [P.F.] [G.T.]

Chase E. (2016), *The health and wellbeing outcomes of former 'unaccompanied minors': Shifting contours of vulnerability and precarity*, in F. Thomas (Ed.), *Handbook of Migration and Health*, Edward Elgar Publishing, Northampton, pp. 195–210.

Ministero del Lavoro e delle Politiche Sociali (2022), *Rapporto di approfondimento semestrale: i minori stranieri non accompagnati (MSNA) in Italia*. <https://www.lavoro.gov.it/priorita/Pagine/Minori-Stranieri-Non-Accompagnati-in-Italia-pubblicato-il-rapporto-semestrale-di-approfondimento-dati-al-30-giugno-2022.aspx>

USER EMPOWERMENT

The core mandates of the social work profession include the empowerment and liberation of people and the promotion of social change, social development and social cohesion. According to the international definition, “social work is a practice profession and academic

discipline that recognises that interrelated historical, socio-economic, cultural, spatial, political and personal factors serve as opportunities and/or barriers to human well-being and development”.

An empowering social worker must identify structural barriers that contribute to the perpetuation of inequalities, discrimination, exploitation and oppression. He or she must attend to the development of critical consciousness through reflection on structural sources of oppression and/or privilege based on criteria such as race, class, language, religion, gender, disability, culture and sexual orientation. It needs to develop strategies to confront structural and personal barriers that are central to building an emancipatory practice that aims to empower and liberate people (IASSW-AIETS-IFSW, 2014).

The concept of empowerment suggests both individual determination over one’s own life and democratic participation in the life of one’s community, including through the mediating structure of social systems. Empowerment conveys both a psychological sense of personal control or influence and a concern with actual social influence, political power and legal rights. It is a multi-level construct applicable to individual citizens as well as to organisations and neighbourhoods; it suggests the study of people in context (Rappaport, 1987:121).

The word means not only the result of a process, but the process itself (Sartori, 2022), because it is a tool to achieve a goal, but it is a goal itself (Beteille, 1999).

Individual empowerment

Individual empowerment refers to the process of acquiring knowledge, skills, competences and awareness of an individual. People can discover their own potential and resources, take control of themselves and their own choices, and act to make changes in their own lives and life contexts through active and proactive behaviour. Individual empowerment includes the concept of self-efficacy (Conger and Kanungo, 1988, p.474), which enables individuals to recognise problems, understand their potential solutions and identify possible sources of resolution. Social work empowers

people because it recognises their dignity and uniqueness and promotes their liberation from structural oppressions that prevent them from enjoying their rights.

Community empowerment

Community empowerment is an intentional and ongoing development process that focuses on the local community and aims to achieve its well-being through the mobilisation of the actors involved. It requires, on the one hand, the active participation of the people concerned, their critical reflection and capacity for self-transformation, and, on the other hand, the capacity of social work to build participatory processes by activating formal and informal resources and networks.

Organisational empowerment

Organisational empowerment refers to the ability to set goals and priorities, make both technical and political decisions, implement programmes, develop relationships and strengthen the efficiency and effectiveness of the organisation. Building a collaborative environment (Beteille, 1999, p.589) is crucial, as is achieving goals that need to be negotiated with vulnerable people and communities. Social work organisations implement interventions and activities to address the problems of people, families and communities within a given social system in order to improve their living conditions and promote their appropriate self-realisation. [G.G.M.] [M.F.G.]

Beteille A., (1999), *Economic and Political Weekly*, Mar. 6-19, 1999, Vol. 34, No. 10/11 (Mar. 6-19, 1999), pp. 589-597 Published by: Economic and Political Weekly Stable URL: <https://www.jstor.org/stable/4407729>.

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VULNERABILITY

The word vulnerable comes from the Latin word *vulnus* meaning wounded and "its concept is, or should be understood, as a universal, inherent and permanent aspect of the human condition" (Castaño Reyero, Diez Velasco, and Barrio Lema, 2019:7).

Therefore, vulnerability is not based on a single factor, but refers to a complex intersection of elements attributable to both the environment and the context of the person and contemplates two conditions: that of the "vulnerable" people who "are assimilated to the condition of poverty, that is to say that they already suffer an effective lack that implies the current impossibility of sustainability and development and a weakness in the future based on this incapacity; and that of the "vulnerable" for whom the deterioration of their living conditions is not already materialised but appears as a situation of high probability in the near future based on the conditions of fragility that affect them" (Perona and Rochi, 2001:9).

Therefore, we can affirm that vulnerability is produced by environmental and contextual factors, although these can be attenuated by individual, group and family qualities, skills and coping strategies. However, the process of vulnerabilisation generated by the social, economic and political context leads, on a daily basis, millions of people to situations of social risk which, if they are not curbed and addressed by public policies (*see concept of public policies*), will lead to situations of social exclusion. In the opinion of Fernández and López (2005), the process of vulnerabilisation is influenced by regulations, policies and material or symbolic elements that make people vulnerable, limiting their opportunities for development and hindering or making it difficult for them to exercise their rights. The impact of

this process can have physical, emotional and social consequences. In the words of these authors, this process is “the manifest result of policies of emptying community-subjective belongings that have been functional to the economic and political emptying of the state and its institutions, to the breakdown of the wage society and the national patrimony” (Fernández and López, 2005: 133-134) deploying “biopolitical strategies; this notion, developed by M. Foucault (1978), refers to a heterogeneous set of material and symbolic elements that operate as power over people’s lives, their bodies, emotions, wills (that) produce not only inequality but also inequality of power. Foucault (1978), refers to a heterogeneous set of material and symbolic elements that operate as power over people’s lives, their bodies, emotions, wills (*that*) produce not only inequality of opportunities, malnutrition, unemployment, etc., but also configure processes of destitution and destitution of the individual, but also shape processes of subjective destitution, particularly deep feelings of apathy, guilt, paralysis of the capacity for initiative and impoverishment of the imagination in the affected population. The operation of biopolitical strategies on the population, although it constitutes a complex network, is not invulnerable, nor is it installed once and for all” (Fernández and López, 2005:134).

In the field of human mobility, vulnerability is present in migratory processes, both as a trigger, as well as during the journey, the arrival at the destination or transit point and the process of social inclusion. During the migratory journey alone, IOM’s Missing Migrants Programme notes that some of the causes of mortality among migrants are drowning, violence, illness or lack of access to health resources, accidental deaths, accidents linked to dangerous transport or extreme environmental conditions, lack of adequate water, shelter and food. The causes of vulnerability are social dynamics that make different groups of migrants, mainly of foreign origin, vulnerable. In this concept it is essential to “address the particular needs of specific profiles, and to take into account the intersectional analysis (see intersectional approach) of reality. Vulnerable are those who belong to minority groups, who are not recognised as legally or economically weaker and who “cannot assert their rights as human beings” (Finman 2016: 23).



This process of vulnerabilisation can be aggravated by the psychological and emotional resources of the person, as well as their social and family capital. All these elements can be affected, and even weakened, by the migration process. In this process, both social welfare and the social work profession play a fundamental role in preventing and mitigating the effects of situations of vulnerability. Both have a great responsibility in detecting and attending to specific individual, family, group and/or community needs, since failure to detect these needs accentuates and hinders the overcoming of this state. Their action can modulate the degree of vulnerability of people.

Depending on the area under analysis, the following levels can be distinguished: The micro level refers to the individual level, i.e. the internal resources available to the person to overcome a situation of vulnerability or to cope with a process of vulnerabilisation. In this case, “the different ways in which human beings experience vulnerability are determined by a large number of variables - such as age, gender identity, sexual orientation, religion or belief, disability or culture - which intersect and reinforce each other, shaping the individuality of each person” (Castaño Reyero, Barrio Lema, Díez Velasco and Rodríguez Álvarez, 2021: 53). In the case of the meso level, this refers to the context in which the person lives (work, school, friends, family, support networks, associations, etc.) that contributes to making an already fragile condition of a person vulnerable or that does not offer any

opportunity to overcome a condition of personal vulnerability.

Finally, the macro level takes into account institutions or policies, as well as material and symbolic elements. *For example, a state that denies a migrant the possibility of a right of residence or recognises it only under certain conditions, makes a migrant awaiting residence vulnerable, and therefore exposed to harm, at the macro-institutional level. The impact on individuals, families and communities can be both physical and emotional, as well as social. This tripartition is well summarised in the 2008 UNODC definition that vulnerability "is a condition resulting from how individuals negatively experience the complex interplay of social, cultural, economic, political and environmental factors that create the context of their communities" (2008: 8). [L.M.Z.B.T.]*

Castaño Reyero, M. J., Barrio Lema, C. I., Díez Velasco, I., and Rodríguez Álvarez, M. (2021). Migratory vulnerability: A new concept for the protection of people on the move. *Cuadernos Deusto Human Rights*, 97, 34-55.

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Vulnerability is linked to inequalities of class, gender, ethnicity, age, etc. The social and historical construction of childhood as a politically and economically dependent age group or class, disenfranchised until a few decades ago, places children in situations of structural vulnerability (Qvortrup, 1993). It may be preferable to speak of childhoods in the plural to reflect the diversity and inequality in the lives of children from different socio-economic, geographical and cultural contexts. Statements such as 'all people are vulnerable' help to obscure macro-systems of inequality and present processes of structural violence or social injustice as natural or neutral.

Vulnerability in childhood is perceived and studied differently by different disciplines. From a public health perspective, it is virtually omnipresent; children are in the full development of their social, emotional, physical and mental capacities and are therefore considered particularly vulnerable to the effects of conditions of poverty or social exclusion, abuse and violence. Some psychological and educational perspectives focus on vulnerability in childhood in relation to individual factors that may hinder the acquisition of competences. Sociology and ethnography are interested in children's agency and, together with social work, study social factors that may place children in vulnerable situations (Andersen, 2014).

When conceptualising vulnerability in childhood, it is important to bear in mind that children are made vulnerable in different ways to adults and experience transitional periods that may involve moments of particular fragility or risk, as well as processes that may expose them to early traumatic experiences. Be aware that in situations of vulnerability they can also be strong, for example girls and boys who migrate alone or unaccompanied. Size and weakness are not risk factors in themselves, but can lead to subjective feelings of vulnerability; lack of experience, knowledge or control can increase the risk of victimisation (Andersen, 2014).

In any case, it is important to move away from adult-centred, ethnocentric and paternalistic conceptions, such as those that portray children as incomplete, incapable, defenceless, as citizens of the future rather than the present,

with no capacity for social participation. And, of course, avoiding the stigmatisation of marginalised children, decolonising our gaze to perceive their dignity (Liebel, 2019). [A.R.G.C.]

Andersen, S. (2014). Childhood vulnerability: systematic, structural, and individual dimensions. *Child Ind Res*, 7, 699–713.

Liebel, M. (2019). *Infancias dignas, o cómo descolonizarse*. Lima: IFEJANT.

Qvortrup, J. (1993). *Nine theses about 'Childhood as a Social Phenomenon'*. In J. Qvortrup (Ed.) *Childhood as a social phenomenon: Lessons from an international project* (pp. 11–18). Eurosocial report 47. Vienna: European Centre.

VULNERABILITY FOR ACCESS TO RESOURCES

It is a well-known fact that the system of access to residence for migrants is a lengthy process, due on the one hand to the fact that the access criteria are very restrictive and very difficult to fulfil, and on the other hand to the fact that the administrative procedure in general is slow, bureaucratic and involves a high degree of discretion in the granting of authorisations or their renewal. This dynamic creates a spiral of vulnerability and lack of protection that increases social exclusion and has repercussions for society as a whole (Prop. Law 120/000026 of 23/02/23).

There are several aspects that impede access to available social resources/services, and language difficulties are an additional obstacle to accessing them. 57.0% of professionals consider that it is necessary to improve translation services in order to facilitate access to social resources/services for those who currently do not have a sufficient level of the language of the community in which they live (Garrido, 2020).

Migrants themselves are also often largely unaware of their rights, information that would, on the one hand, reduce the time they spend without the documentation they need to access the resources and services to which they are legitimately entitled and, on the other hand, make it easier for migrants themselves to be active actors in their integration process by asserting their rights in cases where they are denied. This lack of information means that they often do not apply for resources

and services to which they are entitled, and they adapt to situations of inequality (Garrido, 2020).

After the state of alert, the current digital divide has become apparent, which has particularly affected migrants and refugees during the pandemic, as it has made their administrative procedures more complex in practice and hindered their access to education, for example (FORO, 2021). Currently, communication barriers with the administration are a limitation for access to rights, and digitalisation is another barrier for vulnerable groups such as migrants, who face difficulties in accessing equipment, internet, electronic signatures, etc. One of the main effects of the obstacles in the procedures related to migration and international protection during the state of alarm was the supervening irregularity, which put people in a situation of vulnerability, as they experienced moments of administrative uncertainty and saw their rights violated (FORO, 2021).

There are, therefore, important limitations that place this group in a position of vulnerability in terms of the criteria for action, which derive mainly from the way in which the public administration tries to guarantee and facilitate access to its services and resources through public policies. This is why, in many cases, for immigrants, refugees, asylum seekers, victims of trafficking, etc., the criterion of accessibility presents several limitations, such as: the budgetary and economic resources available to resolve situations of need; limitations resulting from factors and patterns of cultural behaviour, as well as the life course of each person, taking into account their personal and family situation, which sometimes leads them to remain in the shadows for fear of threats or blackmail from third parties.. [C.T.M.]

Forum for the Social Integration of Immigrants (2022). *Annual report 2021*. Ministry of Inclusion, Social Security and Migration. https://ciudadaniaexterior.inclusion.gob.es/documents/1652165/1651232/MEMORIA_2021.pdf/77f70b95-e96f-2876-d1c3-ae-01386fec94?t=1669030730878

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EPILOGUE

The published glossary is the culmination of an intensive conceptual work that was necessary from the beginning of the Horizon 2020 Global Answer research to ensure that all participants could understand each other conceptually. This project is made up of people from three different countries (Spain, Italy and Sweden) and 15 organisations with three different profiles: public administration, universities and the third sector. Although all of them share a common concern for people involved in mobility processes, it is still complex to reconcile the different perceptions stemming from different territorial realities and professional experiences. This is the challenge that has been taken up by the publication that concludes this epilogue.

After intense debates based on the participation of all the members of the project, the document you are holding in your hands is a compilation of concepts that reflect the multiple expressions of so many people, so different. This philosophy has maintained the freedom of each of the authors to develop the previously agreed voices as they see fit, and wherever possible, people from different fields, i.e. from professional practice and academia, have been brought together in the same voice. This achievement is particularly important for the social work profession and for the advancement of scientific knowledge.

In these pages, key concepts have been explored in order to reflect on the principles that underpin holistic and respectful approaches to the challenges associated with people's mobility.

The terms collected in this publication are not all the terms that could be used in relation to human mobility, but are those that researchers and practitioners have wished to add to the ongoing project that places this issue within the framework of good practice in social work and at three levels of analysis and action: macro, meso and micro.

The aim is to provide clear definitions that can be used to help implement interventions in this area in an appropriate way. The most effective policies can only be developed if the complex dimensions of human mobility are understood and addressed in a multi-factorial way. Sensitivity to the diverse realities and challenges faced by displaced persons, as well as recognition of their potential contributions to host communities, are essential to building more just and inclusive societies.

This compendium has not only addressed some of the technical terminology associated with social work and human mobility, but has also sought to make connections between definitions. It shows how the engagement of social work is linked to the complexity of the migration experience and how a thorough understanding of these terms can be crucial in addressing the challenges faced by people on the move.

This glossary is not intended to be an end point, but a catalyst for action and continued reflection. Good practice evolves as we learn and as we succeed in adapting our policies to a changing world.

Finally, thanks are due to all those who have contributed to this collective effort, whether by sharing their knowledge, their experience or their own perspectives. This work is the result. It is hoped that it will serve as a valuable tool for those seeking to improve the quality of life of people experiencing human mobility.

Ana María Huesca, Almudena María Juárez, Laura María Zanón
Comillas Pontifical University of Madrid, Spain

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AUTHORS LIST

Aboussi, Mourad – Assistant Professor of Social Work and Social Services, Faculty of Social Work, University of Granada, Spain, e-mail: maboussi@ugr.es

Acocella, Ivana – Lecturer of Methodology of Social Sciences and Sociology of Migrations, Department of Political and Social Sciences, University of Florence, Italy, e-mail: ivana.acocella@unifi.it

Affatigato, Rita – Lecturer in Method and Techniques of Social Service I, Department of Cultures and Societies, University of Palermo, Italy, e-mail: rita.affatigato@unipa.it

Amezcuca-Aguilar, María Teresa – Assistant Professor of Social Work and Social Services, Department of Psychology, Social Work Faculty, University of Jaén, Spain, e-mail: mamezcua@ujaen.es

Ares Mateos, Alberto – Lecturer in Internacional Migration, University Institute of Studies on Migration, Comillas Pontifical University of Madrid, Spain, e-mail: alares@comillas.edu

Argento, Gabriella – Lecturer in Principles and Foundations of Social Service, Department of Cultures and Societies, University of Palermo, Italy, e-mail: gabriella.argo01@unipa.it

Arranz Núñez, Belén – Coordinator in Diversidades Acolle (Vigo), Spain, e-mail: belen.arranz@diversidades.org

Bartholini, Ignazia Maria – Associate Professor of Sociology and Social Policy, Department of Psychology, Educational Science and Human Movement, University of Palermo, Italy, e-mail: ignazia.bartholini@unipa.it

Becucci, Stefano – Associate Professor of Sociology, Department of Social and Political Sciences, University of Florence, Italy, e-mail: stefano.becucci@unifi.it

Caballero Pérez, María José – Assistant Professor of Labor Law, Faculty of Law, University of Granada, Spain, e-mail: mjcp@ugr.es

Cappello Gianna, Associate Professor of Sociology of Education and Digital Media, Department of Psychology, Educational Science and Human Movement, University of Palermo, Italy, e-mail: gianna.cappello@unipa.it

Casado Solana, Javier F. – Sociocultural Educator, City Council of Granada, Spain, e-mail: fcasadosolana@granada.org

Ciziceno, Marco – Lecturer of Sociology, University of Palermo, Italy, Department of Economics, Business and Statistics, e-mail: marco.ciziceno@unipa.it

Di Matteo, Claudia – Ph D. Student of Social Work, School of Social Work, Lund University, Sweden, e-mail: claudia.di_matteo@soch.lu.se

Di Rosa, Roberta Teresa – Associate Professor of International Social Work and Sociology of Migrations, Department Culture and Society, University of Palermo, Spain, e-mail: robertateresa.dirosa@unipa.it

Díaz Aznarte, María Teresa – Professor of Labor Law, Faculty of Social Work, University of Granada, Spain, e-mail: mtdiaz@ugr.es

Elías Bezares, Silvia - Social Worker, City Council of Granada, Spain, e-mail: selias@granada.org

Fernández, Mercedes - Associate Professor at the School of Engineering (ICAI), Department of Industrial Organization, Comillas Pontifical University of Madrid, Spain, e-mail: mercedes@comillas.edu

Ferraro, Pina - Social Worker, Fondazione Nazionale degli Assistenti Sociali (FNAS), Spain, e-mail: ferraro@fondazioneassistentsociali.it

Frazzica, Giovanni - Associate Professor of Sociology of Law, Deviance and Social Change, Department Culture and Society, University of Palermo, Italy, e-mail: giovanni.frazzica@unipa.it

Gasparo, Costanza - Research Fellow in Sociology, Department of Political and Social Sciences, University of Florence, Italy, e-mail: costanza.gasparo@unifi.it

Gerbino, Giulio - Associate Professor of Sociology, Department Culture and Society, University of Palermo, Italy, e-mail: giulio.gerbino@unipa.it

Gijón-Sánchez, María Teresa - Associate Professor of Social Work and Social Services, Faculty of Social Work, University of Granada, Spain, e-mail: mtgijon@ugr.es

González Avión, Santiago - President of Red Acoge, Director of Diversidades Acolle (Vigo), Spain, e-mail: santiago@diversidades.org

Grassi, Maddalena Floriana - Researcher grant holder in Sociology and Lecturer in Social Services Programming and Management, Department of Political Science, University of Bari "Aldo Moro", Italy, e-mail: maddalenaflorianagrassi@gmail.com

Grimaldo Santamaría, Rolando O. - Associate Professor at Faculty of Humanities and Social Sciences, Department of Sociology and Social Work, Comillas Pontifical University of Madrid, Spain, e-mail: rgrimaldo@comillas.edu

Gucciardo, Gaetano - Associate Professor of Sociology, Department Culture and Society, University of Palermo, e-mail: gaetano.gucciardo@unipa.it

Gutiérrez Jiménez, Teresa Isabel - Psychologist, City Council of Granada, Spain, e-mail: teresagutie@granada.org

Hernández Fernández, José Carlos - Associate Professor at Faculty of Humanities and Social Sciences, Department of Sociology and Social Work, Comillas Pontifical University of Madrid, Spain, e-mail: jhernandezf@comillas.edu

Hjärpe, Teres - Senior Lecturer of Social Work, School of Social Work, Lund University, Sweden, e-mail: teres.hjarpe@soch.lu.se

Huesca González, Ana María - Associate Professor of Sociology and Social Work, Faculty of Humanities and Social Sciences, Comillas Pontifical University of Madrid, Spain, e-mail: ahuesca@comillas.edu

Jiménez Bermúdez, Javier - Social Worker, University of Granada, Spain, e-mail: jaabii@correo.ugr.es

Jiménez Ramírez, Fernando - Social Worker, City Council of Granada, Spain, e-mail: fjimenezramirez@granada.org

Juan Tose, Eva María - Associate Lecturer of Social Work and Social Services, Faculty of Social Work, University of Granada, Spain, e-mail: ejuan@ugr.es

Juárez Rodríguez, Almudena María – Associate Professor of Sociology and Social Work, Faculty of Humanities and Social Sciences, Comillas Pontifical University of Madrid, Spain, e-mail: ajuarez@comillas.edu

Lázaro González, Isabel Eugenia – Associate Professor at the Faculty of Law (ICADE), Department of Private Law, Comillas Pontifical University of Madrid, Spain, e-mail: isabella@comillas.edu

Lizárraga, Carmen – Associate Professor of Economics, Faculty of Economics and Business, University of Granada, Spain, e-mail: clizarra@ugr.es

Lo Verde, Fabio Massimo – Full Professor of Sociology, Department of Economics, Business and Statistics, University of Palermo, Italy, e-mail: fabio.loverde@unipa.it

Lozano Martin, Antonio M. – Assistant Professor of Sociology, Faculty of Sociology, University of Granada, Spain, e-mail: lozanoma@ugr.es

Macaluso, Marilena – Associate Professor in Political Sociology, Department Cultures and Societies, University of Palermo, Italy, e-mail: marilena.macaluso@unipa.it

Mannoia, Michele, Lecturer in Sociology of Cultural Processes, Department Cultures and Societies, University of Palermo, Italy, e-mail: michele.mannoia@unipa.it

Matos-Silveira, Rosana – Lecturer of Social Work and Social Services, Faculty of Social Work, University of Granada, e-mail: rosanadm@ugr.es

Mazzola, Giuseppa Giovanna – Adjunct professor of social service organization, Department Cultures and Societies, University of Palermo, Italy, e-mail: giuseppagiovanna.mazzola@unipa.it

Montesino, Norma – Associate Professor of Social Work, School of Social Work, Lund University, Sweden, e-mail: norma.montesino@soch.lu.se

Mora Rosado, Sebastián – Assistant Professor at the Faculty of Theology, Department of Moral Theology and Praxis of Christian Life, Comillas Pontifical University of Madrid, Spain, e-mail: smora@comillas.edu

Morata-García de la Puerta, Belén – Associate Professor of Social Work and Social Policy, Faculty of Social Work, University of Granada, Spain, e-mail: bmorata@ugr.es

Mustafa Patricia, Soraya – Postdoctoral Research Assistant, María Zambrano Scholarship Programme, Faculty of Social Work, University of Granada, Spain, e-mail: patriciamustafa@ugr.es

Omodei, Riccardo Ercole – Lecturer in Criminal Law, Department of Law, University of Palermo, Italy, e-mail: riccardoercole.omodei@unipa.it

Pascoal, Rafaela – Lecturer General Sociology, Medical and Chirurgic School, University of Palermo, Italy, e-mail: rafaeladaconceicao.hilariopascoal@unipa.it

Pérez López, Rosa M^a – Social Worker, City Council of Granada, Spain, e-mail: rosaperezlo@granada.org

Quesada Herrera, María Encarnación – Associate Lecturer of Social Work and Social Services, Faculty of Social Work, University of Granada, Spain, e-mail: mariaquesada@ugr.es

Ramos Jurado, Beatriz – Sociocultural Animator, City Council of Granada, Spain, e-mail: bramos@granada.org

Raya Lozano, Enrique – Retire Professor of Social Work and Social Services, Faculty of Social Work, University of Granada, Spain, e-mail: eraya@ugr.es

Rizzuto, Francesca – Associate Professor of Sociology of Journalism, Department Cultures and Societies, University of Palermo, Italy, e-mail: francesca.rizzuto@unipa.it

Rodríguez García de Cortázar, Ainhoa – Associate Lecturer of Sociology, Faculty of Political Science and Sociology, University of Granada, Spain, e-mail: ainhoarodriguezgc@gmail.com

Rosales Carbajo, Marta – Social worker at Diversidades Acolle (Vigo), Spain, e-mail: marta.rosales@diversidades.org

Rudvin, Mette – Associate Professor of English Language and Translation, Department of Cultures and Societies, University of Palermo, Italy, e-mail: mette.rudvin@unipa.it

Sánchez Romero, Herminia – Social Educator, City Council of Granada, Spain, e-mail: herminiasanro@granada.org

Scalia, Vincenzo – Associate Professor in Sociology of Deviance at the University of Florence, University of Florence, Italy, e-mail: vincenzo.scalia@unifi.it

Söderman, Emma – Lecturer of Social Work, Department of Social Work, Linnaeus University, Sweden, e-mail: emma.soderman@lnu.se

Tizzi, Giovanna – Researcher and Project Manager, Oxfam Italia Intercultura (Florence), Italy, e-mail: giovanna.tizzi@oxfam.it

Tomás Martín, Cristina – Social Worker, City Council of Granada, Spain, e-mail: ctomas@granada.org

Tumminelli, Giuseppina – Researcher in Political Sociology, Department of Political Sciences and International Relations, University of Palermo, Italy, e-mail: santagiuseppina.tumminelli@unipa.it

Vida Fernández, Raquel – Assistant Professor of Labor Law, Faculty of Law, University of Granada, Spain, e-mail: rvidaf@ugr.es

Vílchez Jiménez, Carmen – Social Worker, City Council of Granada, Spain, e-mail: cvilchez@granada.org

Zanón Bayón-Torres, Laura María – Postdoctoral Research Associate of Sociology and Social Work, Faculty of Humanities and Social Sciences, Comillas Pontifical University of Madrid, Spain, e-mail: lzanon@comillas.edu



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