H2020-MSCA-RISE-GA-872209

European Commission

GLOBAL ANSWER

Guide on conceptual and methodological issues in social work research in the field of human mobility

UNIVERSIDAD DE GRANADA · COMILLAS UNIVERSIDAD PONTIFICIA · RED acoge · ijii Diversidades acoge · FUNDACIÓ BAYT AL-THAQAFA

rioja acoge · UNIVERSITÀ DEGLI STUDI DI PALERMO · UNIVERSITÀ DEGLI STUDI FIRENZE · FNAS

Città di Palermo · OXFAM Italia · LUND UNIVERSITY · Linnæus University Sweden · S:T THOMAS AV AQUINO

Guide on conceptual and methodological issues in social work research in the field of human mobility.

Roberta Teresa Di Rosa, María Teresa Gijón Sánchez and Gaetano Gucciardo (Coords.)

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: Belén Morata-García de la Puerta, University of Granada

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:

Di Rosa, R.T., Gijón Sánchez, M.T. and Gucciardo, G. (Coords.). (2023). *Guide on conceptual and methodological issues in social work research in the field of human mobility*. Global-ANSWER Network “Social Work and Human Mobility”, Granada, Spain.

This publication has been produced within the framework of the European Project "Global-ANSWER" and it reflects only the author's view. The Agency and the Commission are not responsible for any use that may be made of the information it contains. This project has received funding from the European Union's Horizon 2020 research and innovation programme under the Marie Skłodowska--Curie grant agreement No 872209

ISBN 978-84-09-55364-8
DL GR-1631-2023

This Guide on conceptual and methodological Issues in social work research in the field of 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.

INDEX

FOREWORD

This *Guide on conceptual and methodological issues in social work research in the field of human mobility, i*s a collective work of the Global-ANSWER Network to define good practices in the fields of social work and human mobility and to offer conceptual and methodological tools to carry out case studies for this project where these good practices will be identified, observed and reconsidered.

The main objective of the Global-ANSWER Project is to consolidate an international and cross-sectoral network of comparative and collaborative research and training on the identification, analysis and dissemination of good practices in the field of social work and human development from the perspective of gender in the European countries participating in the project, including universities, municipal governments and third sector entities.

Today, the reception and socio-economic inclusion of migrants, as well as the identification of old and new forms of gender violence that accompany these processes, are serious issues of concern that affect the human rights of the people we receive in Europe, especially in the Euro-Mediterranean region. Neoliberalism has advanced in recent years and is changing the foundations of social policy, prioritising competitiveness and economic development over social cohesion, as never before seen in Europe. The political advance of populism in a context of the post COVID-19 pandemic has exacerbated the idea of individualism, combined with hate speech, homophobia and racism that are shaking the foundations of an inclusive Europe. Social work is at the forefront of this challenge, playing a key role in local government responses and in professional practices for the reception and social inclusion of newcomers.

This guide presents the preliminary concept of good practices that has been created inductively by the Global-ANSWER Network based on the Global Definition of Social Work (IFSW and IASSW, 2014) and the collaborative work developed through it: a good local governance and social work practice in the intervention with migrants in different situations of vulnerability is one that includes four interrelated structural components, which are: consistency, awareness, reflexivity and sustainability. In addition, a good practice incorporates the interconnected participation of the beneficiaries of the services and resources, as well as a gender and intersectional perspective.

This first definition has been developed through the workshops and meetings that have taken place in the project, which have enabled the training of the Network teams, the sharing of research and practical experiences, as well as the establishment of a glossary for the use of a common language, as it is an international and multidisciplinary Network. Thus, through an inductive process, using the above, a preliminary concept of good practices has been produced, which is a provisional definition for this research and which recognises the existence of a series of structural components. Subsequently, the concept has been internally validated through a questionnaire sent to the entire Network, which has ratified this first definition and the components that were identified.

A second phase of the Global-ANSWER Project is now beginning in which case studies

will be carried out to allow an open observation of the components of the definition of good practices on the ground. To this end, this guide provides a didactic overview of the tools for detecting and identifying these good practices,

The Summer School held at the Lund University in June 2023 has allowed us to agree on some starting premises for approaching the case studies, on what and how we should observe and where and when the case studies should be carried out. Firstly, the practices will be identified at a micro level, but contextualised at a macro and meso level in the field of European and national migration policies and institutions, in services and in the field of programmes and projects developed by professionals from different entities, as public and private responses to the phenomenon of reception and social inclusion. Secondly, the research is approached from a gender and intersectoral perspective. Thirdly, a good practice of social inclusion in the field of social work and human mobility refers to the promotion, prevention and intervention in the first reception, in the first contact with public or private institutions in the destination country; also in the primary social inclusion, once they are already within the public or private system of organisations and care services in the destination country. Finally, a good practice also refers to the community social inclusion of migrants in the host country, once the previous phases have been accomplished.

The concept of good practice that we show is an open concept, as it can be re-evaluated and reinterpreted in each case study, even to include new emerging categories. In the end, what prevails is the desire of the Global-ANSWER Network that this guide can show good practices for the reception and inclusion of migrants, in accordance with the objectives of the Horizon 2020 Programme and help us to better understand the challenges and opportunities that arise with migrations. More than an exercise of empirical detection of what we mean by good practice in the case studies, our wish is to show how professional intervention ensures the social rights of migrants in host societies with professional practices that are consistent, aware, conscious and sustainable.

Belén Morata-García de Puerta
Main Researcher, Global-ANSWER Project
University of Granada

INTRODUCTION

In the 21st century, the character of migration induced by natural, economic, political and climatic causes (Kleibl et al., 2019; Roßkopf et al., 2021) has undergone a change, reaching the proportions of a “humanitarian diaspora” (Shiller in Battistelli, 2021: 23). Consequently, globalisation, migration, and diversity have become mainstream concepts also in contemporary social work (Cheetham, 1972; Ewalt et al., 1996; Lyons, 2006), with a strong investment in defining the shared standards necessary for the development of professional mobility, via the funding of international research and training programmes aimed at strengthening “common values, knowledge and skills” (Harris, 1997: 429).

Spain, Italy and Sweden represent interesting observation points from which it is possible to look at the social and political implications generated by immigration movements in the understanding of contemporary migration phenomena. The three countries have experienced a strategic and central role in the challenge of migration flow, even with significant differences among them, due to their different geopolitical situation, and their economic, social, and territorial peculiarities.

A common point for the three countries is the need for specific attention to deal with the urgent necessity of resident migrants to satisfy not only needs and essential rights, but also the higher level of community and social needs and rights, something that is even more pressing at a moment in history when openly nationalistic and discriminatory episodes are becoming more frequent.

Migrant access to (and exclusion from) welfare services has been widely discussed (Calavita, 2005; Barn, 2008; Zincone, 2011; Baldwin-Edwards, 2012; Saraceno et al., 2013): moving towards the acceptance and coexistence of this diversity entails introducing structural changes in society and political institutions (Torres, 2011) that seem to be very far, by now, from the contemporary political choices. Even if social work plays a central role in the reception system, the analysis of the reception system of the three countries involved in the project shows that, instead, it has not played a very decisive role in the implementation of national immigration policies and in so-called integration policies, remaining more linked to the management of reception and issues related to vulnerability than to the development of new citizenships.

In the reality of services for migrants, there is a plurality of solutions, which are different declinations of these dilemmas, and they are not always resolved according to the code of ethics and the fundamental principles of social work. As has been already described (Ferguson and Lavalette, 2006; Loakimidis and Teloni, 2013), social workers are increasingly facing ‘loyalty problems’ based on the discrepancy and sometimes conflict of interests between the needs of ‘service users’ and the new practices and methods of social work.

Only recently has serious deliberation started to be given to the political and social potential of interventions aimed at integration and social cohesion through the development of studies and research about good practices in intervention and training for social workers (Spinelli, 2013; Barberis and Boccagni, 2017; Di Rosa, 2017; Marzo, 2017; Pattaro and Nigris, 2018). Also, social work training and further education is currently focusing

on the development of intercultural professional skills, on the development of helping relationships in situations of cultural diversity, to re-direct interventions in the field of migration by investing in competences and responsibilities (Blunt, 2007; Shier et al., 2011; Di Rosa, 2017a; Cohen-Emerique, 2017). Beyond these competences, in light of the rising awareness of the international dimension in social work praxis and education, there is a focus on supporting social work in the promotion of a professional awareness towards new forms of political, civic, and social engagement to protect vulnerability, but also in order to bring about individual and collective well-being.

By consciously accepting the existence of these areas of light and shadow, and sometimes dark, in the relationship with migrants in the reception system, the case studies of the Global-ANSWER Network and the research of good practices acquires even greater value: professionals and researchers from three countries will join forces, seeking the other face of social action, that of commitment to safeguarding human life and rights, despite adverse political changes, simultaneously paying attention to and reflecting critically on other negative realities that do exist.

As declared in The Global Agenda for Social Work and Social Development: Commitment to Action (2012) by the International Federation of Social Workers (IFSW), the International Association of Schools of Social Work (IASSW) and the International Council on Social Welfare (ICSW), it is important to enable social workers to make a stronger contribution to the impact of human rights in order to fight global injustices and inequalities and promote human rights for everybody irrespective of their socio-economic and legal status.

At this time in history, it seems essential to secure the bonds between professional practice, the academic community and the founding principles of social work: “principles of social justice, human rights, collective responsibility and respect for diversity” as stated in the Global Definition of Social Work. Alongside, there is a need to reaffirm advocacy (Bressani, 2013) and policy practice (Campanini, 2015), which social workers can address with regard to institutions dealing with migrants, so as to help foster eligibility to one’s rights, as well as ways of facilitating access to services, and more generally, foster the establishment of services that can respond to the needs of the new citizens: “Developing new approaches to grapple with ethical dilemmas when participating in the implementation of unjust policies; pioneering responsive methods for social workers to engage in dialogue with varied stakeholders to address xenophobia, nationalism, restrictive migration policies; and promoting innovative practices for the integration of asylum seekers and refugees are all vitally needed” (Popescu and Libal, 2018: viii).

The “Guide on conceptual and methodological issues” represents a co-produced instrument to provide a shared theoretical vision and methodological approach for the action-research projects. The shared concepts, strategies and methods will allow all academic and professional researchers in the Global-ANSWER Network (and also in the future for others wishing to explore this research field) to experience the joint commitment on training and research among partners, enabling them to develop multidisciplinary competences on research for practice (which includes debates on theoretical frameworks) and research on practice (that refers to policies, organisations, services, professional actions).

The theoretical-methodological framework of participatory-action research and co-design constitutes the product of studies, experiences, reflections and insights gathered during the first two years of Global-ANSWER activities. Networking and shared research in the Global-ANSWER Network constitute an important step to promote and spread public awareness about the reality of migrants’ needs and experiences, fighting against the negative representation in political discourse and in media communication. It also permits researchers and professionals to discuss and share experiences and theories on the meaning-making processes and on why certain facts are not widely distributed via the media.

The project research actions favour the cooperative and collaborative development of methods and approaches to improve the social work response to the human mobility challenge, by observing and reflecting on the realities of social work and social services in the three countries, to extract from the field new perspectives and strategies for the future. The research plan aims to permit all researchers and professionals working in the field in the three countries to collate studies and practices significant for social work in the field of migration and thus also for social work educational practice, and so to specifically address, in the coming years, the path for transforming services and educational practices of social work in the field of human mobility.

Roberta Teresa Di Rosa
University of Palermo

GLOBAL ANSWER

SECTION 1. POLICY AND INSTITUTIONAL FRAMEWORK OF HUMAN MOBILITY IN THE UE

SECTION 1. POLICY AND INSTITUTIONAL FRAMEWORK OF HUMAN MOBILITY IN THE UE

1.1 Migration and Asylum Policy at the International and EU Level

Elisa Cavasino

1.1.1. The trends of International Law in the field of human mobility

If we consider human mobility in a legal context where "state sovereignty" and" citizenship" are still fundamental categories through which we regulate human mobility, we can conclude that the entry, stay and expulsion of non-nationals and stateless persons are still regulated on the premise that the state exercises its sovereign power in this field. In other words, states have a wide "margin of appreciation" in regulating the human mobility of non-nationals. Moreover, national and international law on the mobility of non-nationals seems to regulate this human phenomenon by distinguishing between "asylum" and "migration". This legal distinction is directly linked to the idea that there can be "forced" migration, i.e., human mobility caused by political crises or wars or internal conflicts within states having the effect of "compelling" individuals or groups of individuals to flee from the homeland in order to avoid risks for their lives and fundamental civil and political rights. This particular group of "causes" of migration led to the consolidation of a body of international norms called "asylum law". Such norms entitle non-nationals to seek asylum and to obtain the recognition of a specific legal status (an International Protection Regime), such as refugee status or subsidiary protection (also regulated by EU law) or absolute protection from refoulement, in order to exercise the rights protected by Article 3 of the European Convention on Human Rights. With regard to other causes of migration (the so-called "economic" causes) the margin of appreciation of states in regulating migration is still extremely wide and it is still not possible to identify a "core" international treaty or set of norms regulating human mobility.

Thus, in the field of human mobility of non-nationals of a state there is one particular area in which a certain limitation to territorial sovereignty can be identified and this is the field of "asylum law".

Other limits to the broad discretion of states may be derived from human rights law and in particular from the need to protect human life and to prevent inhuman or degrading treatment (i.e., the so-called "non-refoulement" principle and the duty to rescue and protect life at sea); the protection of private and family life; and the enforcement of habeas corpus and the principle of legality in proceedings involving the restriction of the personal freedom of non-citizens. With regard to the latter, the case law of the European Court of Human rights, which is responsible for enforcing the European Convention on

Human Rights within the European system for the protection of Human rights, is extremely relevant.

1.1.2. Asylum law and its essential features: lessons from history

Since the Treaty of Westphalia of 1648, nationality has gradually become a fundamental legal status "to be considered legally relevant". History has shown that individuals must be nationals of a state "to have the rights to have rights". The possession of nationality is a basic legal condition for having fundamental rights (Hannah Arendt, The Origins of Totalitarianism, 1951). In this scenario, reciprocity has been the principle by which the legal status of non-nationals ("aliens") has been shaped. Reciprocity means that a state recognises for nationals of another state the same legal conditions granted to its own citizens by the state of their nationality.

Throughout the 20th century and particularly after the Second World War, states have negotiated and signed international agreements to "regulate" refugee crises. In particular, the refugee crises in the first half of the 20th century were characterised by:

a. problems of statelessness. A massive presence of people without nationality (stateless) caused by deprivation of nationality;
b. minority problems caused by states persecuting or expelling their own nationals deprived of nationality because they belong to minority groups (religious, linguistic, ethnic minorities);
c. large groups of asylum seekers: people fleeing from their "home" state to look for "protection" in other states.

Solutions to refugee crises were "on the ground". Among the most important ones there were:

1) population exchange agreements between states, e.g., agreements between Greece-Turkey (see R. Blanchard, The Exchange of Populations between Greece and Turkey, in Geographical Review, Vol. 15, No. 3 Jul., 1925), pp. 449-456);
2) the Nansen Passport. This solution was trialled with the Russian refugee crisis of 1922 (and the Armenian refugee crisis agreements of 1926, 1928 - 1938). Under the auspices of the League of the Nations, it was issued as an internationally recognised document that served as both an identity document and a travel document for refugees fleeing a state that had deprived them of their nationality or persecuted them.

1.1.3. The UN and the development of international law in the field of Asylum

After the Second World War there was a major shift in international law in the field of asylum. Article 14 of the United Nations Declaration of Human Rights of 1948 recognises the right to seek and to enjoy asylum from persecution in other countries and the UN has developed various ways of intervening in this area. First of all, the UN established specialised agencies such as the International Commissioner for Refugees (IRO, 1946) and the United Nations Relief and Works Agency for Palestine Refugees in the Middle East (UNRWA, 1949) and, finally the Office of the United Nations High Commissioner for Refugees (UNHCR, 1950).

The IRO was established as a temporary specialised agency of the United Nations to carry out activities relating to the care and the repatriation or resettlement of Europeans made homeless by the Second World War and ceased to operate in 1952. It was dissolved by its General Council Resolution No. 108 of 1952, and its functions were subsequently continued by the Office of the United Nations High Commissioner for Refugees, (UNHCR). Pursuant to General Assembly Resolution (No. 428 V) of 14 December 1950), the UNRWA was established by the UN General Assembly Resolution (No. 302 IV) of 8 December 1949 and began operations in 1950 to assist and resettle Palestinian displaced persons and refugees in the Middle East. UNRWA has been active since the Arab-Israelian war of April 1948.

Second, the UN has promoted the development of norms concerning the legal status of refugees at a global level. Indeed, the cornerstone of international treaty norms in the field of asylum is the UN Geneva Convention on the Status of Refugees of 1951. The Convention entered into force on 22 April 1954 and has now been ratified by 146 states of the 193 member states of the United Nations. The Geneva Convention does not recognise the right to enter in the territory of another state in order to enjoy the right to asylum, but it does contain norms concerning the qualification of a person as a refugee under the Convention (Article 1). Such norms are considered declaratory in nature. The convention regulates the legal status of refugees and, in particular, the limits to the sovereign power of a state to expel or return at the border a non-citizen to a state where they can suffer a real risk of persecution, on certain grounds set out by Article 1 of the Convention. The Geneva Convention also regulates the cessation and exclusion of refugee status. The territorial and temporal scope of the convention was extended by the 1967 Protocol which removed the temporal and geographical limitation to the Convention. The "core" provision of the Convention relates to the norms concerning non-refoulement (see in particular Article 33 of the Geneva Convention) that are also of particular relevance in the development of asylum law within the European Union and within the European Human rights system as governed by the European Convention on Human rights.

1.1.4. EU legislation concerning human mobility

a) Third-Country Nationals

One of the four freedoms of the Common Market granted by the European Economic Community (the EEC), established by the Treaty of Rome of (1957) was the free of movement of workers. Based on this freedom and in order to make the Common Market an effective Institution, the EEC gradually developed a process of legal integration in the field of human mobility.

Since the Schengen Agreement of 1985, with the need to implement norms aimed at creating a European Legal Space without borders, and in particular after the Balkan Crisis of the 1990's and the Dublin

Convention of 1992, the EU integration process has seen a gradual increase in the EU's normative competence in the field of migration, visas and asylum.

The Treaty of Amsterdam (1998) widened the EC's competences in respect to visas, asylum and migration by introducing an entire title (Title IV) within the EC Treaty dedicated to visas, asylum and immigration. The Treaty of Lisbon (2011) confirmed the trend toward the increase of EU competences in the field of human mobility of third-country nationals. Today, there is a wide range of secondary norms (Regulations and Directives) and judgements of the EU Court of Justice concerning visas, asylum and migration of non-EU citizens.

It can be said that there is now a broad set of EU norms on asylum and another set of norms on migration. After the Lisbon Treaty, the Charter of Fundamental Rights of the European Union plays an important role in the development of EU norms and standards in the field of asylum and migration. The Charter establishes the right to asylum (Article 18); protection against expulsion and refoulement (Article 19); the principle of equal treatment and non-discrimination (Article 20-21) and norms on access to social security and social assistance (Article 34).

b) The Common European Asylum System

The EU has developed legal integration in the field of asylum with the aim of establishing a Common European Asylum System (CEAS). The development of the CEAS is based on the following premises:

a. All EU Member States respect and enforce a common set of Human Rights recognised by multilateral Treaties binding on them all (in particular the European Convention on Human Rights and the Geneva Convention of 1951 on the Status of Refugees); this is the principle of mutual trust.
b. b- All EU member states are bound by norms that assign to each member state the responsibility of caring for asylum seekers and processing asylum requests based on the criterion established since the Dublin Convention of 1992 and later codified in the Dublin Regulation, Reg. (EU No 604/2013, and based on the EURODAC regulation. Reg. EU No 603/2013).
c. All EU member states are bound together by the principle of solidarity (Article 80 TFEU) which obliges them to develop norms concerning mechanisms to "share the burden" caused by the need to grant asylum (i.e., burden sharing and solidarity principles).

Based on these principles the EU has adopted the asylum procedures directive (Directive 2013/32/EU); the qualifications directive (Directive 2011/95/EU) and the reception conditions directive (Directive 2013/33/EU). The implementation and regulation of these directives has led to several controversies concerning the compliance of all EU member states with the standards of human rights protection set out by the European Convention of Human Rights. In a series of cases known as the "Dublin Cases", the European Court of Human Rights (ECtHR) and the Court of Justice of the European Union (EUCJ) have contributed to increasing the level of protection of human rights within the functioning of the CEAS. Among the leading cases there are the judgements of the ECtHR (judgements M.S.S. vs. Belgium and Greece and R.R. and Others v. Hungary – see Guide on the case-law), and of the EUCJ (judgement C-411/10 N.S. vs. UK).

In 2001, the EC enacted an important Directive to govern massive influx of asylum seekers within the European Space without internal borders: dir. 2001/55/EC, concerning temporary protection. This directive has not been useful in managing the refugee crisis of 2015 but has recently led to a Council Decision on the influx of displaced persons from Ukraine following the Russian-Ukrainian conflict of 2022 (Council Implementing Decision EU 2022/382, see also this report).

The EU has also established an Asylum Agency (formerly called EASO) to ensure full implementation of CEAS' norms. In the same vein, the EU Commission has recently launched a process of reform of the CEAS by issuing a Communication on the New EU Migration Pact (see last paragraph below). The main policy lines of the Pact concern a reform of the EU's external border norms and the development of mechanisms to manage migration and refugee crises, in order to make the solidarity principle of Article 80 TFEU more effective than it was during the refugee crisis of 2015 after the Syrian war.

c) EU migration Law concerning legal status of third-country nationals

EU legislation in the field of migration stems from the need to make the functioning of the Common Market and the free movement of workers effective. One of the rationales of EU policy in the field of migration is to prevent migratory flows driven by different standards of protection of "social rights" within the welfare systems of EU member states. The issue of equal protection of social rights (i.e., the functioning of the principle of equal treatment between nationals and third-country nationals in the labour market, social assistance and social security, maternity and paternity) is particularly sensitive and the EU has still not gained competences in this field. For this reason, the EU has developed a specific set of norms dedicated to the procedure and status of legally resident third-country nationals, the Single Permit Directive (Directive 2011/98/EU), and has regulated the legal status of third-country nationals who are legally resident for a medium-term period within the EU member states, the so-called long-term residents (see the long-term residence permit directive, Directive 2003/109/EC).

EU legislation provides specific norms for certain categories of workers: EU Blue Card directive (Directive (EU) 2021/1883); the Seasonal Workers directive (Directive 2014/36/EU); the directive on intra-corporate transferees (Directive 2014/66/EU) and for students and researchers (Directive (EU) 2016/801); the directive on family members of third-country nationals (Directive 2003/86/EC on the right to family reunification) and it has also developed migration management mechanisms called "labour mobility schemes"

with non-EU countries (the first ones were developed with Turkey).

1.1.5. EU citizens in the EU

Apart from the description of EU norms regulating the legal status of third-country nationals, there are specific norms dedicated to the human mobility of citizens of EU member states. This is due to the fact that, since 1992, citizens of EU member states have automatically enjoyed the legal status of "citizens of the European Union". According to Article 20 TFEU and to Title V of the EU Charter of Fundamental Rights, the EU citizenship entitles the holder:

a. to consular and diplomatic protection outside the EU;
b. to the effective exercise of electoral rights (elections to the EU Parliament and administrative and regional elections in the member state of residence);
c. to the right to petition the EU Parliament (and to have access to the EU Ombudsman);
d. to the right to move and reside freely within the territory of the EU member states.

The EUCJ has consistently stated that EU citizenship will be the fundamental status of citizens (see EUCJ C-369/90 Micheletti). However, at this stage of the EU integration process, EU law cannot define norms for the acquisition or deprivation of national citizenship. Moreover, national citizenship is still the "original" status and EU citizenship is a derivative one.

Notwithstanding the latter consideration, the EUCJ is expanding the relevance of EU law in the area of citizenship status with regard to the deprivation of national citizenship and its impact on EU citizenship (EUCJ cases C-135/08 Rottmann and C-221/17 Tjebbes) and to the enjoyment of citizenship rights (see EUCJ C-449/16 Martinez Silva and EUCJ C-200/02 Zu and Chen).

Many controversial issues concerning EU citizenship relate to the exercise of the right to free movement and residence by EU citizens and their family members.

There has been considerable difficulty in interpreting the meaning of "family member" under secondary legislation (Directive 2004/38/EC). It is now possible to consider as family members under the Directive 2004/38/EC: the "spouse" extended to same-sex marriages (see EUCJ C-673/16 Coman); the registered partner, if the legislation of the host member state treats registered partnerships as equivalent to marriage (including same-sex partners); direct descendants under the age of 21 or dependent on parents (and those of the spouse or registered partner); dependent direct relatives in the ascending line and those of the spouse or registered partner.

EU legislation distinguishes between short stays (less than 3 months) and longer stays (more than 3 months) in another member state. For longer periods of residence, although EU primary law prohibits discriminations on grounds of nationality (Article 18 TFEU), secondary law (Regulation EC No 883/2004 and Directive 2004/38/EC) and its interpretation by the EUCJ, still maintains a distinction between "economically active" and "economically inactive" EU citizens (see EUCJ case C-333/13 Dano and Dano).

In other words, EU Law is designed to prevent the exercise of freedom of movement and residence from becoming an excessive burden on the welfare systems of EU member states by restricting access to some welfare benefits to EU Citizens who are not economically active. This means that EU citizens who are not economically active and who cannot prove that they have sufficient resources and health insurance suffer restrictions in the full enjoyment of these freedoms.

In this respect, it is important to bear in mind that the "Brexit" campaign focused strongly on the impact of the exercise of these freedoms of EU citizenship on the labour market and on the UK welfare system. The difficulties in reaching an agreement between the EU and the UK on the "exit" from the EU, and between the UK and Ireland on the "Irish border", also stem from the need to reach a final agreement on specific norms concerning EU citizens already resident in the UK and, for the Irish border, on freedom of movement and residence.

The norms of EU citizenship also limit the power of expulsion of a member state, which can only expel an EU citizen on grounds of public security, public order or

After 5 years of residence in another member state, EU secondary legislation grants a right of permanent residence. The same right is granted to family members who have lived with the EU citizen for at least 5 years.

public health, and in this respect the EUCJ has stated that "while member states essentially retain the freedom to determine the requirements of public policy and public security in accordance with their national needs […] those requirements must nevertheless be interpreted strictly, so

that their scope cannot be determined unilaterally by each member state without any control by the institutions of the European Union" which has developed principles and techniques to review national measures (see EUCJ Cases C-718/19 Ordre des barreaux francophones and germanophone and Others and C-719/19 Staatssecretaris van Justitie en Veiligheid).

1.1.6. The European New Pact on Migration and Asylum

The New EU Pact on Migration and Asylum is an EU Commission programme to reform EU secondary legislation in the areas of border control; asylum and migration. The EU Commission Communication of 23 September 2020 on a New Pact on Migration and Asylum, COM(2020) 609 final, defines the policy framework that should have already been developed during the years 2021-2023.

Both the COVID-19 crisis and the new geopolitical scenario defined by the border crisis at the Belarus border and the Russian-Ukrainian conflict have significantly slowed the development of the EU Commission's reform plan. It is now clear that migratory flows in Europe are also a part of emerging geopolitical strategies of third countries (see EU Commission Communication on the Report on Migration and Asylum COM(2021) 590 final; and Communication on the Report on Migration and Asylum 2022, 12 January 2023 COM(2023 219) final).

The New EU Migration Pact of 2020 does not focus on this emerging trend, but the policy lines it traces implicitly seem to provide a response to the new and emerging trend of human mobility (a new "push" factor caused by the changing geopolitical order). In fact, the Pact is designed to assert the EU's powers to manage and govern migration flows and refugee or migration crises. Its keywords are "solidarity", "migration management", "stronger governance" of migration and border policies. Among the most relevant proposals in terms of innovation of the existing EU instruments in "governing migration fluxes and crises" described in the Pact are the proposals concerning "robust and fair management of external borders, including identity, health and security checks". On the latter point, the COVID-19 crisis seems to have produced an enormous diversity of approach by EU member states (see European Parliament LIBE Study on The EU Approach on Migration in the Mediterranean, 11 June 2021),

The pact aims to strengthen the role of EU agencies (Frontex and the EU Agency for Asylum) in contributing to the establishment of common procedural standards and practices in the implementation of EU legislation on border controls and the functioning of CEAS. The reform of the existing secondary legislation should make the solidarity between member states (Article 80 TFEU) more effective within a new normative framework on resettlement, humanitarian admission and new return (Resettlement and Humanitarian Admission Framework regulation and new Return Directive).

1.2. Migration and Asylum Policy in Spain

Mª Teresa Díaz Aznarte

1.2.1. Previous questions on territorial competences in Spain

Both issues related to nationality and those that refer strictly to "foreigners" are the exclusive competence of the state, in all its aspects. However, in the field of "immigration", which offers greater complexity (both due to its subjective dimension and the assistance needs of migrants), there is room for some intervention by the autonomous communities, mainly in relation to social protection assistance and social integration).

It must also be considered that LO 4/2000, on the rights and freedoms of foreigners in Spain, assigns a series of powers to the autonomous communities in matters of foreigners:

- Reception and management of initial work authorisations (employees and self-employed), coordinated with the state.
- Data contribution to the formulation of the List of Occupations that are Difficult to Fill, as a formal expression of the national employment situation.
- Intervention, coordinated with the state, in the collective management of authorisations at the source. They may establish "services that facilitate the processing of the corresponding visas before the Spanish consulates" (9th additional provision Immigration Law).
- Data contribution to the normative regulation of residence and work authorisations for campaigns or seasonal activities and participation in the promotion of "circuits" that allow the concatenation of seasonal workers.
- Collection of fees for work authorisations when applicable.
- Imposition of administrative sanctions in cases in which they have powers to grant work permits.
- Issuance of a report prior to the granting of authorisations for residence.
- Provision of a report on matters of public order in the procedures for granting or renewing residence permits, when the autonomous community has created its own police force (as is the case in Andalusia).

1.2.2. The legal concept of a foreigner and the procedure of acquisition of nationality in Spain

In Spanish legislation, a foreigner is defined as a person who lacks Spanish nationality (Article 1.1 LO 4/2000). Therefore, foreigners are:

- those who have another nationality (and who, in cases where this is pertinent, have not acquired dual nationality: that of their country of origin and Spanish);
- those who lack any nationality (stateless persons).

Ways of acquiring Spanish nationality:

- Nationality by Residence requires the residence of the person in Spain for ten years legally, continuously and immediately prior to the request.
- Nationality by Charter of Nature: will be discretionally granted, or not, by the Government by Royal Decree, after assessing the concurrence of exceptional circumstances.
- Nationality for Spaniards of Origin: those who are of Spanish Origin: a)

those born to a Spanish father or mother; b) those born in Spain as children of foreign parents if at least one of the parents was born in Spain (the children of diplomats are excepted).
- Nationality by Option: those who have the right to acquire Spanishnationality in this way are: a) those who are or have been subject to the parental authority of a Spaniard; and b) those whose father or mother were Spanish and were born in Spain.

1.2.3. Rights and freedoms of community foreigners

Reference standard: Directive 2004/38, on the right of EU citizens and their family members to move and reside freely in the territory of the member states.
The right to community family reunification:

Who is considered family? (Directive 2004/38)

- Spouse or registered common-law partner (provided that the host state grants them treatment equivalent to marriages).
- Descendants under 21 years of age or dependents and those of the spouse or common-law partner.
- Ascendants of the worker and their spouse or common-law partner who are in their charge (Articles 2 and 3 of Directive 2004/38/CE).
- "Other relatives", not included in the list above, when they live with the worker or are in their charge, or they must attend to them personally for serious health reasons. Includes the common-law partner with whom the worker maintains a duly proven stable relationship.

In Spain, RD 987/2015 specifies aspects of this Directive:

- In the first place, in relation to descendants or ascendants, the Spanish norm specifies that it must be a direct relationship (direct descendant are the children, direct ascendants are the parents).
- "Other relatives" are: the members of their family, regardless of their nationality, who accompany or meet with them and provide reliable proof at the time of the request that they are in any of the following circumstances: 1) That, in the country of origin, they are in their charge or live with them; and 2) That, for serious health or disability reasons, it is strictly necessary for the citizen of the Union to take charge of the personal care of the family member.

The common-law couple when a marital cohabitation time of at least one continuous year is accredited, unless they have descendants in common (in which case only the cohabitation will have to be accredited without minimum time).

Social Restrictions

During the initial period of residency:

- the host state will not be obliged to grant "social assistance benefits";
- nor will it have the duty to "grant maintenance aid consisting of scholarships or study loans, including those for professional training" to those who "are or are not self-employed."

Freedom of movement is subject to significant limitations, which exclude the most vulnerable groups from protection mechanisms.

1.2.4. Rights and freedoms non-EU foreigners

Article 13 of the Spanish Constitution: Foreigners in Spain shall enjoy public liberties "in the terms established by treaties and the law". This clause is applicable to the right to work and allows distinctions to be made based on nationality.

The differences, as occurs with the requirement of authorisation to be hired, do not raise constitutionality problems.

The disparity in treatment between non-EU nationals and foreigners can only affect entry into the labour market. Once the foreigner is authorised to reside and work in Spain, he will formally have equal rights in relation to Spanish workers.

1.2.5. The administrative situation of foreigners

a) Administrative regularity for residence and work

- Applicable regulations:

LO 4/2000 on the rights and freedoms of foreigners in Spain and their social integration.

Royal Decree 557/2011, of 20 April, which approves the Regulation of Organic Law 4/2000, on the rights and freedoms of foreigners in Spain and their social integration (modified in 2009 and in 2022).

- Regular entry and visa:

In order for their situation to be regular, the foreigner must access Spanish territory through the posts set up for this purpose and fulfilling a series of requirements:

a) Ownership of an individual passport or other travel document (collective or family passport, travel title, identity document, etc.) that proves their identity (in the terms provided in Article 6 REx).
b) Ownership of the corresponding visa (Article 7 REx).
c) Justification of the purpose and conditions of the stay (Article 8 REx).
d) In all cases, return or tourist circuit ticket.

- The ticket to return to the country of origin or move in transit to a third country, which will be personal, non-transferable and closed.

e) Accreditation of sufficient economic means for the time they intend to remain in Spain, or of being in a position to obtain them.

- The minimum amount available for their support (minimum 10% of the gross interprofessional minimum wage multiplied by the number of days spent in Spain and by the number of people travelling under their responsibility). Currently, the minimum amount to credit is 108 euros per person per day, with a minimum of 972 euros or its legal equivalent in foreign currency (with effect from 1 January 2023).

f) Presentation, where appropriate, of the pertinent medical certificates (Article 10 REx).
g) The visa: requested and issued at the diplomatic missions and consular offices of Spain abroad.

Visa types:

- A transit visa, which enables mobility through the international transit area of a Spanish airport or to cross national territory.
- Stay visa (up to three months).
- Residence visa, which enables the foreigner to reside without exercising work or professional activity (Articles 46 et seq. REx).
- Residence and work visa, which enables entry and stay for a maximum period of three months and during that time to carry out the work or professional activity for which the foreigner had previously been authorised.
- Seasonal residence and work visa, which enables the foreigner to work as an employee for up to nine months in a period of twelve consecutive months.
- Study visa, which enables the foreigner to remain in Spain to carry out courses, studies, research or training work, student exchange or non-work practices. It also enables unpaid volunteer work.
- Research visa, which enables research projects to be carried out in Spain within the framework of a "host agreement" signed with a research organisation.

Situations abroad and job possibilities:

a) Short-term stay (90 days).
b) Temporary residence status (from three months to five years).
c) Long-term residence status authorises the foreigner to reside in Spain indefinitely and to work on equal terms with Spaniards. Those who prove legal and continuous residence in Spain for five years, or in the EU as holders of an EU Blue Card, are entitled to obtain this authorisation, provided that the last two years of the residence has occurred in Spain.
d) The situation of cross-border workers (as long as they reside in the border area of a neighbouring state and return to it daily).

Authorisation to work for others:

Initial authorisation: subject to the national employment situation.

The state public employment service must prepare a quarterly list of occupations that are difficult to fill for each province or autonomous city. It will be essential to obtain the authorisation that the job to be filled is in that list.

b) Temporary residence due to exceptional circumstances

There are "exceptional circumstances" that may justify the granting of a temporary residence permit and, in turn, may be the basis for a work permit.

The "arraigos" (reasons) are among these circumstances (Article 31.3 LOEx), which present several modalities (Article 124 REx):

- Work reasons: this authorisation may be obtained by foreigners in a situation of administrative irregularity (at the time of the application) who prove their continued stay in Spain for a minimum period of two years.

They cannot have a criminal record in Spain or in their country of origin or in the country or countries in which they have resided during the last five years.

They have to demonstrate the existence of labour relations whose duration is not less than six months. That employment relationship has had to be developed with the documentation in order for some time.
- Social reasons: Foreigners who prove their continuous stay in Spain for a minimum period of three years may obtain authorisation.

In addition, they must meet all the following requirements:

a) Have no criminal record in Spain or in their country of origin or in the country or countries in which they have resided during the last five years.
b) Have a work contract signed by the worker and the employer (with working hours of not less than 30 hours per week, as a general rule).
c) Have family ties with other resident foreigners or submit an integration report proving their social integration, issued by the autonomous community in whose territory they have their habitual residence. The integration report may be issued by the City Council where the foreigner has his habitual residence.

The body that issues the report may recommend that the foreigner be exempted from the need to have an employment contract, as long as he proves that he has sufficient economic means.

- Family reasons:

a) In the case of the father or mother, or guardian of a minor of Spanish nationality, provided that the applicant, as a parent or guardian, is in charge of the minor.
b) In the case of a person who provides support to a person with a disability of Spanish nationality, provided that the applicant who provides such support is in charge of the person with a disability and lives with them.

- Training reasons (new proviso from 2022): Foreigners who prove their continuous stay in Spain for a minimum period of two years may obtain a residence permit for a period of twelve months.

They must meet all the following requirements:

a) Have no criminal record in Spain or in their country of origin or in the country or countries in which they have resided during the last five years.
b) Commit to carry out regulated training for employment or to obtain a certificate of professionalism, or training leading to obtaining certification of technical aptitude or professional qualification.

Other types of temporary authorisations:

a) international protection and asylum: for displaced persons, asylum seekers or refugees.
b) Humanitarian reasons:

- Victims of certain crimes in which there is some type of discrimination or violence in the family environment.

- Those who prove a serious illness that requires specialised health care that is not accessible in their country of origin.

- Those who prove that their transfer to their country of origin implies a danger to their safety or that of their family.

c) Collaboration with public authorities,

national security or public interest.
d) Victims of gender violence and sexual violence.
f) Victims or witnesses of crimes related to human trafficking.

c) Family reunification

Foreigners (residing legally) in Spain have the right to family reunification. This right is not unlimited, it extends only:

a) to the spouse (only one, polygamy is excluded);
b) to the person with an emotional relationship similar to the conjugal relationship;
c) to the children of the resident under eighteen years of age or disabled;
d) to the children of their spouse in the same right (provided that the latter maintains sole parental authority, or custody has been granted and they are effectively under their care);
e) to minors under eighteen years of age or disabled of whom the resident is the legal representative;
f) and to the first-degree ascendants of the sponsor or their spouse (over 65 years of age and who are in their charge).

The foreigner who requests the reunification of their relatives:

- At the time of submitting the application they must attach a report prepared by the autonomous community (or the town hall) proving that the applicant has adequate housing to meet their needs and those of their family.
- They will have to demonstrate that they have sufficient financial means to meet the needs of the family, including health care in the event of not being covered by social security.

d) Administrative irregularity

Pursuant to Article 36.5 of Law 4/2000 on the Rights of foreigners and their social integration in Spain:

- the employment contract of a foreigner in an irregular administrative situation is not considered invalid. This means that it will be able to deploy some effects, even if the foreign person lacks administrative authorisation to legally reside and/or work in Spain (essentially, severance pay);
- the migrant in an irregular administrative situation will be entitled to social security benefits only when he suffers some professional contingency, derived from work (work accident or occupational disease);
- the foreign worker in a situation of administrative irregularity, will not be entitled, in any case, to receive the unemployment benefit.

1.2.6. The situation of unaccompanied foreign minors

This situation contemplates:

- a foreigner under eighteen years of age who arrives in Spanish territory without being accompanied by an adult responsible for them;
- any foreign minor who, once in Spain, finds themself in this situation of helplessness.

These boys and girls will be handed over to competent child protection services so that they can give them immediate attention. This situation should always be communicated to the Public Prosecutor. Once the age has been determined, the Public Prosecutor will decide to make available to them the services responsible for the protection of minors. The entity for the protection of minors has the duty to inform the minor, in a language understandable to them, of the basic content of the right to international protection and the procedure provided for their request.

Repatriation of the unaccompanied foreign minor

The government delegation and sub-delegation in whose territory the minor's domicile is located will be responsible for carrying out the procedures related to the repatriation of an unaccompanied foreign minor. Through the General Commissariat for Immigration and Borders, it will request a report from the diplomatic representation of the minor's country of origin on the minor's family circumstances. Those over sixteen and under eighteen years of age will be recognised as having the capacity to act in the repatriation procedure.

The immigration office in the province in which the minor's domicile is established will initiate, ex officio, by superior order or at the request of a party, the procedure related to the authorisation of residence. Assumptions:

- Once the impossibility of repatriation of the minor has been accredited.
- In any case, ninety days after the minor was placed at the disposal of the services responsible for the protection of minors.

1.2.7. Trafficking in human beings

- Smuggling of people

Our legal system penalises this conduct in Articles 313 and 318 bis of the Penal Code.

If the repatriation is resolved, it will be carried out either through family reunification or by making the minor available to the child protection services of the country of origin.

Residence of the unaccompanied foreign minor

These articles establish penalties for those persons who, with the aim of obtaining economic benefit, help others to enter or transit illegally through Spanish territory, thus violating the laws related to the entry to and transit of foreigners. Illegal trafficking and clandestine immigration of people are part of the crimes that violate the essential humanitarian values recognised at the international level. This type of cri-

me is transnational in nature and is characterized by organisation and a lack of individual sanction due to the limited capacity of the most closely linked states to effectively combat this type of private but generally organised crime.

- Human trafficking

The crime of trafficking in persons, within the framework of Spanish legislation, is contemplated and penalised in Article 177 bis of the Penal Code. Those who, using violence or intimidation, or through the use of a remuneration system, use other people with the purpose of bringing them to our country and exploiting them in the commission of crimes, either for the purposes of sexual exploitation (including pornography), removal of bodily organs, or forced marriage.

There must be a situation of need or vulnerability, which occurs when the person in question has no real or acceptable option but to submit to the abuse. In addition, it is important to highlight that the victim of human trafficking will be exempt from punishment for the criminal offenses they have committed during their situation of exploitation, as long as their participation in said crimes has been a direct consequence of violence, intimidation, deceit or abuse to which the victim has been subjected.

1.3. Migration and Asylum Policy in Italy

Giulio Gerbino, Giovanni Frazzica, Lalage Mormile and Riccardo Ercole Omodei

1.3.1. The notion of the foreigner and the procedure for obtaining citizenship in Italy

The institution of nationality expresses the stable link between the individual and the system. This entails a difference in treatment in terms of the rights and freedoms recognised by the state, compared to the corresponding active subjective legal positions that foreigners can claim. This is made clear by the Italian Constitution itself, which recognises certain rights only to citizens. For example, the Constitution only recognises the right of citizens to move and reside freely within the national territory (Article 16 Const.), the right to assemble peacefully and without arms (Article 17 Const.), the right to associate freely (Article 18 Const.). A foreigner is a person who does not hold Italian citizenship, which may be acquired:

1. By birth, when one is the child, even adoptive, of a father or mother in possession of Italian nationality, regardless of the place of birth (ius sanguinis); when one is born in Italy of unknown or stateless parents or, if of foreign parents, when one does not obtain the nationality of the parents on the basis of the laws of the states to which they belong (ius soli);
2. With uninterrupted residence from birth until reaching the age of majority, if within one year the applicant declares that they wish to acquire Italian nationality;
3. At the request of the interested party when they are the spouse of an Italian citizen if the conditions of Article 5 of Law 91 of 5 February 1992 are met, when the foreigner has a parent or second-degree direct ascendant who is an Italian citizen by birth; in the case of the adoption by an Italian national of an adult foreigner who has resided, after the adoption, for at least five years in Italian territory; when the foreigner has been employed by the state for at least five years; when they are a national of an EU member state and have resided in Italy for at least four years; if the stateless person has resided for at least five years in the territory of the Republic; or if the foreigner has resided for at least ten years in the territory of the Republic.

Citizenship, as it is acquired, may be lost. This may occur by renunciation or, in the presence of certain conditions (see Articles 10 bis and 12 of Law 91/1992), automatically.

1.3.2. Rights of EU citizens

International and European norms have led to the creation of a legal status endowed with rights and freedoms of absolute importance: Citizenship of the Union. It is governed by Articles 20-25 TFEU and is in addition to the citizenship of the individual member states and also entails: the right to reside and move freely within the territory of the member states, the right to reside without any limitation or formality for periods of less than three months, with the limitations set out in Article 7 Legislative Decree 30 for periods of more than three months, the right to vote and to stand as a candidate in municipal elections in the state of residence, under the same conditions as Italian citizens, the right to protection by the diplomatic and consular authorities of any member state, the right to petition the European Parliament and to apply to the European mediator.

1.3.3. Rights of non-EU citizens

In this case, Article 10 paragraph 2 of the Constitution establishes a reservation of the law, according to which 'the legal status of foreigners is regulated by law in accordance with international standards and treaties'. This has made it possible to extend the rights and guarantees recognised for citizens to foreigners as well. The inviolable human rights enshrined in the Constitution and international sources (e.g., the European Convention on Human Rights and the Nice Charter) are now recognised for the individual, thanks also to Article 2 of the Constitution, regardless of their status as a citizen. The protection of a foreigner's fundamental rights is also guaranteed by ordinary legislation. The Consolidated Text of the provisions governing immigration and rules on the status of foreigners (25 July 1998, 286, T.U.I.M.), in Article 2, paragraph 1, states that "[a]n alien, however present at the border or in the territory of the state, is recognised the fundamental human rights provided by the rules of domestic law, by the international conventions in force and by the generally recognised principles of international law". This provision transposes what is already provided for in the constitutional text, but it nevertheless plays a positive role as an opening principle of immigration laws, not tying the enjoyment of fundamental rights to the foreigner's condition of legality. As far as the civil rights of foreigners are concerned, only foreigners 'regularly residing in the territory of the state enjoy the rights attributed to Italian citizens' (Article 2 paragraph 2 T.U. Imm.).

Finally, it should be mentioned that the Constitution enshrines the right to asylum. Article 10 paragraph 3 of the Constitution, in fact, provides that "a foreigner who is prevented in their own country from effectively exercising the democratic freedoms guaranteed by the Italian Constitution has the right to asylum in the territory of the Republic". This provision, which is entire-

ly consistent with international law (cf. Geneva International Convention on Refugees) and European law (see Directive 2011/95/EU), represents a significant exception to the state's right to regulate migratory flows. If, as a rule, the state has the possibility of precluding a foreigner who is a citizen of a non-EU country, the right to enter, stay and move within the territory of the Republic, with the related possibility of expelling the irregular foreigner, in the case of a subject who can legitimately invoke refugee status, this power of the Italian legal system is lost.

1.3.4. Residence of third-country nationals: Ttpes of residency permit and their duration

A residence permit is required in order for foreigners who have legally entered the territory of the state to reside there. A foreigner who applies for a residence permit is subject to a photodactyloscopic examination and, if he is of age, is required to pay a fee ranging between €40 and €100.

There are numerous types of residence permits in relation to the reasons indicated on the entry visa (e.g., self-employment, subordinate employment, family reasons, research, study, etc.) or to apply for asylum, to acquire citizenship or stateless status, for reasons of justice (in cases where the presence of the foreigner in the national territory is indispensable in relation to ongoing criminal proceedings), for the integration of a minor, etc. In general, the duration of a residence permit may not in any case exceed 3 months, for visits, business or tourism, or 1 year, for the attendance of a study or training course, with the possibility of annual renewal (for multi-year courses). The issue of a residence permit for employment reasons occurs following the stipulation of a residency contract for employment (Article 5-bis T.U. Imm.); in this case, the duration of the residence permit is that stipulated in the residency contract and in any case may not exceed certain duration limits that depend on the type of employment contract.

a) Entry for employment reasons and the residence contract

The entry into Italy of foreigners for subordinate work, including seasonal work, or self-employment according to Article 3, paragraph 4 of the Consolidated Act on Immigration, takes place on the basis of the so-called "Flows Decree", a national regulation issued every year that sets the maximum limit. The procedure requires the employer to submit a nominative request or a generic request for foreign workers registered on special lists. The requests are verified by the Single Desk for Immigration. In the event of a positive outcome, the One-stop Shop (OSS) issues the nulla osta (no impediment) and the consular offices in the country where the foreigner is located can issue an entry visa. Within eight days of arriving in Italy, the foreigner must sign, at the Single Desk for Immigration, the contract of stay, with which, among other things, the employer undertakes to guarantee the foreigner housing that meets the minimum standards of public housing and the expenses of the return journey to the country of origin. Article 26 of the T.U.

Imm. provides that foreigners may engage in non-occasional self-employment consisting of "an industrial, professional, handicraft or commercial activity, or set up capital companies or partnerships, or take on corporate offices"), provided that they can prove that they "have adequate resources for the exercise of the activity that they intend to undertake in Italy; that they meet the requirements laid down by Italian law for the exercise of the individual activity, including, where necessary, the requirements for registration in the official listings and they undertake to be in possession of a certificate issued by the competent authority no more than three months before, declaring that there are no obstacles to the issue of the authorisation or licence required for the exercise of the activity that the foreigner intends to undertake", as well as the availability of "suitable accommodation and an annual income, from lawful sources, of an amount exceeding the minimum level provided for by law for exemption from participation in health care expenditure". The numerical limits of the Flows Decree are not applied in the case of particular categories of workers, including: managers or highly specialised personnel of companies with headquarters or branches in Italy; exchange or mother-tongue university lecturers; university professors destined to carry out an academic assignment in Italy; translators and interpreters; artistic and technical staff for opera, theatre, concert or ballet performances; professional nurses employed in public and private health facilities, etc (Article 27 T.U.I.). Highly qualified foreign workers may also be exempt from the Flows Decree, in application of European Directive 2009/50/EC. This is an accelerated admission procedure, which grants these workers social and economic rights equal to those of nationals of the host member state in a number of areas and provides for the issuance of an ad hoc residence permit called the 'EU Blue Card'. In this regard, the recently adopted EU Directive 2021/1883, which repeals its predecessor and is to be transposed by the EU member states by 18 November 2023, has now been adopted. The new directive aims to create an even more attractive regime for highly qualified workers from third-countries in order to facilitate mobility within the Union (Biondi Dal Monte, Rossi 2022: 88).

b) Special protection and special case permits

Article 5, paragraph 6, T.U. Imm. prior to decreto-legge 113/2018 provided for the possibility of issuing a permit for humanitarian reasons in the presence of "serious reasons, in particular of a humanitarian nature or resulting from constitutional or international obligations of the Italian state". Although it did not reintroduce the issuance of a residence permit for humanitarian reasons, a subsequent measure on the matter (decreto-legge 130/2020) provided that "the refusal or revocation of the residence permit may also be adopted on the basis of international conventions or agreements, made enforceable in Italy, when the foreigner does not meet the

conditions of residence applicable in one of the contracting states, without prejudice to compliance with the constitutional or international obligations of the Italian state".

This provision is linked to Article 19 of the Immigration Consolidation Act (Article 19, paragraphs 1 and 1.1), which, on the subject of prohibitions on expulsion and refoulement, provides that in no case may expulsion or refoulement be ordered to a state where the foreign national may be subjected to persecution or where there are reasonable grounds for believing that they risk being subjected to torture or inhuman or degrading treatment, or where constitutional and international obligations (Article 5, paragraph 6 of the Immigration Consolidation Act) are applicable. In addition, the rejection or expulsion of a person to a state is not permitted if there are reasonable grounds to believe that removal from the national territory would result in a violation of the right to respect for their private and family life, without prejudice to reasons of national security, public order and safety and health protection. There are also residence permits for 'special cases', concerning reasons of social protection, cases of domestic violence, reasons related to specific medical treatment, disasters, etc.

c) The EU long-term resident permit

This type of residence permit, introduced by Directive 2003/109/EC, aims to enhance the integration of third-country nationals settled on a long-term basis in member states as a 'key element in promoting economic and social cohesion'. The requirements are:

- possession, for at least five years, of a residence permit;
- income not less than the annual amount of the social allowance: if the request is related to family members, sufficient income according to the parameters established for family reunification (Article 29, paragraph 3b, T.U. Imm.);
- suitable accommodation in accordance with the minimum standards laid down for public residential housing, i.e., accommodation that meets the hygienic and sanitary requirements ascertained by the local health authority;
- passing an Italian language knowledge test.

A foreigner who holds this type of permit, in comparison with other categories of legally residing foreigners, has the right to move freely within the national territory, to carry out any subordinate or autonomous work activity within the territory of the state, except for those that the law expressly reserves to the citizen or prohibits the foreigner from carrying out, subordinate work activities (a residence contract is not required), to benefit from social assistance, social security, of those relating to health, education and social benefits, of those relating to access to goods and services available to the public, including access to the procedure for obtaining public housing "unless otherwise provided for and provided that the actual residence of the foreigner in the national territory is demonstrated", to participate in local public life, according to the forms and within the limits provided for by the regulations in force (Biondi dal Monte, Rossi 2022: 96).

A foreigner who holds a residence permit issued by another European Union member state may enter and remain in the national territory for up to three months. For longer periods, they may request to reside there in order to carry out a subordinate or autonomous work activity, to attend a study or vocational training course or for any other purpose, demonstrating that they are in possession of non-occasional means of subsistence. In these cases, the residence permit is issued according to the procedures provided for by national

regulations. Finally, a specific rule stipulates that even the holder of an EU Blue Card issued by another member state may obtain an EU long-term residence permit, taking advantage of their residency within the European Union, as long as they have spent at least two years in Italy (Article 9-ter T.U. Imm.).

d) Administrative regularity for residence, work, health care

Registration as a civil registrant in the municipality of residence is an indispensable and preliminary condition for defining legal status. Both citizens and foreigners residing legally in the national territory have the right to freely establish their residence and the obligation to request registration with the town hall of residence (Law 1228 of 24 December 1954), which, in turn, is obliged to register the request by the person concerned and to proceed on the basis of its own ascertainment of the factual situation. It does not consist in "a 'benefit' granted by the public authority, nor should it constitute the result of an exercise of administrative discretion" (Biondi Dal Monte, Rossi 2022: 192). In this procedure, as provided by the T. U. Imm. Article 6, paragraph 7, there is full equality of treatment between Italian citizens and legally resident foreigners. In fact, there is a contradiction between the latter rule and the regulation implementing the aforementioned Law 1228/1954, adopted by Presidential Decree 223 of 30 May 1989: Article 7, paragraph 3, which provides for the obligation for foreigners registered with the registry office (but obviously not for Italian citizens) to renew their declaration of habitual residence in the commune within 60 days of the renewal of their residence permit; failure to comply with this obligation entails cancellation from the registry office one year after the expiry of the residence permit, albeit after notification by the office and an invitation to do so (within 30 days) (Article 11, paragraph 1c). In terms of the hierarchy of sources of law, we observe that a regulation is a source of lower rank than a law. On a practical level, it is necessary to consider how a foreigner, who has obtained a civil registration, often considers it definitive, at least until he intends to move to another municipality, and may forget to confirm the declaration, losing all the legal benefits - deriving from national and even regional regulations - resulting from the documented formal continuity of his residence.

e) Family reunification

The Italian legal system protects family unity as a fundamental right of individuals. For foreigners, the instrument for implementing this right is the institution of family reunification, governed by Articles 28 and 29 of the Consolidation Act on Immigration (decreto-legge 286/1998). Article 28 of the Consolidation Act recognises the right to maintain or regain family unity for foreigners, if they hold a long-term residence permit or a residence permit of no less than one year issued for subordinate or autonomous work, asylum, study, religious or family reasons. The rule recognises the right to reunification with family members who fall into one of the three so-called proximity categories. These are the spouse, children and parents. The law requires the existence of certain requirements proving the household's ability to

live in dignity. The applicant must prove the availability of suitable accommodation that meets hygienic and sanitary requirements; the ownership of a minimum annual income from lawful sources not less than the annual amount of the social allowance increased by half for each family member to be reunited, taking into account the total annual income of the family members living with the applicant; the ownership of health insurance or other suitable title that guarantees coverage of risks in the national territory for the ascendant over 65 years of age, or their registration with the National Health Service, subject to payment of the required contribution. The requirements of income, housing eligibility and health insurance for the ascendant aged 65 and over do not apply in the case of a foreigner who has been granted refugee status. Article 29, last paragraph, excludes asylum seekers awaiting a final decision, beneficiaries of temporary protection, beneficiaries of extraordinary reception measures for exceptional events and holders of residence permits for natural disasters from the active legitimacy to apply for reunification.

Until 2018, holders of residence permits for humanitarian reasons were also excluded, an institution repealed by decreto-legge 4.10.2018, 113, containing urgent provisions also on international protection and immigration, converted by legge 1.12.2018 132 and replaced by special protection. The residence permit for humanitarian reasons was issued for two years and was renewable upon verification of the permanence of the conditions of issue. It could be requested and renewed even in the absence of a passport and the requirements for the other types of permits, such as the availability of adequate means of subsistence and accommodation.

The new legislation has led to a peculiar situation for former holders of humanitarian permits, since, since they are no longer, in fact, excluded by the law and since their previously obtained permit lasted two years, they have, according to the majority interpretation, access to family reunification. The issuing procedure basically consists of three stages. The first is the responsibility of the Single Desk for Immigration carried out at the territorial government office. The second is the responsibility of the consulate and the third, concerns the actual entry of the family member into Italy and the definition of the internal administrative procedure for reunification.

f) Administrative irregularities

Removal from national territory: refoulement and expulsion.
The removal of a foreigner from the national territory may consist of:

- rejection (Article 10 of the Consolidated Act on Immigration), near the border or deferred. This measure is the responsibility of the Police Commissioner. Since deferred refoulement restricts personal freedom, Decreto-legge 113/2018 establishes that the validation procedures provided for in the field of expulsion are applied: communication to the Justice of the Peace within 48 hours for validation within the following 48 hours; communication to the person concerned in a known language or, where this is not possible, in French, English or Spanish; possibility of appeal to the judicial authority against this measure;
- administrative expulsion (under Article 13 of the Consolidated Act on Immigration), or as a security measure (under Article 15 of the Consolidated Act on Immigration), or as an alternative or substitute sanction to detention (under Article 16 of the Consolidated Act on Immigration). In cases where the expulsion procedure cannot be carried out immediately, the foreigner may be detained, for the time strictly necessary (a maximum of 30 days, which may be extended if necessary), at a 'repatriation detention centre', by order of the Police Commissioner. This measure restricts personal freedom and therefore validation must be requested within 48 hours from the Justice of the Peace, who must decide within a further 48 hours; the foreigner is guaranteed the right to defence, including through free legal aid, and the presence of an interpreter. Penalties are provided for those who have entered or are staying irregularly, for those who do not comply with an order to leave the national territory or who re-enter it despite being subject to a re-entry ban.

Removal is prohibited:

- for those who seek and/or obtain international protection;
- to a state where the foreigner may be subject to persecution on various grounds (race, sex, sexual orientation, gender identity, language, nationality, religion, political opinion, personal or social conditions), or may risk being returned to another state where they are not protected from persecution;
- to a state if there are reasonable grounds for believing that the alien is in danger of being subjected to torture or inhuman or degrading treatment;
- if there are reasonable grounds for believing that expulsion would result in a violation of the alien's right to respect for private and family life, without prejudice, however, to reasons of national security, public order and safety, and health protection;
- of foreign nationals under the age of 18, without prejudice to the right to follow the expelled parent or guardian;
- foreigners holding an EU long-term residence permit;
- foreigners cohabiting with relatives within the second degree or with their spouse who are Italian nationals;
- women who are pregnant or in the six months following the birth of their child, and also their cohabiting spouse;
- foreigners who are in a serious psychophysical condition or suffering from serious pathologies that have been proven by means of appropriate documentation;
- under no circumstances may unaccompanied foreign minors be turned back at the border.

Offences related to the condition of irregularity: the crime of irregular entry and stay in the territory.

Law 94/2009 introduced the offence of irregular entry and stay in the territory (Article 10-bis of the T.U. Imm.). For this offence, the sanction imposed by the Justice of the Peace is a fine of between €5,000 and €10,000. Similarly, the following are considered offences:

- Failure to comply with an order to leave the national territory.
- Violation of the re-entry ban following expulsion.
- Failure to produce documents and their alteration.

Aiding and abetting illegal immigration (i.e., entering and remaining in the territory of foreigners without a valid permit) is regulated in Article 12 of the Consolidated Act on Immigration. For this offence, the penalty is imprisonment from 1 to 5 years together with a fine of €15,000 for each person whose entry has been facilitated. In particular, aiding and abetting illegal residence in the territory (Article 12(5)) is punishable by imprisonment for up to four years and a fine of up to approximately 15,000 euro. In addition, the provision of a property to an irregular foreigner (Article 12(5-bis)) is punishable by imprisonment from 6 months to 3 years.

An employer who employs foreign workers without a residence permit or with an expired permit is also committing a criminal offence, according to Article 22, paragraph 12, T.U. Imm. Specific regulations provide for criminal sanctions for cases of illegal brokering and exploitation of labour.

1.3.5. Vulnerabilities

a) Unaccompanied foreign minors

The condition of unaccompanied foreign minors has recently been the subject of a specific regulatory intervention by the Italian legislator. With Law 47 of 2017, laying down provisions on measures for the protection of unaccompanied foreign minors, Italy intended to offer specific instruments of protection to all those minors who, regardless of any assessment of the legitimacy of their entry into the territory, find themselves in it in a condition of particular vulnerability, as they are deprived of a parent or in any case of a parental figure.

Article 1 of Law 47 opens with an important, albeit superfluous, affirmation of equal treatment with minors of Italian or European Union citizenship, granted to foreign minors as holders of the same rights in matters of child protection.

It was thus intended to provide a discipline that intersects with the more general provisions on immigration, deviating from them whenever it is necessary to provide specific protection for situations of extreme vulnerability.

Pursuant to Article 2 of Law 47/2017, an unaccompanied foreign minor is a minor not having Italian or European Union citizenship who is for any reason in the territory of the Italian state or who is otherwise subject to Italian jurisdiction and is 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.

The special protection that is expressed, first and foremost, in the absolute prohibition of refoulement at the border of unaccompanied foreign minors, requires, firstly, the ascertainment of the minor's age and, secondly, the absence of the legal representative of reference. The law provides for a detailed regulation of the procedures for ascertaining the actual age, identifying the constant duty to provide information, made effective by recourse to cultural mediation and, in any case, the prohibition of invasive verifications, as the cardinal principles that allow the exclusion of any possibility of prejudice. Minority is in any case presumed in the event that even after the prescribed investigations doubts remain. The actual absence of the legal representatives (parents, foster parents, guardians) is ascertained at the outcome of family investigations, carried out with the involvement of the most appropriate professionals, such as social workers, cultural mediators, law enforcement agencies, the staff of reception facilities and the judicial authorities. Family investigations respond to the child's overriding interest in not being separated from their parents.

If the family of origin is traced and there is no risk to the child's safety, the child must be relocated to the parental home. This may involve a voluntary assisted return to the country of origin or to a third country. If the minor remains on Italian territory, family fostering will be preferred over community placement. The provision of a voluntary guardian is particularly relevant. The law has established at each Court a special list of private individuals willing to assume the office of guardian. The guardian assumes the task of ensuring that the child's growth in the host society takes place in full respect of their rights. There is thus a tendency to favour forms of representation based on a type of relationship characterised by the personalisation of the relationship, replacing the traditional, necessarily depersonalised, offices held by institutional subjects such as the mayor. The guardian may represent up to three minors, especially if the guardianship concerns siblings. It is considered that, in the case of family custody, the representation of the minor is the responsibility of the custodian and it is therefore not necessary to appoint a guardian. The case is different if the child is placed in a community.

Minor migrants are guaranteed the exercise of so-called social protection rights. The host state has the obligation to regularise their stay. It must guarantee the protection of the minor's health and their access to the education system.

The matter of residence permits for unaccompanied minors has recently been reorganised by Presidential Decree 191/2022 implementing Law 47/2017. Minors who cannot be deported have the right to regularise their stay by means of the following residence permits: permit for minors; permit for family reasons in the case of fostering or guardianship and cohabitation with an Italian citizen or legally residing foreign citizen; permit for international protection.

The permit for minors is not a provisional authorisation, as it is valid until the minor reaches the age of majority. The minor who holds it may work on Italian territory, subject to the limits imposed by the minor's age and education and training obligations. It is issued to the minor as soon as they are "tracked" on Italian territory. It is also granted to a minor who, although under guardianship, does not live with their guardian and to a minor under the age of 14 entrusted to a legally resident foreigner. The permit for family reasons must be issued to the under-fourteen minor entrusted to, pursuant to Law 184/1983, or subject to the guardianship of an Italian citizen residing with the minor, or to the over-fourteen minor entrusted to or subject to the guardianship of a legally residing foreigner or an Italian citizen residing with them. It is therefore not valid for a minor under the age of 14 if the guardian or custodian residing with them is a foreigner. The permit for family reasons makes it possible to regularise the situation of the minor who could not obtain the nulla osta for family reunification due to the absence

of the prerequisites required by the Consolidated Law on Immigration (income requirements and housing suitability).

The asylum application permit is preliminary to the recognition of the residence permit corresponding to international protection status, now governed by decreto-legge 142/1025 that transposed Directive 2013/33/EU on standards for the reception of applicants for international protection and Directive 2013/32/EU on common procedures for granting and withdrawing international protection status and subsequent amendments and additions. Pursuant to Article 4(1), the applicant for international protection is issued a residence permit for asylum request valid in the Italian territory for six months and renewable until the application is decided. The regularisation of the permanence of the unaccompanied minors is a prerequisite for the guarantee of the other social rights, namely health and education. Article 14 of Law 47/2017 inserts in paragraph 1 of Article 34 of the TUI, the obligation of immediate registration of unaccompanied minors with the National Health Service, which therefore takes place following reports of their being found on national territory. The obligation to register falls to the person in charge of the first reception facility, or if appointed, to the voluntary guardian.

As of the moment of the minor's placement in the reception facilities, the educational institutions of every level and grade and the training institutions accredited by the regions and autonomous provinces must activate measures aimed at favouring the fulfilment of the scholastic and training obligation for unaccompanied foreign minors, also through the preparation of specific projects that provide, where possible, for the use or coordination of cultural mediators, as well as conventions aimed at promoting specific apprenticeship programmes. The law also provides for the issuance of the final qualifications of study courses, even in the event that the minor has reached the age of majority while awaiting the completion of his or her studies.

b) Human Trafficking

The Italian legislation on trafficking in human beings is enshrined in the criminal code, specifically in Article 601. This provision, which should be read in conjunction with the rules on slavery (Articles 600 and 602 of the Criminal Code) and the recently coined case of trafficking in organs removed from a living person (Article 601 bis of the Criminal Code), has been subject to numerous amendments that have made the Italian system fully compliant with the complex international framework of protection. The regulation, having abandoned the original meagre wording - punishing anyone who commits trafficking in persons in conditions similar to slavery -, now has a more than detailed description of the typical fact, structured around the three different indices, of international matrix, of the conduct carried out, the means used and the unlawful purpose of exploitation. However, these regulatory changes have not affected the legal objectivity of the offence in question, which has retained the same sedes materiae. The crime of trafficking, in fact, is placed within Title XII of Book II of the Criminal Code among the crimes against the person, and specifically within Section I of Crimes

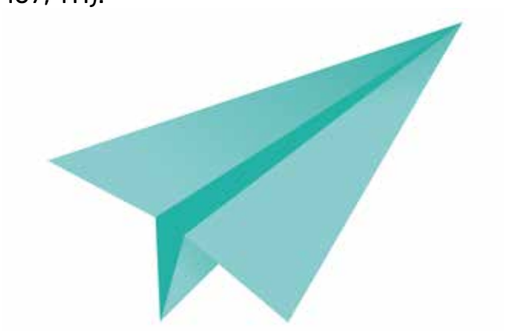
against the Individual Person, of Chapter III of Crimes against Individual Liberty. The offence in question therefore has a purely individualistic purpose of protection: to protect the human person against illegitimate interference by third parties aimed at distorting their very essence by means of dehumanising conduct (such as slavery or exploitation), conduct that reduces the subject to a mere means, thereby damaging their dignity as a human. The provision in Article 601 of the criminal code actually contains several criminal offences. Here we shall confine ourselves to recalling the main cases of trafficking in human beings envisaged by the article in question. The first of these hypotheses is identified by the initial sentence of the provision, which penalises anyone who recruits, introduces into the territory of the state, transfers, transports, gives authority or harbours one or more persons in the conditions described in Article 600 of the Criminal Code. This implies that the conduct will be criminally relevant whenever it is directed against a person in conditions of slavery or servitude. For the correct identification of the latter two concepts, however, reference must necessarily be made to the provision preceding Article 600 of the Criminal Code, which defines slavery as a situation corresponding to the exercise of the right of ownership, and servitude as a state of continuous subjection of the victim from which ensues the compulsion to perform certain unlawful activities.

The second sentence of paragraph 1 of Article 601 of the Criminal Code identifies a further trafficking offence, which is in its conformation perfectly superimposed on supranational protection requirements (see the Additional Protocol on Trafficking to the UN Convention of Palermo on Organised Crime and Directive 2011/36/EU). This second abstract case is structured, in fact, according to the three indices of conduct, means and purpose of exploitation already identified by the Additional Protocol to the Palermo Resolution. This implies that, in addition to the conduct referred to in the first sentence, the offence of trafficking will exist if directed against persons in a state of freedom, if the same conduct referred to above is carried out by means of coercive instruments: violence and threats, or inductive instruments: deception, abuse of authority or taking advantage of a situation of vulnerability, physical or mental inferiority or need, or through the giving or promising of money or other benefits to the person in authority over the victim. In the presence of these specific ways of carrying out the conduct, the offence of trafficking will also apply where it is directed against free persons, provided that the action is supported by the specific intent to compel or induce the victim to work, to engage in sexual or begging activities or in any case to engage in unlawful activities involving the exploitation of the victim or to submit to the removal of organs. These particular modes of conduct give way again, in the next paragraph, to the pre-eminent need for protection if the passive subject of the offence is a minor. In the case in question, by virtue of the particular vulnerability of the victim, the legislator does not require the use of particular coercive means, extending punishability, in accordance with the provisions of the second paragraph of Article 601 of the Criminal Code, to all the conduct identified by the first sentence of the article even if lacking the specific methods of coercion.

The protection provided by the domestic law against the crime of trafficking is therefore particularly broad and in line with international law since, on the one hand, it punishes, with three different offences, the entire trafficking cycle and, on the other hand, it outlines the offence in question according to a definition which, although detailed, is particularly broad, in an attempt to take into account the multiple forms of manifestation of the crime.

c) Asylum and international protection

As already mentioned, (see C. Rights and Freedoms of the Non-EU Citizen), the Italian legal system recognises for non-EU foreigners and stateless persons the right to asylum (Article 10, paragraph 3 of the Italian Constitution). There is no law directly aimed at regulating the conditions, procedures and methods of exercising this right. However, over time "the implementation of the constitutional principle has been achieved through a series of interventions from different levels of the legal system, which have led both the Court of Cassation and the Constitutional Court to consider that the constitutional right of asylum is 'today fully implemented and regulated'". - not without overlaps, confusion between institutions and disciplines and even misunderstandings - by means of three different segments that are not part of an organic regulation of the right to asylum (Biondi Dal Monte, Rossi, 2022: 107; 111).



A first segment consists of the protection of refugee status, defined by the Italian ratification (Law 722/1954) of the UN Convention relating to the Status of Refugees (Geneva, 28 July 1951), followed by other relevant provisions. Refugees are defined as those who are considered as such in application of previous agreements as well as those who, due to events prior to 1 January 1951 and in justified fear of being persecuted for their race, religion, nationality, membership of a particular social group or political opinion, find themselves outside the state of which they are a national and are unable or, due to this fear, do not wish to seek the protection of that state. These norms do not allow for the full implementation of the right to asylum, since the definition of refugee is less broad than that of asylum seeker (Article 10, paragraph 3 of the Italian Constitution: "a foreigner who is prevented in his own country from effectively exercising the democratic freedoms guaranteed by the Italian Constitution").

A second category is subsidiary protection, according to decreto-legge 251 of 19 November 2007 and decreto-legge 18 of 21 February 2014, which implement two EU directives of 2004 and 2011. A potential recipient of such protection is a foreigner or stateless person who does not qualify as a refugee, but in respect of whom there are reasonable grounds for believing that, if returned to their country of origin, they would face 'a real risk of suffering serious harm': for example, the death sentence, torture or other form of inhuman or degrading treatment or punishment, or a serious and individual threat to life or limb resulting from indiscriminate violence in situations of internal or international armed conflict. These provisions also only partly overlap with situations falling under the right to asylum.

Finally, a third element is humanitarian protection, provided for "humanitarian, compassionate or other reasons" (Directive 2008/115/EC, Article 6(4)). However, the Italian law had already introduced this type of protection before: with Law 388/1993 and then with the T.U. Imm. (Article 5, paragraph 6), which assigned the authority to issue the relative permit to the Police Commissioner (see above).
The latter was amended several times, in 2018, in 2020, in 2023.

- Decreto-legge 113/2018 eliminated the provision of the permit for humanitarian reasons and introduced other permits: in particular, that for special protection, which does not entirely overlap with the other and instead has a narrower scope, limited only to cases of danger of persecution or torture.
- Decreto-legge 130/2020 maintained, at least in name, the "special protection residence permit", introduced by decreto-legge 113/2018, although the scope of regulation has been changed: this permit has been made convertible into a work permit on a par with others, but above all, the cases in which it must be recognised have increased: that is, "if there are well-founded reasons to believe that the person risks being subjected to torture" - as it was before - but also in the event that they risk "inhuman or degrading treatment" or even "if there are constitutional or international obligations of the Italian state".
- A residence permit for special protection must also be granted "if there are reasonable grounds to believe that removal from the national territory would result in a violation of the right to respect for an individual's private and family life"; on the other hand, it must not be granted when removal from the national territory "is necessary for reasons of national security, public order and safety as well as health protection in accordance with the Convention relating to the Status of Refugees [...] and the Charter of Fundamental Rights of the European Union".
- With decreto-legge 20/2023, without prejudice to the fact that "in no case may expulsion or refoulement be ordered to a state where the foreigner may be persecuted for reasons of race, sex, sexual orientation, gender identity, language, nationality, religion, political opinion, personal or social conditions, or may risk being returned to another state where they are not protected from persecution".
- In the Geneva Resolution, it is stipulated that the "special protection residence permit" may also be issued to persons who would risk being subjected to inhuman and degrading treatment in their country of origin or to systematic and serious human rights violations in the event of repatriation. The special protection permit may also be issued if obligations under international conventions or agreements apply. The new rules remove the reference to the nature and effectiveness of the family ties of the person concerned, his effective social integration in Italy, the duration of his stay and the existence of family, cultural or social ties with the country of origin.

The Decreto-legge converted into Law 173/2020 transformed the previous Protection System for holders of international protection and unaccompanied foreign minors, established in 2018, in turn the predecessor of the SPRAR (Protection Service for Asylum Seekers and Refugees, established in 2002) into SAL (Reception and Integration System). The latter is intended for the so-called "second" reception of applicants for international protection - after the first reception upon arrival in Italy - as well as holders of protection, unaccompanied foreign minors, and foreigners in administrative continuation entrusted to the social services, upon reaching the age of majority. In addition, holders of residence

permits for special protection, for special humanitarian cases in a transitional regime, holders of social protection, victims of domestic violence, victims of labour exploitation disaster victims, migrants who are recognised as having special civic value, and holders of residence permits for medical treatment may also be received.

d) Sicilian regional law on the reception and integration of immigrants

A last mention should be made of Sicily and its recent Regional Law 20/2021, which identifies numerous and varied areas of intervention by the region in immigrant reception and integration policies: educational services for children, health care, school education, vocational training, job placement and self-employment, housing policies, support for social integration and labour inclusion, the role of local authorities and third sector associations and bodies; it also provides for measures to protect regular employment and against discrimination. The activities will be guided by a "three-year plan for reception and inclusion" (Article 6), which "also identifies any regional and extra-regional resources that may be allocated to finance interventions" and, in cascade, by an "annual programme". Also within the limits of regional competences, supplementary interventions are identified to support the right to asylum, with particular attention to unaccompanied foreign minors. In order to "monitor and develop analyses of the phenomenon on the regional territory" the Regional Observatory on the migratory phenomenon is established (Article 8). The law also establishes, for cognitive purposes, the regional list of cultural mediators (Article 13).

1.4. Migration and Asylum Policy in Sweden

Claudia di Matteo, Torun Elsrud, Kristina Gustafsson, Jesper Johansson, Philip Lalander, Norma Montesino and Emma Söderman

Sweden was for a long time recognised internationally as a country that welcomes migrants and people seeking asylum (Jansson, 2018; Shierup, and Ålund, 2011). The reason is that during the 1970s Sweden passed reforms to embrace a liberal citizenship that incorporated civil, social, and political rights also to non-citizens with permanent residence (Shierup and Ålund, 2011, see also Elsrud, Lundberg, and Söderman 2023). The relatively universal character of these policies has been reviewed showing a strong relation between social rights and the individuals' position in the labour market. Refugee migration was, after the Second World War, limited to European refugees. The reception of non-European refugees started during the 1970s and continued until the mid-2010s. According to Statistics Sweden (SCB), in 2022 around two million (19.6%) inhabitants in Sweden were born in another country, with people from Syria, Iraq, Finland, Poland, and Iran being the largest groups.

During recent decades, this liberal model has radically changed (Dahlsted and Neergard, 2019), and integration policies have converged with neoliberal ideologies and

policies for economic growth and have consequently turned into restrictive policies where welfare rights are conditioned by employability and/or entrepreneurial initiatives. This ideological move from welfare to workfare and from rights to duties creates precarity for both nationals and migrants, mainly affecting non-European refugees who today confront many obstacles to establish themselves in the Swedish job market, reducing their possibility to be included in the social protection systems and limiting their social rights (Altermark and Dahlstedt, 2022). 1989 has been described as the starting point for the implementation of today´s restrictive Swedish asylum and migration policies, leaving behind policies developed for the reception of predominantly European labour migration and a relatively liberal approach to refugees and migrants.

The aim of this section 1.4 about migration and asylum policies in Sweden is thus to focus on the migration political turning point, starting in the late 1980s, and to describe some of its consequences for particular vulnerable groups and for the distribution of social welfare up to the present day. The section starts with definitions and descriptions of central concepts.

1.4.1. The legal concept of a foreigner and the acquisition of nationality in Sweden

The juridical category of foreigner is determined by European directives that distinguish between EU citizens and non-EU citizens. According to these directives, citizens of Ukrainian nationality who, after the Russian invasion, apply for protection can obtain temporary protection. The "acquisition citizenship" is administered by the Swedish Migration Agency (Migrationsverket). There are some conditions that need to be fulfilled to obtain Swedish citizenship: having reached 18 years of age; having a valid document confirming the applicant's identity; having a permanent residence permit for at least 5 years; demonstrating non-involvement in any criminal activities. These conditions are currently being reviewed by the present Swedish government and changes are being discussed to restrict access to citizenship. These restrictions focus mainly on persons in a dependent economic situation, i.e., asylum seekers, poor foreigners and/or relatives of refugees, indirectly non-European persons.

1.4.2. Rights and freedoms of EU foreigners

The rights of European citizens allow their mobility and residence in European countries. They have the right to apply for work and to reside in Sweden for an unlimited period if they can pay their own expenses. The most notorious difference made between various groups of European citizens is the one affecting Roma people who are in extreme poverty, most of them homeless, and generally forced to be on the move (Persdotter, 2019). The issue of begging has been treated as a criminal act. Their mobility is stigmatised and subject to controls although they are European citizens. They are neither welcome nor protected by social welfare laws. In their case, it is non-governmental organisations that

provide them with assistance and economic support, i.e., shelters during the winter. These measures are limited and only alleviate urgent needs.

1.4.3. Human trafficking

Trafficking is defined as a phenomenon that uses human beings for the purpose of sexual exploitation and has for same decades been a focus for European authority policies (Englund, 2008). Sweden follows European directives (Palermo Protocol). The Palermo Protocol and the EU directive is a binding legal framework, and since 2012 all EU member states must ensure access to justice and support services for "victims of violence", regardless their legal status.

Several projects have been funded to develop knowledge on the support services available for particular groups of migrant women at risk of violence as well as to improve access to services (Di Matteo and Scaramuzzino, 2022). In Sweden, the activities against trafficking have focused on anti-trafficking legislation and government policy as cross-border cooperation. Defined as a transnational organised crime, it has justified the focus on legal and border control measures (Yttergen, 2012, Swedish gender equality agency).

Di Matteo (2022) argues that it is problematic to treat the issue of human trafficking as an isolated form of gender-based violence because it endorses the portrayal of migrants using racialised and sex-gendered criteria of victimhood. Indeed, the attempt to eradicate sex work and exploitation, in reality, negatively affects specific migrant populations who are then subjected to extreme scrutiny and xenophobic discourses linked to national security (Mai et al., 2021).

1.4.4. The changing situation for non-EU foreigners

In this section we discuss the ongoing changes for foreigners who apply for legal protection in Sweden, i.e., people who fall into the categories of refugees, asylum seekers, family members, unaccompanied children, etc. To understand the instability of their situation, it is necessary to describe the turning point of Swedish migration policies, from the liberal or internationally famous policies of generosity to the current moment.

The 1989 shift

In 1989 a new Alien Act (SSB 1989:529) was implemented in Sweden, introducing more restrictive policies and regulation of asylum and migration than previous legislation. The act was, among other things, a political response to the ongoing breakdown of the former Eastern Europe from where many refugees were expected to come to Sweden, as well as increasing migration from non-European war and conflict zones. In 1987, the government had introduced a "whole of Sweden strategy", whereby all municipalities were obliged to accommodate refugees and migrants. The main motive was to offload municipalities with high concentrations of migrants and to spread out the responsibilities for reception and accommodation of asylum seekers across the whole country (https://www.migrationsinfo.se/valfard/boende/hela-sverige-strategin/).

These events made way for the Alien Act 1989 (SSB 1989: 525) that established restriction measures for free immigration. The Act triggered a toxic debate about the government's proposal of temporary residence permits instead of permanent. When the war in the former Yugoslavia displaced hundreds of thousands of people the new migration policies were tried and failed. The 1980s have been described as the starting point for a new era where migration became a political issue. This was the first time, since the Second World War, that negative attitudes against non-European migrants were expressed in the public debate. However, Sweden was not an exception. Globally, migration became a political issue, the extreme right movement gained political power, the xenophobic political party, contradictorily named the Swedish New Democracy, was voted into parliament in 1991.

With the Swedish entry into the EU in 1994, asylum and migration policies became a joint European concern. In 1999, the heads of state and government adopted a comprehensive five-year programme for the European asylum and migration policy. Through the Hague programme 2004, the member states agreed to establish a common European asylum system by the year 2010. The Tampere and Hague programmes (1999 and 2004) formed the basis for the development of the Union's asylum, migration and integration policy that is still under negotiation in 2023. Notably, it was through European membership and collaborations that migration and asylum issues became more closely connected to security issues (Bello, 2020). Parallel to these developments, human rights organisations' engagement in the legal security of asylum seekers and refugees increased. Organisations like Svenska Flyktingrådet and FARR commenced activities to support asylum seekers with legal advice and counselling.

Some of the more prominent problems pointed out then were: arbitrariness and lack of transparency in the asylum decision making; lack of competence in areas like international and national legislation; lack of comprehensive language and cultural information and most of all the inefficiency that kept asylum seekers seemingly indefinitely waiting for decisions (ibid). After years of review, the legal framework changed and civil courts, the so-called migration courts, were established in 2006.

The 2015 Migrant Crisis

The year 2015 has been referred to as "the long summer of migration" (Jørgensen, and Schierup, 2020). That year, Sweden received a record number of over 160,000 people seeking refuge in the country (SCB 2016). Of these, more than 35,000 people arrived as so-called unaccompanied minors. Initially, the increase of people arriving at Swedish entry points gave rise to spontaneous acts of solidarity, civilians and humanitarian organisations met up at the entry points, offering food, shelter, lifts, and other necessities (Elsrud 2022: Lundberg, and Söderman, 2023). Meanwhile, politicians called for generosity, sharing and asylum rights.

Soon the political rhetoric changed and turned into calls for "breathing space" (for Sweden – not refugees), closed borders, increased ID-checks, temporary residence permits (with very few exceptions), restrictions on family reunification, stricter requirements for self-support and medical age examinations through X-rays of young people hinting at the emerging discursive shift from seeing asylum-seeking minors as particularly vulnerable people to regarding them as frauds and people coming to "use the generous Swedish welfare system" (Kazemi, 2021). This shift from discourses of solidarity and generosity to discourses of restrictions and distrust in people seeking asylum was soon turned into policies, both through legal changes and praxis (Gustafsson and Johansson, 2018).

One of the major shifts in the context of legal restrictions was the introduction of the temporary "Act (2016:752) on restrictions on the possibility of obtaining a residence permit in Sweden" that was announced in the autumn of 2015 and implemented 20 July 2016 (Elsrud, 2020; Elsrud, Lundberg and Söderman, 2023). This temporary law meant that Sweden took a big leap towards the EU's minimum level of rights for asylum seekers. In the temporary law, permanent residence permits were replaced with temporary; either three years for people granted refugee status or 13 months for people eligible for subsidiary protection. People could apply for extensions, but only temporary ones, unless they had managed to obtain a steady job. This excluded a large and vulnerable group of people with refugee status from permanent security. Torture victims and people with post-trauma conditions, deteriorating health and lack of schooling have commonly found themselves unable to meet the work requirement in as short time as 13 months or even three years. In addition, statuses such as "particularly distressing circumstances" and "person otherwise in need of protection" were excluded or severely restricted, reducing opportunities to be granted residency on humanitarian grounds. Meanwhile other restrictions made it much more difficult for families to reunite, adding to the stress of those who have managed to receive temporary permits with no way of knowing when they will be able to meet their families again.

The temporary law was introduced by the social democratic led Swedish government. The political majority in the Swedish parliament agreed that most of the restrictions in the temporary law should become permanent and in July 2021 the Aliens Act (SFS 2021:765; Utlänningslagen 2005:716) was altered so that most of the restrictions brought in as a temporary solution became permanent.

During the last decade, Sweden has increased the number of deportations of asylum seekers who have had their applications rejected. In May 2016, the Swedish government presented a plan of action to speed up rejections and increase the number of detention rooms and facilities where people can be controlled and locked up to prevent them from dodging deportation. In the early summer of 2016, the government implemented a restrictive change in the "Act (1994:137) on the reception of asylum seekers and others" (Swedish

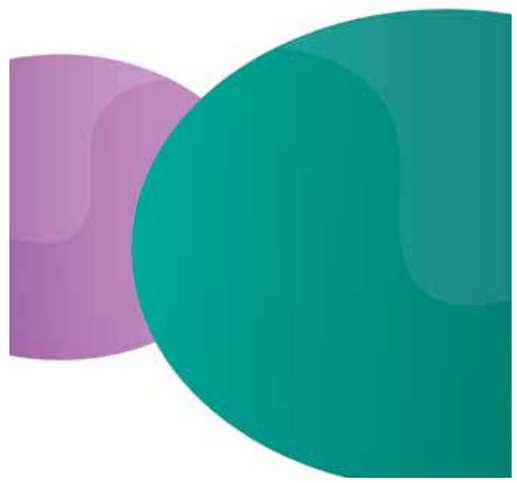
government, 2016). Previously, the right to a small daily financial allowance was granted to asylum-seeking people until they either received residency or left the country. With the change, many asylum seekers became stranded in extreme precariousness. Restrictions to receiving the daily financial allowance have also been placed on adults with children who are deemed not to cooperate with their self-deportation. When they refuse to self-deport, sometimes within an extremely short timeframe and without legal documents, their allowance is reduced to a point of extreme poverty and charity dependence (Elsrud, 2022).

While the restrictions hitherto described affected all categories seeking asylum, there were other law and policy changes that directly affected specific groups. Despite being one of the most vulnerable groups in need of protection and support from society and social work in particular, asylum-seeking children and young people without custodians have paid a particularly high price for the changing rhetoric and politics in Sweden.

1.4.5. Migrants' social rights – different entry categories and rights

This final part discusses the impact of the migration political turning points and the interaction between the general welfare regime and the incorporation regime of migrants that have shaped specific patterns for migrants' social rights in Sweden. Traditionally, citizenship was the dominant principle of social rights, and citizenship was based on the principle of descent (ius sanguinis). During the 1960s to the 1980s, these principles as rights were gradually replaced by the principle of residence (ius domicilii) through various policy reforms, which also created a positive dynamic between the welfare regime and the incorporation regime of migrants. The principle of equality also reinforced the expansion of migrants' social rights and stood in stark contrast to differences between newly arrived migrants and Swedish citizens and between different entry categories of migrants, which reduced the social stratification in society between these different groups (Sainsbury, 2012).

During the period 1989-2023 (the focus of this section), shifts in the Swedish welfare regime took place based on restrictive changes that meant reduced universalism and increased selectivism in several of the welfare systems. In a more neoliberal oriented political economy and welfare state, there was a neoliberal shift compared to the previous period of the 1960s-1980s. The shift meant a stronger emphasis on demands and on the individual's obligations to earn society's support instead of regarding welfare as a social right for all. Migrants' social rights were also negatively affected and foreign-born people have more often been below the poverty line than Swedish-born people. As regards the incorporation regime, from the mid-2000s onwards it also took on a rather neo-assimilatory and differentiating character compared to a previously more egalitarian and inclusive character of the multicultural policy model implemented in the mid-1970s (Dahlstedt, and Neergaard, 2019).



From the early 1990s onwards the interaction between the welfare regime and the incorporation regime of migrants meant that the previous principle of residence as an inclusive basis rather became a more exclusive principle for certain entry categories of migrants, including asylum seekers, family reunion migrants and labour migrants from non-EU countries. In both the early 1990s, when Sweden received an increased migration of refugees, asylum seekers, and family reunion migrants from the conflict-ridden and collapsing former Yugoslavia, and in the post-2015 migration situation, the introduction of temporary instead of permanent residence permits had weakened the previous principle, and the residence requirement came to exclude the rights of asylum seekers and family reunion migrants to certain social security benefits and social assistance (Dahlstedt, and Neergaard, 2019; Johansson, 2020; Sainsbury, 2012).

Employment was also strengthened as a permit-based factor for the possibility of permanent residence permits, not only for labour migrants as before, but also for migrants who came to Sweden for protection and humanitarian reasons in the first place. But employment also affects the right to and the size of different forms of compensation, both for migrants and for other users in the welfare state. From the 1990s onwards, work and self-sufficiency led to a strengthened link between the two regimes (welfare regime and incorporation regime of migrants), creating a complementary logic that seemed either inclusive or exclusive to the living conditions of different migrants. Work and income or lack of it, especially in the last 15-20 years, have had a stronger impact on many migrants' social rights in Sweden compared to previous decades' policies (Johansson, 2020; Sainsbury, 2012).

In summary, based on different forms of immigration and different categories of entry, there was a differentiation in migrants' social rights in the period between 1989 and 2023. The rights of Convention refugees and EU migrants have remained most equal to those of Swedish citizens. Due to a strong legal status, they were less affected than other entry categories by the austerity tendencies in the welfare state during this period (Johansson, 2020; Sainsbury, 2012). Convention refugees were the entry category with the greatest similarities over time in terms of social rights. The social rights of asylum seekers and unskilled non-European labour migrants deteriorated particularly in the 2010s and the early 2020s and became weaker compared to those of Swedish citizens, Convention refugees and EU migrants. In particular, in the context of the post-2015 period, asylum seekers received more restricted social rights compared to previous conditions, both in terms of restrictions on the length of residence permits and in the conditions for financial support.

1.4.6. New shifts and the new governmental agreement

Tidöavtalet is the new agreement between parties on the far right set to become implemented in the years to come. It contains 33 suggestions related to further

restrictions on migration policies, openly aiming at reaching the very bottom of EU minimum standards for treatment of asylum seekers (Tidöavtalet, 2022; see also Swedish Refugee Law Centre 2022 for an analysis of legal complications). The agreement further includes a "review of incentive structures for voluntary return migration" relating to the historically repeated demand for repatriation coming from the Swedish Democrats. Other suggestions that are proposed are compulsory withdrawals of residency, tougher requirements for citizenship, reduction in the daily financial allowance to people seeking asylum and compulsory housing in transit centres during the asylum process. The latter greatly restricts opportunities for Swedish civilians and asylum seekers to meet and engage in empathetic and solidaristic interactions.

Several other future changes that are of deep concern to migrants and social work with migrants can be found in the Tidö agreement, but some directly impact the social work profession. Even though it is already difficult, and often impossible for undocumented people in precariousness to receive benefits from the Swedish public social services, the Tidö agreement suggests making municipality benefits to people illegal. It is important to note, this suggestion comes at a time when Sweden has accepted the convention of rights of the child into national law. Another suggestion, that would greatly impinge upon the possibilities of carrying out social work is a limitation of the right to an interpreter for persons with a residence permit (Gustafsson, Norström, and Åberg, 2022). In the Tidö agreement, the new government also proposes an obligation for authorities

and municipalities, including schools, social workers and health professionals, to report awareness of undocumented and irregular people to the police.

In conclusion, Swedish asylum and migration policies have followed an increasingly restrictive trend since the late 1980s. Since then, civil society organisations and activists have pointed to several problems with the asylum system, including the system being permeated by legal uncertainty. The restrictive trend has escalated since 2015, and the Tidö agreement paints a grim picture of what is yet to come.

GLOBAL ANSWER

SECTION 2. SOCIAL WORK AND WELFARE SERVICES AGENDA TO RESPOND TO HUMAN MOBILITY IN THE UE

SECTION 2. SOCIAL WORK AND WELFARE SERVICES AGENDA TO RESPOND TO HUMAN MOBILITY IN THE UE

SECTION 2. SOCIAL WORK AND WELFARE SERVICES AGENDA TO RESPOND TO HUMAN MOBILITY IN THE EU

2.1. Global Social Work Agenda in dealing with human mobility

Eva María Juan Toset

The Global Agenda for Social Work and Social Development is produced by the International Federation of Social Work (IFSW), the International Association of Schools of Social Work (IETS) and the International Council on Social Welfare (ICSW). It was instituted as a platform to clarify the knowledge of social work from a global approach. Its objectives include giving visibility to social work and enabling contributions to the development of national and international policies through social work organisations (Truell and et al., 2017).

In 2012, the first report of the Global Agenda 2010-2020 was published, which recognised, among many other issues and for the first time from the three international social work institutions, and at the global level, the need to assert human rights for the entire world population in a position of minority status. It was advanced that unjust systems and non-compliance with international standards for the protection of people had generated poverty and inequality. It proposed that people's cultural diversity and the right to self-expression should be taken into consideration to avoid discrimination against indigenous peoples and that the health and well-being of people should be in accordance with territories and their conditions, in order to avoid situations of injustice and inequality (IFSW et al., 2012).

From the first document of the Global Agenda, human rights, social justice and collective responsibility are present, but essential issues for social work at the international level are also addressed. This is the case for human mobility and the defence of the right of people to move between and within countries and for the right of documented and undocumented immigrants to have access to social services; to promote respect for cultural identity or to support partner organisations of the three international social work institutions to improve national or transnational rights (IFSW et al., 2012)

To date, four reports have been published, each with a basic "pilar" for the Global Social Work Agenda. Below are the pillars of each of them to date: Promoting social and economic equalities analyses the global dynamics that perpetuate poverty, inequality of opportunity and access to resources, and oppression. The latest report addresses the following topics: i) Promotion of social rights and economic equality; ii) Promotion of the dignity and worth of peoples; iii) Advances in environmental and community sustainability and iv) Strengthened recognition of the importance of human relations (IFSW et al., 2014).

Respect for the dignity and worth of peoples is the second pillar of the Global Agenda for Social Work and Social Development, recognising a principle of the ethical codes of social work, but also of human rights. These principles aim to create environments in which people can express their identity, practice their beliefs and religions, participate in communities, and access the resources necessary for a dignified and safe life (IFSW et al., 2016).

Promoting community and environmental sustainability is the third pillar of the Global Agenda for Social Work and Social Development. This concept reprioritises the value of the community, linking well-being with the natural environment, embracing the precepts of the pioneers of social work of the 19th century. 21st century social work is rediscovering the reality that protecting and enhancing the physical environment is intrinsic to improving the circumstances and well-being of all, including those living on the margins (IFSW et al., 2018).

Strengthening the recognition of the importance of human relations is the fourth pillar of the Global Agenda for Social Work and Social Development. The importance of human relations is fundamental to the values of social work through direct work with individuals, engagement with communities and defending relationships above other material or economic principles, valuing people and their relationships (IFSW et al., 2020).

The Global Agenda upholds the ethical and social principles of Social Work and their link to human rights, social justice and equality. The three main international institutions of Social Work reaffirm their political commitment to professional practice, research and teaching in a global context in which the new challenges on human mobility, poverty, access to resources for living, or climate justice are essential issues.

2.2. Social Work in Spain

Eva María Juan Toset and Laura María Zanón Bayón-Torres

a) Agenda of the General Council of Social Work and Professional Associations with migrant and refugee populations

Although there is no Agenda of the collegiate structure of Social Work in the national territory on human mobility, there are different training, dissemination or awareness actions related to the migrant and refugee population. These different actions are carried out by the General Council of Social Work of Spain but, also, by many of the Official Colleges of Social Work existing in the state territory.

The General Council presents on its website the lines of action in which it works on migratory movements, among which the Journal of Social Services and Social Policy stands out, with its issue on "Forced migrations" and the Report on refugees. It has also developed campaigns such as the Crisis of Solidarity Campaign: Support for Refugees, as well as the Declaration in support of people affected by forced migration. Among the publications issued by the General Council of Social Work in Spain since 2008, there are no specific topics on the migrant or refugee population. It is important to clarify in this regard that the General Council is part of the three main institutions of Social Work in the international arena (the International Federation of Social Work, the International Association of Schools of Social Work and the International Council of Social Welfare) and they have produced a whole series of reports and documents in line with the Global Agenda that address the issue of human movements.

On analysing the information of the Professional Associations of Social Work of the national territory, no agenda is detected on migrant and refugee populations, although there is a series of courses, publications or statements on symbolic dates related to human mobility but without a line of action with objectives in time and content. Accordingly, it should be noted that in state territory there is no authorisation for social work with the migrant or refugee population, as in other countries, nor regulated training from the collegiate structure that responds to specific criteria of intervention with these groups.

b) Recommendations of the Code of Ethics and Deontology for intervention and research with migrant and refugee populations

In Spain, the Code of Ethics of Social Work does not specifically mention any question about the cultural dimension or the cultural competences required for intervention and research with migrant and refugee populations. Nor does it refer to the ethical implications of working with these population groups or with different cultures.

However, Articles 5 and 13 refer to both diversity and non-discrimination. Article 5 states that social justice, human rights, collective responsibility, as well as respect for diversity are fundamental principles for the profession. Article 13 states the duty to provide the best possible care while respecting differences without discrimination on the basis of "gender, age, ability, colour, social class, ethnicity, religion, language, political belief, sexual orientation or any other difference".

c) Competences for intervention and research with migrant and refugee populations

Even though there have been important advances in both methodological proposals for intervention and research in human mobility, social work still lacks a firm proposal for working with the migrant and refugee population in Spain. Social work with migrants and refugees is mainly carried out by social services and third sector organisations. The areas of work are very varied, being programmes, services or resources that address different needs. These include reception, information on rights and procedures (such as family reunification or voluntary return, or access to the education and health systems), social integration, individual and family support, employment and legal guidance, job placement, training, humanitarian and emergency aid, anti-discrimination and awareness-raising, planning, management, and care in emergency resources, sheltered housing, temporary stay and internment centres, etc. (Lacomba, 2020).

However, the approach from which all these activities should be carried out is not exempt from debate, with two opposing positions. One argues against the creation of specific services through the generation of specific responses for this population in order to avoid giving way to welfarism (Guillén, 2001), while the other maintains that the specificity of the situations that arise in the context of human mobility legal situations (discrimination, lack of knowledge of the language or the environment and the scarcity and fragility of family and social networks) would justify the creation of specific resources for the care of these population groups (Franzé, Casellas, and Grego-

rio, 1999). In addition, there is the dilemma faced by the profession, highlighting the risk of assimilationism, the passive role that migrants and refugees often play in social inclusion processes and the fundamental welfare role played by professionals.

Traditionally, there has been a deficit in the contextualisation of the phenomenon of migration which, according to Shaw (2019), means that research has lost much of its potential to inform and give content to professional practice, weakening it methodologically. However, in the field of Social Work and Human Mobility, research is increasingly developing, and the areas of study are very varied, enabling the study of the processes of social inclusion and/or exclusion, public policies, areas of integration, access to public services, issues related to discrimination, gender, racism and xenophobia, media, integration in the community, violation of rights, trafficking in human beings, international development cooperation, etc.

Vázquez and González (1996) consider that there are three essential elements for intervening with migrant and refugee populations. Firstly, it is necessary to be aware of one's own culture, prejudices, one's own perception of behaviour, filters that mediate the professional relationship and previous conceptions. Secondly, it is important to consider the interaction between two people, where different perceptions about important aspects such as family, the role of women or religion come into play. Finally, the question of power is a fundamental aspect when establishing a professional relationship, as it is necessary to consider the social, political and economic status of both parties.

On the other hand, the institutional and political context makes social intervention difficult as there are no transnational social and protection policies to deal with a global phenomenon. Nevertheless, Social Work is a discipline that presents an integral vision of social phenomena and given its close links and presence in the social reality, it can favour the understanding of the issue and improve public policies aimed at managing this phenomenon.

2.3. Social Work in Italy

Roberta Teresa Di Rosa, Floriana Grassi and Silvana Mordeglia

a) Agenda of the General Council of Social Work and Professional Associations with migrant and refugee populations

Faced with the growing commitment of social work to the field of migration, the professional community has been called to reassess both the training of social workers and the updating of methodology and functions, especially regarding the adaptation of professional work and services tackling immigrant needs.

The National Council of Social Workers and all the regional Councils are making their contribution offering training, in-service training, and supervision, preventing the loss of the ethical commitment in difficult working conditions and emergencies during the daily routine of the immigrant reception system. In the entire professional community, and also at the political level, there is a strong affirmation of the role of social work as an agent of social justice, for social workers operating in the field of migration, in full awareness of the dictates of their deontological code.

In Italy, great attention is paid to the potential political and social intervention aimed at integration and social cohesion, through the development of studies and research on best practices in intervention and training for social workers (Barberis, and Boccagni, 2017; Di Rosa, 2017b; Pattaro and Nigris, 2018). Furthermore, training and further education regarding social work is currently focusing on the development of intercultural professional skills, and on the development of aid relationships in situations of cultural diversity (Shier et al.,, 2012; Di Rosa, 2017a; Cohen-Emerique, 2017). Beyond these competences, in light of the growing awareness of the international dimension in social work praxis and training, it seems essential to support social workers not only in acquiring professional awareness regarding new forms of political, civic and social engagement to protect vulnerability, but also in bringing about individual and collective well-being.

At this time in history, it is crucial to secure the bonds between professional practice and the founding principles: "principles of social justice, human rights, collective responsibility and respect for diversity, constitute the bedrock of the social services", as stated in the Global Definition of Social Work. At the same time, there is a need to reaffirm advocacy (Bressani, 2013) and policy practice (Campanini, 2015), something that the social services can address with regard to institutions dealing with migrants, so as to help foster eligibility to one's rights, as well as ways of facilitating access to services and, more generally, fostering the establishment of services that might respond to the needs of the future Italian citizens.

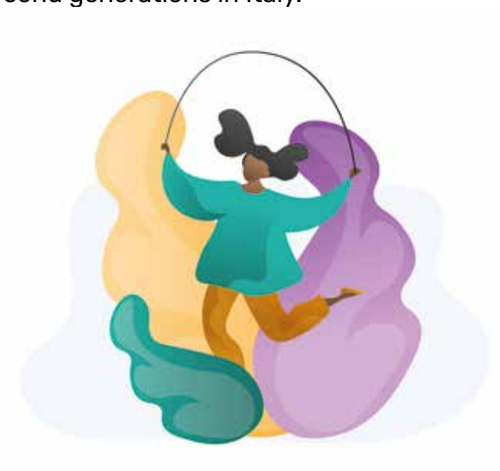
The effects of "unsupportive" policies towards migrants have generated major obstacles to the integration of migrant residents in Italy, generating a knock-on effect on procedural systems. The social work role has been threatened by changes in regulations and policies that, in the name of security and cuts in reception costs, risk engendering more illegality and social marginalisation, more exploitation and exclusion, the consequences of which, in terms of social insecurity, are more and more evident everywhere in the Italian territory, and especially on the outskirts of cities.

b) Competences for intervention and research with migrant and refugee populations

Social workers are present at all levels of the reception and protection system for migrants arriving in Italy: from the territorial government office to the local authority, to the third sector organisation; from the first to the second reception, up to the incorporation into the ordinary social service system, where the migrant benefits from the same services as the native citizen. Essential to the well-being of immigrants' social conditions is the influence of the changes undergone by migratory and social policies in Italy, particularly the policies of entry and access to civil registration. The social worker's intervention is particularly affirmed in the activities of assistance and support for integration, from the moment of arrival to the moment when the migrant person ends up contributing to the economic, cultural and social growth of the host country.

As far as inclusion processes are concerned, social work deals with changes in the migration project of immigrant persons, either in the sense of returning home or stabilisation in Italy, or continuation of the migration project in other European or non-European countries. In particular, in terms of possible stabilisation in Italy,

among the most important issues are family reunification and the enjoyment of rights and the integration processes of second generations in Italy.



So, social work is concerned with supporting the regularisation of documents, particularly the residence permit and registered address, thus facilitating, access to legal support and basic social services. Social work also deals, together with health services, with facilitating access to health and social health services. Alongside third sector entities, it also works for housing and employment inclusion and for access to education. Extremely important in Italy is the recognition contained in the constitutional charter (in Article 32) of the right to health care. This constitutional principle is the basis of a health welfare system that is universal. This in fact makes access to urgent and essential hospital and outpatient health care valid for immigrants without residence permits, regarding prophylaxis, diagnosis and treatment of infectious diseases.

Also, from the point of view of the justice system, when a foreigner enters the criminal system, the right to defence and the possibility of using protection services and inclusion planning are recognised.
In protecting the rights of the immigrant population, social work seeks, in other words, to open up access to the social rights of citizenship: health care, housing, education. In this sense, a profound contradiction which social work encounters daily concerns the relationship between the enjoyment of social rights and the obtainment of the conditions necessary to reside in the territory regularly.

Another important responsibility and activity of social work is to make the immigrant population aware of their rights and the functioning of the system of social services and welfare policies that dictate the rules of their regular presence in Italian territory. This responsibility accords with the importance of the social worker's intercultural competence. As recent experience has shown, networking is a relevant activity to respond to migrants' needs: the building up of a network of public and private services, within and outside the reception system, has allowed the activation of support, especially for newly arrived immigrants or refugees, or asylum seekers finding themselves in trouble. Moreover, it is essential to orientate migrants in understanding the Italian reception and welfare system, taking into account that many immigrants do not know about social services, and in many of the countries from which they come, social services do not exist, and the duties of professionals are not easy for them to understand.

In the support relationship, the social work competence with the immigrant population is based on the ability to sustain impartiality (Lorenz, 2010). The social worker is aware that there is a problem of mutual understanding that needs to be addressed. This entails building a bridge between the various parties to accompany them towards mutual recognition in a serene and non-prejudicial context, where migrants may find access to services (health, social services), social integration paths (neighbourhoods, schools), protection of cultural specificities (associations) and prevention of violence and discrimination. At the same time, the resident population

may find social reassurance and help in redefining the concept of citizenship in the social sense, with sensitisation as regards avoidance of stereotypes and prejudices and education towards democratic coexistence.

The type of complexity that characterises today's immigration, which is very heterogeneous in terms of origin, socio-economic and legal status, is extremely high and represents a challenge for Italian social work. A useful concept in establishing a good professional relationship is that of cultural decentralisation, which refers to the ability to suspend judgment on the cultural factors that characterise the thoughts, attitudes, and behaviours of others, with the awareness that these are also influenced by the host culture (Spinelli, 2020). Possessing intercultural competence and the ability to sustain impartiality, along with positioning oneself in a culturally decentralised way, enables social work to act in a contemporary society characterised by superdiversity (Vetrovec, 2007).

2.4 Social work in Sweden

Norma Montesino and Emma Söderman

Social assistance in Sweden is regulated by a framework law, the Social Service Act (Socialtjänstlagen), and administrated at the local municipal level. This means that the kind of support and assistance that is provided is supposedly adjusted to national directives and local regulations. The social services on the municipal level are responsible for the welfare of resident families and individuals, including children and youth, as well as support for disabled individuals and elderly care, a purview that does not cover the needs of all those who fall outside the social protection systems. The times of great transformation of societal relations in the beginning of the 1900s are usually referred to when describing the starting point from when the welfare state and general social policies were developed, including the emergence of social work. Social work has been highly institutionalised, professionalised, and tied to the development and expansion of the welfare state. The ongoing restructuration of welfare and the shrinking social welfare policies challenge this institutionalisation, and today social work is a problematical profession.

The Swedish welfare system historically has been characterised as based on universal ideals (Esping-Andersen, 1990), meaning the system is to serve every citizen regardless of status and how their contribution to society is valued. In the aftermath of World War II, the endeavour was to include immigrants in the social protection systems. Some European refugees and certain Roma groups settled in Sweden started to be included in the local social welfare support. These were small groups served by welfare services. From the 1970s onwards, refugee immigration increased the number of clients of these services, a process that had more to do with the organisation of the reception services and their interpretation of the refugee issue than with the situation of the newcomers themselves (Montesino, 2008). Since the 1990s, more restrictive welfare policies strive to reduce economic support devolving responsibilities to the arbitrariness of non-governmental actors.

When it comes to social relief, social assistance has remained a means-tested programme. Furthermore, even universal programmes such as pensions and health insurance, are conditioned regarding labour market participation, for example, in terms of deciding the level of the economic benefit. Since the 1980s the Swedish welfare state has undergone profound social and economic change through transformations in line with neoliberal ideologies, a development that severely challenges both the idea and practice of the Swedish welfare state (Hale, 2012). Interventions on a structural level have been redirected towards the individual, who is supposed to be increasingly responsible for their own well-being. This new approach in the understanding and dealing with poverty and social dependency has also changed social work practices to control procedures that are expressed in complex daily routines based on the professional's ability to be measured and evaluated (Hjärpe, 2020). Thus, there has been a shift from the right to different kinds of support and economic benefits to an emphasis on obligations and conditions that need to be fulfilled to qualify for support.

The Swedish membership in the EU has stimulated the increasing importance of civil society organisations, with this restructuration being motivated by the idea that people's needs for welfare can be satisfied in other ways than through the state (Meeuwisse, and Scaramuzzino, 2019). The restrictive and conditioned support provided by public social welfare has transferred responsibilities to civil society organisations that have to "fill in the gaps" of public welfare. As more people in need of support are from those not "qualified" for public support, civil society organisations face increasing demands on providing basic services. In Sweden, civil society is generally understood as an arena where people may come together due to common interests in different activities (for example sports, music and art), or to mobilise around an issue connected to social and political rights of specific groups. This has been understood as civil society in Sweden, being mostly concerned with activities connected to voice, whilst provision of services has been a task for the welfare state (ibid). The neoliberal shift implies a paradigm change where the civil society increasingly is taking on the role as a provider of basic services, which is discussed as a shift from voice to service. It has, however, been underlined that a clear demarcation between voice and service within civil society practices is hard to make (Bäckström, 2020). One consequence of the withdrawal of the welfare state is that non-profit organisations increasingly address issues of poverty.

The municipal social services are expected to fulfil the local residents' needs, based on the condition that the person in need of support resides in the municipality. However, lack of a residence permit provides an obstacle in accessing social and economic support from the social services (Nordling, 2017). Furthermore, although the Social Service Act stipulates that the municipality has the ultimate responsibility for providing individuals the support they may need, there is an important exception in regard to people that have sought asylum and are awaiting a decision. In Sweden, the Swedish Migration Agency has the responsibility for protection decisions and for the situation of adults and families seeking asylum. This means that families and individuals who have pending cases at the Migration Agency are excluded from the Social Service Act and are the responsibility of the municipalities. The daily allowance to people seeking asylum has been the same in Sweden since 1994 despite continuously increasing costs of living. The Migration Agency offers housing in the form of shared apartments or hostels with no facilities for the individuals to cook their own food. Furthermore, these places are often located far from cities, with fewer job opportunities. In these places there are high levels of everyday controls performed by the authorities and/or by security firms, creating an uncertain situation for individuals and resident families (Karlsson, 2021). Importantly, to get a final decision on an application for asylum may take several years, thus these precarious living conditions may extend over long periods of time. Unless there are issues related to a need for urgent social interventions, for instance when children suffer due to insecurity, high levels of stress and violence within the family, the Swedish social services are not involved in the situation for adults and families who are waiting for an answer on their asylum application. Furthermore, as the Migration Agency provide less money to each child than that stipulated by the Social Service Act as a sum to provide a reasonable standard of living, the universality of child allowance has been reduced for asylum seekers.

Social work education and social work practice

The first Swedish Social Work education programmes were created in the beginning of the 1900s. In Sweden today there are fourteen university departments where Social Work programmes are taught. These departments are in different regions of the country, each region with different demographic, economic and social conditions (Montesino et al., 2013). At the beginning, social problems were conceived as national problems, and the fact that illness and/or poverty affected individuals classified as foreigners was an issue ignored by the pioneers of social work. The demographic development and the globalisation of society have posed new challenges for institutions dedicated to training social work professionals. Although objectives are officially formulated and the importance of international migra-

tion is declared in the academic debate, international migration as a specific area of knowledge remains marginalised in social work departments (Montesino et al., 2013).

In the contents of educational programmes, it is also taken for granted that social problems are understood and combated within the territorial limits of the national state. Thus, old norms are reproduced about what constitutes social welfare, how this welfare is achieved and within which territorial frameworks adequate forms of intervention should be established (Lorenz, 1994). International migrations are reduced to a problem of immigration and, in this case, understood as a social problem that requires certain intervention measures that would contribute to the social integration of migrants mediated by social workers and always believed within the territorial limits of the national state (Righard, 2008). These premises are problematic; international studies underline how these ideas contribute to create and reproduce hierarchies and social inequalities with clear ethnic connotations, a phenomenon that is also represented in the contents of social work education in other countries. In Swedish society today there are large socio-economic differences between different groups, differences that today have clear ethnic connotations (Socialstyrelsen, 2010; Molina 1997).

Although studies on ethnic relations are not yet established as a specific area of knowledge in the Social Work degree programmes in Sweden, the concerns of the social welfare authority have changed. In the first decades of this century this authority showed concern and interest in the incorporation of the subject in the training of social welfare professionals. In the last few years this concern has shifted to the questioning of the content of social work education. What in 2010 was identified as a need for intercultural competences in social work (Socialstyrelsen, 2010), and later as a requirement to prepare social workers to solve problems from a global perspective, is today a call to introduce specific knowledge that links social work to crime prevention, implicitly relating increasing criminality to migration (Tidöavtalet, 2022).

Critical student voices have questioned the absence of content to guide them in understanding contemporary society in which international migration is a central issue. This criticism and the increasing research interest have, to some extent, influenced the content of social work education. However, the response is limited and, in many cases, human mobility is treated as an isolated phenomenon, so that the integration of international migration to the general curricula is still a challenge for social work education. Professionals who are immersed in practice are faced with realities that challenge their fundamental assumptions about the territorial limits of the social (Montesino et al., 2013). However, many social work students and professionals have experiences and knowledge on international migration which can enrich learning of both students and teachers.

2.5. Welfare Services of general interest in the EU in dealing with human mobility

Belén Morata García de la Puerta

The European Commission considers that the integration of migrants within the Union is essential for the well-being, prosperity, and future cohesion of European societies. Building inclusive societies is currently a challenge, as set out in the Action Plan on Integration and Inclusion for 2021-2027 (COM (2020) 758 final), not only for newly arrived migrants but also for non-EU foreigners who may have become naturalised EU citizens. The expression "EU citizens with a migrant background" re-establishes categories in this dialectic of "insiders" and "outsiders", for whom the application of common European values enshrined in the EU treaties and in the EU Charter of Fundamental Rights seems to overcome all kinds of obstacles in host societies.

It is true that social integration is the responsibility of the member states. However, the EU provides support to the national and local administrations of the countries of the Union, through policy coordination, knowledge sharing and funding, which is essential. Thus, for example, since the beginning of the 2010s there are Common Basic Principles in the EU, which seek to establish a convergent strategy in the integration of third-country nationals throughout the EU. Since then, there has been an attempt to move forward to achieve a more solid and coherent commitment to integration in the different areas and levels of government. In this regard, member countries have also adopted their own integration policies and the EU has developed an important supporting role for the implementation of some measures, although there is still a long way to go. Migrants continue to be at a disadvantage compared to EU citizens in terms of employment, education, and society, especially in countries that have less experience in the social integration of third-country nationals. In such cases, the European Union can be a particularly relevant actor.

Recently, the New Pact on Migration and Asylum (COM (2020) 609 final) establishes an EU Asylum and Migration Management System that should address the special needs of vulnerable groups. Among them, the Commission has identified the needs of children as a priority, due to their high vulnerability and in line with children's rights, both in European and international regulations. In any case, member states should ensure rapid and non-discriminatory access to education and early access to integration services. Similarly, the risks of sexual exploitation or other gender-based violence posed by trafficking in girls and women poses one of the EU's biggest protection and inclusion challenges, compounded by the fact that networks take advantage of asylum procedures and use protection centres (reception centres) to identify potential victims.

Community efforts in the field of social integration of people moving for work or family reasons and also people seeking international protection throughout the EU

are provided for, even before arrival in the societies of destination. These efforts are focused on education, the labour market and vocational training, access to basic services (including housing) and active participation in the host society. They also centre on the tools that allow the coordination, financing and monitoring of policies for the integration of migrants.

It is also a priority to encourage member states to adopt an integrated approach in coordinating housing policies with access to employment, health care and social services. In such cases, intersectoral cooperation and collaboration between the authorities of the different levels of government constitute a challenge for the integration of migrants.

Access to these basic services (services of general interest) is one of the main tools to guarantee social cohesion, as they are inspired by the principles of accessibility, universality, affordability, solidarity and democratic control (Synnot, 2008). The Commission establishes that these services of general interest should be of a personal nature and should meet the needs of the most vulnerable citizens. They can be both economic and non-economic and can be provided by the public system of each member state or by the private sector (COM (2016) 377 final).

The White Paper on services of general interest (COM(2004) 374 final) pointed to its importance as a pillar of the European model of society and the need to ensure the provision of quality services of general interest that are accessible to all citizens and businesses in the European Union. Therefore, they are considered essential for social and territorial cohesion and for the competitiveness of the European economy. It is the member states that are responsible for guaranteeing these social services to migrants and persons seeking international protection, including their families.

In EU countries there are, in general, no resources or social assistance aimed at foreigners simply because they are foreigners, and from which nationals of each country may be excluded. National laws often make access to existing benefits and services, which are the same as for the resident national and Community population, subject to legal residence status. Although migrants are in a special situation of social vulnerability because they are at greater risk of poverty or social exclusion than the non-foreign population, national regulations usually establish the residence requirement to hinder or allow access to social services, essential for their inclusion in the society of destination. Although some countries provide for access to basic services and benefits, especially in situations of social emergency, the fear of being located by the immigration police and, eventually, expelled from the country means that the migrant population does not have access to such basic social services and benefits, which should include health care or schooling, minimum insertion income, housing aid, among others. The lack of documentation prevents them in practice from being able to use the welfare resources of the member countries, which leads the migrant population to the greatest social exclusion and where their human rights are permanently violated by the supposed host countries.

In this context, social work plays a leading role, as a frontline profession, in direct contact with the migrant population, where its mediating role with the different public and private institutions is substantive, along with its functions of support and education, planning and management of programmes and resources, in addition to a role of political activism and denunciation in the defence and guarantee of the human rights of the migrant population.

2.6. Welfare Services in Spain in dealing with human mobility

Almudena María Juárez Rodríguez

2.6.1. Social services in the public welfare system

Public welfare in Spain refers to the set of conditions and measures that seek to promote the well-being and quality of life of all citizens in the country. It is related to the guarantee of rights, equal opportunities and access to services and resources necessary for personal and social development. Public welfare is based on the principle of solidarity and is understood as a responsibility of the state and public administration to ensure that all people have access to decent living conditions and basic services.

In Spain, public welfare is effectuated through different policies and programmes covering such fundamental areas as education, health, housing, employment, social security and, of course, social services.

Social services play a fundamental role in Spanish society as they seek to aid and support individuals and families facing economic, social or personal difficulties. These services have been developed over the years with the aim of promoting equal opportunities, protecting human rights and improving the quality of life of the most vulnerable citizens.

The public system of social services in Spain has its origins in the social protection and assistance that was traditionally offered through religious and charitable institutions. However, the starting point can be identified as the Spanish Constitution (1978), which establishes the legal framework and the fundamental principles governing the political, social and econo-

mic organisation of the country. Although the Spanish Constitution did not go into specific details on social services, it did lay the foundations for the development of a public social protection system in Spain.

Some of the articles of the Spanish Constitution (1978) that are relevant to social services would be the following: Article 1 establishes that Spain is constituted as a social and democratic state under the rule of law and therefore the state is responsible for guaranteeing the welfare and protection of citizens; Article 9.2 which establishes the principle of equality and, therefore, it is the public authorities who are responsible for promoting the conditions for the equality of individuals and the groups in which they are integrated to be real and effective; Article 10 which establishes the principle of solidarity between the different regions and provinces in Spain, as well as between citizens; Article 14 which establishes the principle of non-discrimination, guaranteeing the equality of all citizens before the law and Article 50 which recognises the right of the elderly to specific protection, as well as to their integration into social life. In Spain, the provision of social services is an exclusive competence of the autonomous communities, as stipulated in the constitutional framework in Article 148.1.20, which grants to said public administration the exclusive competence in the field of social assistance (the term social services are equated with social assistance). This means that the Autonomous Communities have the responsibility to manage and develop social services policies and programmes within their territory.

2.6.2. The organisational and functional structure of social services

The organisational and functional structure of social services in Spain is complex due to the distribution of competences among the different levels of public administration: state, autonomous community and local. The autonomous communities, based on their exclusive competence, have the power to establish their own rules and regulations in relation to social services, in accordance with the needs and particularities of their population. This implies that each autonomous community can develop specific programmes, resources and benefits, adapting them to its context and the demands of its citizens. This includes both the creation and management of social centres and services and the design of economic and social benefits and care for specific groups, among other measures.

However, it is important to mention that there are social services of state competence that complement and coordinate with autonomous social services. These state services are mainly related to dependency care and social protection managed by the National Institute of Social Security (INSS) and the National Institute for the Elderly and Social Services (IMSERSO).

At the local level, municipalities are responsible for managing and providing basic social services in their area. Each municipality has a social services council responsible for planning, coordinating and implementing social policies and programmes in its territory. Local social services include, among others, home help, telecare, child and family care services, social inclusion programmes, or care for people in vulnerable situations.

In general, the structure of social services in Spain is based on a mixed model that requires coordination between the different levels of government and collaboration with third-sector entities such as NGOs and associations, which also play a relevant role in the provision of services and the promotion of social welfare. Although each level of government has its own competences and responsibilities, the aim is to ensure coherence and complementarity between the different resources and programmes to meet the needs of the population.

Based on the exclusive competence in social services that the autonomous communities have, they legislate their own laws on social services and although we find 17 different laws in the Spanish territory, these laws are governed by similar approaches. We highlight the fundamental principles that guide their actions and their objective of guaranteeing the social protection and welfare of citizens:

1. Universality: which means that they are available to all persons in need without discrimination of any kind. The aim is to ensure that all people, regardless of their origin, socio-economic or legal status, have access to social services.
2. Solidarity: this principle of solidarity is fundamental because it seeks to promote support among citizens and guarantees attention and support to those who find themselves in situations of vulnerability or difficulty, with the objective of fostering social cohesion and equity.
3. Participation: the active participation of people in the design, implementation and evaluation of social services is encouraged. The participation of users, civil society organisations and other relevant actors in decision making and service planning is promoted with the aim of ensuring the adequacy and quality of care.
4. Globality: social services are oriented towards comprehensive intervention, i.e., they seek to address people's needs in a comprehensive manner, considering physical, emotional, social and economic aspects. Care is sought that provides appropriate responses to the various situations and needs of individuals.
5. Decentralisation and subsidiarity: decentralisation of the management of social services is promoted, distributing competences among the different levels of government (local, autonomous and state). In addition, the principle of subsidiarity is applied, whereby the responsibility for the provision of services falls on the level closest to the people, prioritising local and regional action.
6. Quality and efficiency of social services: the aim is to offer quality services that respond to people's needs and guarantee efficiency in the management of available resources, which are always limited in comparison with the needs or demands.

GLOBAL ANSWER
Social work and human mobility

2.6.3. Facilities, programmes and benefits of the public social services system

Spain offers a wide range of facilities, programmes and benefits to meet the needs of different population groups. We highlight the following:

- Social Services Centres whose main objective is to offer a comprehensive response to people's needs and promote their welfare and quality of life. They offer information and guidance services on available social services, community resources, access to rights and benefits; they carry out social assessment and diagnosis processes to determine people's particular needs and situations in order to design intervention plans and refer them to the appropriate services; they offer support and social counselling to individuals and their families, providing guidance on aspects such as the management of procedures, problem solving, family planning, etc.; they carry out dependency assessments and manage programmes and services aimed at the care and attention of dependent persons, such as access to home help resources, telecare, day centres or residences, among others; they provide psychosocial intervention through professionals such as social workers, psychologists and/or social educators to address crisis situations, family conflicts or emotional difficulties; they develop programmes and activities that encourage social inclusion, promoting participation in the community, the acquisition of social skills and improving personal autonomy; and finally, social service centres collaborate and coordinate with other resources and entities in the social field such as NGOs, associations and other public services, to ensure comprehensive care and avoid duplication of services.
- Different economic benefits are made available to citizens, such as the minimum insertion income, aimed at guaranteeing a minimum income to individuals and families in a situation of economic vulnerability.
- Dependency care services regulated by law are managed to aid and support people with disabilities or in a situation of dependency, both in their homes and in specialised centres.
- Support programmes are offered to children at risk, adoption, foster care, care for children in distress and care for their families.
- Social and labour insertion programmes are implemented, aimed at facilitating the incorporation into the labour market of unemployed or socially excluded people, through training, guidance and support in the search for employment.

2.6.4. Social services for migrants, refugees or asylum seekers in Spain

In Spain there are specific social services aimed at migrants, refugees and asylum seekers with the objective of providing them with support and ensuring their social integration. These services are designed to address the needs of these populations and facilitate their adaptation process.

Although there may be variations between the different autonomous communities, some of the social services available in most of Spain are described below:

1. Reception and accommodation: there are reception centres and shelters managed by Public Administrations and non-governmental organisations that offer temporary accommodation to migrants, refugees and asylum seekers. These provide a safe place where they can cover their basic needs while their legal situations are being resolved and a longer-term solution is being sought.
2. Guidance and counselling; guidance and counselling are offered to help migrants, refugees and asylum seekers understand their rights, access social services, obtain documentation, seek employment, access education and/or receive psychosocial support. These services are provided by non-governmental organisations and public agencies.
3. Health care: there are primary health care services and public hospitals that provide free medical care. In addition, specific programmes can be established to address the health needs of these populations such as mental health programmes or chronic disease care.
4. Training and employment: education and vocational training programmes are offered to facilitate insertion into the labour market for migrants and refugees. These programmes seek to improve their skills, offer job orientation, facilitate job search and promote equal opportunities in the labour market.
5. Education: migrant and refugee children are provided access to public education, guaranteeing their right to education. Language support and adaptation programmes are in place to facilitate their integration into the educational system and promote their academic development.
6. Social and cultural integration programmes: activities and programmes are carried out to promote the social and cultural integration of migrants and refugees. These may include language courses, recreational activities, cultural workshops, intercultural encounters and awareness programmes.

It is important to note that these services may vary depending on the autonomous community and the legal status of the individuals, but there are numerous non-governmental organisations and third sector entities that also provide support and services to migrant refugees and asylum seekers in Spain.

2.7. Welfare Services in Italy in dealing with human mobility

Roberta Teresa Di Rosa, Floriana Grassi and Silvana Mordeglia

Since the post- World War II period, social welfare services in Italy have been tackling the internal migration phenomenon, when more than 1,300,000 Italian citizens from poor southern regions, where employment was scarce, moved to the industrialised north of Italy (Simone, 2020), needing support, education and special services for inclusion in the urban areas of destination. But by the late 1980s, flows of migrants and refugees from other countries (Cesareo, 2020) had started arriving in Italy. The first "migrant crises" date from the 1990s: since then, social work has played a central role in the reception system, for initial assessment, orientation and "sorting" of migrants into the various local and national welfare agencies and in the interconnection of public and private services wi-

thin the reception system (Spinelli, 2013; Simone, 2020; Segatto et al., 2018).

Currently, Italy manages the phenomenon of migratory flows from countries that are not part of the European Union through policies that combine reception and integration with action to combat irregular immigration. The two main features of social services for migrants are linked to two different spheres of action: a) social intervention on initial reception; and b) welfare services for resident immigrants' inclusion.

The first figures more largely, due to the predominant approach to migration today in Italy in terms of security (Ambrosini, 2019). Entry into state territory is allowed at border crossings to those who are in possession of a passport or equivalent document and a visa. The state periodically formulates the maximum quotas of foreigners to be admitted to Italian territory for subordinate and autonomous work by decree of the President of the Council of Ministers, the so-called "Flow Decree" introduced through Law 40/1998. The legislation also provides for entry for work in special cases (Article 27 of the Testo Unico on Immigration).

The state, regions and local autonomies, in cooperation with the associations in the sector and with the authorities of the countries of origin, promote the integration of foreign citizens who are legally in Italy (Article 42 of the Testo Unico on Immigration) through programmes that: provide information on the rights and opportunities for integration or reintegration in the countries of origin; promote language, civic and professional training; promote entry into the world of work.

a) Reception system

The modes of entry into Italy are very different – landing, border crossing, being rescued at sea, temporary permits (tourism, study, etc.), fake permits and special protection. Initial reception takes place in collective centres, where newly arrived immigrants in Italy are identified and can initiate, or not, the procedure for seeking asylum. More specifically, on their arrival in Italy the immigrants are gathered in centres called hotspots. Here they receive medical aid, undergo health screening, are identified, and photographed and can request international protection (in fact, most migrants who arrive by sea, do so).

Foreign citizens who have entered Italy irregularly are housed in centres where, if they apply for international protection, they are accommodated for the time necessary for the procedures to ascertain their requirements; otherwise, they are detained with a view to deportation.

The reception system consists of two levels. The first reception is carried out immediately after disembarkation at the hotspots - and for the time strictly necessary to carry out the very first material and medical assistance interventions, together with the identification and photo identification procedures - as well as, subsequently, at facilities activated by the prefectures throughout the national territory, where all essential services are provided, pending the classification of the application for international protection. These first aid and reception facilities, so-called hotspots, defined as "crisis points" by Article 10 of decreto-legge 286/98 (Decreto-legge 13/2017 converted into Law 46/17). These are designated areas, normally in the vicinity of a place of disembarkation, in which, in the shortest possible time and compatible with the Italian regulatory framework, incoming persons disembark safely, undergo medical examinations, receive initial assistance and information on immigration and asylum legislation, are checked, pre-identified and, after being informed about their current status as irregular persons and the possibilities of applying for international protection, fingerprinted.

There are four hotspots currently active in Italy: Lampedusa (AG); Pozzallo (RG); Messina and Taranto.

Once the identification and fingerprinting procedures have been completed, migrants who have expressed their wish to seek asylum in Italy are transferred to first level reception facilities, located throughout the country where they remain while waiting for their application for international protection to be classified. These facilities are differentiated into:

- First reception centres, "Centri di Prima Accoglienza (CPA)", ex Article 9 decreto-legge 142/2015, which are located in: Bari; Brindisi; Isola di Capo Rizzuto (KR); Gradisca d'Isonzo (GO); Udine; Manfredonia (FG); Caltanissetta; Messina; Treviso.

- Extraordinary reception centres, "Centri Accoglienza Straordinari (CAS)", which are facilities established by the prefects following special calls for tender (ex Article 11 decreto-legge 142/15).

The second reception is carried out by means of personal assistance and integration projects in the territory which are activated by the local authorities in accordance with the Integration and reception system "Sistema di accoglienza e integrazione – SAI". It was previously called Protection System for Persons with International Protection and Unaccompanied Foreign Minors (SIPROIMI). For this purpose, local authorities can use the financial resources made available by the Ministry of the Interior through the National Fund for Asylum Policies and Services.

The Protection System is characterised by the voluntary participation of local authorities in the network of reception projects and synergy policies in the territory with third sector bodies who contribute in an essential way to the implementation of the interventions. The reception projects, submitted based on specific calls for proposals, are examined by an evaluation commission composed of representatives of the Ministry of the Interior, a representative of the National Association of Italian Municipalities (ANCI) and a representative of the Union of Italian Provinces (UPI). A representative of the United Nations High Commissioner for Refugees (UNHCR) and a representative of the Regions also make up the Commission. The Ministry of the Interior provides specific guidelines, which detail the criteria and procedures for local authorities to submit applications for access to the annual allocation of the National Fund for Asylum Policies and Services.

The Territorial Councils for Immigration (Centri Territoriali per l'Immigrazione - CTI), established in each prefecture, monitor the presence of foreigners in the territory and the level of socio-occupational integration, in order to promote targeted local integration policies, in cooperation with other institutions and private social bodies. These Councils represent the connecting element between central government and local realities for everything concerning immigration and related issues, guaranteeing the homogeneity of policies for managing the phenomenon throughout the territory. Provided for by Presidential Decree 394/1999 and establi-

shed by Prime Ministerial Decree of 18 December 1999, the CTI are the bodies responsible for monitoring the presence of foreign immigrant citizens in the territory, and the latter's capacity to absorb migratory flows.
Their tasks are:

- to collate the different local issues related to immigration;
- to promote consultation by encouraging shared solutions between all the administrations, institutions and actors involved at territorial level in the management of the migration phenomenon;
- to promote the participation of associations representing foreign communities in Italy;
- to promote initiatives for the socio-territorial integration of immigrants and convey to the central government level the areas of intervention and proposals that emerge at the provincial level.

The CTIs, chaired by the prefect of the province, are made up of representatives of the state administrations, local authorities, the chamber of commerce, associations/organisations working in the field of assistance and integration, and non-EU employers' and workers' organisations. The CTIs report to the Department for Civil Liberties and Immigration, which manages the 'network', ensuring not only the connection between the central administration and local realities but also homogeneity of guidelines in immigration interventions.

b) Inclusion and social cohesion

The contemporary Italian context is characterised by a heterogeneous foreign population exposed to a high risk of poverty; marked local differentiation in settlement models and coverage of services; a high level of politicisation of the issue; an increasing distance between rhetoric and the implementation of public policies; employment of the immigrant workforce in unskilled and 3D (dirty, dangerous and demeaning) labour market sectors.

Regarding social assistance for those who are resident immigrant citizens, the municipal social services are responsible in the area where the immigrant has residence. Local social services are available to all officially registered residents and, therefore, also to non-Italians with a valid residence permit. This ought to allow resident immigrants to access services offered by the social work profession, such as the social secretariat, economic assistance, council housing, educational and parenting support, services for the elderly or adults finding themselves in difficulty, without distinguishing between citizens and non-citizens. Therefore, as a general principle, once legal residence has been established, there should be no reason for social services to be devoted specifically to immigration. However, as regards activities of the municipal social services, it is possible to observe a series of problematic aspects, specifically regarding reception and the lack of access for foreign residents in need. Whenever the financial situation of the municipalities indiscriminately affects residents, the requests for help from foreigners are often characterised by high levels of disappointment (Di Rosa, 2017b).

Today, there are three broad categories of service:

- Universalistic services (for the entire population).
- Specialised or migrant-specific services (whose target is represented by foreign users).
- Ethnic-sensitive services, i.e., universal services that contain devices to support migrant users, to ensure correct access and use of the actual services (Busso, Gargiulo, and Manocchi 2013).

There are certainly exceptions in the shape of particularly complex, needy and vulnerable subjects, such as those needing psychiatric assistance, especially for language/cultural groups that are remote from the western model of treatment of mental health; overall, however, most of the applications for social assistance from the foreign population are rather similar (with regard to features and type of response received) to applications from ordinary local applicants (Marzo, 2017).

The immigrant's access to social services is limited, and always with differentiations linked to the immigrant profile (Barberis, and Boccagni 2017) and their legal status; still today there remains significant differentiation towards immigrants regarding social facilities generally provided for local citizens. We might call these actual forms of discrimination "access per legal status", whether the subject is legal or not, or temporarily present, depending on the type of visa or temporary residence permit (Basso, 2010).

Firstly, the social worker intervenes in operations geared towards family re-unification along with assessment and support for parenting during migration. In the field of direct work with the families of immigrants, attention should, above all, be directed towards cultural differences. The function of social services with regard to parenting during migration takes the form of smoothing over the complexity generated by "the interweave of multiple variables of a personal, social and cultural nature that affect the path towards insertion: resources and difficulties of every member, functioning of the family, capacity to find and accept help, as well as the welcoming features or hostility of context" (Dellavalle, 2012: 75).

As a general principle, once legal residency has been established, there should be no reason to dedicate social work specifically to immigration. However, as far as the activities of municipal social work are concerned, several problematic aspects can be observed, specifically with regard to reception and lack of access for foreign residents in difficulty.

Immigrants' access to social work is limited, and always with differences related to their profile (Barberis and Boccagni, 2017) and their legal status; even today there is still a significant differentiation towards immigrants compared to the social structures generally provided for local citizens.

Support for migrant families in looking after their elderly family members is still rather uncommon because of the characteristics of the migratory flows towards Italy. This area of intervention is destined to expand with the passing of time (Peris, 2010), demanding, as in other sectors, attention to the specific needs of the category and to their definition in line with cultural belonging and the social rules of the families, regarding relationships and care obligations between generations (Saltus and Pithara, 2015).

On the professional level, there is a need for a collaborative relationship with immigrant associations, enhancing existing informal networks among "less protected" subjects, because of their weak legal status, and taking on an active role in the promotion, development and advancement of all integrated social policies aimed at fostering social and civic advancement, emancipation and responsibility within the community and minority groups, including activities that encourage dialogue and integration.

Last but not least, one of the tasks of social work for social inclusion of migrants families is to set up an interface between migrants and the local population; social work, in this sphere, has the role of "mediator between various players – institutions, the migrants and migrant families, the community of reference – placing them in a network with a view to reciprocal enhancement" (Pattaro, 2018: 8); this is required, for example, in the case of introducing migrant families into specific residential contexts, such as public housing, where the social worker aims to sensitise the resident population, paying attention to the socio-relational dimension of the processes of insertion locally, and monitoring the risks of conflict or tensions linked to co-habitation, especially in multi-ethnic housing. This type of intervention is becoming increasingly necessary also in response to the racism

and rejection that are spreading throughout Italy, and due to which even the limited integration laboriously achieved by migrant families, who have been present in Italy for a long time, is being placed at risk.

2.7.1. Impact of political changes on reception and welfare

To gain a better understanding of the structure of welfare and services for migrants, it is useful to connect them to the changes in the political response to immigration in recent Italian history, that may be synthetised in four distinct phases (Di Rosa et al., 2021).

1. Security and economic utility. Up until the 1980s, when Italy was a strictly mono-cultural country, legislation referred to 1931 and had the sole aim of public safety, stipulating the obligation for immigrants to present themselves to Italian authorities to register their presence. In 1986 the first specific regulations were issued (Law 943/1986), which perceived immigrants as merely employed workers. At the beginning of the following decade, Law 39/1990, known as the "legge Martelli", was issued, placing those immigrants in the labour market at the centre of the debate and aiming to regulate the flows of manual labour in support of national economic activity.
2. Opening to a process of social integration. The first systematic regulation regarding immigration only came into effect with Law 40/1998, signed by the Ministers for Social Solidarity and Home Affairs, a manifestation of awareness of the established structural character of immigration and the need for a carefully detailed, long-term, programme. In fact, Italian legislation outlines a system encouraging the integration of immigrants, via the acknowledgement, for legitimate foreigners, of the same right of access to services as Italians. At the same time, it states that the fundamental right to an education must be guaranteed to all (including illegal minors), as well as a general right to health services (also extended to illegal adults), albeit only in the case of urgent operations.
3. A step backwards towards an act of closure. With Law 189/2002, known as the "legge Bossi-Fini", there was a return to the prevailing "criterion of the immigrant's economic utility, relegating to a second level other determining factors for integration, such as identitary elements or social and cultural capital […]". From this moment, attention to the subjectivity of the immigrant seems drastically reduced, as is the fostering of approaches geared towards harmonious integration into the hosting country (Di Rosa, 2017a: 123).
4. The 2018 contraction of security. Two decrees, that of 4 October 2018, no.113, better known as the Security decree or the Salvini decree, which became Law 132/2018, and the decree of 14 June 2019, no.53 (second Security decree), which became Law 77/2019, placed the phenomenon of immigration exclusively in an overall framework of national security, providing for further measures to prevent arrivals and permanent stays in Italy; measures for control were tightened in Italy, while rescue and safeguard operations carried out at sea began to be criminalised. Between the end of 2018 and the beginning of 2019, the boundaries for regulations regarding the system for welcoming were redefined, profoundly reducing the immigrants' exercise of their rights, as well as those of the aid workers and the reception bodies. These changes in the regulations, albeit described extremely synthetically, represent a decisive element in un-

derstanding the changes in the role, today, of the social services in the immigration sector.

The most relevant differences regarding the changes in the regulations for the reception system can be seen in the cases of asylum seekers and unaccompanied minors. In the case of the former, until 2018, the reception of asylum seekers in the SPRAR Centres had, as its main objectives, the provision of assistance and protection measures, paving the way towards social integration and (re)gaining autonomy. In the SPRAR centres, there were mainly three professional figures: legal counsellors, reception operators and integration operators. Among the social assistant's duties was that of fostering the activation and involvement of various subjects in the local network, to encourage acquisition of awareness and collective responsibility.
Before the 2018 Salvini reform, once they had passed through the hotspots and initial reception centres, those seeking asylum were passed on to secondary reception, entering the SPRAR programme – Sistema di protezione per richiedenti asilo e rifugiati (lit. system of protection for asylum seekers and refugees). In these centres there was provision for integration services offering, for example, the teaching of Italian, support in preparing for the hearing at the Commissione Territoriale (Local Commission) regarding one's request for asylum, vocational training, management of free time (activities of voluntary service, socialisation with the hosting community, sporting activities), as well as specific courses of treatment for categories at risk and victims of trauma.

During the period in which the reception system was being developed in Italy, the point of encounter between social workers and migrants was represented by the Centres for Initial and Secondary Reception, along with the SPRAR centres, and only in residual part by the local health services. In this context, the social worker emerged as a professional trained to apply organisational skills and abilities, such as human resource management, co-ordination, and facilitation of external relations. Social workers helped in designing and personalising projects, in the structuring of support networks, in informing and orientating migrants about services and facilities, in listening to and managing the re-telling of life stories, and in managing internal dynamics among the beneficiaries themselves, often victims of trauma, and possessing very different cultural habits. Another relevant role was that of filtering and mediation with the local context, carried out when opening new reception centres, and accompanied by the activation of a network between the services and the reception centres. In the latter case, in fact, the social worker's function was to foster the activation and the involvement of the various subjects in the local network, with the assumption of collective responsibility, and tackling new problems linked to the phenomenon.

As mentioned previously, starting from the 2018 Security Decree, there was a change in the conception of the reception centres, which lost their role as the departure point on the path to integration, to become places where the presence of asylum seekers was to be considered a question of law and order. Being a transitory, extraordinary and temporary situation, there was

no longer a need to interact with the local area, nor to spend time on the handling of trauma and enhancement of skills geared towards entering the labour market. Thus, asylum seekers, who represented the part most at risk and in need of assistance in the widest sense of the term (Berlincioni, 2018), were relegated to centres where they had access to only minimal services and excluding any form of support in social integration. Professional persons, such as social assistants and psychologists, wherever they are still operational, have been reduced to the minimum. The system is destined to be less costly but also less able to prepare asylum seekers for Italian society and to help them in their encounter with the community of welcome. Denying asylum seekers a right to residence in reception centres (a prerequisite for acquiring rights, including access to social and health services) will have far-reaching consequences regarding potential social inclusion (Spinelli, and Accorinti, 2019).

In the case of unaccompanied minors (in accordance with Article 1 of Law 47/2017, the first law for unaccompanied minors in Europe), recognition was given on a similar standing with Italian minors, but with attention to and recognition of the particularly vulnerable aspects. Unaccompanied minors, according to Italian legislation, cannot be expelled or rejected, as they are entitled to protection and placement in a safe place (community or foster family) by the local authority. They can only be repatriated after careful analysis of the family, social situation, opportunities in the country of origin, and verification that repatriation will not pose a serious threat to the child.

The difficulties of complying with Law 47/2017 are attributable to the imbalance of the subsequent manoeuvres regarding public security aspects, which have relegated effective safeguarding of the better interests of UAMs (unaccompanied foreign minors) to second place; therefore the functions and the duties regarding UAMs have remained mainly in the hands of the police and controlling authorities and not the local authorities and non-governmental organisations, with serious repercussions, especially in terms of denial of fundamental rights as recognised by the law. Whilst maintaining the principles of safeguard as laid down by Law 47/2017, Law 132/2018 has imposed new limitations on the dispositions regarding the reception of minors, including the requisites (and documentation) stipulated for obtaining a temporary residence permit on coming of age; these changes have had a great impact on legal status, placing at risk the minor's path to integration, especially on coming of age (18 years) (Peris, 2019). This trend represents a development in social policy that has shifted, regarding safeguard of migrant children, from recognition of basic rights and protection of foreign minors in Italy, to the presentation of immigration as an evil from which the country needs to be protected. Due to these criticalities, the current system of reception is in danger of wasting, if not excluding and sometimes criminalising, the human potential represented by the UAMs, bearing in mind that today's errors and deficiencies might tomorrow turn into factors of marked social tension and discord, not to mention general instability, both for immigrants and the local population (Vassallo, 2018).

Currently, national policies seem unable to invest in the integration of migrants in Italian society, concentrating almost exclusively on entry and security issues (Di Rosa, 2017a; Spinelli, and Accorinti, 2019). A more adequate response to the complexity of the needs presented by migrants abandoning the reception system should be sought in a balance between inclusion in the area of normal services (as for the majority of the population) and the development or maintenance of services aimed at a specific foreign component, able to take into account the multiple sources of vulnerability typical of the migrant con-

dition (work, housing, social and relational integration) (Barberis, and Boccagni, 2017).

2.8. Social Welfare Services in Sweden dealing with human mobility

Norma Montesino and Emma Söderman

In Sweden, the history of social welfare services is linked to the history of the mobility of the poor. More than a hundred years ago the internal and international migrations of poor nationals and/or foreigners, the reception or rejection, the integration and/or social exclusion of the poor occupied the pioneers of social work and contributed to the expanding activities of social work during the second part of the 20th century. Dealing with human mobility still remains an important part of social work practices. In the following section we discuss how the mobility of the poor in welfare services was categorised as a social deviation, which was perceived and treated as a social problem. During the expansion of the welfare state repressive responses were replaced by inclusive policies. However, today the mobility of the poor is again criminalised and punished, which has consequences for the provision of social welfare services.

2.8.1. Historical overview of Social Welfare Services and human mobility

From the perspective of human mobility, we distinguish four periods in the history of Swedish social welfare services dealing with human mobility. (1) Begins in the early 1900s with the emergence of national welfare services and ends at the end of the Second World War. During this period the activities of social workers were entirely focused on the internal migration of the national poor. The situation and needs of the foreign poor were ignored. (2) This period started in the 1940s and represents a break with policies that excluded all foreigners identified as poor or homeless. Sweden then began to admit refugees fleeing the war from neighbouring countries (Finland, Denmark, and Norway); at the end of World War II Sweden received thousands of refugees, victims of the human catastrophe created by that war. In this period the social welfare services were involved in the reception and adaptation of small groups of refugees who could not enter the labour market. Until the 1960s Sweden continued to receive small quotas of refugees classified in international protection systems as socially disabled citizenship. (3) This period began in the 1970s when the reception of refugees was reorganized. From then on, the social welfare services assumed responsibility for the reception of all refugees seeking protection in Sweden. During this third period the discourse emerged that has, since then, dominated the perception of migrants in the social area, a discourse that argues that cultural differences (to which, today, ethnic differences are also added) are what prevent or hinder the integration of immigrants into Swedish society. (4) The current period started in the 1980s with increasing restrictions and limited social rights for newly arrived refugees. From then and onwards, immigration policies have been implemented that aim to reduce the entry of vulnerable foreigners together with exclusionary social welfare policies directed towards migrants who need social protection. This is a period characterised by policies that reduce social rights, criminalise the mobility of the poor and develop controlling practices that exacerbate or simply ignore the situation of the most vulnerable.

2.8.2. Social Welfare and the mobility of the poor: nationals and non-nationals

The origins of Swedish social welfare services date back to the end of the 19th century, when philanthropic organisations called for organised responses to the social problems of the time (Wisselgren, 2000; Meeuwisse et al., 2006). Philanthropic organisations then focused their attention on the poor, identified as 'nationals', many of whom were internal migrants. These organisations responded with institutionalised rules for supporting those poor who were classified as members of the nation state. This 'selection', based on the geographical delimitation of social interventions, was the starting point of social work (Righard, and Boccagni, 2015). The stay of poor foreigners within the borders of the national territory was regulated by the Law against Vagrancy enacted in 1885, later by the Aliens Act, which in 1914 provided for the expulsion of foreigners who could not secure their livelihood (Författningssamling, 1914) and the Act on the Control and Prevention of Epidemics (Epidemilagarna, 1919). The mobility of the poor, both Swedish and foreigners, was considered a threat to health and social order, including the great emigration of Swedes in the late 1800s, early 1900s . Arriving foreigners who could not guarantee their livelihood were identified as undesirable and had to be expelled at the border (Hammar, 1964); impoverished internal and international migrants' mobility was criminalised. The authorities organised different strategies aimed at regulating migratory movements. The view of emigration, which was initially organised with the cooperation of the national authorities, was transformed, and came to be considered a problem, as young people of working age emigrated, leaving the elderly, the sick and the children behind. There was a demand for social policies that would create incentives to stay, that is, measures to stop the emigration of the young population (Sundberg, 1913). Spurred by the emigration of the Swedish poor, social policy proposals started to open possibilities for social protection policies for the Swedish working poor.

Social welfare with refugees and disability
Until the end of World War II, Swedish immigration policies were restrictive, but labour shortages in the post-war period inspired a change of policy, allowing the organised recruitment of labour from other European countries (Greece, Italy, former Yugoslavia). Parallel to this immigration, refugee immigration was also allowed; most of these refugees (from European countries) were incorporated into the expanding labour market. In the 1960s, a new phase in the history of migration in Sweden began, with immigration from then on consisting almost exclusively of refugees, who in those decades came from Eastern Europe and other continents (Africa, Latin America and Asia) (Nilsson, 2004).

The reception of refugees at the end of the Second World War represents the beginning of a new period in the history of welfare and immigration policies that until then had excluded foreigners who could not guarantee their livelihood. Labour shortages inspired new immigration policies, and the reception of refugees was part of these new policies (Olsson, 1995). The situation of those displaced by the war in Europe created a new 'abnormality', that of the person who lacks the protection of a nation state (Arendt, 1966). The

loss of citizenship created individuals without legal protection; according to this conception, international policies should create conditions that would grant these individuals the protection of a nation state, a membership that legally implied a return to normality. The classifications used in the international refugee camps facilitated the recruitment work of the national delegations. Thus, the first to leave the camps were young, healthy men. They were followed by professionals and young women qualified to work in domestic service. However, at the end of the 1940s, there were still more than 100,000 refugees in the international camps, refugees that no country was interested in receiving (Wyman, 1998). These were refugees who, because of their age, education, family and/or health situation, could not be incorporated into the labour market, i.e., refugees who were considered potential economic burdens to the host countries. These refugees were classified according to different types of disabilities; physical handicap, mental and social handicap (Holborn et al., 1975). According to the representation of refugees as socially handicapped, the tasks of social workers became indispensable (Montesino, 2008). Refugees were to be trained to enter society in special courses that would prepare them for the labour market and also for the learning routines that would give them elementary notions of the codes of Swedish normality (Björklund, 1981). During the time the refugees attended these courses, the state paid for their maintenance.

The category of social disability, created to answer the specific situation of refugees in camps post World War II was, from then, used in the reception of refugees in general. From the 1970s onwards immigration to Sweden started to be mainly composed of refugees, but, unlike most previous immigration, the refugees in general came from outside Europe. As an important aspect in the explanation of social disability, a cultural dimension was introduced (Carlsson, 1982). Cultural difference began to be subordinated to social disability to explain the situation of refugees and to legitimise the expansion of practices by the welfare services, which from then on became the authority responsible for the reception and integration of new refugees. With the restructuring of the labour market the number of individuals declared socially handicapped started to increase (Montesino, 2015). It was not only newly arrived refugees who were classified as socially handicapped, but also other immigrants (unemployed), as well as unemployed citizens (Holmqvist, 2005).

In the following decades, restrictive immigration policies created a growing number of foreigners who are unable to legalise their status, and who stay in Sweden as undocumented or irregular persons (Socialstyrelsen, 2010). Today, new barriers are being erected that hinder the entry of refugees, and the Swedish government is assuming directly exclusionary policies aimed at making people who sought international protection in Sweden leave the country.

a) Social welfare with unaccompanied children and young

The care of young migrants without guardians is handled by the municipal social services (Kazemi, 2021). The minors receive a legal guardian to act as "mentor", and a social worker. They are also granted access to schooling and housing with a family, or in sheltered homes where there is a full-time staff. As soon as an applicant for asylum is identified as a minor, they are taken to specific housing arrangements for minors run by the social services near to entry and arrival points in Sweden, waiting for the opportunity to register their application with the proper authorities. The children's welfare is the responsibility of the social services until they turn 18. If they receive a permission to stay in Sweden before they turn 18, they can remain the responsibility of the social services until they turn 21. However, if they turn 18 before or at the decision date which happened when their age was verified by Swedish authorities following various types of age examinations, they will commonly lose all support from the public and official social services. They then end up being the responsibility of either the Migration Agency or, in several cases, civil society initiatives best described as informal, often unpaid, grassroot social work programmes (Elsrud et al., 2023).

2.8.3 Shrinking rights and expulsions

The profound transformation and erosion of the Swedish welfare state has radically changed welfare and migration policies. In this "new world", social dimensions are ignored, the idea of a "social problem" that may be "solved" by inclusion has disappeared and is replaced by criminalising discourse that views the mobility of the poor as a threat, and as something to be managed with repressive measures. Social welfare institutions increasingly embrace this discourse, redefining the contents of their work and their sphere of responsibilities accordingly. This institutional withdrawal of support to those in need of protection also brings increasing demands to organisations and individuals involved in the civil society.

The non-governmental organisations that try to give support to migrants that have been denied support by the state have few resources to offer and are generally limited to alleviating extreme situations.

In conclusion, the social welfare services in Sweden in regard to human mobility have developed from exclusion to inclusion through labour and the category of social disability, back to exclusion all over again.

SECTION 3. CONCEPTUALISATION OF “GOOD PRACTICES” IN THE FIELD OF SOCIAL WORK AND HUMAN MOBILITY

SECTION 3. CONCEPTUALISATION OF “GOOD PRACTICES” IN THE FIELD OF SOCIAL WORK AND HUMAN MOBILITY

The Global-ANSWER Project, in line with the diversity of realities, current international development policies and the demands of social collectives, has a feminist political stance that permeates the design of the project, the people who work for and with the project, as well as the methodologies and actions planned.

The patriarchal system overwhelms women with a double layer of oppression by the mere fact of being women, which conditions their possibilities of agency, their visibility both at a representative and qualitative level, and their voice to be their own agents of change.

This political positioning is based on gender theories in order to provide a solid framework that supports the recognition of the existing inequalities between women and men that result from the social construction of gender.

Gender is the category of analysis that allows us to approach the realities and issues of the project, taking into account the hierarchical power relations between women and men, and the gender perspective is the tool that allows us to look at these realities from the inside and from the outside.

It is an essential tool for understanding fundamental aspects related to the cultural construction of personal identity, as well as for understanding how certain hierarchies, relations of domination and social inequalities are generated and reproduced (Martín, 2006:10).

Therefore, when we talk about gender, we are not only referring to the specific needs and realities of women, or to the differences between women and men, but to the existence of a whole structure that maintains and perpetuates gender discrimination: patriarchy. And we are also referring to the fact that we are corporeal subjects and that when our experiences pass through our bodies they are lived, perceived, expressed and manifested in differentiated ways. These “bodies that matter”, in Judith Butler’s words, are intersected not only by the fact of being born male or female, but also by sexual orientation, gender identity, gender expression and other possible intersections.

In terms of social intervention, it is essential to apply feminist social work, which, according to Dominelli and MacLeod (1999), also changes the definition of social problems, as it requires them to be considered from the point of view of their specific impact on women’s well-being. This means examining them from the perspective of women’s experiences of them.

This debate, based on case studies and good practices, calls for specific or positive discrimination measures and actions aimed at redressing the inequalities suffered by women. But it also necessitates transversal measures and actions aimed at institutional structures, cultural practices, sexist ideologies, which transform physical and symbo-

lic spaces into non-discriminatory references for women in particular, and which must also have an impact on the entire population and on men. New masculinities theories proclaim how the sexualised construction of men has negative consequences for men themselves.

It is therefore essential to include this approach in case studies and good practices.

3.1. Good practice in the field of social work human mobility for the Global-ANSWER Network

María Teresa Gijón Sánchez, Gaetano Gucciardo and María Encarnación Quesada Herrera

3.1.1. What is a good practice for the Global-ANSWER Network

The development, conception, identification and implementation of good practice in social work must necessarily be inspired by a common and globally shared definition of social work, as defined by IFSW and IASSW in 2014 in Melbourne (Australia):

> "Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. The principles of social justice, human rights, collective responsibility and respect for diversity are fundamental to social work. Underpinned by social work theories, social sciences, humanities and indigenous knowledge, social work engages people and structures to address life challenges and enhance well-being".

This definition has served as a guide to identify the requirements of good practice in social work.

Human mobility is a powerful challenge for social work, which must deal with a phenomenon that presents a wide range of social, cultural, economic and political problems. The professional mandate is hampered not only by the intrinsic problems linked to migration (reception, integration, inclusion, respect for cultural diversity...) but also by the limited means available, by hostile policies that apply explicit forms of ostracism to reception and inclusion, by a generalised resistance of host societies to sharing welfare. The global economy has experienced a huge increase in migration in general and of specific categories, such as women and children. Irregular migration has also increased and undocumented migrants are exposed to the worst forms of exploitation and discrimination.

Different and additional problems are presented by migrants seeking asylum because they are fleeing war, persecution or various forms of oppression. This is also a category intensified by globalisation as the phenomenon of refugees - people fleeing their countries because they fear for their safety (as, for example, people fleeing areas of Ukraine affected by the Russian invasion) has increased. Also, there is the additional problem, in the case of women, of the immeasurable gender-based violence they have suffered in their places of origin or during transit, combined with the fact that their recovery is not usually a need expressed in the care mechanisms or programmes, with other problems being more relevant and so denying them their right to a life free of violence.

Social work must consider all these peculiarities and must consider that very often the intrinsic vulnerability of migrant status is amplified and even multiplied by that of being a minor or a woman, or more generally by discrimination related to sexual orientation, gender identity and gender expression. Increasingly, therefore, social work must address diverse and articulated forms of vulnerability and exposure to exploitation and discrimination, considering intersectionality, which lies not in the sum of inequalities,

but in the interaction of factors of inequality differently in each person and according to their situation or context. This is why good practices must be inspired by the founding and inspiring principles of social work, but they must also constantly take the point of view of the recipients of the same interventions to adapt to their condition and involve them in order to increase their overall capacity for action.

Those of us who have the role of care, intervention or transformation in defining good practice are also subjects of that practice. And social work should be a tool of self-analysis for this, helping us to answer the following questions: where do I place myself in the intervention, how do I feel about professional practice, am I aware of my mediation with the community with all the emotional cost, what do my prejudices entail, how does the community look at me, what is my deconstruction process and how does it happen? These questions should be inherent in our social work practice for an alternative and transformative approach to the other subjects of the intervention.

3.1.2. What are the enabling components of good practices in the field of social work and human mobility from an intersectional and gender perspective?

The problem of identifying good practices lies, first, in the criteria on which their identification is assessed. It could be said that good practices are generally identified based on their effectiveness. A strategy for detecting good practices can be based entirely on the detection of effectiveness. If a practice has proven to be effective, it becomes the object of study specifically to identify what were the main characteristics that made it so. This approach is an evidence-based, inductive approach which, however, has a limit: a reasonable amount of time must pass before a practice can be said to have been effective. This approach therefore runs the risk of severely limiting the ability to detect on the ground the good quality of current practices, the effect of which has not yet been fully developed. This is why a definition of good practice that has been measured by its effectiveness is not enough. It is necessary to integrate this definition with other elements of assessment. The conceptual guide serves to clarify precisely what we should understand by good practice and serves as a framework for the use of empirical screening tools. Those who have to do the work in the field, study the cases, identify the practices and evaluate their merit or otherwise, will be able to operate using the framework provided by the conceptual definition of good practices that we offer.

However, it is necessary to specify that this definition is open-ended and is only functional for the survey. It should serve as a guide to identify best practices and should by no means be taken as definitive. The aim of the survey, in fact, is to gather elements on the ground that will allow the downstream definition of good practices that will constitute the fundamental elements of the overall response to the problems posed by migration. The definition of good practices that we present is therefore open-ended and provisional.

Our definition is open because the research methodology we need to adopt must be open. Each unit can interpret the requirements of good practices in the perspective most functional to its field of research and each unit can operationally decline the concepts in the most appropriate way with respect to its object and field of research.

With Global-Answer Network we will implement a process of defining good practices that has a circular character: a first definition is proposed, based on the comparison with researchers and social work practitioners with migrants, which will serve for the identification of good practices in the field. At this point, the process will become deductive: the field research will be guided by the hypotheses that the practices examined possess the requirements that we have identified as constituting good practice. But then, from the empirical study, we can extract elements to redefine, modify and/or clarify the above definition. Therefore, in the case study phase it will be important to share the progress of the research because, if some research units find experiences that warrant being examined under the lens of good practices and can suggest changes, additions or corrections to the definition of good practices, it will be important to do so, in order that the other research units can also take them into account for their field research.

Therefore, there is a first definition, before the case study, and a second definition, after the case study (see figure 1).

Figure 1. Construction process of a definition of good practices by the Global-ANSWER Network

Source: authors' own

The elements of good practice illustrated here are the result of a process of comparison between practitioners (social workers, psychologists, educators) and academics (professors of social work, sociologists, lawyers, economists) from the Global-ANSWER Network. The discussion was divided into four groups of twelve people (three face-to-face and one online) and the discussions were inspired by three reports on good practice experiences.

The judgements expressed during these comparisons corresponded with the four components to be discussed here. Subsequently, the members of the Global-ANSWER Network were asked to express an opinion on this proposal for good practice building blocks through a survey whose responses substantially confirmed the conclusions we have reached.

When we talk about good practice in the field of social work, we must be careful to keep the technical meaning separate from the moral meaning of the word "good". Actions aimed at supporting, helping, assisting others are, by definition, good, in fact, to be precise, they are animated by "good" intentions, since they might not imply transformation. However, it is not enough for the intention to be good for the practice that follows to be as good. In fact, it may also happen that a practice, good in intention, is bad in implementation. As the old adage goes, "the road to hell is paved with good intentions". In our circumstance the meaning of "good" refers, on the one hand, to effectiveness, and on the other hand, to a series of requirements that have to do with the main objectives of social work and that are established by a series of principles related to human rights, professional ethics and the intersectional and gender perspective.

Therefore, to clarify the notion of good practice, it is essential to distinguish between dimensions of form and content. The former is quite general and refers to whether and how effective a practice is in achieving its objective. As such, it applies to all fields. In all fields, effective practices are sought, in the fields of management as well as in medicine, education and sport.

The content dimension, on the other hand, is what qualifies the practice with respect to its field of intervention. From this point of view, in social work, the content of good practice is essentially linked to human rights and social justice. Good practice aims to promote the well-being of the person, the group, the family, the community, based on their rights and respecting their will. In our case, we must speak of reception and social and community inclusion.

These dimensions are also relevant from a gender perspective in terms of form: a critical analysis is needed to reinterpret the normative hegemonic visions and strengthen the alternative and critical narratives of empowered actors who are already positioning themselves from a feminist approach. And in terms of content, it is necessary to prioritise life, people and care.

1. Coherence

If we imagine a practice as a process, we can distinguish, with a little elasticity, four phases and each phase corresponds, schematically, to a requirement. The first phase is design and the key requirement is coherence. The second phase is implementation and the requirement is awareness. The third phase is monitoring and here the requirement is reflexivity. The fourth phase is impact and the requirement is sustainability. Let us look at this in detail:

Firstly, it is obvious to state that one of the conditions for a practice to be effective is that it contains all the requirements of good design. This can mean that it must have internal coherence, i.e., good coordination between the component parts and external coherence with the macro and meso context of interventions and services dealing with the same problem. Also, there must be coherence with the needs and demands derived from the target groups themselves. Considering the gender perspective, it is essential to review the needs and demands, and whether they really respond to the targets of the action or to the patriarchy itself. To talk about our own needs, it is essential that we have previously initiated a process of rethinking these needs. Generally, the population identifies "felt needs" more closely, but it is also necessary to identify "strategic needs" (Kabeer, 1998) on the part of the population, which are those that sustain inequalities and discrimination.

According to the Social Care Institute for Excellence (SCIE, 2015), good practice must involve the target population in the decision-making process. This implies good planning of social work interventions. Participation is important for self-determination and as a condition contributing to the success of the practice itself.

The same approach is part of gender-related development policies, where the focus has shifted from seeing women as beneficiaries of policies to taking their needs into consideration. Equally, current policies have identified the need for women to be part of the whole process of design, planning, implementation and evaluation.

Coherence is the first requirement we have identified as constituting good practice.

For better understanding and for the purposes of the field survey, we have provided a series of indicator-questions illustrated in Section 4. As can be seen, the indicators emphasise characteristics such as continuity between practice and mainstream services and the conversion of project-related services into mainstream services. They also call for the centrality of the participation of the subjects of the interventions and their involvement in the definition of social inclusion. The other important dimension of coherence inves-

tigated by these questions is represented by human rights, which inspire the practice of social work with migrants, and also intersectionality (which we define briefly as the accumulation of characteristics in the same person that expose them to forms of discrimination and thus multiply their vulnerability), gender-related issues, and transnationality.

2. Awareness

The second requirement concerns the implementation phase. When the practice is implemented, it must incorporate global and local theoretical and methodological skills committed to the defence of migrants' rights at the individual, organisational and community levels. It is about awareness. A practice must be aware, both as a system or structure, and individually of its operators. It could be added that this element refers to the awareness of the adoption of a correct theoretical-methodological approach and the obligation to act in correspondence with ethical and deontological principles in the framework of human rights. If a practice is not closely linked to a theory, practitioners run the risk of being reduced to mere operators (a colloquial term might be "handymen"), therefore unable to adapt to the contexts and specificities of the cases. It does not seem exaggerated to recall the Gramscian concept of praxis as a practice inseparable from theory: one feeds the other. In addition, only together with theory is a praxis teachable and transferable.

As Martín-Estalayo (2023) writes: "There is no awareness without consciousness" and "every perspective in social work must be nourished and developed from professional awareness and in the awareness of the surrounding reality".

This is the set of elements for which good practice must "incorporate a non-racist, non-ethnocentric and feminist theoretical and methodological approach that recognises the experiences and needs of migrants and is consistent with ethical principles and rights".

Recognising our realities from a feminist consciousness leads us to rethink gender roles and expectations in relation to each culture and historical moment. What does it mean in our places of origin to be a woman or a man, and what value do our bodies and discourses have? We need practices from this awareness that identify these meanings and that cushion their gender impact in the new territories to be navigated.

The indicators designed for this practice, as shown in the table in Section 4, are awareness of the approach, what approach and why precisely that approach; whether there is room for reflection on non-offensive practices; how theoretical-methodological awareness influences professional organisation and practice, whether the service considers cultural, sexual and gender diversity.

3. Reflexivity

Both the coherence of practice and its level of awareness require reflexivity. In the Weberian tradition, this can be understood as the ability to question one's own approaches and assumptions of analysis and action. In comparison with other cultures, it may coincide with the ability to grasp cultural diversity and thus reflect on how one's own judgement is conditioned by one's own cultural belonging. Reflexivity is that awareness of one's own assumptions (a reflected awareness) that enables one to see things from points of view other than one's own. It is a condition that, in the Weberian tradition, allows premises to be made explicit, to be open to neutral or, as it were, objective analysis. In our case, a practice that incorporates elements of reflexivity may correspond more closely to the

principles of empathy and adherence to the needs emanating from the addressees of the practice itself.

Feminist epistemology has made a fierce critique of the supposed objectivity and Cartesian neutrality in research, pointing to the hegemonic positions of the division between the emotional and the intellectual, and equating the feminine with the emotional and the masculine with the rational, attributing to science, "the providence par excellence of the impersonal, the rational and the general" (Keller, 1991:15), masculinised attributes that in a patriarchal system, in opposition, undervalue feminised attributes. We are "sentient beings" and as such our being cannot be devoid of emotion, and this does not lead to an absolute reflexivity, but to the fact of integrating it into our practice.

Among the many definitions found in the social work literature (D'Cruz et al., 2007), it seems to us that we must choose one anchored to the meaning of constant critical questioning of the work in the light of the principles that should inspire and guide it. However, in person-centred professions, awareness of assumptions includes self-awareness, which may also mean considering one's own emotional sphere, i.e., the emotions that come into play in the performance of the profession. As one practitioner interviewed for the research said: "Reflection is looking and looking at everything, whereas reflexivity is doing that, but including oneself in that" (D'Cruz et al., 2007).

Therefore, reflexivity should be an integral diagnostic and self-diagnostic capacity, capable of understanding the cognitive and emotional dimensions of social work. It should not be confused with the evaluation of effectiveness. It is not about assessing the impact on reality, but about monitoring the capacity of the action to correspond to the principles that inspire it, principles related to human rights and professional and feminist ethics.

The ability to reflect on one's own approaches also requires monitoring whether or not there is a correspondence with the general public policy framework. Indeed, one can imagine practices that retain a sufficiently wide margin of autonomy from the political sphere and the randomness of policy directions.

One of the elements to be considered in the evaluation of good practices is precisely the consideration of the political climate (Øyen, 2002). Good practices must somehow incorporate a constant reference to the political framework, which can be manifested in the operators' awareness of how much they depend on the action and the margins of freedom they have from the political framework. Reflexivity can also be understood in this key, i.e., as a comparison between action, principles and the policy framework (D'Cruz et al., 2007).

For this requirement, the indicators provided refer to the existence of spaces and moments for professionals to engage in reflection and self-evaluation of their service and the professional quality of their intervention; whether there are moments of professional updating; whether space is given to the research dimension in the social work carried out.

4. Sustainability

The fourth element of a good practice is what we can understand as the ability to produce stable changes and therefore their sustainability, which must be understood as the ability to achieve the proposed objectives, activating stable and sustainable processes of social transformation.

From this point of view, it must be considered that there is an essential problem of "time horizon". Often, to judge whether a practice has produced a stable impact in the desired direction, a reasonable period needs to have elapsed. This perspective, although theoretically correct, clashes with the fact that it would limit the observation only to those practices that have taken place in the past and would exclude practices that are still ongoing. The effectiveness of a practice, on the other hand, can be detected during construction. That is why sustainability can also be understood as the presence, within the practice itself, of evaluation and self-evaluation processes (Øyen, 2002; SCIE, 2010). If a practice implies a systematic diagnosis of the situation in which it intervenes and a constant detection of the changes made and, therefore, a diagnostic and self-diagnostic capacity, it can say if it has made a difference and is able to adapt to the situation to improve its capacity for efficacy. Therefore, a practice is good if it implies a constant and systematic process of evaluating its impact on reality. From this point of view, the intervention should have been preceded by a survey, possibly quantitative, of the starting situation, on the needs targeted for intervention, by periodic surveys on the progress of the interventions and their impact on reality (SCIE, 2010).

Therefore, the indicators refer to the existence of a canonical evaluation process (ex ante, in itinere, ex post), whether systematic data collection for follow-up is foreseen, and then whether the funding sources are stable; whether the costs are stable or increasing and, finally, from the point of view more directly related to the ability to affect reality, whether in practice there are ways to strengthen the agency capacity of migrants.

In summary, the four requirements that we believe good practices must include are explained as conditions and factors that contribute to practices that are not only effective but also capable of corresponding to ethical and deontological principles. They correspond to a homogeneous classification criterion linked to the sequence of phases of a practice. Coherence, the first, corresponds to the design; awareness to the second phase, that of the implementation; reflexivity to the third phase of monitoring and, finally, sustainability to the last phase, that of impact.

These requirements should serve as a guide in the case study phase, for the identification of practices and for their evaluation. In view of the openness and provisionality of the definition that we propose, it is not necessary for the practices to be examined to meet the four requirements that we have identified in this process. It will suffice for some of them to be evaluated later for the construction of the global response to migration problems.

In the second phase (WP4), when each unit will study its own cases, the four requirements must be used to select the good practices to centre on their characteristics. At this stage, the focus should be on practices related to the reception and inclusion of migrants and the four requirements should serve as a guide for identification and selection. Once the good practices for implementation in migrant reception and inclusion systems have been identified, their study will provide elements that will be reflected in the general definition of good practices with which we began. And therefore, from the good practices that will be studied in the field, we will return to the general definition of good practices to integrate and adapt it to design the proposal for a global response, from the perspective of rights and social justice, to the problems of migration.

3.1.3. How to identify good practices in the field of social work and human mobility

The study of good practices, and good gender practices, in the field of social work must follow guidelines that allow the determination of the possession of certain essential requirements. As we said in the previous section, a practice is good if it effectively achieves the objectives for which it is designed, but, especially in the field of social work, a strictly instrumental approach is not enough. In social work, the very effectiveness of a practice is inseparable from its contents, methods and the means by which it pursues the goal. For this reason, with some spontaneity, from the consultation with the professionals who work in the field, some requirements arose which are considered essential to judge a good practice that specifically concern elements such as the active participation of the recipients of the interventions, the correspondence with the fundamental inspiring principles of social work, the awareness of professionals and operators of problems related to cultural or gender differences, attention to the reflective dimension of those who work in a field in which rights and social justice are constantly questioned.

In view of the empirical detection of the qualities of the practices that, during the field research and the study of the cases, will arise and arouse the interest, curiosity and attention of the research units, we have developed a tracking system for the survey that contains all the elements that emerged from the consultation with professionals, organised into a series of research questions and indicators.

As we mentioned in the previous section, there are four requirements for good practice: coherence, awareness, reflexivity and sustainability. For each requirement, we have provided a definition and a series of questions that provide further clarification of the definition itself. These are questions that are structured in components, the most abstract definitions of the requirement, and therefore are functional to empirical detection. This is a screening indication that should be taken flexibly. Each research unit is required to have an interpretive approach in light of the experience of each and taking into account the peculiarity of the case study. Therefore, wide freedom of interpretation, organisation, and adaptation to context is afforded. What matters is collecting data and information so that judgments about the fundamental requirements can be documented.

In the tables below you will find, in the left column, the definition of the requirements and in the right column the questions-indicators.

1. COHERENCE

	INDICATORS
Internal and external, that is, the practice must be relevant, necessary, informed and required by the participants or subjects of social intervention.	1.1 Is there continuity between internal and external projects and regular services? Have projects become regular services? Which ones? How? 1.2 Is there continuity between policies, programmes and projects? 1.3 Was participatory design used, involving all those concerned, including women, men and LGTIBQ+? How? 1.4 How was the concept of social inclusion defined and proposed? Was the organisation able to participate in the concept of social inclusion or was it an imposed concept? Could migrant people participate? How? 1.5 Is there an alternative concept to the concept of social inclusion? Which one? How? 1.6 Was the human rights-based approach included? If so, how? 1.7 Has the intersectionality and gender approach been taken into account? How? 1.8 Has the concept of transnationality been taken into account? How? 1.9 Is it provided that if the practice proves to be ineffective, it will cease to exist? Is there any reason to believe that this provision is seen as a good practice in itself? 1.10 Does it address the specific needs of women and LGTIBQ+? 1.11 Are the specific needs of women and LGTIBQ+ persons addressed?

2. AWARENESS

	INDICATORS
Ability of practice to incorporate a non-racist, non-ethnocentric and feminist theoretical and methodological approach that recognises the experiences and needs of migrant women and men and is consistent with ethical principles and rights.	2.1 Does the practice follow the theoretical-methodological approach chosen for its implementation? 2.2 Which theoretical-methodological approach did the practice choose for its implementation? Why? In what way? 2.3 Is there space for reflection on non-offensive practice at individual and service level? In what way? 2.4 How does methodological/theoretical awareness influence professional organisation and practice? 2.5 Does the service offered consider the new cultural diversity in terms of time and space? Is diversity respected? How? 2.6 Are migrants protagonists of change in the host society? How? 2.7 Is the social construction of gender and other identities deliberately considered?

3. REFLEXIVITY

	INDICATORS
It must incorporate the implementation of actions based on a reflexive dialogue between professional practice and subjectivities with theories and public policies in the field of action.	3.1 Are there spaces and time available for professionals to reflect and self-evaluate their services and the quality of professional interventions? 3.2 Where you work, is there time for reflection on daily practice? 3.3 Are participants present during reflection? 3.4 Are there ways to update and train professionals and all staff in contact with the public on professional competences in diversity? 3.5 Is there a dimension of research and reflection on the experiences of services to develop proposals for decision makers? 3.6 Have the skills or resources that the immigrant population can provide been taken into account in the definition of strategies? 3.7 What space has been given to the analysis of subjectivities?

4. SUSTAINABILITY	
	INDICATORS
Capacity to achieve the proposed objectives, activating stable and sustainable processes of social transformation.	4.1 Is there a systematic evaluation of interventions (ex ante, in itinere, ex post situation)? 4.2 Are data on the impact of interventions already available? 4.3 Can it be said that the results were effective and "made a difference"? 4.4 Are the sources of funding stable over time, where, who has access to them and how? 4.5 Has the cost of funding the service increased over time? 4.6 Has the migrants' capacity-building and agency been included in practice? 4.7 Which actors (public administration, NGOs, civil society...) guarantee sustainability? 4.8 What changes are foreseen from a gender perspective for women and men?

3.2. The theoretical-methodological framework of participatory-action research and co-design for the Global-ANSWER Network

Mª Teresa Amezcua and Rosana Matos-Silveira

3.2.1. Participatory action research methodology: definition, origins and evolution: an approach

Participatory Action Research (PAR) - as a methodology of an implicative and democratic nature - makes it possible to plan and organise a series of technical procedures with participatory strategies to achieve socio-political transformation and social justice (Alberich, 1998, Villasante, 2006).

In the traditional field of social science research, with the advent of PAR, a "scientific deconstruction" took place at the same time as an "emancipatory reconstruction" (Fals, 1999, p.77). This is because it highlights the traditional positivist approach based on the vertical relationship between the researcher and the "object" of research and reclaims the active involvement of the "social subjects" (people, communities, popular education movements, pedagogical renewal, sectors, etc.) in the collective process of knowledge.

The term Participatory Action Research began to emerge especially in Latin America, in a context of demands for the social rights of the working class (and Freire's popular

education 1970). The 1970s were fundamental for the promotion and development of new conceptual elements of PAR worldwide:

(...) "we wanted to go beyond the first, insecure steps we had taken with social psychology (Lewin), Marxism (Lukács), anarchism (Husserl, Ortega) and the liberal theories of participation (Rousseau, Owen, Mill) and we did not feel it was enough to speak only of action or participation. We also felt the need to continue to respect the immanent validity of critical methodology (...) we wanted to carry out our tasks with the same seriousness of purpose and cultivated discipline to which universities still aspire" (Fals, 199: 77).

The First World Symposium on Active Research and Scientific Analysis, held in Cartagena de Indias in 1977 and attended by 17 countries, was the event that accelerated the dissemination of Participatory Action Research at an international level. In it, Fals Borda (1979) formulated the foundations of PAR as a methodological development, strengthening the strategic bases for the advancement of participatory, participative and transformative research. However, it was in 1997, during the World Congress on Participatory Convergence in Knowledge, Space and Time - also held in Cartagena - that the future challenges of PAR were debated through dialogue between Latin America (and its pedagogical-political activism), the Caribbean (and its educational-political activism) , and other different "schools" and "trends" in participatory action research: Munich, London, Ontario, New York.

From then on, the formal teaching of PAR began in the universities of Massachusetts, Calgary, Cornell, Caracas, Dar-es Salaam, Campinas, Managua, Pernambuco, Bath and Deakin and some Colombian universities (Fals, 1999), and has continued worldwide until the present day through the extension of the range of PAR in the social sciences at the formative, methodological, feminist , ethical-political and transdisciplinary levels.

3.2.2 Participatory Action Research Methodology in Social Work

At the community social work level, participatory action research methodology allows researchers and community members to work together in identifying problems and needs, analysing them, making a diagnosis, and designing, implementing and evaluating actions aimed at achieving social change (Fals-Borda, 1979; Greenwood and Levin,

1998; Alberich, 1998; McNiff and Whitehead, 2006; Villasante, 2006; MacDonald, 2012). Carrying out PAR in an organisation or community involves gaining knowledge and understanding of the reality of the local context through dialogical relationships in the practice of action research methodology (De Guerre, 2002). Following the experiences and guidelines of previous PARs (Villasante, 1994; Martí, 2002; de Guerre, 2002; Alberich, 2008; Amezcua and Espadas, 2023), we structure the process on the basis of some central axes that will be articulated in several phases or stages. The design and duration of the stages will depend on each specific situation, context and process (Martí, 2002).

a) Pre-stage: Self-reflection and action research approach

Generally, PAR begins with the posing of questions that arise from the everyday problems of life, whereby ordinary people become their own agents in the construction of knowledge and action (Sohng, 2002). In this first stage of the process, an exercise of self-reflection and negotiation is carried out to elucidate the "for whom" and the "for what" of the research, that is, to clarify who the beneficiaries of the project will be, what the final objective is, what impact it will have on the community, in short, to specify the social change that is to be achieved. Next, the "who" must be clarified, i.e., who will make up the research team. Finally, the objectives must be specified and the project must be designed considering issues such as the methodology to be used to achieve them, the timeframe and the available resources (Martí, 2002).

b) First stage: Information gathering and diagnosis.

This stage is aimed at generating contextual knowledge of the community, both territorially and socially, to approach the initial situation. Knowledge production in participatory research is a dynamic process of "engagement, education, communication and reflection" (Finn, 1994, p. 27). This involves the collection of information and the creation of dialogical spaces for interrelation:

1) Information gathering. This will begin with the collection of secondary data (statistical, social, reports, local registers and others) from previous documentary sources. This collection of information will allow us to advance in the conceptualisation of the problem and the delimitation of the object-subject of study (Alberich, 2008), specifying the areas and topics of research and adapting them to the real potential for action in the community (Martí, 2002).

2) Constitution of the monitoring committee (MC).

   - The MC will be responsible for contacting the social entities and institutions of the community. All potentially interested entities (associations, collectives, institutions...) will be called to an informative meeting in which the initial objectives and the methodology to be used will be explained. This meeting will serve as a starting point for the debate, negotiation and specification of the project and for the constitution of a Monitoring Committee (MC) made up of interested persons, community leaders, professionals and representatives of entities.
   - The MC will have functions of supervision, revision and orientation of the process and negotiation of proposals, so its members must acquire a firm and constant commitment over time, subject to periodic meetings for coordination.

3) Constitution of the research group (RAG). The meetings of the monitoring committee can be the starting point for setting up the RAG. From an emancipatory (Fals-Borda, 1979; 1991) and empowering (Freire, 1970; 1974; Tandon, 1981) approach, community members should be incorporated into the research team (RAG). PAR "is based on the belief in the inherent capacity of people and their right to be their own agents in knowledge creation and action". In this sense, researchers must take responsibility for developing an informed and critical view of the everyday realities surrounding the research topics before beginning the process (Sohng, 2002, p.83-85). The RAG will be mixed, triangulating methodological experts who advise on procedures and provide guidance to ensure methodological rigour; social intervention professionals and representatives of the associative sphere who contribute their knowledge of the issues by contextualising them in the community; and community members and leaders as "experiential experts" of their own reality (Amezcua and Espadas, 2023). The plurality and heterogeneity of the RAG will allow sensitive issues to be addressed from different perspectives and lived and felt experiences in an inclusive manner. There should be a balance in the number of members of the RAG between the different profiles, and it should always include members of the community. The functions of the RAG include the following:

   - Generate training and self-training processes. Researchers must take responsibility for developing an informed and critical view of the everyday realities surrounding the research topics before starting the process, bearing in mind that "critical learning comes from the examination of everyday life by sharing a lifeworld together speaking with one another and exchanging actions against the background of common experience, tradition, history, and culture", as Sohng (1996, p. 84-85) points out. This means that they must learn about the community and its members through available records, interviews, observation and participation in the life of the community.
   - Generate community contextual knowledge. There are two main ways of doing this:
     - Identification and capture of the different social actors, individuals and key entities that could play an active role in the implementation of the project, as well as possible antagonists to be persuaded (Park, 1993). For this purpose, a social mapping is recommended, using the Sociogram technique (Tubaro, Ryan, and D'Angelo, 2016).
     - Collecting qualitative data from key informants (institutional representatives and social entities) through open or semi-structured interviews (Padgett, 2016). In this process, the researcher acts as an organiser and facilitator of the discussion.
   - Data analysis based on the reading and critical analysis of the discussions collected.
   - Debate and design proposals.
   - Evaluate the achievement of objectives, the accomplishment of tasks and the generation of community processes.
   - Become a mobilising agent for change and community transformation with a medium- and long-term projection.

4) Generating reactions. The aim is to mobilise and involve the community in the research by incorporating them in the processes of debate and reflection and in the actions to be carried out. To achieve this, the following should be promoted:
   - Workshops with experiential experts, neighbourhood assemblies, socio-cultural animation techniques, organisation of cultural events, etc.
   - It is essential to disseminate the research in the media and social networks to attract new participants.

5) Start of fieldwork. In this phase, open or semi-structured interviews will be carried out with political representatives, technical staff and social leaders to obtain information about the community and the problems addressed, contextualised from the institutional perspective (perceptions, discourses, proposals and strategies).

c) Second stage: Preliminary report and programming.

This is a process of openness to all existing knowledge and points of view.

6) Preliminary report. After the analysis of the data collected, a report is drawn up which will include an initial self-diagnosis (and a new, more concrete and detailed planning programming) of the objectives to be pursued and the consequent lines of action, including the method and project to be carried out.

7) Programming should include:

   - identified problem or need that justifies the research;
   - general objective;
   - specific objectives;
   - methodological design and techniques to be used;
   - timing of the phases of the process;
   - available resources and limitations.

8) Second-circulation fieldwork. In this phase, the collection of primary data is resumed by carrying out a second circulation of qualitative techniques. Individual and/or group interviews (focus groups) will be carried out with the social and associative base to obtain information from different social positions and from those sectors whose voices are less frequently heard. It will be of interest to know the different narratives on the problems studied; the associated values and norms; the attribution of responsibilities; the proposals and strategies for action. The RG should design scripts for the interviews and focus groups structured in thematic blocks. Interview questions should be sufficiently detailed so as not to prejudice research participants, but open-ended enough to allow for unanticipated material to emerge during the interview (Roberts, 2020). The size of the sample will be determined by the "discourse saturation principle" (Glaser and Strauss, 1967) or the point at which the information provided by interviewees is reiterative.

9) Analysis of texts and discourses collected in the interviews and focus groups. The texts and information collected will be transcribed, systematised, codified and categorised (Saldaña, 2021) through content analysis and discourse interpretation (Potter, 2013; Roulston, 2014) using the constant comparative method (Boeije, 2002).

10) Design, debate and discussion of the second report. The conclusions of the analysis of the results obtained so far are set out in a report that will include a definition of the problem, the social diagnosis, the Sociogram and the proposals for action (Martí, 2002). The report will be discussed in RAG, the CM and in participatory workshops (Alberich, 2008).

11) Conducting workshops. According to Fals-Borda (2013), PAR conceives participation as a process that must be planned. In this sense, the involvement of people requires planning and the use of techniques that foster their sense of belonging to the research group and that allow the transition from individual to group participation for the identification of consensus and dissent and the development of concrete proposals. The proposed methodology is the Workshop, which allows for collaborative work, spaces for sharing, debate and other dialogic techniques. RAG members should act as organisers, facilitators and technical resources (Park, 1993). Among the participatory techniques recommended for this phase are Brainstorming and the nominal group (Boddy, 2012); SWOT and CAME (Chermack and Kasshanna, 2007; Ruá, et al., 2021): Isikawa diagram (Wong, Woo, and Woo, 2016), DELPHY method (Brady, 2015); Problem tree analysis; Visioning workshop; Priority Matrix (DFID, 2003) and others.

12) Design of proposals. Based on the results of the workshops, the final proposals for action are drawn up.

d) Third stage: Conclusions and proposals

13) Construction of the Integral Action Programme (IAP). Based on the results obtained throughout the PAR process, an Integral Action Programme (IAP) is drawn up, with the aim of integrating all the areas and sets of actions by articulating the different proposals and developing synergies. As Martí (2002, p. 21) points out, the IAP is a programme based on self-management and integral action.

   - The IAP is the detailed programming of the specific tasks to be carried out. The tasks will be divided into two large blocks. A block of tasks focused on "sensitive issues" aimed at all citizens, and another block focused on integral issues or critical nodes aimed at mobilised citizens, i.e., the members of the Monitoring Committee, PARG and the people and groups that have been involved in the process in the workshops.
   - It is based on self-management and action, trying to establish synergies that articulate and make different groups (entities, institutions, etc.) cooperate in an "action group" that should function as the driving force behind these activities.
   - To make it operational, the IAP must include the action schedule and expected budget, as well as the evaluation indicators that make it possible to measure and assess the current and future situation in relation to the proposed issues.

14) Preparation and delivery of the final report. The final report must include all the work carried out and will be delivered to all the people who have participated throughout the process. As a working tool, it must be accessible, so clear, everyday language will be used, avoiding technicalities. Its structure should facilitate

the understanding of the work carried out. In this sense, it should include:

- Justification
- Characterisation of the community
- Aims and objectives of the process
- Methodology
- Field work
- Analysis
- Final diagnosis
- Proposals
- Concrete actions with programming
- Evaluation
- Bibliography

e) Fourth stage: Post-research and circularity of the process.

15) Implementation of the Integral Action Programme (IAP).

16) Evaluation and identification of new symptoms. As noted above, PAR is a circular process that feeds back on itself. The evaluation of the actions carried out will make it possible to discover new symptoms of emerging or unsatisfactorily resolved problems or needs, thus restarting the PAR process in the search for social transformation.

Figure 1. Circular or Helicoidal participatory action research process

Source: authors' own

PAR allows "information and knowledge for community empowerment" to be mobilised (Sohng, 1996). The research team - community members, social intervention practitioners and academics - must build the theoretical knowledge framework that underpins future actions. Participants are actively involved in making informed decisions throughout all phases of the research process. In this sense, PAR methodology is a social research approach, an educational process (Hall, 1981) and a model of community intervention that is "democratic, equitable, liberating and enriching" for community life (MacDonald, 2012, p. 34). The stages of PAR are not linear, but form a participatory and spiral process, where work is not done "for" but "with" people.

3.3. Guidelines for conducting fieldwork in the case studies

María Teresa Gijón Sánchez, Gaetano Gucciardo and María Encarnación Quesada Herrera

The Global-ANSWER project aims to identify and define a global social work response to the problems associated with the reception and integration of migrants. To this end, it mobilises a variety of themes from social work and academic research, each with its own case study. The different case studies, although united by the theme of migration, have different units of analysis (from local governance with migrants, refugees and asylum seekers to social work with unaccompanied minors), examine heterogeneous cases by level and type of institution (local, regional, state, public, private), deal with different populations (from migrants in general to unaccompanied foreign minors and trafficked women), have different purposes (descriptive but also, for some, comparative).

Given this heterogeneity, it is not possible to develop a single research project, or even to provide specific operational guidelines. They would quickly become obstacles rather than research directions. Each unit will have to develop research plans calibrated to its own units of analysis.

However, at the end of the case study it should be possible to make comparisons between the cases to contribute to the definition of the Global Response.

We have taken into account that the cases need to be studied in all three dimensions of policies, programmes and services. Namely, at the macro, meso and micro levels, and for each level we have identified some points that we consider central for comparative purposes. The research projects of each unit will have to take this into account in order to enable the intended comparison in the phase after the completion of the individual case studies. The research units can also use this to develop these projects. The important thing is to provide information and data that will enable us to answer the questions posed.

EPILOGUE

This conceptual guide is the result of an emergent process of collaboration between social workers and researchers who seek to identify available conceptual tools to define what is and/or what should be what we call good practices with people who are part of global mobilities and who find themselves in situations of economic and/or legal precariousness and/or social vulnerability.

It is designed to support the search for good practices when we are immersed in an epoch of transformation that undermines the fundaments of life in society. Today, common spaces, principles of collective solidarity, the legitimacy of social institutions and, in general, the social dimensions that sustain community life, i.e., the very foundations of social work, are being eroded. These processes have transformed and transmuted the collective structures and the institutions that have sustained them, where the hegemony of consumerism and the culture of individualism call into question social rights and social protection systems based on principles of collective solidarity (Jordan 2020).

The questioning of collective solutions and strategies justified the privatisation of services leading to what Jordan calls “the Great Exclusion”(2020: 5), which has been and continues to be reinforced by practices and discourses that stigmatise and blame the excluded themselves and even those who try to speak out and defend their rights.
It is in this context, that is leading us to social disintegration, that we seek to identify good practices or counterforces where social workers, despite the adverse conditions, defend, create and promote spaces for encounters and dialogues with those who suffer the consequences of these transformations, i.e., people who are expelled from their homes, their countries, their families, their communities.

The encounter between researchers and social workers is our starting point and the first manifestation of a good practice, because we are creating a space for dialogue where the search for knowledge is not reduced to the production of academic discourses but is based on a broad conception of knowledge that includes the difficulties, experiences and strategies gathered by social workers, who bring to this new scenario the wisdom of practice. It is a wisdom that challenges theoretical generalisations and abstractions produced by the isolation of scientific research.

The participation of social workers and academics from three countries brings to this collaboration different organisational forms, strategies, and contents of social work. From the north, Sweden, until the last decade the host country for many refugees that, today, is closing its borders, and from the south of Europe, Spain and Italy, countries that concretise the externalisation policies of Europe’s borders, policies that criminalise and punish the poor where mobility is often a last chance for survival.
In this initial stage, we glimpse spaces in which social workers bear witness to practices that denounce the precariousness of migrants’ lives and demand their protection. When academic language is exhausted, social workers, through diverse expressions, in daily encounters, with social sensibility, in literary narratives and artistic expressions, denounce migrant suffering, creating new spaces for the defence of the rights of all, migrants and nationals, settled people and people on the move.

This conceptual guide provides preliminary analytical tools, however, it will also be the object of our own critical gaze, because, from the approach of social work, we will focus on the complexity of the problems that today affect children, men and women of all ages, and from their experiences and perspectives we will be able to develop new and relevant concepts and methods that recognise and incorporate the contribution of migrants to life in the community.

Norma Montesino
University of Lund

METHODOLOGICAL GLOSSARY

As mentioned elsewhere in this guide, the Global-ANSWER Project addresses the issue of the global response to the problems of reception and social inclusion of migrants, through a multiplicity of case studies. These, while being united by the theme of migration, have different units of analysis (from local governance to social work), investigate heterogeneous cases in terms of level and institutional type (municipal, regional, state, public, private), deal with different populations (from migrants in general to unaccompanied foreign minors to trafficked women), and have different purposes (descriptive and, in some cases, even comparative).

Given this heterogeneity, it is not possible to draw up a single research project and any operational guidelines would risk turning into obstacles rather than research directions. Each unit is therefore free to draw up its own research design and employ the methods and tools it deems most suitable for its own case study. Here, we will only provide general indications on the methods and tools with which, in general, in the social sciences, data are collected in research that does not have a quantitative design.

SECONDARY DATA SOURCES FOR MIGRATION RESEARCH

Gaetano Gucciardo

Secondary analysis is said to be that which is applied to data that have been collected for other purposes. Typically, the analysis carried out on data collected by national statistical offices is secondary. The limitation of secondary analysis is that it deals with data collected for purposes other than those of the person doing the analysis and may therefore be unsuitable, so that it may have to be processed or our purposes adapted to the available data. The advantage is that it saves on all the work of data collection (see Biolcati-Rinaldi and Vezzoi, 2012).

ETHNOGRAPHIC OBSERVATION

Gaetano Gucciardo

If ethnographic research is the analysis and description of the culture of a people, ethnographic observation, which captures the phenomenon in the flesh, is its main tool. While analysis by variables dissects its object, ethnographic observation studies it in its spontaneous manifestation in the natural context of the phenomenon itself. Observation must therefore allow access to the point of view of the observed, to reconstruct its sense of experience of the world. From this point of view, not only opinions, but social interactions, behaviour, underlying rules and norms and social hierarchies go under observation. Although it is plausible to assume that the awareness of being observed can condition and modify the behaviour of the observed (Hawthorne effect), one should also not overstate its significance. Indeed, it appears that, over time, the distorting effect tends to disappear. Observation can be participatory, whereby the observer reveals his role and is involved in the group, or non-participatory and external. Of course, the difference is not binary but gradual.

Given these characteristics, it is necessary to choose a circumscribed and controllable field of observation.

What is to be observed is the physical environment, the spaces and their structuring within which the observed interactions take place; the social context: who the people are, how they interact; what they say: the content of the conversations, what they think.

Tools for observation are:

- the observation grid, i.e., the set of elements to be observed with spaces for notes;
- the diary, i.e., the reports (which must be written down immediately to prevent the effects of memory selectivity) in which will be noted the circumstantial and realistic descriptions (following the recommendation of maximum concreteness) of what the researcher has seen, their interpretations (not only theoretical but also emotional), the verbalisations of the protagonists, the documents considered relevant.

This documentation will form the basis for the subsequent analysis (see Di Fraia and Risi, 2019).

QUALITATIVE INTERVIEW

Gaetano Gucciardo

Unlike the structured interview of sample surveys, the qualitative interview is characterised by being an open and flexible conversation. While the answers always remain open-ended, the questions can be, in form and sequence, standardised depending on the needs and what the research design envisages.

The less structured an interview is, the deeper it can go into listening to the interviewee. The choice of topics to be discussed is subject to a different logic from that of sample surveys. A probabilistic logic is not adopted but is more relevant to the characteristics of the interviewee as a witness to the phenomenon to be studied. If the witnesses are particularly relevant sources, they are called ‘privileged witnesses’. Interviews with privileged witnesses are therefore the instrument through which the researcher comes into contact with and learns about the world they aim to investigate.

The answers can be transcribed (and, in this case, must be transcribed immediately to avoid the distortions of selective memory effects) or, with the explicit consent of the interviewee, recorded.

Some useful recommendations are for the interviewer to introduce themself before the interview, clarify the subject in advance, inform the interviewee about the duration of the interview, state who is commissioning the research, explain why that person was chosen for the interview, avoid any judgmental attitude or expression of opinions, know how to listen, never impose an answer, take care to explain the questions (see Cardano, 2003; Trobia, 2010).

FOCUS GROUP

Ivana Acocella

The focus group is a qualitative technique for information gathering based on an apparently informal discussion among a group of people selected on the basis of specific characteristics, outlined according to the cognitive purposes of the research. The debate occurs in the presence of a moderator, who leads a focused discussion on the research issues, and an observer, who observes the interactions and integrates the verbal information arising from the conversation.

The term "qualitative" emphasises that the focus group is a technique based on non-standardized data collection procedures (the questions do not follow either a predetermined order or an a priori precisely established text). The use of non-standardized information collection procedures allows the researcher to enhance the 'insiders' point of view', in order to understand and explain a phenomenon starting from its conceptual, analytical and linguistic categories.

In particular, the focus group is useful when the aim of the research is to bring out intersubjective representations about a phenomenon. Indeed, the discussion group is the main source of information and is formed by emphasizing a common social category of belonging or identification among the participants, so as to diffuse the perception that they have not been invited as "individuals" but as "representative members of a social group" evaluated by the researcher as the most appropriate to discuss the research topic. Therefore, depending on the composition of the group, each focus group may solicit the collection of an individual's views as a representative member of a social category, such as "child", "mother", "student", "worker" and so on. This encourages the presence of common experiences to the research topic, as well as the emergence of views and ways of categorizing phenomena that are similar or at least comparable. In this way, interaction among people who share a common social background because they identify themselves as belonging to the same social group can raise inter-subjective representations that reflect the images and beliefs of the particular social group configured into the FG discussion. Indeed, the interpretations given to a social phenomenon will change depending on the group, as these representations are connected to the different experiences that each group has of that phenomenon.

The group involved in the discussion is small (8-10 people) and should be composed so as to create a comfortable environment in which participants can feel free to express their opinions. According to the principle of "homogeneity", it is very important that the FG does not include participants with too distant cultural levels, social status and hierarchical positions in order to avoid inhibition or situations where some participants are ashamed to talk in front of people to whom they feel distant in terms of life experience, representations of the world. At the same time, it is important to avoid excessively homogeneous groups in order to encourage the collection of different points of view. A certain level of heterogeneity can facilitate the collection of a wider range of opinions and perspectives – sometimes even opposed to each other – on the topic selected and enrich the results of the research.

The moderator plays a primary role in the conversion of initial agglomerates into a group. He/she will underline the aspects that the participants have in common, and will help

them discuss the topic properly. The moderator will also help them identify the perspective from which they are requested to look at the topic in that specific group discussion. In fact, each member of the group belongs to different social spheres, and the way a phenomenon is described will vary according to the point of view he/she adopts from time to time; a policeman who, for instance, is also a father, will conceptualise social security in different ways according to whether he looks at it from his professional (policeman) or private (father) perspective. In this way, the moderator will also clarify the goal of the meeting and the reasons why exactly those people have been invited to the discussion. Furthermore, to promote dialogical interaction during the focus group, the moderator should conduct the debate in such a way as to solicit a "group discussion" rather than a "group interview". Indeed, the term "interview" evokes not only the detection of individual opinions, but also a procedure based on an interviewer asking a question and an interviewee producing an answer. In contrast, in focus groups, the moderator launches a topic for discussion and waits for an answer generated by the dynamics established among the participants. Only in this way will it be possible to enhance the interactive nature of the discussion that is the focus group's hallmark.

Since interactions are an integral part of the process of information building, the interpretation of a focus group cannot be separated from analysis of the dynamics that develop among the participants during the discussion. For this reason, in addition to the moderator, another important figure in the focus group is the observer, who detects non-verbal behaviours and information about the type of interaction taking place between participants in order to integrate and strengthen the analysis of the verbal information. The observation will be aimed at two main purposes: 1) evaluate whether the information has been invalidated by particular group dynamics. Indeed, dynamics of conformity and attitudes of acquiescence, as well as of subjugation or extreme conflict, may emerge during a focus group; these dynamics may strongly influence the discussion and compromise the degree of fidelity of the responses provided. 2) Give different degrees of importance to the topics dealt with. Different participants will not address all topics in the same way and with the same intensity. Since the focus group unit of analysis is not the individual participants but rather the group as a whole, each single intervention cannot be extrapolated from the general discourse of the group. Indeed, the purpose is to acquire meaning within the overall framework of collective signification.

GLOSSARY OF CONCEPTS

BORDER

Ana María Huesca González, Laura María Zanón Bayón-Torres and Riccardo Ercole Omodei

The notion of border has been developed along with the idea of sovereignty and is a concept linked to the territory and the exercise of state powers. This static notion of borders has been strongly challenged by the rise of globalisation, producing a process of deterritorialization that has threatened to undermine the 19th century idea of the nation state itself. Currently, borders are considered necessary filters for those who see the movement of goods and people as a risk to national security. In the field of migration, the border not only acts as a barrier or filter, but also activates real rights for migrants, and especially for some of them (for example, asylum seekers). The border has stopped being a static and fixed place, to become a very dynamic and elastic place. The tendency of states today is to externalise the border, that is, to manage the control of flows even before they reach it.

DISCRIMINATION

Ana María Huesca González and Laura María Zanón Bayón-Torres

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 population, 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.

DIVERSITY

Alberto Ares, Javier F. Casado and Enrique E. Raya Lozano

It refers to the variety of characteristics and perspectives that exist in each population. These differential characteristics (difference markers) can include more visible aspects, such as age, gender, race, ethnicity, and aptitudes... or less visible, such as sexual orientation, religion, culture, nationality, and education... In our current European context, where the principle of equality-non-discrimination of Community Law prevails (at least in legislation), diversity can be considered a source of wealth in society and is a fundamental element for the construction of fairer, more inclusive and equitable societies. In some cases, differences of culture or opinion can be used to justify discrimination, racism, xenophobia or social exclusion. Therefore, promoting diversity implies not only celebrating differences but also actively working to reduce inequalities and barriers that prevent all people from being able to fully participate in society.

EXPULSIONS

Norma Montesino

According to Saskia Sassen (2014), there was a dramatic shift from the welfare society with its 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 habitats. The consequences of these destructive processes are captured by the concept of expulsions. It appears that increasing numbers of people survive outside all established forms of social protection. 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.

GENDER

Ignazia Bartholini and María Encarnación Quesada Herrera

Gender is understood as the social and cultural construction that defines the different emotional, affective, and intellectual characteristics, as well as the behaviours that each society assigns as characteristic of men or women. Gender as a social construction has a strong symbolic charge and delimits the interaction between people based on power relations. The social construction of gender means that immigrant or refugee women and their family environments are in a situation of greater vulnerability in the countries of origin, transit and destination. Article 4.3 of the 2011 Council of Europe Convention, known as the Istanbul Convention, requires the parties to guarantee compliance with their commitments without any discrimination, including on grounds of gender, sexual orientation, gender identity, age, state of health, disability, marital status, and migrant or refugee or other status.

HUMAN MOBILITY

Norma Montesino and Fernando Jiménez Ramírez

Displacement of people from one place to another in exercise of their right to move. This definition contains certain fundamental elements: 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 and implies intentionality and the crossing of different types of borders. Human mobility is an essential element in collective human life, as it brings communities out of their isolation, they mingle, new ideas and habits emerge, and new networks are formed that enrich life in society.

INTERSECTIONALITY

Ignazia Bartholini and María Encarnación Quesada Herrera

This term assimilates visually the intersection that in geometry is obtained at the point where various edges intersect. It was proposed in 1989 by the North American jurist Kimberlé Williams Crenshaw (1989) to define the sanctioning overlap between different social identities of black women and through the intersection of the two categories of gender and race. The author used the metaphor of roads that meet at an intersection and whose traffic comes and goes in all possible directions. If we think of intersection directions as one of the identifying categories of the person, such as gender, ethnicity, social class, disability, sexual orientation, religion, age, nationality, race, etc. their point of intersection will determine for each person the social position they occupy in their specific context of reference.

MIGRANT

Ana María Huesca González and Laura María Zanón Bayón-Torres

A person who reaches a territory with the aim of developing their life project there, which includes improving their quality of life and achieving appropriate standards of well-being. It can be an internal or international migration, depending on whether the political-administrative borders of the states are crossed. In the European Union, nationals of member states have a privileged legal status that allows them free movement between signatory countries of the Schengen Agreement, something that differentiates them from foreigners from non-signatory non-EU countries who arrive in the European territory as immigrants, or as refugees and asylum seekers or beneficiaries of international protection.

NEOLIBERALISM

Carmen Lizárraga

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 the Austrian libertarian tradition. It can be defined as a comprehensive form of governmentality impacting the economy, politics, and social organisation. 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 underwent structural adjustment programmes. 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 such as fiscal discipline; liberalisation of international trade and the entry of foreign direct investment; privatisation and deregulation, were implemented. The European Union exemplified neoliberalism's effects, resulting in social spending cuts, privatisation of welfare services, and weakened social contracts.

SOCIAL INCLUSION

Ana María Huesca González and Laura María Zanón Bayón-Torres

This can be defined as the rights linked to citizenship. In the context of human mobility, these rights are restricted according to the legal status of the person. Social inclusion is a process that guarantees the necessary opportunities and resources for people to participate fully in society, relating to all limits of society and establishing dynamics of reciprocity under conditions of equality. From the perspective of human mobility, inclusion is the aspiration of those who arrive in a new territory and the objective of the institutions of the welfare state. It seeks to ensure that people enjoy a standard of living and well-being that is considered adequate in the country in which they live; in addition to becoming members of the community.

SOCIAL EXCLUSION

Ana María Huesca González and Laura María Zanón Bayón-Torres

Social exclusion is a structural, multicausal and multidimensional process that limits or prevents the participation of individuals, groups or communities in social, economic and cultural life, that is, access to full citizenship. In the area of immigration, national origin, ethnicity, religion and legal status are factors that increase the risk of exclusion for immigrants and refugees. In these circumstances, the limited possibilities of incorporation into different areas such as the labour market, training, health resources, deepen the exclusion.

SOCIAL INEQUALITY

Ana María Huesca González and Laura María Zanón Bayón-Torres

It is the unequal distribution of goods and resources and the different social valuation, between different positions of the social structure. The different social parameters on which social interaction is based (sex, age, class, income, ethnicity, nationality...) are differences that characterise people, but that only imply inequality when one of the following two reasons occurs. In the first place, when there is an attribution of differential value, a different recognition according to one of those parameters. That same value judgment leads to the second reason for the existence of social inequality, the quantity and quality of goods and resources associated with each of these differentiated positions.

SOCIAL JUSTICE

Alberto Ares and Patricia Soraya Mustafa

Social justice refers to the idea that all people should have access to the same rights, opportunities and resources, regardless of their social origin, gender, race, sexual orientation, religion or any other characteristic that may limit their access to these elements.

SOCIAL PROTECTION

Norma Montesino

Social protection is fundamental in 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, where the idea of both social and collective responsibilities is questioned, the meaning and content of social protection should be reconsidered. The underlying idea of "protection" is that of providing cover or protection for someone. In this context, "social" refers to aspects concerning society or the interaction between people within a society. The term "social protection" therefore implies the idea of providing protection and cover 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 social structure, working conditions and the distribution of wealth, leading to inequalities and deprivation for large parts of the population. Since the 1970s, with the withdrawal of the welfare state and the general questioning of solidarity, the sphere of social protection became split and populated by different actors, a multitude of private actors, such as voluntary associations, religious organisations, religious institutions, companies, etc. Neoliberalism erodes the social dimensions of human life. In relation to migration, these processes are realised in the breakdown of international protection systems, reduced social rights and the subsequent vulnerabilities that particularly affect hundreds of thousands of migrants. In this context, new spaces of social protection have emerged; relevant 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, 2022).

TRANSNATIONAL MIGRATION AND SOCIAL WORK

Norma Montensino

Social work contributed, at the beginning of the last century, to strengthening the nation state. International migrations already constituted a challenge to the so-called social question understood as a problem contained within national territorial borders. This understanding of international migration has been challenged. Migrants' daily activities and economic, political, and social relations across national borders constitute transnational spaces (Basch et al., 1994). Transnational migrations create complex identities, relationships and practices that link and establish new spaces for living in

society, spaces where individuals, families, communities create and recreate dynamics and new ways of being and living in society. Redefining a social work whose main core is to create inclusive social protection practices is a task that implies an understanding of the transnational dimensions of social life.

VULNERABILITY

Laura María Zanón Bayón-Torres, Cristina Tomás Martín, Ignazia Bartholini, Ainhoa Rodríguez García de Cortázar, Silvia Elías Bezares and Ana María Huesca González

Vulnerability is produced by environmental and contextual factors. These can be attenuated by individual, group and family qualities, skills and coping strategies, although they can also be aggravated by innate or supervening characteristics of individuals such as different types of disabilities or mental health problems. The vulnerability process is influenced by the social, economic, political and legal context and by symbolic elements. As a result of this process, people's opportunities for development and the exercise of their rights are restricted. Vulnerability, in the migratory context, daily leads migrants to situations of social risk that, if not resolved, can lead to social exclusion.

REFERENCES

Acocella, I., and Cataldi, S. (2021). *Using Focus Groups: Theory, Methodology, Practice*. London: SAGE Publications.

Alberich, T. (1998). *Introducción a los métodos y técnicas de investigación social y la IAP*. Cuadernos de la Red, 5. Madrid: Red CIMS, 31-41.

Alberich, T. (2008). IAP, redes y mapas sociales: desde la investigación a la intervención social. *Portularia, VIII*(1), 131-151.

Alemán Bracho, C., Alonso Seco, J.M., and García Serrano, M. (2011). *Servicios Sociales Públicos*. Madrid: Tecnos.

Alianza Mundial para la Protección Social Universal. (2019). *USP2030. Alianza Global para la Protección Social Universal*. Available: https://usp2030.org/wp-content/uploads/gov_es.pdf

Altermark, N., and Dahlstedt, M. (eds.). (2022). *Bortom systemskiftet. Mot en ny gemenskap*. Sverige: Verbal Förlag.

Ambrosini, M. (2019). *Migrazioni*. Milano: EGEA.

Amezcua-Aguilar, T., and Espadas-Alcázar, M.A. (2023). Epistemological Breaks for Social Work Training and Practice: Participatory Research Through Photovoice in Disadvantaged Neighbourhoods. *Journal of Human Development and Capabilities, 24*(1), 49-69.

Arendt, H. (1966) *The origins of totalitarianism*. New York: Harcourt, Brace and World.

Arnaut Braco, S. (2019). *The social services system in Spain*. Madrid: Thomson Reuters-Aranzadi.

Bäckström, H. (2020). *Att hjälpa andra: gåvans, rättvisans och medkänslans aporier i frivilligarbete*. PhD, Diss. Umeå: Umeå universitet.

Baldwin-Edwards, M. (2012). The Southern European model of immigration. In M. Oko Í ski, (ed), *European Immigrations* (pp. 149-158). Amsterdam: AUP.

Barberis, E., and Boccagni, P. (2017). *Il lavoro sociale con le persone immigrate*. Bologna: Maggioli.

Barbour, R. (2007). *Doing Focus Groups*. London: Sage.

Barn, R. (2008). *Dealing with social services: migrants' experiences and perceptions of Institution*. Strasbourg: Council of Europe.

Basso, P. (2010). *Razzismo di stato. Stati Uniti, Europa e Italia*. Milano: Franco Angeli.

Battistelli, F. (2021). *Italiani e stranieri. La rabbia e l'imbroglio nella costruzione sociale dell'immigrazione*. Milano: FrancoAngeli.

Bello, V. (2022). The spiralling of the securitisation of migration in the EU: from the management of a 'crisis' to a governance of human mobility?. *Journal of Ethnic and Migration Studies, 48*(6), 1327-1344.

Berlincioni, V. (2018). Nuove prospettive sulla clinica dei migranti. In A. Calabrò, E. Dal Zotto, V. Berlincioni, G. Gatti (eds), *Approdi: storie di migranti in Italia e politiche di accoglienza* (pp. 41-47). Pavia: Fondazione Scuola di Governo Locale Giandomenico Romagnosi.

Biolcati-Rinaldi, F., and Vezzoni, C. (2012). *L'analisi secondaria nella ricerca sociale*. Bologna: Il Mulino Mulino.

Biondi Dal Monte, F., and Rossi, E. (2022). *Diritto e immigrazioni. Percorsi di diritto costituzionale*. Bologna: Il Mulino.

Björklund, U. (1981). *North to another country: the formation of a Suryoyo community in Sweden*. Stockholm: Dep. of social anthropology, Univ. of Stockholm.

Blanchard, R. (1925). The Exchange of Populations between Greece and Turkey. *Geographical Review, 15*(3), 449-456.

Blunt, K. (2007). Social work education: Achieving transformative learning through a cultural competence model for transformative education. *Journal of Teaching in Social Work, 27*(3/4), 93–114.

Boddy, C. (2012). The nominal group technique: An aid to brainstorming ideas in research. *Qualitative Market Research: An International Journal, 15*(1), 6-18.

Boeije, H. (2002). A purposeful approach to the constant comparative method in the analysis of qualitative interviews. *Quality and quantity*, *36*, 391-409.

Brady, S.R. (2015). Utilizing and adapting the Delphi method for use in qualitative research. *International Journal of Qualitative Methods, 14*(5). https://doi.org/10.1177/1609406915621381.

Bressani, R. (2013). Advocacy. In A. Campanini (ed.), *Nuovo dizionario di servizio sociale* (pp. 31-33), Roma: Carocci.

Busso, S., Gargiulo E., and Manocchi, M. (2013). *Multiwelfare. Le trasformazioni dei welfare territoriali nella società dell'immigrazione*. Torino: FIERI rapporti di ricerca.

Cabrales, C., and Hernández, J. (1997). *Una* visión *participativa de la Costa Caribe colombiana.* Cartagena: Universidad de Cartagena.

Calavita, K. (2005). *Immigrants at the Margins*. Cambridge: CUP.

Campanini, A. (2015). Il servizio sociale e le policy practices. In A. Bassi A. e G. Moro (eds), *Politiche sociali innovative e diritti di cittadinanza*. Bologna: Il Mulino.

Cardano, M. (2003). *Tecniche di ricerca qualitativa*. *Percorsi di ricerca nelle scienze sociali.* Roma: Carocci.

Carlsson, R. (1982). Socialtjänsten och de handikappade. *Socialnytt*, 1, 38–42.

Cesareo, V. (2020). 1994-2019: Twenty-five Years of Migrations to Italy. In V. Cesareo, (ed.), *The Twenty-fifth Italian Report on Migrations 2019* (pp. 5-18). Milano: Fondazione ISMU.

Cheetham, J. (1972). *Social work with immigrants*. London: Routledge.

Chermack, T.J., and Kasshanna, B.K. (2007). The use and misuse of SWOT analysis and implications for HRD professionals. *Human Resource Development International, 10*(4), 383-399.

Cohen-Emerique, M. (2017). *Per un approccio interculturale nelle relazioni sociali.* Trento: Erikson.

Commission of the European Communities (2004). *Communication from the Commission to the European Parliament, the Council, the European Economic and Social Committee and the Committee of the Regions. White Paper on services of general interest*. Strasbourg.

D'Cruz, H., Gillingham, P., and Melendez, S. (2007). Reflexivity, its Meanings and Relevance for Social Work: A Critical Review of the Literature. *British Journal of Social Work, 37*(1), 73–90.

Dahlstedt, M., and Neergaard, A. (2019). Crisis of Solidarity? Changing Welfare and Migration Regimes in Sweden. *Critical Sociology, 45*(1), 121–135.

De Guerre, D.W. (2002). Doing action research in one's own organization: An ongoing conversation over time. *Systemic practice and action research*, *15*(4), 331-349.

Dellavalle, M. (2012). Valutare e sostenere la genitorialità in contesti interculturali. La prospettiva del servizio sociale. *Minori e Giustizia,* 2, 71-79.

Department for International Development (DFID). (2003). *Tools for Development: A handbook for those engaged in development activity*. London: Department for International Development (DFID).

Di Fraia, G., and Risi, E. (2019). *Empiria. Metodi e tecniche della ricerca sociale*, Milano: Hoepli.

Di Matteo, C. (2022). The Institutionalization of Gender-Based Violence (GBV) and Migrant Women's Access to Social Protection System in Advanced Welfare Societies. *AG About Gender, 11*(22), 64-108.

Di Matteo, C., and Scaramuzzino, R. (2022). Gender-based violence (GBV) against women with precarious legal status and their access to social protection in advanced welfare societies: an analytical contribution to reconstruct the research field and its institutional development". *Comparative Migration Studies*, 10(40). https://doi.org/10.1186/s40878-022-00314-z

Di Rosa, R.T., Gerbino, G., and Simone D. (2021). Social Work with Refugees and Migrants in Italy. In R. Roßkopf, K. Heilmann (eds.), *International Social Work and Forced Migration*. (pp. 111-137). Toronto-Berlin-Opladen: Verlag Barbara Budrich.

Di Rosa, R.T. (2017a). Politiche, servizi e migranti. Questioni aperte sull'integrazione. *La Rivista delle Politiche Sociali*, (1), 121-131.

Di Rosa, R.T. (2017b). Towards Cross-cultural Social Work. A Teaching Approach for Development of Intercultural Competences. *Comunitania. International Journal of Social Work and Social Sciences*, (13), 121-135.

Di Rosa, R.T. (2018). Vulnerability in migration: the applicability of recommendations, reports and guidelines to the Italian context of hosting. In F. Pattaro Amaral, I. Bartholini, R. T. Di Rosa y C. Miranda Medina (eds*), Migrations: a global welfare challenge. Policies, practices and contemporary vulnerabilities*. Barranquilla, Colombia: Corporación Universitaria Americana.

Di Rosa, R.T. (2021). International Social Work: Professional Debates about Global and Local Practices. In V. Favarò, and S. Marcenò (eds), *Rethinking Borders. Decolonizing Knowledge and Categories* (pp. 129-154). Palermo: UnipaPress.

Dilts, R., Hallbom, T., and Smith, S. (2012). *Beliefs: Pathways to Health and Well-Being.* London: Crown House Pub.

Dominelli, L. (2010). *Social work in a globalizing world*. Cambridge: Polity Press.

Dominelli, L., and Macleod, E. (1999). *Trabajo social feminist*. Cátedra. Madrid

Duvet, F. (2006). *El declive de las instituciones*. Barcelona: Editorial Gedisa.

Elsrud, T. (2022). En avhumaniserande deportationsregim. In N. Altermark and M. Dahlstedt (eds) *Bortom systemskiftet. Mot en ny gemenskap*. Sverige: Verbal Förlag.

Elsrud, T., and P. Lalander. (2022). Precariousness among young migrants in Europe: A consequence of exclusionary mechanisms within state-controlled neoliberal social work in Sweden. *Critical and Radical Social Work, 10*(1), 77-92.

Elsrud, T., Lundberg, A.,and Söderman, E. (2023). Transversal sanctuary enactments in Sweden: challenges, opportunities and implications. *Journal of ethnic and migration studies, 49*(14), 3629-3648.

Elsrud, T., Gruber, S., and Lundberg, A. (eds.). (2022). *Rättssäkerheten och Solidariteten. Vad hände?* Linköping: LiU Press.

Englund, C. (2008). *The Organisation of Human Trafficking : A Study of Criminal Involvement in Sexual Exploitation in Sweden, Finland and Estonia*. Brottsförebyggande rådet BRÅ, available: https://bra.se/download/18.cba82f7130f475a2f1800023448/1371914733517/2008_21_human_trafficking.pdf.

Esping-Andersen, G. (1990). *The three worlds of welfare capitalism*. Cambridge: Polity.

European Commission. (2016). *Communication from the Commission to the European Parliament, the Council, the European Economic and Social Committee and the Committee of the Regions. Action plan for the integration of third-country nationals*.

European Commission. (2020). *Communication from the Commission to the European Parliament, the Council, the European Economic and Social Committee and the Committee of the Regions on the New Deal on Migation and Asylum.*

European Commission. (2020). *Communication from the Community to the European Parliament, the Council, the European Economic and Social Committee and the Committee of the Regions. Action Plan on Integration and Inclusion 2021-2027*

European Parliament. (2021). Regulation EU 2021/1147, establishing the Asylum, Migration and Integration Fund 2021-2027.

Ewalt, P.L., Freeman, E.M., Kirk, S.A., and Poole, D.L. (Eds.) with Inouye, D. K. (1996). *Multicultural issues in social work.* Washington DC: National Association of Social Workers Press.

Fals-Borda, 0. (1979). Investigating reality in order to transform it: The Colombia experience. *Dialectical Anthropology, 4*(1), 33-35.

Fals-Borda, 0. (1999). Orígenes universales y retos actuales de la IAP. *Análisis político*, 38, 73-90.

Fals-Borda, 0. (2013). Action research in the convergence of disciplines. *International*

Journal of Action Research, 92(2), 155-167.

Fals-Borda, O., and Rahman, M. A. (1991). *Action and knowledge: Breaking the monopoly with participatory action-research.* New York: The Apex Press.

Fantova, F. (2008). *Public system of Social Services: New rights, new answers*. Deusto: Universty of Deusto.

Ferguson, I., Ioakimidis, V., and Lavalette, M. (2018). *Global social work in a political context: Radical perspectives*. Bristol: Policy Press.

Finn, J. (1994). The promise of participatory research. *Journal of Progressive Human Services, 5*(2), 25-42.

Författningssamling, S. (1914*) Lag angående förbud för vissa utlänningar att hi riket vistas; given Stockholms slott den 14 september 1914* SfS 1914 §196.

Freire, P. (1974). *Education for critical consciousness*. New York: Seabury.

Freire, P. (1970). *Pedagogy of the oppressed.* New York: Seabury Press.

General Council of Social Work of Spain. (2022). *Model of the public system of social services defended by Social Work 2022*. General Council of Social Work of Spain. Avaible: https://www.cgtrabajosocial.es/files/63fc6ff3e1c62/libro_modelo_final.pdf

Glaser, B.G., and Strauss, A.L. (1967). *The discovery of grounded theory: Strategies for qualitative research*. New Brunswick: AldineTransaction.

Greenbaum, T.L. (2000). *Moderating Focus Groups: A Practical Guide for Group Facilitation*. Thousand Oaks, CA: Sage.

Greenwood, D.J., and Levin, M. (1998). Action research, science, and the co-optation of social research. *Studies in cultures, organizations and societies, 4(*2), 237-261.

Guillén Sádaba, E., Lucas y Murillo de la Cueva, F. de, Pérez Madera, D., and Arias Astray, A. (2001). Servicios Sociales e inmigración: límites y retos para una nueva política social. *Alternativas. Cuadernos de Trabajo Social*, 9, 211-239.

Gustafsson, K., and Johansson, J., (2018). A worthy reception? Ambivalences in social work with refugees and migrants in Sweden. *Advances in Social Work, 18*(3), 983-1004.

Gustafsson, K., Norström, E., and Åberg, L. (2022). The right to an interpreter - a guarantee of legal certainty and equal access to public services? *Just. Journal of Language Rights & Minorities, 1*(1-2), 165-192.

Hale, F. (2012) Sweden's Welfare State at a Turning Point. *Current History*, *111*(743), 112-117.

Hall, B. (1981). The democratization of research in adult and non-formal education. Reason, P., and J. Rowan (Eds.). Human inquiry: a source of new paradigm research (pp. 447-456). New York: John Wiley and Sons.

Hammar, T. (1964) Sverige åt svenskarna = Sweden for the Swedes: invandringspolitik, utlänningskontroll och asylrätt 1900–1932. Stockholm.

Harris, R. (1997). Internationalizing social work: Some themes and issues. In Mayadas, N.S., Watts, T.D., and Elliott, D., T.D. (Eds.), *International Handbook on Social Theory and Practices* (pp. 429-440). Westport, CT: Greenwood Press.

Harris, R. (1997). Internationalizing social work: some themes and issues. In N. Mayadas, T. D. Watts and D. Elliott, *International Handbook on Social Work Theory and Practice*, Bloomsbury Academic (pp. 429-440). Westport: Greenwoodpress.

Healy, L.M. (2008). *International Social Work. Professional Action in an Interdipendent World.* New York: Oxford University Press.

Healy, L.M. (2014). Global Education for Social Work: Old Debates and Future Directions for International Social Work, in C. Noble, H. Strauss, and B. Littlechild, *Global Social Work. Crossing Borders, Blurring Boundaries.* Sidney: Sydney University.

Holborn, L.W., Chartrand, P., and Chartrand, R. (1975). Refugees: a problem of our time. The work of the United Nations High Commissioner for Refugees 1951-1972 (Vol. 1). Cambridge, Massachusetts: Radcliffe Institute.

Holmqvist, M. (2005). *Samhall: Att Bli Normal i En Onormal Organisation*. SNS förlag.

International Association of Schools of Social Work (IASSW), International Council on Social Welfare (ICSW), and International Federation of Social Workers (IFSW). (2012). *The global agenda for social work and social development: commitment to action*. Aviable: www. globalsocialagenda.org

IASSW, ICSW, and IFSW. (2014). *Global Agenda for Social Work and Social Development First Report 2014: Promoting Social and Economic Equalities*. London: Sage. http://isw.sagepub.com/ https://doi.org/10.1177/0020872814534139

IASSW, ICSW, and IFSW. (2016). *Global Agenda for Social Work and Social Development: Second Report. Promoting the Dignity and Worth of Peoples*.

IASSW, ICSW, and IFSW. (2018). *Global Agenda for Social Work and Social Development: Third Report. Promoting Community and Environmental Sustainability* Ed. David N Jones, IFSW, Rheinfelden, Switzerland.

IASSW, ICSW, and IFSW. (2020). *Global Agenda for Social Work and Social Development: Third Report. Strengthening recognition of the Importance of Human Relationships* Ed. David N Jones, IFSW, Rheinfelden, Switzerland.

International Federation of Social Workers (IFSW), and International Association of Schools of Social Work (IASSW). (2014). *Global Definition of Social Work.* Recuperate from: https://www.ifsw.org/what-is-social-work/global-definition-of-social-work/

Jansson, D. (2018). Deadly exceptionalisms, or, would you rather be crushed by a moral superpower or a military superpower? *Political Geography* (64), 83-91.

Jiménez, M., and Trujillo M.A. (2019). Vista de Infancia, adolescencia y juventud extranjeras que migran de forma autónoma. Entre la agencia, las movilidades y las fronteras. *Arxiu d'Etnografia de Catalunya*, (20), 183-204.

Johansson, J. (2020). "Migranters sociala rättigheter i Sverige: jämförande perspektiv på välfärdsregimer och inkorporeringsregimer ca 1960-2010-talet, In: Stefan Nyzell and Susan Lindholm (red.). Människor, mening och motstånd. In vänbok till professor Mats Greiff (pp. 225-250), Malmö.

Jönsson, J.H. (2014). Local Reactions to Global Problems: Undocumented Immigrants and Social Work. *The British Journal of Social Work*, 44, i35–52. JSTOR, http://www.

jstor.org/stable/43687703. Accessed 21 Aug. 2023.

Jordan, B. (2020). The Age of Disintegration ([edition unavailable]). Springer International Publishing. Retrieved from https://www.perlego.com/book/3480271/the-age-of-disintegration-the-politics-and-economics-of-division-pdf (Original work published 2020)

Jørgensen, M.B., and Schierup, C.U. (2020). Transversal Solidarities and the City: An Introduction to the Special Issue. *Critical Sociology, 47*(6), 845-855.

Kaaber, N. (1998). *Realidades trastocadas. Las jerarquías de género en el pensamiento del desarrollo*. Universidad Autónoma de México: Paidós.

Karlsson, S. (2021) *Children's lived rights: The everyday politics of asylum-seeking children*. Stockholm University.

Kazemi, B. (2021) *Unaccompanied Minors (Un-)Made in Sweden: Ungrievable Lives and Access to Rights Produced through Policy*. Department of Social Work, University of Gothenburg.

Keller, E. (1991). *Reflexiones sobre género y ciencia*. Valencia: Alfons El Magnanim.

Kleibl, T., Lutz, R., and Noyoo, N. (eds.) (2019). *The Routledge Handbook of Postcolonial Social Work.* London: Routledge.

Kohli, R. (2006). The sound of silence: Listening to what unaccompanied asylum-seeking children say and do not say. *British Journal of Social Work*, *36*(5), 707–721. https://doi.org/10.1093/bjsw/bch305

Lacomba, J. (2020). Una revisión del Trabajo Social con migrantes y refugiados. Construyendo nuevas bases teóricas y metodológicas. *Ehquidad International Welfare Policies and Social Work Journal,* 14, 293-332.

Lamas, M. (2015). *El género: la construcción cultural de la diferencia sexual*. Madrid: Bonilla Artigas Editores.

Levitt, P., and Glick-Schiller, N. (2008). Conceptualizing simultaneity. A Transnational Social Field Perspective on Society. In A. Portesy J. Dewind (eds.), *Rethinking Migration. New Theoretical and Empirical Perspectives*. New York: Berghahn Books.

Levitt, P., and Gray, B. (2022). Social welfare versus transnational social protection regimes: the changing roles of church and state. *Journal of Ethnic and Migration Studies, 48*(11), 2721-2739.

Lewin, K. (1946). Action research and minority problems. *Journal of social issues*, (*2*4), 34-46.

LJørgensen, M.B., and Schierup, C.U. (2020). Transversal Solidarities and the City: An Introduction to the Special Issue. *Critical Sociology, 47*(6), 845-855.

Loakimidis, V., and Teloni, D.D. (2013). Greek social work and the never-ending crisis of the welfare state. *Critical and Radical Social Work, 1*(1), 31-49.

Lorenz, W. (1994) *Social work in a changing Europe*. London: Routledge.

Lorenz, W. (2010). *Globalizzazione e servizio sociale in Europa*. Roma: Carocci.

Lundberg, A. (2017). Medicinska åldersbedömningar. I: E. Sundberg and M. Kjellstrand red.), Hör detta och lyssna till det: En antologi om flykt (pp. 68-73). Malmö: Allt åt alla Malmö.

Lyons, K. (2006). Globalization and social work: international and local implications. *British Journal of Social Work*, *36*(3), 365-380.

MacDonald, C. (2012). Understanding participatory action research: A qualitative research methodology option. *The Canadian Journal of Action Research*, *13*(2), 34-50.

Mai, N., Macioti, P.G., Bennachie, C., Fehrenbacher A.E., Giametta, C., Hoefinger, H., and Musto, J. (2021). Migration, sex work and trafficking: the racialized bordering politics of sexual humanitarianism. *Ethnic and racial studies*, (44- 9), 1607–1628.

Martí Olivé, J. (2002). La investigación-acción participativa: estructura y fases. In J. Martí Olivé, M. Montañés Serrano, and Tomás Rodríguez-Villasante Prieto (coords.), *La investigación social participativa*, (pp. 79-123), El viejo Topo.

Martín Casares, A. (2006). *Antropología del género culturas, mitos y estereotipos sexuales*. Madrid: Cátedra.

Martín-Estalayo, M. (2023). Consciencia y conciencia para la agenda 2023 del trabajo social. *Cuadernos de Trabajo Social*, *36*(1), 1-2.

Marzo, P. (ed.). (2017). *Accoglienze provvisorie*. Bari: La Meridiana.

McTaggart, R. (Ed.). (1997). *Participatory action research: International contexts and consequences*. Ithaca: State University of New York Press.

Meeuwisse, A., and Scaramuzzino, R. (2019). Europeanization, Civil Society, and the Swedish Welfare State. In A. Meeuwisse, and R. Scaramuzzino (Eds.), Europeanization in Sweden: Opportunities and Challenges for Civil Society Organizations (pp. 1-20). Berghahn Books.

Meeuwisse, A., Sunesson, S., and Swärd, H. (2006). *Socialt arbete: en grundbok*. Stockholm: Natur och kultur.

Molina, I. (1997). *Stadens rasifiering: etnisk boendesegregation i folkhemmet*. Kulturgeografiska institutionen, Uppsala University.

Montesino, N. (2008). Flyktingskap ett handikapp. *Socialvetenskaplig tidskrift*, 1, 37-51.

Montesino, N. (2011). Formando Trabajadores sociales en Suecia. *Serviço Social and Sociedade*, 108. https://doi.org/10.1590/S0101-66282011000400007.

Montesino, N. (2016). Migración como discapacidad social, trabajo social con migrantes en Suecia. *Trabajo Social Global*, *6*(10), 27-49.

Montesino, N. and Jiménez-Álvarez, M.G. (2015). Child Mobility, Transnational Responses. *Transnational Social Review*, *5*(3), 332-337.

Montesino, N., Righard, E., and Wikström, E. (2013). Ethnic relations and academic curriculum in the formations of social workers in Sweden: A research project. *Trabajo Social Global, 3*(5), 76-91.

Morgan D.L., and Krueger R.A. (eds). (1998). *Focus Group Kit, Voll. 1-6*. Thousand Oaks, CA: Sage.

Moser, Heinz, and Ornauer (1978). *Internationale Aspekte der Aktionsforschung*. Mu-

nich: Kosel verlag.

Nilsson, Å. (2004). *Efterkrigstidens invandring och utvandring* Stockholm, Statistiska centralbyrån.

Noll, G. (2016). Junk science? Four arguments against the radiological age assessment of unaccompanied minors seeking asylum. *International Journal of Refugee Law*, (282), 234–250.

Nordling, V. (2017). *Destabilising citizenship practices?: social work and undocumented migrants in Sweden*. PhD Diss. Lund: Lund University.

Olivetti Manoukian F., D'Angella F., Floris F. (2003). "Per un lavoro sociale creativo", in Camarlinghi R., D'Angella F. (a cura di), Discutere di Lavoro Sociale. Appunti e ipotesi, I Geki di Animazione Sociale, 10, Gruppo Abele, Torino.

Olsson, L. (1995). På tröskeln till folkhemmet: baltiska flyktingar och polska koncentrationslägerfångar som reservarbetskraft i skånskt jordbruk kring slutet av andra världskriget, Lund, Morgonrodnad.

Øyen, E. (2002). *A Methodological Approach to 'Best Practices'*. Available: https://bora.uib.no/bora-xmlui/handle/1956/2429;

Padgett, D.K. (2016). *Qualitative methods in social work research*, 36. Sage publications.

Palermo protocol. Available: https://www.ohchr.org/en/instruments-mechanisms/instruments/protocol-prevent-suppress-and-punish-trafficking-persons

Park, P. (1993). *What is participatory research? A theoretical and methodological perspective.* In P. Park, M. Brydon-Miller, B. Hall and T. Jackson Eds). *Voices of change: Participatory Research in the United States and Canadá* (pp. 1-19). Westport, Conn: Bergin and Garvey.

Pattaro, C., and Nigris, D. (Eds.). (2018). Le sfide dell'aiuto. Assistenti sociali nel quotidiano dell'integrazione (pp. 7-18.). Milano: Franco Angeli.

Peris Cancio, L. (2010). Con i nuovi vicini. Servizio Sociali e Famiglie Immigrate. Roma: Sinnos.

Persdotter, M. (2019). *Free to Move along: On the Urbanisation of Cross-Border Mobility Controls: A Case of Roma "EU Migrants" in Malmö, Sweden*. Malmö universitet, Urbana studier.

Popescu, M., and Libal, K. (2018). *Editorial: Social Work With Migrants and Refugees: Challenges, Best Practices, and Future Directions. Advances in Social Work, 18*(3), i-x.

Potter, W.J. (2013). *An analysis of thinking and research about qualitative methods*. Routledge. research. NewYork: Aldine de Gruyter.

Raya, E., and López Peláez, A. (2017). Social Work Research: innovating to respond to the challenges of a complex world. In E. Raya, and A. Lopez Pelaez (Eds), Social Work Research and practice. Contributing to a science of social work (pp. 21-32). Madrid: Thomson Reuters – Aranzadi.

Redo. (2023) Statistik och status för de som omfattas av Gymnasielagen. https://redo.arbetskraftsformedlingen.se/kunskap-och-fakta/#statusgymnasielagen

Refugee Law Centre (no date). Aviable: https://sweref.org/tidoavtalet/

Righard E, and Boccagni P. (2015) Mapping the theoretical foundations of the social work-migration nexus. *Journal of Immigrant and Refugee Studies*, *13*(3), 229-244.

Righard, E. (2008) *The welfare mobility dilemma: transnational strategies and national structuring at crossroads.* Socialhögskolan, Lunds universitet.

Roberts, R.E. (2020). *Qualitative Interview Questions: Guidance for Novice Researchers.* Qualitative Report, 259.

Roßkopf, R., and Heilmann, K. (eds.). (2021). International Social Work and Forced Migration. Opladen • Berlin • Toronto: Verlag Barbara Budrich.

Roulston, K. (2014). Analysing interviews. *The SAGE handbook of qualitative data analysis*, 297-312.

Ruá, M. J., Huedo, P., Cabeza, M., Saez, B., and Agost-Felip, R. (2021). A model to prioritise sustainable urban regeneration in vulnerable areas using SWOT and CAME methodologies. *Journal of Housing and the Built Environment*, 36, 1603–1627.

Sainsbury, D. (2012). Welfare States and Immigrant Rights: The Politics of Inclusion and Exclusion. Oxford.

Saldaña, J. (2021). *The coding manual for qualitative researchers*. SAGE Publications Ltd.

Saltus, R., and Pithara, C. (2015). "Care from the Heat". Older Minoritised Women's Perceptions of Dignity in Care. *International Journal of Migration, Health and Social Care, 11*(1), 57-70.

Saraceno, C., et al. (Eds.). (2013). *Stranieri e diseguali*. Bologna: Il Mulino.

Sarri, R.C., and Sarri, C. (1993). Organizational and community change through participatory action research. *Administration in Social Work*, *16*(3-4), 99-122.

Sassen, S. (2014). *Expulsions. Brutality and Complexity in the Global Economy*. Cambridge: The Belknap Press of Harvard University Press.

SCB. (2016). Statistikdatabasen. Befolkning efter födelseland och år. https://www.statistikdatabasen.scb.se/pxweb/sv/ssd/START__BE__BE0101__BE0101E/FodelselandArK/table/tableViewLayout1/

SCB. (2023-02-22). Asylsökande i Sverige. https://www.scb.se/hitta-statistik/sverige-i-siffror/manniskorna-i-sverige/asylsokande-i-sverige/

Schierup, C.U., and Ålund, A. (2011). The end of Swedish exceptionalism? Citizenship, neoliberalism and the politics of exclusion. *Race and Class*, *53*(1), 45-64.

Schüring, E., and Loewe, M. (2021). *Handbook on Social Protection Systems*. Cheltenham, Gloucestershire, UK: Edward Elgar Publishing.

Scott, J.W. (1990) El género: una categoría útil para el análisis histórico. In J.S. Amelang and M. Nash (Eds.), *Historia y Género: las mujeres en la Europa Moderna y contemporánea* (pp. 23-58). Available: https://bivir.uacj.mx/reserva/documentos/rva2006191.pdf

Segatto, B., De Masi, D., and Surian, A. (Eds). (2018). *L'ingiusta distanza, I percorsi dei*

minori stranieri non accompagnati dall'accoglienza alla cittadinanza. Milano: Franco Angeli.

SFS 2021:765. Lag om ändring i Utlänningslagen [Act amending the Aliens Act] 2005:716)

Shaw, S. (2019). A Systematic Review of Social Service Programs Serving Refugees. *Research on Social Work Practice*, (29 8), 847-862.

Shier, M.L., and Graham, J.R. (2012). Social Work, Religion, Culture and Spirituality. In K. Lyons, T. Hokenstad, M. Pawar, N. Huegler, N. Hall (eds), *The Sage Handbook of International Social Work* (pp. 279-293). London: Sage.

Simone, D. (2020). Servizio sociale e immigrazione. In A. Campanini (Ed). *Gli ambiti di intervento del servizio sociale* (pp. 217-236). Roma: Carocci Editore.

Social Care Institute For Excellence. (2015). *Good practice in social care for asylum seekers and refugees, Report 31*. Available: www.scie.org.uk

Socialstyrelsen. (2010). *Social rapport*. Stockholm: Socialstyrelsen.

Socialstyrelsen. (2016). Åldersbedömningar i asylprocessen – en etisk analys. Rapport 2016-5-28.

Sohng, S.S.L. (1996). Participatory research and community organizers. The *Journal of Sociology and Social Welfare*, *23*(4), 77-97.

Sohng, S.S.L., and Weatherley, R. (2002). Practical Approaches to Conducting and Using Research in the Schools. *School Social Work: Practice, Policy, and Research Perspectives* (pp. 298-313), Lyceum Books, Inc.

Spinelli, E. (2020). Servizio sociale e (im)migrazione. In A. Campanini (ed). *Nuovo Dizionario di Servizio Sociale* (pp. 613-616). Roma: Carocci.

Spinelli, E., and Accorinti, M. (2019). L'attività degli operatori sociali tra aiuto e controllo nel nuovo sistema di accoglienza. *La Rivista delle Politiche Sociali*, (2), 103-120.

Sundberg, G. (1913). Emigrationsutredningen. Betänkande i utvandringsfrågan och därmed sammanhängande spörsmål, Stockholm, Nordiska bokh.

Swedish Gender Inequality Agency. (2019) https://swedishgenderequalityagency.se/media/btrjozbj/national-referral-mechanism-2019.pdf

Swedish government. (2016). Additional amending budget for 2016 - Amendment of the right to assistance for certain aliens. Aviable: https://www.riksdagen.se/sv/dokument-lagar/arende/betankande/extra-andringsbudget-for-2016---andring-av-ratten_H301FiU42

Synnot, B. (2008). Social services in the Bolkestein Directive. *Journal of European Union Law*, (14), 21-33.

Tandon, R. (1981). Participatory Research in the Empowerment of the People. *Convergence,* (143), 20–27.

Tidöavtalet. (2022). Överenskommelse för Sverige. Available: https://via.tt.se/data/attachments/00551/04f31218-dccc-4e58-a129-09952cae07e7.pdf.

Torres, J. (2011). La cuestión de la diversidad en un mundo en continuo cambio. In E. Gualda (ed). *Inmigración, ciudadanía y gestión de la diversidad* (pp. 85-100). Sevilla: Universidad Internacional de Andalucía.

Trobia, A. (2010). *Elementi di metodologia e tecniche della ricerca sociale*. Aracne.

Truell, R., Jones, D. N., and Lima Fernández, A.I. (2017). La Agenda Global para el Trabajo Social y el Desarrollo Social. *Revista Servicios Sociales y Política Social*, *XXXIV*(113), 137-153.

Tubaro, P., Ryan, L., and D'angelo, A. (2016). The visual sociogram in qualitative and mixed-methods research. *Sociological Research Online*, *21(*2), 180-197.

Utlänningslagen. (2005). Departement/myndighet: Justitiedepartementet L7 2005:716 [Aliens Act Sweden]

Vassallo Paleologo, F. (2018). La disciplina in materia di minori stranieri non accompagnati nella legge 47/2017. In S. Greco and G. Tumminelli (eds), *Migrazioni in Sicilia 2017* (pp. 242-250), Milano-Udine: Mimesis Edizioni.

Vázquez Aguado, O., and González Vélez, M. (1996). Trabajo social e inmigrantes: las intervenciones del trabajo social. *Alternativas. Cuadernos de Trabajo Social*, 4, 111-119.

Vertovec, S. (2007). Super-diversity and its implications. *Ethnic and Racial Studies*, *30*(6), 1024-1054.

Villasante, T.R. (1994). *Las ciudades hablan: identidades y movimientos sociales en seis metrópolis latinoamericanas*. Caracas: Ed. Nueva Sociedad.

Villasante, T.R. (2006). La socio-praxis: un acoplamiento de metodologías implicativas. In M. Canales Cerón (coord.-ed.), *Metodologías de investigación social. Introducción a los oficios*, (pp. 379-405). LOM ediciones.

Villasante, T.R., and Hernández, L. (2020). Dispositivos frente a la hegemonía patriarcal, en procesos democrático-participativos. *Tendencias Sociales. Revista de Sociología*, (6), 186-207.

Whitehead, J., and McNiff, J. (2006). *Action research: Living theory*. London: Sage.

Whyte, W.F. (1991). *Participatory Action Research.* London: Sage.

Wimmer, A., and Glick-Schiller, N. (2002). Methodological nationalism and beyond: Nation-state building, migration and the social sciences. *Global Networks*, (24), 301–334.

Wintergerst, T. (2017). Die Entstehung der Menschenrechte als kultureller Transformationsprozess, Reflexionen über Soziale Arbeit als Transformationsakteurin auf dem Hintergrund von Hans Joas: Die Sakralität der Person, eine neue Genealogie der Menschenrechte. In Hans Uwe Otto, Hans Thiersch (Hrsg.): *neue praxis, Zeitschrift für Sozialarbeit, Sozialpädagogik und Sozialpolitik* (pp. 224-239), 3/2017, Verlag neue praxis GmbH.

Wisselgren, P. (2000) *Samhällets kartläggare: Lorénska stiftelse, den sociala frågan och samhällsvetenskapens formering i Sverige 1830-1920*. Stehag, Symposion.

Wong, K.C., Woo, K.Z., and Woo, K.H. (2016). Ishikawa diagram. In W. O'Donohue & A. Maragakis (Eds.), *Quality Improvement in Behavioral Health* (pp. 119-132). Switzerland: Springer.

Wyman, M. (1998) *DPs: Europe's displaced persons, 1945-1951.* Ithaka: Cornell Univ.

Press.

Yttergren, Å. (2012). Swedish Gender Equality for Trafficked Women? Radical Official Remedies and Ethnic Otherness. *Feminists@law*, *2*(1), 1-27.

Zincone, G. (2011). The case of Italy. In G. Zincone, et al. (eds), *Migration Policymaking in Europe* (pp. 247-290). Amsterdam: AUP.

AUTHORS LIST

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

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

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

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

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

Cavasino, Elisa - Full Professor of Constitutional Law, Law Department, University of Palermo, e-mail: elisa.cavasino@unipa.it

Di Matteo, Claudia - Ph D. Student of Social Work, School of Social Work, Lund University, 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, e-mail: robertateresa.dirosa@unipa.it

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

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

Elsrud, Torun - Associate Professor of Sociology and Senior Lecturer of Social Work, Department of Social Work, Linnaeus University, e-mail: torun.elsrud@lnu.se

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

Gerbino, Giulio - Associate Professor of Sociology, Department Culture and Society, University of Palermo, 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, e-mail: mtgijon@ugr.es

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”, e-mail: maddalenaflorianagrassi@gmail.com

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

Gustafsson, Kristina - Associate Professor of Social Work, Department of Social Work, Linnaeus University, e-mail: kristina.gustavsson@lnu.se

Hjärpe, Teres - Senior Lecturer of Social Work, School of Social Work, Lund University, 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, e-mail: ahuesca@comillas.edu

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

Johansson, Jesper - Associate Professor of Social Work, Department of Social Work, Linnaeus University, e-mail: jesper.johansson@lnu.se

Juan Toset, Eva María – Associate Lecturer of Social Work and Social Services, Faculty of Social Work, University of Granada, 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, e-mail: ajuarez@comillas.edu

Lalander, Philip - Professor of Social Work, Department of Social Work, Linnaeus University, e-mail: philip.lallander@lnu.se

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

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

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

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

Mordeglia, Silvana - PhD in Sociology and Social Work, President of Italian National Foundation of Social Workers, lecturer in Social Work, University of Genova, e-mail: presidente@fondazioneassistentisociali.it

Mormile, Lalage – Lecturer in Private Law, Department of Law, University of Palermo, e-mail: lalage.mormile@unipa.it

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

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

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

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

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

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

Tomás Martín, Cristina – Social Worker, City Council of Granada, e-mail: ctomas@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, e-mail: lzanon@comillas.edu