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Citizenship, Work and The Global Age

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The Refugees Welcome Reception Model as an Exercise of Active Citizenship for Social Inclusion

Mirella Ferrari
University 'Milano Bicocca', mirella.ferrari@unimib.it

ABSTRACT: *In recent years a narrative has developed around the migratory phenomena which has emphasized the refugee emergency and led to the fragmentation of the migrant's identity into a thousand images. Standing out in this scenario is the Refugees Welcome Association and its focus on the concept of active citizenship. Here we want to break from convention in our investigation of the phenomenon of social integration and concentrate on the inclusive model proposed by digital collaborative platforms and stimulated by an active citizenship model, so we are able to go beyond the «géologistique des réfugiés» (Agier, 2012).*

KEYWORDS: *Social Inclusion, Active Citizenship, Digital Collaborative Platform, Refugees*

Introduction

The various issues covered by the broad-reaching educational dimension include the topic of inclusion for educational purposes pertinent to a global society.

In recent years Europe has emphasized the dimension of integration with the goal of constructing a fairer and more equal society. In this essay we will seek to analyze the contribution that sociology can make to the topic of inclusion, focusing in particular on the correlation between citizenship, migration and integration. We will examine the issue of education in its broadest meaning, i.e., that of *e-ducating*, providing instruction on the exercising of active social citizenship. We will ask whether this dimension contributes in any way to the genuine integration of individuals or if the notion of citizenship is detached from the sense of belonging to a community. We will also briefly consider some of the data resulting from the research carried out in the field in 2020 which aimed to explore the Italian association panorama with specific focus on the Refugees Welcome Italia association.

1. Citizenship as the key for interpreting contemporary society

The concept of 'citizenship' became increasingly established in the social sciences between the late 1980s and the early 1990s. Though by

no means a new area of analysis for sociology, it is only in recent decades that it has become a genuine lens through which to interpret the global scenario: it enables us to analyze the quality of the public and private life of citizens; it considers the topic of subjective rights from a single perspective; it provides a theoretical space for reflection on the rights of individuals and globalization (Zolo, 1994).

Just as citizenship increasingly represents a key for interpreting the present, participation in the social and political life of the State is becoming an extremely important issue. In this essay we will therefore ask whether education can represent a tool for stimulating the active citizenship and social integration of migrants and if the citizenship model developed until now is able to meet individual demands for social and civil expression.

The term 'citizenship', concept and institution, can be found in the vocabularies of many human sciences: its multitude of meanings and multidimensionality is well known (Baglioni, Vitale, 2016).

The attributes associated with citizenship belong to an active, identity-related, material and formal sphere in a constant relationship between individual and society, unequivocally highlighting how the citizen and State are the two main parties in the 'democratic contract'.

If active and identity-based citizenship pose a symbolic question, material and formal citizenship place the accent on more analytical questions. Indeed, while 'active citizenship' is essentially connected with the idea of participation and, to some degree, the desire to belong, the rationale behind material and formal citizenship is more heuristic.

What sociology can do, in our opinion, is to stand out in terms of the reflection on education, integration and migration, focusing particular attention on the life chances that every State is able to offer natives and migrants: reflecting on inequalities; on the complexity of a European community made up of lots of different Nation States; of numerous different institutional levels, different cultural contexts; of multiple private and public actors; as well as a heterogeneous society.

We are also witnessing the renewed debate on participation as a certain form of citizenship, as part of a rediscovery of a «wide range of structures and intermediate bodies of collective life» (Codres, 2000, 25) to stimulate the need for human promotion and satisfy people's fundamental rights (Lazzari, 1994, 49). Citizen committees have been created in the various European countries and the right to vote has been extended to immigrants.

The transformations taking place have legitimised new ways of interpreting citizenship (Kazepov, Procacci, 1998, 1). We are familiar with 'transnational citizenship' (Bauböck, 1994), i.e. a form of citizenship that transcends national borders and expresses lasting bonds between people, networks and organisations that extend across the boundaries of Nation States (Faist, 2000; Laguerre, 1998).

The idea of 'active citizenship' and 'national self-determination' has spread as a vertex of the world order of Nation States (Wimmer, Glick-

Schiller, 2002). We can find references in international literature to 'flexible citizenship', a formal kind of citizenship of a country different to the individual's nation of birth for business or trade reasons (Ong, 1999,123). This is an elite form of citizenship, not open to everyone and largely pursued by those that view globalization as an opportunity for material enrichment. Other researchers talk about «multicultural citizenship» (Kymlicka, 1999,25); «differentiated citizenship» (Young, 1989,255); and «cultural citizenship» (Turner, 1994,157).

In addition to the numerous forms identified in scientific literature, at least two types of citizenship can be distinguished:

- formal citizenship.
- material citizenship.

The origins of this distinction lie in the history of modern states. In the first case, formal citizenship, the emphasis is on membership of a community (Baglioni, 2009,44-45) through birthright or residence; in the second case the distinguishing element is the concrete activation of citizenship, in other words the ability of the individual to actively participate and integrate in the community on a daily basis via social and economic inclusion mechanisms.

Citizenship is expressed on a daily basis, becoming a flow of conduct (Giddens, 1979,55): it is in this dimension of activity that sociology finds space for its investigations. As such, the sociology of citizenship becomes a 'practical', 'inclusive' and 'educational' dimension. Following this line of enquiry, we begin exploring the various aspects of 'quality of life', of the interaction between individuals and the correlation between social networks: this relationship becomes the basis of the exploration of sociality and integration education. Citizenship brings institutions, communities and individuals into contact.

We can therefore understand how citizenship is based more on privilege than equality. In addition, there is also the ongoing complication of relationships caused by globalization processes which has invested the individual *habitus* (Bourdieu, 1982), changing the form and content of rights.

2. Citizenship and education

The educational dimension demonstrates its connection with citizenship in inclusive or exclusive terms depending on whether citizens enjoy such status or not. We know that exclusion from citizenship often coincides with socioeconomic exclusion and that this can often lead to racism, xenophobia, absenteeism from school and social marginalisation (Kavya *et al.*, 2018). Bourdieu argued that our support for the State has political roots that we struggle to trace because of the *effet d'universel* and that benefit the interests of a category which over the decades has established itself as the State «nobility» (Bourdieu, 1994, 130).

Therefore, rethinking the concept of citizenship from an educational and polysemous perspective so that it more accurately represents the multitude of identities that characterize contemporary society, appears even more urgent: we need to emphasize diversity in order to consolidate or rediscover the rights of individuals (Dahrendorf, 1994). Non-Eurocentric and polycultural universalism must pursue inclusive citizenship (Rivera, 2002), while today we are increasingly witnessing the disintegration of the universalistic concept of citizenship (Mezzadra, 2001) which makes a distinction between 'first class' and 'second class' citizens.

Citizenship tends to have a universalistic dimension, but it also needs a local dimension in which the city and the community play a central role.

In the last few decades, we have seen more assimilationist than assimilation policies (Perocco, 2003; Però, 2002), which marginalize migrants and materially and symbolically weaken immigrants. Italian policies over the years have shaped solidarity and association processes on the basis of an inward-looking model mainly focused on recreational and cultural actions, abandoning the sphere of political struggle and the defence of social rights. Participation has also often been mediated by the voluntary sector (Caponio, 2005) which has mainly emphasized the symbolic side of citizenship while being less encouraging of its material aspects.

The lack of recognition by civil society and interiorization processes have also had consequences on solidarity processes between natives and immigrants, generating an «Italian-style apartheid» model (Perocco, 2003,86).

3. Citizenship: between social inclusion and exclusion

Today, the concept of citizenship is afflicted by an ongoing and lacerating tension between its «intension» and «extension»[1] (Bally, Sachehaye, 2009, 55). By extension of citizenship we mean the subjects that can access it; by 'intension of citizenship' we mean the numerous rights which can be associated with this dimension. So, as the number of properties attributable to the citizenship dimension increases, the number of subjects that can access this same dimension reduces in proportion.

The period we are living, more so than any other in history, is also characterized by mobility (Umukoro, 2020), which brings inclusion and

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[1] By 'extension' we mean the term that refers to the object, maintaining the variable of applicability of the various different meanings to the term in question. With 'intension', more so than the denoted object we mean the way we refer to it. By increasing the number of properties attributable to an object we proportionately reduce the number of people that can access the object (C. Bally and A. Sachehaye, *Cours de linguistique générale*, Lausanne-Paris, Payot, Lausanne-Paris, 1916).

exclusion processes into play because by moving from one geographical location to another, or even from one social location to another, we can be included to different degrees. The history of citizenship is permeated by exclusion and inclusion processes but globalization and territorial mobility have taken them to a whole new level today.

As such, when we reflect on citizenship, migration and integration, it is necessary to analyse the extent of the mobility and globalisation process taking place. Globalization has created problems for citizenship, its plural dimensions and models of integration and participation in community life.

The terms mobility and integration are not just subject to study and reflection but also a method for working on European societies (Baglioni, Vitale, 2016).

In this scenario emerges one of the most pressing paradoxes: on one hand the universalistic values of citizenship are emphasized in the quest for equal and inclusive policies, and individuals are encouraged to move around; on the other, Europe is struggling to prioritise social integration and the extension of the material rights of citizenship. This paradox partly stems from the tension between mobility and globalization in as much as the former drives territorial transition processes while the latter minimizes times, spaces and action areas, and frees social action from traditional territorial boundaries. Whereas mobility requires the territorial dimension with its symbolic and material meanings, the latter demands «liquid borders» and loose territorial limits (Ferrari, 2020, 76).

Mobility is a generative act carried out by individuals to fulfil their need for exploration but can in some cases coincide with 'enforced mobility', which transforms the migratory action into a creative way of dealing with circumstances that threaten their survival or wellbeing: in our opinion it is ostensibly a transformation process carried out by individuals or groups. Mobility should therefore be regarded as a resource (Lubkemann, 2008; Bakewell, 2008).

The dimension of mobility impacts and involves other wider questions, such as the interaction between local and translocal identities (Haddad, Ahmed, 2003); citizenship, as highlighted above; belonging (Hallegatte, *et al.*, 2018), the economic dimension; territorial perception, as well as the exercising of power via a government structure (Magsamen, Dillon, 2020).

4. Migrant education: globalization and control policies

Migration should be regarded as a flexible resource (McCollum, Findlay, 2017) and not stigmatised. When talking about migration we often associate it with dramatic existential episodes; it is hardly ever spoken about in terms of the natural inclination to move around that has always shaped human activity, and even less often is it regarded as a flexible

resource. In the history of the human condition sedentary periods have alternated with migratory periods in relation to times, objects and places (Sassen, 2018; Olivieri, 2007) that have highlighted imbalances and reconstructed the social sphere.

In post-war literature on mobility (Malkki, 1985) the migrant has often been associated with a threat to the established order, with a problem that must be addressed with more effective policies, with questions of national and international security that must be managed and, finally, with humanitarian problems. Meanwhile, the migratory phenomenon, not unlike other forms of territorial action (Turco, Camara, 2019), is a social construct whose forms and types are frequently present in comparative analyses (Faia, 2007; Baker, Aina, 1995).

The migratory act presupposes that the actor – the migrant – has an inclination and a desire to move, as well as some expertise in these movements (Sayad, 2002). This act only partially coincides with the reality of migration, a social construct correlated with the socio-territorial context and the cultural fabric (Ferrari, 2020).

The gap between the migrant and the reality of migration is bridged by education which, by acting culturally on the concepts of belonging and citizenship, is able to stimulate inclusion when the goal of the education is social integration. The culture of migration can therefore be defined according to different emergency or control policy aspects.

We could argue that migrant education is connected with the historic traditions, the social models, the economic components and the technical and technological expertise, as well as the practices, religious beliefs and regulatory institutions that inform it and shape its execution and narration (Cohen, Sirkeci, 2011; Cohen, 1994). Because of its varied nature the migratory culture elaborates its codes and ideologies which are more closely connected with the territorial dimension than any other factor because migration always involves the movement from one place to another. It is here, in its territorial aspect, that migration, as a global process, meets the dimension of citizenship and globalization. Globalization impacts on the educational dimension and on migratory flows; it changes national immigration policies; and transforms social cohabitation models in nation states; it changes lifestyles (Castells *et al.*, 2007; Castles, Miller, 2003) and treatment methods.

5. Schools and the ethnicization of work

Schools become central in these processes, and with them formal and informal education, because schools, like the work environment, stimulate integration processes (Santagati, 2020).

As already mentioned, we are currently witnessing both the globalization of the markets and cultures and, at the same time, 'ethnic

confinement' practices in neighbourhoods and geographical areas, identified and tasked with the goal of implementing social control: the tendency is to focus more on control than the management of migratory flows (Olivieri, 2007).

It is in the ongoing globalization process, where there aren't enough resources for everyone, that the control of mobility, borders and the legal system, as well as the political and economic system, makes it possible in some degree to oversee access to the labour market, which as we know is one of the key premises for social integration.

The control of migratory flows and labour and welfare policies legitimizes a political and social hierarchy that pushes non-citizens, second-class citizens, to the edge (Balibar, Wallerstein, 1988). The ethnicisation of work is one of the answers to the maintenance of hierarchies and the control of conflict. Globalisation makes this order of structures more complex; it stimulates the growth of migratory flows; it encourages migrants to seek redemption; it multiplies the number of actors in play, it creates competition for material citizenship, inevitably creating conflict between those who have citizenship and those who don't.

It will be necessary to invent new political frameworks and new spaces for social initiatives and organisations, not necessarily connected with one political or religious credo over another but founded on the concept of free association and focused on the creation of fairer trade, a fairer labour market and the more equal redistribution of resources.

Finally, it will be essential to go beyond the idea that migrants are a strategy for increasing the population and a workforce ready to do jobs than are no longer in keeping with the ambitions of natives. This Economist vision (Zanfrini, 2020) of migratory flows must be superseded by democratic freedom of global movement and the real extension of citizenship and social inclusion rights. And in this context education plays a priority role (Fulantelli, Pipitone, 2017).

We know that an inclusion process requires socialization practices and the recognition of one's own identity and the identity of others; it brings educational and social expertise into play and necessitates broad, continuous and diverse socialization processes (Besozzi, 2016; Santagati, 2004; Durkheim, 1973). The education/immigration pairing appears unavoidable in migration practices, whether these be informal or formal (Foucault, 1978).

Another factor deserving of consideration is the relationship between technology and migratory processes (Leung, 2011), particularly with regard to the 'enabling power' of ICT in shaping migratory processes.

Various studies (Codagnone, Kluzer, 2011; Borkert *et al.*, 2009; Hamel 2009) argue that ICT is able to: diversify and increase expatriation opportunities, facilitate movement and drive new forms of immigration and integration. By increasing accessibility, pervasive connectivity changes the way in which migration is undertaken and perceived

(Collin, Karsenti, 2012) and the migrant is no longer an uprooted subject but a connected one (Diminescu, 2007). Digital applications and platforms facilitate these processes. The most famous applications include: InfoAid[2]; Refugermany[3;] Refugeeinfo.org[4] and RefAid[5].

By matching supply and demand between equals, the digital platforms make it possible to put underused resources back into circulation (Schor, 2016; Hamari *et al.*, 2015; Botsman, Roger, 2010).

6. Technology for supporting education and social inclusion processes

A first Declaration on promoting citizenship was drafted at the Paris meeting of 2015[6] and is founded on the principles of freedom, tolerance and education: for the first time, the Declaration states the importance of transmitting civic and intercultural competences through education, also via the use of social media, without neglecting the linguistic dimension, one of the biggest obstacles to genuine integration. For the first time explicit reference is made to the role of technology in supporting teaching processes that pursue inclusive goals.

It is acknowledged that national limits must be overcome when it comes to migratory flows in order to adopt a transnational perspective that can help with the education of new migrants.

As such, instruction can be viewed as the classic investment with positive externalities which go beyond individual interests and encourage a form of education that is permeated by a multicultural approach.

In recent years technology has often been used for educating migrants particularly in language disciplines that support integration policies. (Godwin-Jones, 2016; Levy 2009; Liu Moore, Graham, Lee, 2002). We mustn't make the mistake of regarding technology as a panacea for the numerous evils that derive from social exclusion: in fact, we know that the social and cultural vulnerability of migrants, as well as their transit across the different territories of the European Union, makes the situation very complex.

Let's not forget that technology amplifies the migratory phenomenon and its emergency aspects, resulting in the «atomisation of the social actor» (Ferrari, 2020, 115).

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[2] Provides information to those crossing borders (weather conditions, forms of transport…).

[3] Provides support for asylum requests; searching for accommodation and opening bank/postal accounts.

[4] Provides information on asylum requests, education, accommodation, and transport.

[5] Uses simple maps to show migrants and refugees where services are located.

[6] See *Declaration on promoting citizenship and the common values of freedom, tolerance and non-discrimination through education*: http://ec.europa.eu/commission/sites/cwt/files/dp_mobilisation_europeenne_20150317

Technologies on their own do not guarantee social integration but because of the renewed complexity of mobility contexts technology must be redefined as one of the most important disciplines.

This definition has been given further impetus by the pandemic, which has highlighted the critical aspects of schools and integration (Lowenhaupt, Hopkins, 2020). I would say, rather, that technologies must be reconsidered as natural allies of the educational process but not identified as priority elements to which integration processes must be delegated in whole.

The most pressing questions include the problem of educational continuity and the long-standing and unresolved recognition of school qualifications, and the problem of digital illiteracy, which in Italy prevents our teachers from fully expressing their potential. We have also noted how the framework of formal and non-formal post-compulsory education changes from region to region, making it impossible to adopt a single approach at least at national level. Finally, we have identified the question of the evaluation of bilingual students on the basis of a multilingual approach (Aida, 2013).

These are just some of the criticalities facing migrants that plan to attend compulsory and post-compulsory schools. It is necessary to rethink school education from a pluricultural perspective and to work on the problems that have dogged Italian schools for decades in order to ensure that they are an optimum setting for social integration processes.

7. Research in the field: the Refugees Welcome integrated model

This is the perspective we take when examining the Refugees Welcome Association (hereinafter RW), which contributed to launching the *Open Homes* programme in Milan together with the Municipality and Community of Sant'Egidio, and now makes it possible in Italy to bring together 'volunteers, activists, guests and immigrants' in the immigration and social inclusion programme, implicitly stimulating demand for material citizenship. In particular, RW has stood out over the years for its ability to match supply with demand, and to promote the creation of social capital.

With this in mind, in this essay we provide a few results from the in-depth research carried on immigration platforms dedicated to migrants, and more specifically the platform developed by RW which provides us with a rough overview of the active citizenship exercised today by natives and migrants.

Refugees Welcome is a non-party political association that uses information technologies adopted by the sharing economy: it was founded in Italy in 2015 and is present in 15 countries across Europe. It was set up by a group of professionals with multidisciplinary skills to promote alternative immigration processes to those in place at

institutional level; encourage demonstrations of solidarity and integration; promote human capital and exercise citizenship.

According to our macro-level analysis there are 3 steps to the RW approach:

- the registration of guests and hosts on the platform;
- the matching of supply with demand, which makes the transition from observational-analytical theoretical methodology to experience in the field a possibility;
- real-life cohabitation, which encourages the independence projects targeted at guests.

At meso level, we can identify various social actors in the immigration model which respond to lots of structured social needs: 'the host'; 'the guest'; 'the volunteers'; and 'the activists'.

The adherence to a programme and a way of behavior constitutes the glue of the collective action that makes up the ideology of the programme. The activists, who contribute to forming a 'new narrative' around the figure of the migrant, introduce complex training, behaviors and actions to deal with difficult situations and distress (Althusser, 1970).

The fulfilment of requirements encourages social action, change and social renewal. Though the data available to us is quite abundant, we do not yet have a complete grasp of the phenomenon under analysis (Stake, 1995); on the contrary, we are aware that we have only just sketched out an exploratory investigation into this process. The nature of the data available to us forced us to adopt a mixed research methodology: i.e. a qualitative approach (Fischer, 2006; Park, Burgess, 1921) to get as close as possible to understanding the perspective of the social actor; and a quantitative approach to summarise the numerical dimension of the immigration model. At micro level particular attention was focused on codification and terminological interpretation through text mining with NVIVO.

Other dimensions analyzed were: age, origin, reason for migration or reception, skills possessed and languages known. The 4-year period under examination is that of 2016-2019.

'*Hosts*' are represented by 1675 respondents; the 'host' is the individual social actor or family that decides to exercise their active citizenship right by hosting migrants that have applied for refuge. 70% of hosts are approximately between 40 and 60 years old. 50% are over 50 years of age. We can define the hospitality 'model as integrated' because it integrates various levels of social status in a community that works according to a social cooperative scheme aimed at social equality; it integrates individuals in the definition of the planned goals as they are 'hosts/activists' and 'migrants/guests'; it integrates social narrative levels that reflect independent historical and geographical variables; finally, it integrates the motivational and behavioural

structures of individuals defining democratic citizenship tasks (Ferrari 2020).

The majority of 'hosts' live in Lazio (15%); Lombardy (12%); Piedmont (9%), Veneto (6%) and Emilia Romagna (6%). Basilicata (1%); Trentino Alto Adige (1%); Friuli Venezia Giulia (1%); Valle d'Aosta (0%) and Molise (0%) are at the bottom of the list in terms of immigrant hospitality. Out of 57 cities, the most active urban centres in hosting immigrants are Rome (21%); Turin (9%); and Milan (8%).

68% of the sample speak 2 languages; 24% speak 3 languages and 8% speak 4 languages. Language skills are therefore extremely high and provide further social guarantees in terms of inclusion and integration.

The 'hosts' are further defined by the skills they have declared, which have been grouped into similar categories in the analytical work: 20% state they have 'skills in the educational sphere'; 17% in 'economics and art and cultural heritage'. As such, many hosts are connected with the sector of human sciences. More investigation is needed to discover whether there is any correlation between educational background and the inclination to host immigrants and exercise active citizenship with particular focus on the aspect of social inclusion. The data in our possession does not enable us to establish any specific correlation.

Contrary to what we might have thought technological expertise is low with just 4% of the sample saying they have knowledge of advanced technologies. The platform is clearly easy to use and a high level of computer literacy is not required.

The professions cover a wide range of production activities and are connected with a broad array of services. 17% are related with office work; 12% with the socio-educational sphere and 9% with freelance professions: a social fabric which can therefore be associated with the middle and middle-upper classes, ready to host immigrants and try new experiences.

1510 'migrants' signed up to the immigration programme replied to the questionnaire. 20% of the sample come from Gambia; 13% from Nigeria; 9% from Mali and Senegal; these are followed by the Ivory Coast (7%) and Pakistan (5%).

10% claim to be of legal age. 7% are 19, 4% are 20. Likewise, another 4% claim to be 21, 22 and 23 years of age. The ages of the rest of the sample are equally distributed between 24 and 45 years of age.

17% live in Lazio; 16% in Lombardy and 10% in Piedmont: these figures correlate perfectly with the percentage of host actors. Rome (21%), Milan (13%), and Turin (10%), together with the smaller Genoa (8%) and Catania (7%), are the most popular cities chosen by migrants for shorter or longer periods.

To the question on the 'description of the strengths' expressed by migrants, 19% express a 'need for help' in the integration process; this is followed by the definition of 'academic' (11%); and then those of 'worker' (10%) and 'sociable' (10%). Part of the sample is seeking employment and describes itself as a 'motivated and determined

worker' (14%). The dimensions of help and support for social inclusion, together with the desire to come across as positive individuals seeking employment, are regarded as priority and urgent.

1515 '*volunteers*' responded. The majority of the target (65%) prefers not to answer the question on their age. The remainder are distributed between 29 and 38 years of age (11%); between 39 and 48 (7%); and between 19 and 28 (7%). The volunteers in the sample are very active in Lombardy (16%) and Lazio (15%). The skills declared relate to the area of human sciences with specific interest in 'art and cultural and landscape heritage' (40%) and 'music' (20%); there is no specific interest in education as there was among the 'hosts'.

To the question on the reason that led them to work with RW, 51% of the sample replied that they 'want to be useful and helpful to those that need support'; and 29% said that they 'want to help those who have fled from war and hunger'.
The dimension of solidarity and the perception that migrants seek help because they are political refugees or have survived tragedies are dominant.

Conclusion

Migration has become one of the key topics of our time: minorities and majorities clash over numerous issues, such as civil and social rights; political representation; the right to education; the right to work and many other questions that impact on social inclusion and individual wellbeing.

In recent decades the acceleration in the pace of life and the pervasiveness of technology have also demonstrated their impact on the phenomenon of migration.

Analyzing the need for citizenship, as well as the parties that express this need, means not only forming a more in-depth understanding of the new meanings of the term but also better understanding the complexity of the different identities that request citizenship, such as migrants for example.

In this research paper we have asked whether it is necessary to rethink immigration policies; whether creating new organizational structures for immigration is the solution; and if cultural diversity, a source of social wealth, can in some way be preserved by monocultural narrative practices, which often transcend the uniqueness of the individual in favor of a standardized social narrative. If, in other words, cultural disarmament is necessary in order to truly access the migrant experience (Panikkar, 2003).

By offering the potential opportunity for more democratic social and economic development, globalization has also contributed to the archetypal construction of «traditional and modern societies» as opposed to «archaic and backwards» societies (Luhmann, 1977, 36):

considering the former as the 'correct' model for global development and the latter as lacking knowledge. Technology has also often helped to drive this archetype and cultural colonization. Globalization; the segmentation of the workforce (Colatrella, 2001); the media criminalization campaigns and the closure of borders have contributed to worsening the situation of migrants and minimizing their desire for social integration.

The marginality of immigrants in Italy today not only regards material aspects but also symbolic aspects, and the separation between immigrant and citizen is increasingly marked, as if migrants were 'ontologically out of place'. We often witness attempts at inclusion in which integration is regarded as a one-way process, where the monocultural vision of natives takes precedence over that of the immigrants, forgetting the multicultural approach.

Today we can observe a dual crisis regarding the connection between material and symbolic citizenship and nationality: frequently, those who enjoy the former express a sense of territorial belonging while those that possess the latter can't always boast a sense of territorial belonging or access social inclusion programmes.

Through technology the marginal positions expressed by migrants can be redefined and symbolic citizenship can take on a new guise, minimising the perception of exclusion.

The RW model shows that rather than technology it is 'colonising' countries that generate and sustain monoculturalism. The aim over the next few years will be to promote the human capital of immigrants without wasting the opportunity for the experiential enrichment of the individuals involved in the immigration process. The implicit benefits of this model lie in the cultural change in the ways of integrating immigrants; in the desire to change the narrative around the figure of the migrant; in the ability to positively impact on prejudices, stereotypes and discrimination; and in the goal of pursuing the objective of active citizenship, directly involving both natives and migrants (Ferrari, 2020).

RW model therefore goes beyond the artificial division of the world into colonisers/colonised; developed/underdeveloped (Rist, 1997) to emphasise the value of individuals and different biographical experiences, learning from them and revealing in everybody's life path an exceptional amalgam of existential experiences which in any case represent a form of cultural wealth and a social asset to share regardless of geographical origin or social status.

Education on immigration and the exercising of citizenship incentivise aggregative social processes in which inclusion can fully develop its potential and enable natives and immigrants to engage and integrate. As such, the first step in welcoming, integrating and educating about citizenship is cultural disarmament (Pannikar, 2003).

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