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Rights of Migrants in European Space: Notes for an Introduction

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1 Introduction

The phenomenon of migration is not only the outcome of a contemporary process linked to specific economic or geo-political dynamics. It appears to be a constant phenomenon of human history that, according to alternate events, affects different historical phases and territorial contexts with outcomes that are sometimes not too dissimilar. For these reasons, international migrations cannot be considered the sum of many simple individual actions. They constitute, on the contrary, an authentic collective action, which produces significant social changes and consequent spatial shifts in the places of new settlement. These phenomena bring to our attention social and spatial issues of primary importance.

With respect to these general considerations, this book brings together the contributions of an international multidisciplinary research group (sociologists, jurists, theologians, educators, historians, linguists, urban planners, communication experts)¹ that has been discussing the migration phenomenon for some years now, mainly in the European context, but not only, from different disciplinary points of view.

Contemporary migratory movements are analysed through a research orientation that takes a resource-based stance on the political choices of the various national, regional and local institutions, also confronting the increasingly central role played by public/private networks at the local level (migrant groups, voluntary associations and NGOs) in coping with conditions of greater emergency, and not only.

¹ The international research team comes from the following European universities: Johannes Gutenberg-Universität Mainz (Germany), Universitat de València (Spain), Uniwersytet Opolski (Poland), Jyväskylän yliopisto (Finland), and University of Palermo (Italy).

With respect to the multiplicity of issues affecting the current migration phenomenon, this book focuses transversally on three aspects, in particular: the spatial dimension of reception, with particular reference to “the right to the city” and the right to housing; the sphere of human rights, with particular attention to the right to mobility, citizenship and social security; the sphere of multilingualism and language rights, with particular regard to migrants’ narratives and education.

Starting from these key topics, the research group articulated and further developed its reflections through its own experiences at the national and international level, taking root within the current scientific debate on migration. The interdisciplinary approach and the different and innovative ways of analysing in depth the thematic contents of the migration phenomenon have made it possible to identify some key research questions. The relative answers find space in the articulated and complex system of contributions that is developed within this book, through three main parts, whose specific contents are summarised below.

1.1 “Right to the city” and Right to Housing

Globalisation phenomena, socio-economic transformations and changes in the labour market, as well as the COVID-19 pandemic and the Russia-Ukraine war, have profoundly redefined the interdependent relationships between the countries of origin and destination of migration flows. Eurostat’s annual reports (2022) clearly record this change in migration flows to and from Europe, recently affected by the COVID-19 restrictions on the movement of people (Istat, 2021; ASCS, 2022). The “mobility turn” has contributed also to accelerating forms of mobility and its effects on societal transformation (Cresswell, 2006; Urry, 2007).

With respect to international migration flows, the spatial dimension of the phenomenon remains an aspect that is only partly studied, but is, on the contrary, one of the most significant elements, both in the collective perception of migration phenomena and in the management of their outcomes. This awareness translates first of all into the need for spatially regulated immigration policies, taking the space of cities and regions as the primary sphere of intervention.

These phenomena are associated with complex social processes that naturally imply the redistribution of material and immaterial assets, rights and privileges; from citizenship rights to employment, from housing to access to social and environmental resources. For “newcomers”, claiming the “right to the city” (Lo Piccolo, 2013) in creating “spaces of survival”, after claiming the “right to mobility”, often coincides with claiming and protecting human rights (Sheller, 2018).

In the field of urban studies, various authors (Lefebvre, 1968; Mitchell, 2003; Harvey, 2008; Marcuse, 2009; Mayer, 2012) have shown, in particular, how “right to the city” is also to be defended as a manifestation of citizenship rights, as a fundamental expression/manifestation of the ideals of liberal democracy that include those of citizenship.

In fact, the “appropriation” of spaces and urban spaces in particular contributes decisively to the formation of a community: the “use” of space by different social groups implies different forms of recognition, belonging, coexistence.

Some of the most interesting outcomes of these processes can be found, for example, in central-southern Italy, with the urban revitalisation and redevelopment of abandoned historic centres, which have nothing to do with speculative actions or actions strongly conditioned by particular economic interests.

Alongside the issue of public space, a fundamental part of the considerations developed on the spatial front concerns the housing issue. In the field of immigration, the right to housing is one of the main problems that has to deal on the one hand with the challenge of a public housing stock that is often inadequate and difficult to access and on the other hand with a private housing market that is not regulated and, as a result, has extremely high costs for “newcomers”.

Their weak legal status, their marginality in the labour market and their “social invisibility” make immigrants extremely weak subjects, also in terms of access to housing. With reference mainly to the Italian context, recent research shows how the housing issue for migrants is settling on strongly differentiated positions (ISMU, 2021; ActionAid, Openpolis, 2021; Intersos, 2021). On the one hand, there is an improvement in housing conditions for “historical” immigrants (even with the purchase of housing) and on the other hand, there is a worsening of the conditions of hardship for the weaker members and those at the beginning of their migration path.

However, both the issue of the right to the city and the more specific right to housing must necessarily confront a condition that has long been considered secondary in urban migration studies: the asymmetric and differentiated condition of immigrants living in extra-urban contexts, compared to those living in large cities. Traditionally, urban studies addressing issues related to immigrant integration/exclusion phenomena have not adequately addressed the issue of housing in extra-urban contexts.

In these contexts, difficulty of accessing housing and sharing public spaces almost always determines the impossibility of forming a community and, at the same time, the impossibility of claiming even the most basic rights (Lo Piccolo, Todaro, 2015; 2019; 2022; Todaro, 2016). According to Fischer (1975), only the high density of urban spaces makes it possible to reach the critical mass to give space to new identities.

Nevertheless, the research also shows how, despite the fact that social marginality and structural violence are an integral part of these realities, - the informal settlements of migrants in suburban contexts represent “radical forms of dwelling” (Dadusc et al., 2019; Lancione, 2019), thanks to which it is possible not only to claim the right to housing, but also to bring to light the limits of the institutional system of reception.

1.2 Human Rights and Migration

The “hotspot approach”, as presented by the European Commission in the European Agenda on Migration on April 2015, is ultimately a measure of operational support put in place to help frontline member countries such as Italy and Greece to deal with disproportionate migratory pressures, providing for the registration, identification, fingerprinting and debriefing of asylum seekers, as well as return operations.

According to statistical data, the majority of the hotspots suffer from overcrowding, especially in certain periods, and concerns have been raised by several International associations with regard to living conditions, in particular for vulnerable migrants (such as minors, accompanied or otherwise, the elderly, pregnant women, single parents with minor children, persons with disabilities, serious illnesses or mental disorders, in addition to survivors of torture, rape or other serious forms of violence, including human trafficking) and asylum seekers. Several fundamental rights – including the right to access to justice, to health, to education, to an interpreter – risk being infringed. Moreover, a specific issue discussed among scholars (Masera, 2017; Pugiotta, 2014) is the existence of a legal basis for the “administrative” detention of migrants within the hotspots.

Italian laws on migration, mainly regulated by Italian Legislative Decree no. 286 of 25 July 1998, the so-called “Consolidated text of provisions concerning immigration regulations and rules on the status of aliens”, has gone through several significant changes over recent years. A constant characteristic of the legislation is the recourse to administrative detention (Daniele, 2018) for undocumented migrants as well as for asylum seekers. By contrast, detention should be a measure of last resort, to be ordered only if other less coercive alternative measures cannot be applied effectively (Mangiaracina, 2016).

Regarding detention conditions, the ruling made by the European Court of Human rights in the case of *Khlaifia and Others v Italy* is relevant. In this case, the Court stated that the applicants were deprived of their liberty by Italy without a clear and accessible legal basis and they were also unable to enjoy the fundamental safeguards of habeas corpus, as laid down in Article 13 of the Italian Constitution.

The Court also found a violation of Article 5 § 4 of the ECHR, which entitles detained persons to initiate proceedings for a review of compliance with the procedural and substantive conditions that are essential for the “lawfulness” – in terms of the Convention – of their deprivation of liberty.

To implement this judgement, several changes have been introduced in Italian legislation, but most of these reforms have demonstrated their ineffectiveness.

Regarding the future of hotspots, it is to mention the Proposal for a regulation introducing a screening of third country national at external borders (Proposal COM, 2020, 612 final) aimed at the immediate identification of migrants arriving irregularly in the EU.

According to art. 6 § 3, the pre-entry screening – to be conducted at locations situated at or in proximity to the external borders – must be completed in 5 days from either their apprehension in the external border area or disembarkation in the territory of the Member state or their presentation at a border crossing point. During

this process and where relevant, national authorities shall conduct a preliminary health and vulnerability assessment to evaluate whether a migrant is “in a vulnerable situation” (art. 9 § 2). After their identification, persons who are either vulnerable or in need of special procedural needs shall receive “adequate support” regarding their physical and mental health.

As underlined by scholars (Gazi, 2021) the proposed Regulation “replicates the “hotspot” approach”. So, it is important to consider the deficiencies of this approach during the last years. On the one hand, this require, a special attention by all the actors, in the application of the monitoring mechanisms to avoid the violation of fundamental rights that – as reported – are still occurring in the hotspots (Tas, 2022). And on the other hand, to increase alternatives to detention, measures that have proven being “more cost-effective than detention, while also satisfying the states’ objective of preventing absconding and ensuring compliance with immigration proceedings” (Niederberger Martinez, 2021). In the same line is the new Pact on Migration and Asylum adopted by the European Commission in 2020, where it is provided a new compulsory pre-entry screening of migrants to establish swiftly on arrival: identification, health check, security checks, fingerprinting and registration in Eurodac database. This procedure is intended to identify the asylum seekers and to launch an accelerated validation procedure for them, thus reducing to a minimum the steps provided for in European legislation in terms of appeals and return orders (towards a third country or towards the country of origin). Carried out in holding centres (authorised by European law within certain duration limits and by exempting vulnerable persons), this procedure would be conducted under the responsibility of the country of entry but with the major support of FRONTEX and the new European asylum agency.

1.3 The Linguistic Representation of the Urban Space

The sociolinguistics of globalization and the superdiversity orientation have had a profound influence on the way sociolinguists analyze linguistic and communication practices in the last two decades. Superdiversity scholars (Blommaert, Rampton, 2011; Arnault et al., 2015; De Fina, Ikizoglu, Wegner, 2017; Creese, Blackledge, 2018) have underlined how the increasing cohabitation, particularly in urban spaces and in virtual ones, between people with very different origins and backgrounds continuously generates new patterns and modes of communication and its analysis therefore necessitates of new instruments.

These views have also revolutionized approaches to multilingualism since conceptions of languages based on the idea of assemblages underlie recent theorization about multilingual practices. An example is the construct of translanguaging proposed by various authors (Zhu Hua et al., 2017; Li, 2018), according to which multilingual people do not simply code-switch from one linguistic system to another but rather use a mix of resources from different named

languages and different sociocultural and semiotic systems to communicate. These theorizations are particularly useful in the study of communication among migrants and mobile people in general.

Recent literature on migration suggests the idea that many migrants nowadays should be seen as mobile individuals who construct transnational ties and build knowledge and affective links through a plurality of networks as they move along their trajectories (De Fina, Mazzaferro, 2021).

The recognition of the centrality of mobility in linguistic theorization has also led to a greater appreciation of the importance of investigating digital environments, which of course do not presuppose the need for face-to-face communication. Sociolinguistic studies in this field have contributed to highlight the important role of digital communication in the life of young and adult migrants. These studies also reveal existing gaps and the need to widen both the scope of this kind of research to different contexts than the ones studied until now and to get a better sense of the nature of the networks that migrants create or become part of in their communication. One problem, for example is the stress on the idea of “diasporic communities.” Diaspora is already an ambiguous and contested term. According to Banerjee and German (2010: 18): «The original meaning of diaspora is “to sow” or “to scatter” from the Greek term *diasperein* and refers to the dispersal of a population from its original territory to other territories. Today, while contested as to its appropriateness for use for all migrant groups, the term continues to carry with it the connotation of displacement from the homeland».

However, there is in the literature an implicit assumption that diasporas form communities of some kind and that have in common some attachment to an original “land.” This is in sharp contrast with the reality of many new migrants, among them unaccompanied minors for example, whose experience is defined by passage through many countries and experience with others coming from very diverse background, and who eventually land in a place where they do not enter an “ethnic community” but rather mixed communities (such as the government facilities in which they are hosted) or groups of friends that they acquire in their educational trajectory.

Research on digital diaspora has to some extent converged with research on social media more in general, as studying communication within networks presents similar issues across different populations or groups. However, recent work from a sociolinguistic perspective in this area is scarce, particularly when it comes to multilinguals in social media environments. Among the few exceptions are two studies, one by Androutsopoulous (2014), who analyzed multilingual usage among youngsters of Greek and Vietnamese origins in Germany and the other one by Tagg and Sergeant (2014), who analyzed language choice by multilinguals involved in translocal communities. Both studies deal with the role of languages, particularly language choice, within such communications and they both underscore the impact of the indeterminacy of audiences in social media communication (Marwick, Boyd, 2010) and the consequent phenomenon of context collapse on the way social media users approach digital communication.

The construct of “context collapse” introduced by Vitak, who defined it as «the flattening out of multiple distinct audiences in one’s social network, such that people from different contexts become part of a singular group of message recipients» (2012: 541), is particularly relevant in the case of migrant youth. Indeed, their digital practices are addressed and become available to audiences that have not only different origins but also speak different languages.

However, communication patterns and choices are not merely determined by individuals, but are the result of the interaction between individuals and dynamics within networks. It is now amply recognized that there are many different kinds of communities which are formed online and that they often involve online/offline interactions (d’Hollosy, 2019). Definitions of online communities are often shaped by the kind of platforms being investigated. So, for example scholars have talked about online communities as “communities of practice” as defined by Wenger (1998), formed around regular interaction about specific tasks and interests (Wong et al., 2011), “light communities”, i.e. groupings that often share only certain limited interests (Blommaert, Varis, 2015), and so forth. In the case of Facebook, Tagg, Segeant and Brown have talked about “intradiversity” as a defining element of these networks to describe «the way in which the audience that people are writing for on Facebook is shaped by complexes of personal networks, individual experiences and mutual friendships, rather than being organised along traditionally defined community lines» (2017: 53).

2. Articulation of the Book’s Parts and Content of Chapters

In relation to the general research topics outlined in the previous sections, the book develops specific contents and issues according to the aforementioned three main focuses, while maintaining a multidisciplinary approach in the articulation of the three parts. These topics feed deep questions that, in a structural way, concern migration phenomena and are naturally rooted in the authors’ different experiences.

In particular, Part I addresses the issue of the right to housing as a specific application of the principle of the “right to the city”. The possibility for migrants to have access to housing (in particular, public housing) becomes a significant indicator in order to measure/evaluate the recognition of the right to the city; moreover, it is also an indicator of their “social visibility”. By extension, this line of research addresses the theme of the transformation of spaces, places, cities with a focus on the structure and deficiencies of those districts where migrants and weaker social strata live. At the same time, this issue can be extended to those problems related to migrants’ dispersion in extra-urban – and especially rural – contexts.

In the chapter 1.1 (*Making Home, Building Citizenship. Migrations, Rights and Housing Policies in Sicily, Italy*, by Francesco Lo Piccolo) the author explores how the housing issue in Southern Europe changes under the pressure of the arrival of foreign ‘new citizens’ through two Sicilian case studies that share the need to provide some initial answers to the aforementioned issue. The complexity of the issue brings with it a further question, which highlights how the mutation underway is an open question that centrally concerns urban and territorial policies: How can territorial and urban planning address this issue, going beyond the emergency responses that have been implemented to date? The first case study illustrates the issue of the presence of migrant workers in rural areas, problematising the issue in terms of two aspects: the preponderance of foreign workers in areas of agricultural excellence and the emergency measures taken so far to address the problem of temporary accommodation for agricultural workers. The second case study focuses on the city as a historically privileged physical and relational space for social interaction with others (foreigners).

In the chapter 1.2 (*Ungoverned Living - Exploring Migrant Residency Practices in Poland*, by Clara Kleininger and Michał Wanke) the authors investigate Poland’s transformation from a sending into a host society for migrants using housing issue as an indicator of migration policy implementation. Authors argue that Poland neither opposes, nor governs migration, encouraging substantial numbers of people in, yet not devoting critical attention to their accommodation or wellbeing in that matter. The article demonstrates how the lack of institutional support, migrants face precarious living conditions, experience prejudice while searching for accommodation.

In the chapter 1.3 (*Urban Vs Rural: Migrants and Housing Issue in Euro-Mediterranean Contexts*, by Vincenzo Todaro) the author rereads the phenomena of the territorial and spatial distribution of migrants in Italy, attempting to reason about the settlement dynamics that characterise them (particularly with reference to the main Italian Metropolitan Cities). A specific focus concerns the case of Sicily, where quantitative distributional issues are confronted in particular with the qualitative housing dimension in urban and rural areas, and where aspects of the ethical responsibilities of planning instruments are explored.

In the chapter 1.4 (*Housing First: A System for Combatting Marginality*, by Giuseppina Tumminelli), the author offers a reflection on the migrants’ condition as “victims of collateral damage” due to the risks of urban marginalization. In order to counter this condition, stability of accommodation is one of the conditions for guiding people towards self-sufficiency, according to the principle of “housing first”, as a basic human right. Today Housing First is used not only as a strategy to combat extreme marginalization, especially for the homeless, but as prevention from potential marginalization situations. The article focuses on analysis of the housing-led and housing-first approach and analysis of experiences of HF as a possible strategy to reduce the risk of social marginality.

In the chapter 1.5 (*Re-homing Processes Through Art and Culture*, by Stefania Crobe) the author, investigating on the concept of homing, used in ethology to describe the ability of migrant birds to remember and return to a familiar place, aims to critically reflect on how art and culture can contribute to open up a space for intercultural dialogue between migrants, local inhabitants and space, to increase the sense of belonging within the city. In particular, in the framework of institutional and cultural grassroots initiatives, some practices of homing performed in the historical city center of Palermo are explored, where a multitude of actions aimed at strengthening social cohesion and togetherness through art and culture and improving the lives of marginalized urban communities.

In the chapter 1.6 (*De Luca's Urban Populism: Migrations, Securitization and Post-Raciality in Messina, Italy*, by Chiara Giubilaro and Marco Picone), by building on the existing scientific literature on populism, and through the use of a qualitative methodology based on critical discourse analysis, the authors aim to outline the links between migration and urban populism, describing the specific case of Messina mayor's narratives about the Gasparro reception center. The focus is on so called "urban populism", a form of populism in contemporary societies that interests medium or large cities. One of the major arguments that urban populism exploits to ensure its impressive growth is the presence of migrants in cities, especially when the latter are already on the verge of economic crises caused by health emergencies and international wars.

In chapter 1.7 (*"Institutional Policies" for Migrant Settlements: Between Formality and Informality*, by Salvatore Siringo) the author offers a reflection on informal migrant settlements in the rural contexts of Southern Italy. Beginning with an analysis of the anti-immigration policy initiated by former Interior Minister Matteo Salvini, the chapter reflects on the ways in which Italian governments address the challenges of welcoming migrants with inadequate instruments that facilitate forms of exclusion and marginality. The analysis focuses on the housing dimension of migrants in suburban contexts, instrumentally using the case of Cassibile (SR) as an experience to 'measure' the effectiveness of these actions, but at the same time the critical issues that have arisen from the regulatory and social aspect.

In the Part II chapters, attention is focused on the supranational legal framework on the migratory phenomenon within the European Union territory. Contributions thoroughly explore not only how EU policies regulating migration flows and the life at the borders are designed – revealing a highly political-driven stand of the EU legislator – but also address the several serious implications these choices mean for the protection of human rights of the people involved, both in the expression of their socio-economic dimension and in judicial settings.

In the chapter 2.1 (*EU Migrant Policies and Human Rights: A General Overview*, by Annalisa Mangiaracina) the author introduces the crucial topic of the interaction between EU policies on migration phenomena on one hand and the respect for human rights on the other, casting doubts on the legitimacy of the “hotspot approach” adopted by the EU legislator and repropounded once again by the European Commission in the new Pact on Migration and Asylum. Frontline Member States shall be the object of particularly scrupulous attention to evaluate whether their reforms will comply with human rights’ protection.

In the chapter 2.2 (*Refugees’ Human Rights and the Duties of the EU*, by Hanna-Mari Kivistö, Gerhard Kruip and Edith Wittenbrink) the authors, after offering an overview of the EU policies on regular and irregular migration and the current trends on migration flows, focus on the concepts of “human family” and “right to have rights” in order to lay the foundations of the responsibility that the EU holds towards every person regardless of their status of citizens or refugees. Transposing the ideas on refugees’ protection expressed by Hannah Arendt in the aftermath of World War II to present days, the authors hold that the EU should build on its solidarity principals and broaden the scope of its duties towards protection seekers.

In the chapter 2.3 (*I Don’t Have a Plan B - Changing Family Relationships in Forced Migration*, by Lotta Kokkonen and Sari Pöyhönen) the authors investigate how forced migration affects household dynamics and personal relationships between those experiencing the trauma of fleeing and displacement. In order to obtain the data, they focus their attention on one individual in particular – who is given the name of Fatema for the purpose of the study - who has been living in Finland since 2015 after fleeing from her country devastated by the war.

In the chapter 2.4 (*Ius Migrandi and Citizenship: An Historical Perspective from the Roman History*, by Michele Napoli) the author offers an insight into the meaning historically attributed to the concept of citizenship in Roman history and sheds light on the underlying reasons of the Roman model on foreigners’ inclusion within the social community. The author contends that, however open and permeable to integration with other cultures the Roman people were - attested by the grant of Roman citizenship to those who proved worthy - nonetheless this mostly happened for utilitarian reasons. A cautious stand on *ius migrandi* seems thus necessary.

In the chapter 2.5 (*Crimmigration and Procedural Guarantees: A Dual Perspective*, by Paola Maggio) the focus shifts to the procedural safeguards that are, or are supposed to be granted to migrant persons. The author explores the relationship between what is unanimously now defined as *crimmigration* and the protection of the rights of the victim and the accused in light of the fair trial principle, how developed by the case law of the European Court of Justice and the European Court of Human Rights. It is contended that the concept of vulnerability, implemented into the very structure of the crime of human trafficking and able to influence the stage of investigations, cannot be extended as to restrict the rights of the suspect but should rather guide the prosecuting authority on a case-by-case basis.

In the chapter 2.6 (*Trafficking in Human Beings: the ECHR and States' Positive Obligations*, by Lucia Parlato) the author examines a recent decision issued by the ECtHR in 2021 in order to reflect on the positive obligation burdening on Member States to not prosecute victims of trafficking in human beings for minor crimes when elements of constraint or duress emerge. Such procedural obligation stemming from Art. 4 ECHR is thoroughly explored in the context of the Italian system in comparison with the German one.

In the chapter 2.7 (*The Rights of Unaccompanied Migrants from Their Arrival to the Adulthood*, by Roberta Sollima) the author goes through the supranational and Italian legislative framework on unaccompanied migrants, minors experiencing the dramatic situation of facing the journey alone and alone arriving in another country. All the stages of the reception system are examined in light of the two paramount principles of the “best interest of the child” and that of non-discrimination, which should enlighten the whole procedure but often fail to do so as also highlighted by some important ECtHR case law. The author contends that despite the good normative basis on the matter, a harmonized implementation of their legal frameworks is to be pursued by Member States.

In the chapter 2.8 (*Issues at Stake in Plural Societies: The Case of Muslim Migrant Women's Religious Freedom*, by Barbara Giovanna Bello) the author investigates what role the religious factor plays in the process of social inclusion that migrants undergo when they arrive to their country of destination. Specifically, the case of Muslim women wearing headscarves and full-face veils is addressed and a new perspective suggesting overcoming the racialization of others for a more inclusive approach is offered.

In the chapter 2.9 (*The Right of Migrant Women to a Life Free from Gender-based Violence in Europe*, by María Teresa Alemany Jordán) the focus is again on the condition of migrant women. This time, the author analyses the EU legal framework on the protection of women from gender-based violence and calls for an integrated approach of hard law and soft law instruments in order to improve solidarity and awareness mechanisms to prevent and address violence against migrant women stuck in the reception and asylum system.

The Part III chapters concern some of the main topics that has been developed in the last decades about the relation between language(s) and migration. In particular, chapters discuss three of these topics: reflections on the role of narrative and other tools of expression of self as a way for constructing migrant identities' in the host communities and fostering the cohabitation of diversity; the importance of social media in order both to keep in contact with friends and relatives in the place of origin and to foster ties with the communities of practice migrants are involved in the place of arrival; the presence of migrants in the educational system of the host countries.

In the chapter 3.1 (*Ex-British Europeans and Their Stories*, by Katarzyna Molek-Kozakowska) the author makes a qualitative analysis of a set of selected narratives regarding the motivations either to remain or to leave UK after the Brexit as reported by EU citizens, particularly Poles. The data of the study come from three different types of discourse: official discourses of Polish government in support of the returnees; semi-public discourses extracted by users' comments to articles about the so called "Brexodus" in on line media outlets; private discourses, that is individual stories and personal advices, related to various resettlement issues, told in Facebook support groups. In her work, Molek-Kozakowska finds that British Poles have not yielded to the media panic or the government's propaganda and have examined economic, social and cultural rationales for staying or returning.

In the chapter 3.2 (*Representing Places of Coexistence*, by Vincenza Garofalo) the author explores the role of the spaces of coexistence in some community centers in Palermo in which many projects of social inclusion of young migrants take place, such as urban arts workshops, the creation of multi-ethnic music bands and so forth. In particular, she reports the testimonies of some of the protagonists of these experiences that testify the importance of sharing art and culture for the developing the sense of belonging to the city.

In the chapter 3.3 (*Communicative Practices and Online Communities on Social Media in Migration Context*, by Anna De Fina and Giuseppe Paternostro) the authors investigate the digital communication practices among transnational migrant youth living in Palermo. In particular their focus is on the kinds of connections that youth establish once they settle in a host country and the way they handle their networked relations. Further, they investigate the role of both the multilingual resources mobile migrant youth use in order to communicate and the reciprocity in exchanges involving members of superdiverse networks. The authors note that migrant youth signal and negotiate multiple belongings to these different communities through semiotic strategies, showing also the intersectional nature of the identities they construct online.

In the chapter 3.4 (*The Invisible Voices of Migrants in Higher Education*, by Carmen Carmona and Gerhard Kruij) the authors compare the ways in which the UE countries approach the theme of the inclusion of migrants in the context of Higher Education. In particular, they note that Germany has the most comprehensive policy approach among all the EU countries in order to facilitate the path into higher education for asylum seekers and refugees, including a linguistic policy. Instead, other countries tend to include education in the more general policy on migration. In conclusion, the authors argue that access to higher education should be widened and facilitated both from the perspective of the human right to education, and from the recipient states' own interest in promoting the integration of migrant as a person.

In the chapter 3.5 (*Reflections on Literature, Translation and Border With the Undergraduate Students at the Universitat de València, Spain*, by Julia Haba Osca) the author reports about a project developed at the University of València devoted to gather data regarding the concept of "border", considered through the lens of the illustrated literature (children's picture-books, graphic novels, comics, photo-textual world). From this point of view, the author argues, reflecting about frontiers could allow students (coming for a great part from Brazil) to understand the partial

discourses that shape the society in which they live and enable transformation through critical-emancipatory education.

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