

Gender, Migration and intercultural Interaction
in South-East Europe
(www.gemic.eu)

Ge.M.I.C.



Context Analysis and Methodology Review Report (WP2)

Italy

Gigi Roggero (on behalf of the Bologna GeMIC team)

Department of Politics, Institutions, History – University of
Bologna

Grant Agreement no. 216065

Table of Contents

<u>1. Introduction.....</u>	<u>3</u>
<u>2. Literature Review.....</u>	<u>5</u>
2.1 Migration and gender.....	6
2.2 Migration and labour.....	9
2.3 Migration, integration and intercultural interactions.....	11
2.4 Migration, citizenship and control.....	13
2.5 Sociology of migration.....	15
2.6 Refugee studies.....	17
<u>3. Resources and Methodology Critique.....</u>	<u>19</u>
<u>Literature.....</u>	<u>21</u>

1. Introduction

Migration studies in Italy have a relatively recent history. *Thirty Years Later* is the title of the last volume of the research project *Stranieri in Italia (Foreigners in Italy)* edited by Asher Colombo and Giuseppe Sciortino (2008). They argue that 1978 is in some ways a symbolic date: it is the year of the first editorial about immigration published in the most important Italian newspaper, *Corriere della Sera*; it is also the year of the first survey by Doxa, an institute for statistical research, on the attitudes of the Italians with respect to foreign workers.

However, the main research and study projects on migration developed during the 90s. There is a recurring theme in the majority of them: the transformation of Italy from a country of emigration at the end of the nineteenth century, to a country of immigration in the last twenty years (Bonifazi, 1998). Focusing on the role of Italy in the context of international migrations, Corrado Bonifazi has illustrated the demographic and sociological characters of the foreigners' presence in the country, as well as the main sources and statistical attempts to measure the phenomenon.

Among the available sources, the National Institute of Statistics (<http://www.istat.it/>) plays an important role. According to its annual report on residents of foreign population in Italy, in 2007 it amounts to 2.938.922 persons, with substantial gender equality: 1,473,073 males and 1,465,849 females. The foreign population grew by 268,408 units with respect to 2006, that is to say 10,1%. The presence of migrants is quite high in the North of Italy, a little less in the Centre, and lower in the South. Today the main sending countries and areas are Eastern Europe (first of all Albania, Romania, the former Yugoslavia, and Poland), Maghribi (Morocco and Tunisia), Asia (Philippines, China, and Sri Lanka), Latin America (Peru), and sub-Saharan Africa, primarily Senegal (Macioti and Pugliese, 2003).

Reading the statistics, it is always important to specify that they include only the "regular" population, that is to say, the migrants who have the residence permit. The so called "irregular" and "clandestine" migrants are excluded from the official statistics: nevertheless they are a structural presence in the social, productive, and economic fabric

(Chiuri, Coniglio and Ferri, 2007). As we will also see about the migration policies, it is central in our research to deconstruct the mainstream terminology, in order to highlight the non-neutral character of categories such as "irregular" and "clandestine." These terms are too often accepted in the Italian social science world, despite important attempts of radical critics to challenge them. In fact, the critiques of the category of the "clandestine", as well as of the "clandestinization" policies, are linked to the possibility of rethinking the concept of citizenship in the contemporary globalization. In other words, they allow us to open up this concept in a more progressive movement, beyond the crisis of the nation-state, and therefore in a "cosmopolitical" way (Mezzadra, 2008).

In any case, also in Italy an important part of scientific literature around the turn of the century started to challenge the classical dichotomy between immigration and emigration: from this standpoint, today many social scientists agree that the concept of migrants is the better way to understand the framework of people's movement globally (Ambrosini, 2005). Finally, migration in Italy has to be framed also in the context of internal migration, mainly from the South to the North. This migration was very large in the 50s and in the 60s, chiefly towards the industrial cities, primarily to Turin and Milan. In recent years we can see a new phenomenon of internal migration, with post-industrial characteristics, such as they are in some ways analogous to transnational migration (Gambino, 2003).

All in all, in this report we will try to highlight the common trends of migration in Italy within the European context, as well as its peculiarities. From this perspective, we could say that from the analysis and research on migrants, the primary picture associated with Italy since the beginning of the 90s is the following: a country of transit. In other words, Italy – situated on the Mediterranean borders of Europe – is often lived by migrant subjects as a temporary passage towards other destinations. This is one of the reasons that can explain a certain fragmentation in the phenomenon of migration in Italy, a characteristic that emerges quite clearly in the present review.

2. Literature Review

Among the few studies on the presence of foreigners in Italy during the 70s and the 80s, there are some pioneer researches on immigrants in particular cities and regions, both in the South and in the North (Cusumano, 1976; Caputo, 1983). At the beginning of the 90s Giovanni Mottura (1992) provided a rich collection of materials and analysis regarding migrants' presence in the labour market in different areas of Italy. In the same period the research foundation Istituto Cattaneo (<http://www.cattaneo.org/default.asp>) started the project *Stranieri in Italia*, with the publication of a volume of the same name edited by Giovanni Cocchi (1990), aiming to study the characteristics and trends of immigration from the "extra-communitarian" countries.

More than ten years later, the idea has been re-elaborated by Colombo and Sciortino under the same title. Since 2002 *Stranieri in Italia* is a project of multiple volumes that are published almost every year, collecting empirical investigations on migration from an interdisciplinary perspective. The goal of the project is to contribute to developing a research community specialized to study migration in Italy, and to improve the communication of the results to the public. From the authors' standpoint, their study is not meant to serve as a sort of radiograph of foreign bodies, but on the contrary to analyze the transformations of Italian society assuming the paradigmatic perspective of migration.

Considering the research proposals for the annual book, the editors formulate some reflections on the project, as well as on the state of the art of scientific literature on the topic in Italy. So, they focus on a sort of geographical fracture: there are many research studies from the North (particularly from Piemonte, Lombardia, and the North-East regions), and very few from the South, with the partial exception of the region of Campania. Moreover, there is an absence of studies of the people who come from Asia, that is to say, there is not always enough attention to the sending flows. From this perspective, they underscore the importance to follow migrants' trajectories and their networks in the research.

The titles of the annual volumes help to fix some of the central topics of migration studies in Italy: *Assimilated and Excluded People* (Colombo and Sciortino, 2002), *A Normal*

Immigration (Colombo and Sciortino, 2003), *Foreigners in Italy: Global Migrations, Local Integrations* (Caponio and Colombo, 2005), *Migrant Networks* (Decimo and Sciortino, 2006), and finally the just quoted *Thirty Years Later* study (Colombo and Sciortino, 2008).

On this basis, in order to deepen the literature review, we will point out at least six topics useful to describe migration studies in Italy, when analyzed in the global frame, as well as taking into account social and demographic transformations (Errera and Livi-Bacci, 2001). The seventh topic, the question of religion, will be dealt with in the related work package report.

But before starting with the review, we need to clearly point out a central methodological question. We will dedicate the first topic to gender, but of course this does not mean to marginalize it simply as a specificity. On the contrary, in the present research we aim to assume the gender standpoint as a paradigmatic lens to understand and analyze the whole migration processes. In fact, this is really the standpoint to read the transformations of the labour market and the welfare system, the transformations of citizenship and demographic trends, the dispositives of control and criminalization, the forms of integration, the social construction of identity and culture, as well as the experiences of agency and resistance. Based on this assumption, we dedicate the first section to gender in order to highlight the ongoing prevalence of a sort of gender-blind gaze in migration studies in Italy, and the fact that there are not so many research projects taking a gender standpoint in the analysis of the social processes.

2.1 Migration and gender

In Italy the scientific works on gender and migration are focused mainly on the (domestic) labour market, the family networks, or the health system. Despite its fundamental role, there are not so much works in which the independent agency of the women in the migration processes emerges clearly. Maria Immacolata Maciotti and Enrico Pugliese (2003) provide a useful overview on the trajectories of gendered migration. In the 70s and in the early 80s migrant women came to Italy mainly from Cape Verde Islands, the Philippines, Latin America, and Eritrea, largely from rural areas, and mostly from Christian families (in

many cases Catholics). They preceded the male flows, opening the road to them. They arrived – sometimes with the mediation of a religious institution – with a certain regularity, working as domestic workers for Italian families. In more recent years migrant women are a consolidated and larger presence, and they come from a larger number of countries. Many of them arrive from Arabic countries, sub-Saharan Africa, India, and East Asia. The flows from the Philippines, Cape Verde Islands, Eritrea, Ethiopia, and Latin America are still high. Many of the migrant women come from Central and Eastern Europe as well.

The relation between gender, migration and work was analyzed by many authors (Vicarelli, 1994). Particularly, domestic work is an important issue at stake in the studies and research on migrant women. The high number of domestic workers constitutes an Italian specificity, chiefly related to the weakness of the welfare system, and its “familistic” form. In 2004 the journal «Polis» dedicated a special issue to this topic. The editors started from a statement: for a long time domestic work has been considered a marginal, even disappearing activity with the onset of modernization; today, on the contrary, it assumes a new centrality, not only for historical studies, but for the social sciences too (Andall and Sarti, 2004). Assuming feminization as one of the main characteristics of contemporary global migration, Jacqueline Andall (2000) examines the phenomenon with regard to black women and domestic labour in Italy, locating the experiences of African female migrants in relation to the transformed social roles of Italian women. In a similar way, Rhacel Salazar Parrenas (2001) has studied the multifarious ways in which the lives of Filipina domestic workers in Italy and the United States are affected by and interwoven with broader patterns of global capitalism and transnationalism. In contrast, Donatella Barazzetti (2007) explains the problematic relationship between this issue and the feminist standpoint. Barazzetti argues on the one hand that the exploitation of domestic work is not a women’s issue, but that it depends on the social and economic context, as well as on the gendered division of labour; on the other hand, nevertheless, this kind of work suggests a contradiction in the relationships between local and migrant women, between antagonism and the possibility of reciprocal recognition. Focusing on domestic work in its relationship to formal and informal markets, as well as on the questions that it posits to gender studies, Francesca Scrinzi argues that migration is a crucial standpoint from which to analyze the set of processes labelled as globalization (Scrinzi, 2004). Based on these various studies, domestic work emerges as a paradoxical combination of the maximum of relational intimacy, and the maximum of exploitation, even

at times of slavery. In some ways, it is the quintessential paradigm of the labour transformations of recent decades.

The market for domestic labour, articulated in the three dimensions of race, gender, and class, is the topic of various articles (Colombo, 2003; Scrinzi, 2004). Domestic work is also one the dimensions of the field research by Francesca Decimo (2005) on the women who have migrated from Morocco and Somalia to Bologna. Decimo argues that Italy is a privileged observatory from where to explore the migration of women, because there are many gendered networks in place. The author talks about the rise of a female culture of migration. In fact, women play a fundamental role in the organization of the migration enterprise and its networks, even in the case of Moroccan migrants, who are in large part men.

Also the sex market is at the centre of some researches. Iyamu Kennedy and Pino Nicotri (1999) have collected the life histories of many sex workers from Nigeria in Turin at the end of the 90s. They describe their condition, between the dreams at the origin of the migration experience, and the condition of the slavery in one of the epicentre of the prostitution trade. In fact, in the literature on migration, the very important and huge question of gender and violence (Adami, Basaglia, Bimbi and Tola, 2000) is related mainly to the "ignoble trade", to quote the title of a volume edited by Maurizio Ambrosini and Sara Zandrini (1996). Therefore the violence is first of all against the bodies of the sex workers (Trappolin and Treppete, 2002). On a different standpoint Annamaria Rivera (2005), starting from the debate around the prohibition of the veil in France, discusses the semantic violence against the migrant women, based on the supposed clash of civilizations between the West and the Rest.

All in all, the migration of women is at the centre of a great number of scientific works (Marengo, 1997; De Filippo, 2000). Nicoletta Giove (2003) provides an historical overview, in the frame of the international literature. The questions of inclusion and emancipation are the object of the books by Mario Grasso (1997) and Giovanna Campani (2000).

Maria Merelli and Maria Grazia Ruggerini (2005) examine the relationship between migrant women and their maternity choices. Their study starts from a statement: abortions are growing among the migrant population. The research, based in the district of a small town, Reggio Emilia, aims to investigate the complex reasons of this phenomenon, starting from the choices and the points of view of women, in order to guarantee them access to public services; they formulate prevention proposals, and provide knowledge tools for the health workers.

Based on her ethnographic research, Ruba Salih (2003) analyzes the transnational practices of women between Morocco and Italy, focusing on the changing questions of identity, citizenship, tradition and modernity, and investigating the construction and reformulation of home and culture in the transnational movements.

Finally, Maria Chiara Patuelli (2005) has collected interviews, autobiographies and life stories of migrant women in Bologna. Her aim is to give voice to the gendered protagonists of migration, outside the emergency paradigms with which the phenomenon is often approached in public opinion.

2.2 Migration and labour

In recent years various books and studies focused on the transformations of migration and its composition, with regard to transformations in the system of production. In other words, within the context of globalization the attention is on the relationship between capital flows and people flows (Acocella and Sonnino, 2003; Ambrosini and Berti, 2003). Maciotti and Pugliese (2003) have studied the transformations in the migrant labour market within the frame of the crisis of the "Fordist model", with the increase of work in the service sector, as well as in the informal economy. According to these authors, in the 70s the attention of Italian social scientists was focused mainly on the Maghrebi immigration to Sicily (particularly of Tunisians), Yugoslavian workers to Friuli and the North-East of the country, employees in the construction sector, and on the domestic workers coming from different parts of the world. In the following decades significant changes occurred: since the end of the 80s there was already a strong presence of Moroccans, today the most numerous group, and a good number of people from Senegal. At the beginning of the 90s there has been a

rise of the migration from Albania and from the countries of Eastern Europe, nowadays the most significant sending area towards Italy. With the transformation of work and the labor market, Maciotti and Pugliese describe the flows towards every part of Italy, the continuous migrant movements from one region to another, the great female presence, and the high education level.

At the end of the 90s, in order to understand the fundamental role of the migrant workforce in the labor market in Italy, at least two important sociological books have been published. Emilio Reyneri, Everardo Minardi and Giuseppe Scidà (1997) analyze the increase of migration in its relationship with the complex and segmented local labor markets, and the increase of a flexible and mobile workforce. On this basis, the authors strongly contested the idea of an immigrant "invasion", circulating in mainstream public opinion. This is also the topic of other essays and books (Zolberg, 1997; Ambrosini, 1999). Maurizio Ambrosini investigates the processes of inclusion in the labor market considering migrants neither as victims nor criminals, two recurrent stereotypes, but as active subjects in the construction of networks and as part of the productive fabric.

On the topics of migration and labour, Ambrosini is also the author of an important volume on the sociology of migration (2005) and the co-editor (Ambrosini and Abbatecola, 2004) of a collection of various studies and researches in order to compare the forms of inclusion of migrants in contemporary metropolitan markets, considered to be crucial places of both interaction and conflicts, and in which it is possible to anticipate social trends and transformations. Particularly, the volume compares the case studies of Berlin, Paris, Barcelona, and Milan.

Ferruccio Gambino (2003) provides a fundamental overview of the mobility of the migrant workforce in Italy within the transnational frame, focusing on the forms of labour fragmentation and segregation, and the struggles of migrants against the "global color line". In a similar perspective, Devi Sacchetto (2004) investigates a double movement: the movements of the small and middle-sized companies from the North-East of Italy towards Kosovo and Romania, and the movements of migrants in the opposite direction. In his ethnographic research, the borders become central in order to understand the valorisation and de-valorisation mechanisms of capital and the workforce. So, assuming migration as a

structural element of the present, in recent years some scholars have proposed thinking about the category of *migrant labour* as a paradigm for the more general transformation of the labor market and the social context (Raimondi and Ricciardi, 2004; Gambino and Sacchetto, 2007). Finally, many researches highlight the high level of unionization and participation in struggles and strikes of migrant workers, e.g. in the case of Emilia factories (Leonardi and Mottura, 2002). This constitutes a further demonstration of the necessity to put the question of subjectivity and agency at the centre of migration studies.

2.3 Migration, integration and intercultural interactions

Since the end of the 80s "interculturality" has been a sort of Italian version of multiculturalism: so, this concept is quite important in order to understand the relationships between migrants, receiving society, and integration processes in Italy. Gabriele Pollini and Giuseppe Scidà (1998) describe different models of integration: temporary, assimilative, and multicultural. This distinction has been discussed by Maurizio Ambrosini (2001): according to him, the temporary model proposes a functionalistic concept of migration, that is supposed to respond to temporary expectations of the labor market; consequently, integration is limited, and citizenship is based on the *ius sanguinis*. Instead, the assimilative model aims at the integration of individuals, conceived as subjects without background, and at making these individuals autonomous with respect to their communities and traditions: citizenship is regulated by the principle of the *ius soli*. The multicultural model has its roots in "Anglo-Saxon" democracy, and mainly in North America: it is the expression, Ambrosini argues, of a social formation flexible and pluralistic, supporting the belonging of the singular subject to her (supposedly) original community.

According to Ambrosini, migration studies in the last twenty years have tried to locate themselves at a middle level between the macro and the micro that is to say between structural analysis and descriptions of individual behaviours. At this level, network theories are particularly important and productive in order to study the transnational context and relationships. However, this approach sometimes undervalues the risk of trapping these subjects in the same networks that are themselves too often considered exclusively in positive terms. In other words, the networks are sometimes a mechanism of regulation and control of the inclusion and the exclusion from the community.

Ambrosini, as well as many other scholars, highlights the problems of the multicultural society, or “everyday multiculturalism” to use the words of Enzo Colombo and Giovanni Semi (2007), and he underlines the necessity of projecting, managing, and governing it. In this vein Giovanna Zincone (2000; 2001) edited the reports about integration of migrants in Italy. These are the outcomes of the committee for integration policies that was created in 1998 by the Department of Social Affairs of the government. In the reports the question of integration is analyzed from various points of view: labour market, health care system, education, housing, political participation, criminality, and discrimination. On these issues, in October of 1996 there has been a conference at the University of Macerata with the significant title “Immigration and Multi-culture in Italy today”, addressed not only to the university and researchers world, but also to the sector operators and to the school system (Brusa, 1997). The question of integration is examined from the perspective of second generation of migrants too; this is a topic that is emerging as an object of scholarly investigation in Italy only in the last years (Cologna and Breveglieri, 2003; Ambrosini and Molino, 2004).

The analysis of transnational families is at the centre of various works: e.g. Francesca Lagomarsino (2006) studies them in relation to the new migration from Ecuador, highlighting through this lens the simultaneous effects of migration process both on the sending and receiving contexts, particularly in relation to gender and intergenerational relationships, and in the construction of transnational networks. On the topic of mixed and transnational families, it is very important the work by Elisabetta Zontini (2007), based on a research on the experiences of Moroccan and Filipino women in Bologna and Barcelona. Zontini highlights the nexus between transnational families, gender and local context, focusing the relationship between migration and social capital production.

Finally, as we pointed out above, it is important for our research object to point out the notion of intercultural interactions. The notion was studied first of all by pedagogues and education scientists, in order to highlight the transformation – in a multicultural and multilingual way – of the education system in Italy (Favaro and Luatti, 2004). Accordingly to various critics, the study of interculturality in Italy, despite its importance and interest, often risks offering a strict image of culture, sometimes as an essentialised concept. For example,

the topic of hybridization is almost absent from this literature, in order to fix a particular culture to its supposed community. Since the beginning of the 90s, great attention to interculturality has been central to forming the public policies on migration. Davide Zoletto (2007) proposes a different way to think intercultural interactions. His analysis, based on his teaching experience in a local centre and following the pedagogical theories of Paulo Freire, focuses attention on the disorientation and displacement of cognitive experiences in the double sense of the intercultural relationship, that is to say, the experiences of both the teacher and the student. This allows contestation of the objectification of the existence of the "Other", and a critique of the cultural homogeneity of curriculum and didactic programs.

In other words, it is important to deconstruct the smothering concept of culture proposed by many analyses of interculturality, in order to more accurately think intercultural interactions. On this standpoint, the recent book by Roberto Beneduce (2007) on ethnopsychiatry is very important. He retraces the colonial roots of ethno-psychiatric knowledge that has reproduced for a long time the worst stereotypes of the "Other" and alterity, labelling and stigmatizing the social and political conflicts as simple cultural differences. The volume also allows us to critically rethink intercultural politics that have an important field of application in the health system.

2.4 Migration, citizenship and control

If we assume the migrant as a paradigm of the social and political transformations of the contemporary transnational context, this suggests to re-think the question of citizenship, a key concept of the modern political thought. The study of this concept is related to the changes of the nation-state, and the reshaping of the sovereignty forms. Many Italian scholars have analyzed this topic focusing particularly the questions of rights and control, in its relationships with migration. Gianluca Bascherini (2007) has recently provided a useful historical overview of the relationship between migration, citizenship and rights, analyzing its Italian developments in the European frame. In other works the question of migrants rights are strictly related to borders (Cuttitta and Vassallo Paleologo, 2006; Rigo, 2007); in this direction, the contribution of the journal «Diritto, immigrazione e cittadinanza» («Law, Immigration and Citizenship»), that is promoted for almost ten years by the Associazione

Studi Giuridici sull'Immigrazione (Association of the Juridical Studies on Immigration: <http://www.asgi.it/index.php>), is important.

But in recent years this question has been addressed also to contest the emergency and security paradigms, or phobias, associated with migration. In fact, in scientific literature the nexus between migration and criminality is re-proposed in some recent works by Marzio Barbagli (2002): the sociologist describes the increase of offences committed by immigrants not only against the local population, but also against other immigrants. The social context, the material conditions, and the non-neutrality of police and judicial organs, seem to disappear from his analysis. Investigating the same nexus, Asher Colombo (1998) focused his ethnographic research on the Algerian clandestine economy in the Milan metropolitan area. In his field research Colombo investigates the reasons of the actors of the "criminal economy", trying to temporarily suspend both the dominant social values and the researchers' own judgments. From this standpoint, ethnographic methodology demonstrates all its heuristic importance.

Other scholars criticize the equation between migration, invasion and the definition of social danger. Alvise Sbraccia (2007) bases this criticism on the life stories of migrants from the Maghreb in the jails as well as in the detention centres in Veneto and in Sicily. Focusing on the topics of the labour market and the informal economy, mobility and its control, and the relationship between "irregularity" and criminalization, Sbraccia provides an important deepening of various criminology theories as well as the sociology of deviance studies. Accordingly, Salvatore Verde (2002) compares the incarceration rates of migrants in Italy from the 90s, to the mass incarceration of Afro-Americans and Latinos in the US. Based on this, he hypothesizes a trend towards a judicial and penitentiary system characterized by the overrepresentation of ethnic minority groups.

Focusing her attention on the cases of Italy and Spain, Kitty Calavita (2005) examines the apparent paradox in European politics that at the same time include and marginalize migrants. Calavita highlights what she calls the "dialectic of inclusion", explaining how the legislation of migrants underlines the need for integration, but at same time migrants are admitted only as workers, since their juridical status is tied to temporary labour permits. The topic of exclusion is the centre of work by Alessandro Dal Lago (1999). He

studies the social processes that transform migrants into public enemies: from this standpoint, according to Dal Lago, they are the primary mirror of the receiving society. Other recent books develop critiques of the securitarian approach, also in connection with urban mutations (Vianello, 2006; Scalia, 2005). Vincenzo Romania (2004) examines the case of Albanians who are at the same time similar to the local population and discriminated against, and their tactics of social mimetism.

The detention centres that have been instituted in Italy since 1998 are considered one of the more dramatic symbols of the politics of criminalizing migrants. Various life stories of migrants imprisoned have been collected by Federica Sossi (2002). The contradictory name of the detention centres (for instance, centres of temporary permanence or emergency temporary location) is stressed by Federico Rahola (2003). According to him, the name hides the form of the camp, which re-emerges only in relation to the nowadays abused and often empty figure of human rights.

2.5 Sociology of migration

In recent years in Italy, parallel to the growth of academic studies, the sociology of migration is establishing itself as an important field of research. It combines political, economic, juridical and cultural categories, focusing on the social interactions of the migrants both with the sending and the receiving countries. This is the common base of various recent books that assume the perspective of a sociology of migration (Zanfrini, 2004; Ambrosini, 2005; Palidda, 2008). In the frame of international research and different theories on migration, they point out diverse topics: the historical phenomenon of migration and its contemporary peculiarities and trends; the role of women; migration politics/policies; the relationship between migrants and the labour market; social networks; mixed and transnational families; the questions of deviance, criminality and criminalization of the migrants; the forms of prejudice, discrimination and racism.

In the field of sociology of migration, we could include the rich area of research about the *autonomy of migration*, that has been developed in the last years by a transnational scholars "community" (Mezzadra, 2001; Mezzadra, 2004). It is based on an evident statement: while in the Mediterranean the news report daily on the carnage of migrants at

the European borders, migrants continue to challenge those borders and their politics every single day. This approach reads contemporary migration, and its field of experiences and struggles, on one hand as the main site of transformation of the devices of domination and exploitation; on the other hand, the radical challenge that the migrants' behaviours and practices pose for redefining the concepts of equality and liberty. In other words, migrations are seen as social movements that are characterized by excess and autonomy from – presumably objective – economic and demographic factors. From this perspective, the autonomy of migration becomes a paradigm for all the changes and conflicts in contemporary capitalism, in the labour market, and in the composition of living labour. The claim of freedom of movement indicates the strategic importance of the control of mobility, and determines new citizenship practices, asserting that it is not possible to reduce them to the classical rights lexicon.

This approach has stimulated a great number of investigations related to sociology, political science, and juridical studies. Moreover, various authors in recent time have started a productive debate with this set of theories, also in Italy (Vitale, 2004). This is the starting point of some important life story collections (Sossi, 2005; Sossi, 2006), that examine the continuous reinvention by migrants of their biographies as resistance strategies. Although his work is more relevant to the frame of the sociology of migration than to the theoretical standpoint of the autonomy of migration, Ambrosini (2008) situates his analysis from the subjects' own perspectives: so the migrants are defined as actors of another globalization and the development of social institutions from below.

Finally, this approach provide a useful insight in order to think the topic of urban spaces transformations not only in the perspectives of intercultural services (Luatti, 2006), but from the standpoint of the social movements and migrant agency, that is in some ways transversal of many of the issues we have presented in the review. This is also the focus of a recent work by Claudia Mantovan (2007), who has studied the self-organization and participation of migrants in Italy. Despite the fact that migration is a structural phenomenon, she highlights that in mainstream public and media discourses the alarmist tones and the simply cultural or the strictly utilitarian and economic rationalizations are predominant. In contrast, Mantovan analyzes citizenship not so much from a formal and juridical standpoint, but first of all related to practices of social and political participation, particularly focusing on

the self-organizing processes of migrants themselves. In other words, based on these various approaches we could indicate *citizenship practices* as a new field of research, displacing the traditional modern concept of citizenship, above all that related to the nation-state.

2.6 Refugee studies

Some years ago the journal «Antropologia» («Anthropology») dedicated an issue to the question of refugees. On one hand it analyzes the camp as the symbolic place of the management of humanity in excess and of the social construction of the refugee, on the other hand it criticizes the shift from the human to the humanitarian, that is to say, the abstraction of subjects to victims deprived of voice and agency. The «Antropologia» issue is one example of the few cases of Italian studies on refugees. After all, in Italy there is no organic normative discipline about refugees and asylum. One year later, another specialist journal, «Studi emigrazione» («Emigration Studies»), analyzed the European frame and trends about asylum. It discusses the possible formulation of a new paradigm, based on the camp, within but also outside European borders, i.e. in transiting countries such as Libya or Morocco, and the partial substitution of the category of population "control" with the category population "management" (Schuster, 2006).

Chiara Marchetti (2006) identifies in the refugee a central figure by which to understand the transformations of the citizenship and rights in the present juncture. Marchetti is tuned in to the former analysis we quoted when she hypothesizes that the refugee camps are not a temporary solution in an emergency situation, but on the contrary they represent the goal of a politics that aims to protect itself against the refugees, and not at all to protect the refugees.

These studies demonstrate the centrality of the gender standpoint on the refugees and displaced people topic. It has been discussed in 2004 by «Genesis», the journal of the Italian Society of Women Historians. Refugees are analyzed as a fundamental political category in the twentieth-century, that forces us to rethink the concept of the political (i.e. citizenship, rights, nation-state, community, and so on), and to reformulate some categories such as space and borders. The de-politicization of refugees, as we saw in their reduction to

victims, has to be analyzed first of all from the standpoint of refugee women. In other words, the various scholars who collaborated in the journal aimed to deconstruct the social and cultural image of the figure of the woman refugee as an a-political actor, who needs assistance and protection. Assuming a transnational perspective, they try to point out the agency of the women, and their complex singular and collective experiences.

3. Resources and Methodology Critique

As we can see from this concise literature review, in Italy research studies on migration have been growing exponentially in the last twenty years, paralleling an important and continuous increase in the presence of migrants in the country. This process situates Italy within the global trends. From a multiplicity of perspectives and approaches, sometimes in conflict with each other, migration studies have used various analytical and research tools: quantitative and qualitative methods, statistical data, life stories, network analysis. Nowadays there are various organs of theoretical discussion and debate on migration, for instance the specialised journal «Studi emigrazione» («Emigration Studies») or the just quoted «Diritto, immigrazione e cittadinanza» («Law, Immigration and Citizenship»), but also «Polis. Ricerca e studi su società e politica in Italia» («Polis: Research and Studies on Society and Politics») and «Studi sulla questione criminale» («Studies on Criminal Question»). Moreover, it is important to underline the recent publication of the journal «Scritture migranti» («Migrant Writings»). This journal, created at the University of Bologna in the Department of Italian Literature, analyzes the effects of displacement on various types of writing, with special attention to how texts bridge multiple cultures and sensibilities, and therefore, contain within them intersecting cultural and historical references that constitute points of exchange as well as tension. The journal also embraces work on film and theatre, as well as themes such as exile, diaspora, travel, and other complex transcultural forms of mobility, such as those informed by postcolonial conditions.

Beyond the National Institute of Statistics, quoted above, some foundations play an important role with regards to available information and statistical sources on migration. This is the case of the research centre of the Catholic organization Caritas that publishes a detailed volume with updated data on the phenomenon annually (<http://www.dossierimmigrazione.it/>). And this is the case also of the Foundation Cariplo-Ismu (<http://www.ismu.org>): since 1994 it provides an activity of documentation, formation and information, study and research on multi-ethnicity and migration in Italy and in Europe. In its books various authors analyze different topics: for instance, European citizenship (Pancioli, 1995), European identity, national identity, and ethnic identity (Tabboni, 1995), interethnic conflicts and new nationalisms (Bergnach and Tabboni, 1995), normative

production and social construction of deviancy and criminality among the immigrants (Pastore, 1995), immigration from Eastern Europe (Zucchetti, 1997), ethnic prejudice (Volonterio, 1998), regulation of entrance flows (Zanfrini, 1999), language and culture in school (Bargellini, 2000), as well as deviancy and victimization among migrants (Palidda, 2001).

Among internet sources on the topic of migration, beyond the ones just quoted, it is useful to report: the Emigration Studies Centre (<http://www.cser.it/>), the International and European Forum on Researches on Immigration (<http://www.fieri.it/>), the Associated Observatories on Immigrations (<http://www.immigra.org/>), Lunaria (<http://www.lunaria.org/>), the Study Center of Gruppo Abele (<http://centrostudi.gruppoabele.org/>), Foreigners in Italy (<http://www.stranieriinitalia.it/>), the Immigrants Communication Agency (<http://www.migranews.it/>), the Melting Pot Project (<http://www.meltingpot.org/>), the section Migrants within the web-journal Jura Gentium (<http://www.juragentium.unifi.it/it/surveys/migrant/index.htm>), and finally the recent Migrants Stories (<http://193.204.255.27/~migranti/>), that collects migrants life stories and biographies.

All in all, there are various recent examples that give configuration to new approaches on the migration studies in Italy. On one hand, in the last twenty years they assume an important role on the scientific research, that is attested by a growing number of publications, journals, and websites. On the other hand, the nexus between migration and social alarm – that is still quite predominant in the mainstream debate, as well as in the government policies – is continuously challenged by an increasing quantity and quality of studies focusing first of all the agency of the migrant women and men. Moreover, in the last years many scholars have positively problematized the notion of culture, despite the integrationist model, or its intercultural variant we described above, remain the prevailing approaches. This is the base, and the challenge too, of the research on gender, migration and intercultural interactions.

Literature

- Abbatecola, E., Ambrosini, M. (2004) *Immigrazione e metropoli. Un confronto europeo (Immigration and Metropolis: A European Comparison)*, Milano: Franco Angeli.
- Acocella, N., Sonnino, E. (2003) *Movimenti di persone e movimenti di capitale in Europa (People Movements and Capital Movements in Europe)*, Bologna: Il Mulino.
- Adami, C., Basaglia, A., Bimbi, F., Tola, V. (2000) *Libertà femminile e violenza sulle donne. Strumenti di lavoro per interventi con orientamenti di genere (The Woman's Freedom and the Violence Against Women: Tools for Interventions with Gender Perspectives)*, FrancoAngeli Milano: Franco Angeli.
- Ambrosini, M., Zandrini, S. (eds.) (1996) *La tratta infame. La prostituzione delle donne straniere (The Ignoble Trade: The Prostitution of the Foreign Women)*, Milano: In Dialogo.
- Ambrosini, M. (1999) *Utili invasori. L'inserimento dei migranti nel mercato del lavoro italiano (Useful Invaders: The Inclusion of the Migrants in the Italian Labour Market)*, Milano: Franco Angeli.
- Ambrosini, M. (2001) *La fatica di integrarsi. Immigrati e lavoro in Italia (The Effort to Integrate Themselves: Immigrants and Labour in Italy)*, Bologna: Il Mulino.
- Ambrosini, M., Berti, F. (eds.) (2003) *Immigrazione e lavoro (Immigration and Labour)*, Milano: Franco Angeli.
- Ambrosini, M., Molino, S. (2004) *Seconde generazioni. Un'introduzione al futuro dell'immigrazione in Italia (Second Generations: An Introduction to the Future of Immigration in Italy)*, Torino: Edizioni Fondazione Giovanni Agnelli.
- Ambrosini, M. (2005) *Sociologia delle migrazioni (Sociology of Migrations)*, Bologna: Il Mulino.
- Ambrosini, M. (2008), *Un'altra globalizzazione. La sfida delle migrazioni transnazionali (Another Globalization: The Challenge of the Transnational Migrations)*, Bologna: Il Mulino.
- Andall, J. (2000) *Gender, Migration and Domestic Service: The Politics of Black Women in Italy*, Aldershot: Ashgate.
- Andall, J., Sarti, R. (2004) *Le trasformazioni del servizio domestico in Italia: un'introduzione (The Transformations of the Domestic Service in Italy: An Introduction)*, in «Polis», n. 1, pp. 5-16.

- Barazzetti, D. (2007) *C'è posto per me? Lavoro e cura nella società del "non lavoro"* (There is Place for Me? Labour and Care in the "Not Work" Society), Milano: Guerini e Associati.
- Barbagli, M. (2002), *Immigrazione e reati in Italia (Immigration and Crimes in Italy)*, Bologna: Il Mulino.
- Bargellini, C. (ed.) (2000) *Ni Hao e Salam. Lingue e culture a scuola (Ni Hao and Salam: Languages and Culture in the School)*, Milano: Quaderni I.S.MU.
- Bascherini, G. (2007) *Immigrazione e diritti fondamentali. L'esperienza italiana tra storia costituzionale e prospettive europee (Immigration and Fundamental Rights: The Italian Experience in the Constitutional History and European Perspectives)*, Napoli: Jovene Editore.
- Beneduce, R. (2007) *Etnopsichiatria. Sofferenza mentale e alterità fra storia, dominio e cultura (Ethnopsychiatry: Mental Suffering and Alterity between History, Domination and Culture)*, Roma: Carocci.
- Bergnach, L., Tabboni, S. (1995) *Conflittualità interetnica e nuovi nazionalismi (The Interethnic Conflicts and the New Nationalisms)*, Milano: Quaderni I.S.MU.
- Bonifazi, C. (1998) *L'immigrazione straniera in Italia (The Stranger Immigration in Italy)*, Bologna: Il Mulino.
- Brusa, C. (1997) *Immigrazione e multiculturalità nell'Italia di oggi. Il territorio, i problemi, la didattica (Immigration and Multiculture in Italy Today: The Territory, the Problems, the Didactic)* 1997, Milano: Franco Angeli).
- Calavita, K. (2005) *Immigrants at the Margins: Law, Race, and Exclusion in Southern Europe*, New York: Cambridge University Press.
- Campani, G. (2000) *Genere, etnia e classe. Migrazioni al femminile tra esclusione e identità (Gender, Ethnicity and Class. Feminine Migration between Exclusion and Identity)*, Pisa: Edizioni ETS.
- Caponio, T., Colombo, A. (eds.) (2005) *Stranieri in Italia. Migrazioni globali, integrazioni locali (Foreigners in Italy: Global Migrations, Local Integrations)*, Bologna: Il Mulino.
- Caputo, P. (ed.) (1983) *Il ghetto diffuso. L'immigrazione straniera a Milano (The Diffuse Ghetto: The Stranger Immigration in Milan)*, Milano: Franco Angeli.
- Chiuri, M. C., Coniglio, N., Ferri, G. (2007) *L'esercito degli invisibili: aspetti economici dell'immigrazione clandestina (The Army of the Invisible People: Economic Aspects of the Clandestine Immigration)*, Bologna: Il Mulino.
- Cocchi, G. (1990) *Stranieri in Italia (Foreigners in Italy)*, Bologna: Misure/Materiali di ricerca dell'Istituto Cattaneo.

- Cologna, D., Breveglieri, L. (2003) *I figli dell'immigrazione. Ricerca sull'integrazione dei giovani immigrati a Milano (The Sons of the Immigration. Research on the Integration of Young Immigrants in Milan)*, Milano: Franco Angeli.
- Colombo, A. (1998) *Etnografia di un'economia clandestina. Immigrati algerini a Milano (Ethnography of a Clandestine Economy: Algerian Immigrants in Milan)*, Bologna: Il Mulino.
- Colombo, A. (2003) *Razza, genere, classe. Le tre dimensioni del lavoro domestico in Italia (Race, Gender, Class: The Three Dimensions of Domestic Labour in Italy)*, in «Polis», n. 2, pp. 317-342.
- Colombo, A., Sciortino, G. (eds.) (2002) *Stranieri in Italia. Assimilati ed esclusi (Foreigners in Italy: Assimilated and Excluded People)*, Bologna: Il Mulino.
- Colombo, A., Sciortino, G. (eds.) (2002) *Stranieri in Italia. Un'immigrazione normale (Foreigners in Italy: A Normal Immigration)*, Bologna: Il Mulino.
- Colombo, A., Sciortino, G. (eds.) (2008) *Stranieri in Italia. Trent'anni dopo (Foreigners in Italy: Thirty Years Later)*, Bologna: Il Mulino.
- Colombo, E., Semi, G. (eds.) (2007) *Multiculturalismo quotidiano. Le pratiche della differenza (Everyday Multiculturalism: The Practices of the Difference)*, Milano: Franco Angeli.
- Cusumano, A. (1976) *Il ritorno infelice. I tunisini in Sicilia (The Unhappy Return: The Tunisians in Sicily)*, Palermo: Sellerio.
- Cuttitta, P., Vassallo Paleologo, F. (2006) *Migrazioni frontiere diritti (Migration, Borders, Rights)*, Roma-Napoli: Edizioni Scientifiche Italiane.
- Dal Lago, A. (1999) *Non-persone. L'esclusione dei migranti in una società globale (Not Persons: The Exclusion of the Migrants in a Global Society)*, Milano: Feltrinelli.
- De Filippo, E. (2000) *La componente femminile dell'immigrazione (The Feminine Component of the Immigration)*, in Pugliese, E. (ed.), *Rapporto Immigrazione. Lavoro, sindacato, società (Immigration Report: Labour, Union, Society)*, Roma: Ediesse.
- Decimo, F. (2005) *Quando emigrano le donne. Percorsi e reti femminili della mobilità transnazionale (When the Women Emigrate: Feminine Roads and Networks of Transnational Mobility)*, Bologna: Il Mulino.
- Decimo, F., Sciortino, G. (eds.) (2006) *Stranieri in Italia. Reti migranti (Foreigners in Italy: Migrant Networks)*, Bologna: Il Mulino.
- Errera, G., Livi-Bacci, M. (2001), *Intervista sulla demografia. Sviluppo, stato sociale, migrazioni, globalizzazione e politica (Interview on Demography: Development, Social State, Migration, Globalization and Politics)*, Milano: Etas.

- Favaro, G., Luatti, L. (eds.) (2004) *L'intercultura dalla A alla Z (The Interculture from A to Z)*, Milano: Franco Angeli.
- Gambino, F. (2003) *Migranti nella tempesta. Avvistamenti per l'inizio del nuovo millennio (Migrants in the Storm: Sightings for the Beginning of the New Millennium)*, Verona: Ombre Corte.
- Gambino, F., Sacchetto, D. (2007) *Un arcipelago produttivo. Migranti e imprenditori tra Italia e Romania (A Productive Archipelago: Migrants Between Italy and Romania)*, Roma: Carocci.
- Giove, N. (2003) *L'immigrazione femminile in Italia (The Feminine Immigration in Italy)*, in Basso, P., Perocco, F. (eds.), *Gli immigrati in Europa. Disuguaglianze, razzismo, lotte (The Immigrants in Europe. Inequalities, Racism, Struggles)*, Milano: Franco Angeli, pp. 234-252.
- Grasso, M. (1997) *Donne senza confini. Immigrate in Italia tra marginalità ed emancipazione (Women Without Borders: Immigrants in Italy between Marginalità and Emancipation)*, Torino: L'Harmattan.
- Kennedy I., Nicotri P. (1999) *Lucciole nere. Le prostitute nigeriane si raccontano (Black Fireflies: The Nigerian Prostitutes)*, Milano: Kaos.
- Leonardi, S., Mottura, G. (eds.) (2002) *Immigrazione e sindacato. Lavoro, rappresentanza, contrattazione (Immigration and Union. Labour, Representation, Bargaining)*, Roma: Ediesse.
- Luatti, L. (2006) *La città plurale. Trasformazioni urbane e servizi interculturali (The Plural City: Urban Transformations and Intercultural Services)*, Bologna: Emi.
- Macioti, M. I., Pugliese, E. (2003) *L'esperienza migratoria. Immigrati e rifugiati in Italia (The Migratory Experience. Immigrants and Refugees in Italy)*, Roma-Bari: Laterza.
- Mantovan, C. (2007) *Immigrazione e cittadinanza. Auto-organizzazione e partecipazione dei migranti in Italia (Immigration and Citizenship: Self-organization and Participation of the Migrants in Italy)*, Milano: Franco Angeli.
- Marchetti, C. (2006) *Un mondo di rifugiati. Migrazioni forzate e campi profughi (A World of Refugees: Forced Migration and Refugee Camps)*, Bologna: Editrice Missionaria Italiana.
- Marengo, M. (1997) *La donna nei luoghi di immigrazione (The Woman in the Immigration Places)*, in Brusa, C. (ed.) *Immigrazione e multiculturalità nell'Italia di oggi. Il territorio, i problemi, la didattica (Immigration and Multiculture in Italy Today: The Territory, the Problems, the Didactic)*, Milano: Franco Angeli.
- Mezzadra, S. (2001) *Diritto di fuga. Migrazioni, cittadinanza, globalizzazione (The Flight Right: Migrations, Citizenship, Globalization)*, Verona: Ombre Corte.

- Mezzadra, S. (ed.) (2004) *I confini della libertà. Per un'analisi politica delle migrazioni contemporanee (The Freedom Borders: For a Political Analysis of the Contemporary Migrations)*, Roma: DeriveApprodi.
- Mezzadra, S. (2008) *La condizione postcoloniale. Storia e politica nel presente globale (The Postcolonial Condition: History and Politics in the Global Present)*, Ombre Corte: Verona.
- Morelli, M., Ruggerini, M. G. (2005) *Donne migranti: le difficili scelte di maternità. Ricerca sull'interruzione di gravidanza nella provincia di Reggio Emilia (Migrant Women: The Difficult Chooses of Maternity: Research on the Abortion in Reggio Emilia District)*, Roma: Carocci.
- Mottura, G. (ed.) (1992) *L'arcipelago immigrazione. Caratteristiche e modelli migratori dei lavoratori stranieri in Italia (The Immigration Archipelago: Characteristics and Migratory Models of the Stranger Workers in Italy)*, Roma: Ediesse.
- Palidda, S. (2001) *Devianza e vittimizzazione tra i migranti (The Deviancy and Victimization Among the Migrants)*, Milano: Quaderni I.S.MU.
- Palidda, S. (2008) *Mobilità umane. Introduzione alla sociologia delle migrazioni (Human Mobility: Introduction to the Sociology of Migration)*, Milano: Raffaello Cortina Editore.
- Panciroli, L. (1995) *La cittadinanza europea (The European Citizenship)*, Milano: Quaderni I.S.MU.
- Pastore, M. (1995) *Produzione normativa e costruzione sociale della devianza e criminalità tra gli immigrati (The Normative Production and the Social Construction of Deviancy and Criminality Among the Immigrants)*, Milano: Quaderni I.S.MU.
- Patuelli, C. (2005) *Verso quale casa. Storie di ragazze migranti (Towards Which Home: Stories of Migrant Girls)*, Bologna: Giralì Editore.
- Pollini, G., Scidà, G. (1998) *Sociologia delle migrazioni (Sociology of Migrations)*, Milano: Franco Angeli.
- Rahola, F. (2003) *Zone definitivamente temporanee. I luoghi dell'umanità in eccesso (Definitively Temporary Zones: The Placet of the Excess Humanity)*, Verona: Ombre Corte.
- Raimondi, F., Ricciardi, M. (2004) *Lavoro migrante. Esperienza e prospettiva (Migrant Labour. Experiences and Perspectives)*, Roma: DeriveApprodi.
- Reyneri, E., Minardi, E., Scidà, G. (1997) *Immigrati e lavoro in Italia (immigrants and Labour in Italy)*, Milano: Franco Angeli.
- Rigo, E. (2007) *Europa di confine. Trasformazioni della cittadinanza nell'Unione allargata (Boder Europe: Transformations of the Citizenship in the Widening Union)*, Roma: Meltemi.

- Rivera, A. (2005) *La guerra dei simboli. Veli postcoloniali e retoriche sull'alterità* (*The War of the Symbols: Postcolonial Veils and the Rhetoric on the Alterity*), Bari: Dedalo.
- Romania, V. (2004) *Farsi passare per italiani. Strategie di mimetismo sociale* (*To Make Oneself Out to Be Italians: Strategy of Social Mimetism*), Roma: Carocci.
- Sacchetto, D. (2004) *Il Nordest e il suo Oriente. Migranti, capitali e azioni umanitarie* (*The North-East and Its East. Migrants, Capitals and Humanitarian Actions*), Verona: Ombre Corte.
- Salazar Parrenas, R. (2001) *Servants of globalization: women, migration and domestic work*, Stanford: Stanford University Press.
- Salih, R. (2003) *Gender in Transnationalism: Home, Longing and Belonging among Moroccan Migrant Women*, London and New York: Routledge.
- Sarti, R. (2004) "Noi abbiamo visto tante città, abbiamo un'altra cultura". *Servizio domestico, migrazioni e identità di genere in Italia: uno sguardo di lungo periodo* ("We Have Seen Many Cities, We Have Another Culture". *Domestic Service, Migrations and Gender Identity in Italy: A Long Period Overview*), in *Polis*, n. 1, pp. 17-46.
- Sbraccia, A. (2007) *Migranti tra mobilità e carcere. Storie di vita e processi di criminalizzazione* (*Migrants Between Mobility and Jail: Life Stories and Crimination Processes*), Milano: Franco Angeli.
- Scalia, V. (*Migranti, devianti e cittadini. Uno studio sui processi di esclusione*, 2005, Milano: Franco Angeli.
- Schuster, L. (2006) *Nuovi paradigmi di asilo: cosa sta accadendo in Europa?* (*New Asylum Paradigms: What's Happen in Europe?*), in «Studi emigrazione», XLIII, n. 162, pp. 267-285.
- Scrinzi, F. (2004) *Professioniste della tradizione. Le donne migranti nel mercato del lavoro domestico* (*The Professionals of the Tradition. The Migrant Women in the Domestic Labour Market*), in «Polis», n. 1, pp. 107-136.
- Sossi, F. (2002) *Autobiografie negate. Immigrati nei lager del presente* (*Denied Autobiographies: Immigrants in the Contemporary Lagers*), Roma: Manifestolibri.
- Sossi, F. (2005) *Storie migranti. Viaggio tra i nuovi confini* (*Migrants Stories: A Travel Among the New Borders*), Roma: DeriveApprodi.
- Sossi, F. (2006) *Migrare. Spazi di sconfinamento e strategie di esistenza* (*To Migrate: Trespassing Spaces and Existence Strategies*), Milano: Il Saggiatore.
- Tabboni, S. (1995) *1995 Identità europea, identità nazionale, identità etnica* (*The European Identity, the National Identity, and the Ethnic Identity*), Milano: Quaderni I.S.MU.

- Treppete, M., Trappolin, L. (eds.) (2001), *La violenza contro le persone che si prostituiscono (The Violence Against the Prostitutes)*, Padova: Quaderni del Gruppo di ricerca "Migrazioni & Prostituzione".
- Verde, S. (2002) *Massima sicurezza. Dal carcere speciale allo stato penale (Maximum Security: From Special Jail to Penal State)*, Roma: Odradek.
- Vicarelli, G. (1994) *Le mani invisibili. La vita e il lavoro delle donne immigrate (The Invisible Hands: The Life and the Work of Immigrant Women)*, Roma: Ediesse.
- Vianello, F. (2006) *Ai margini della città. Forme del controllo e risorse sociali nel nuovo ghetto (At the City Margins: Forms of the Control and Social Resources in the New Ghetto)*, Roma: Carocci.
- Vitale, E. (2004) *Ius migrandi. Figure di erranti al di qua della cosmopoli (Ius Migrandi: Errants Figures on this Side of the Cosmpolis)*, Torino: Bollati Boringhieri.
- Volonterio, V. (1998) *Immigrazione e pregiudizio etnico. Un'indagine sugli insegnanti milanesi (Immigration and Ethnic Prejudice: An Inquiry on the Teachers in Milan)*, Milano: Quaderni I.S.MU.
- Zanfrini, L. (ed.) (1999) *Immigrati, mercati del lavoro e programmazione dei flussi di ingresso (Immigrants, Labour Markets and Programmation of the Entrance Flows)*, Milano: Quaderni I.S.MU.
- Zanfrini, L. (2004) *Sociologia delle migrazioni (Sociology of Migration)*, Roma-Bari: Laterza.
- Zincone, G. (2000) *Primo rapporto sull'integrazione degli immigrati in Italia (First Report on the Integration of Immigrants in Italy)*, Bologna: Il Mulino.
- Zincone, G. (2001) *Secondo rapporto sull'integrazione degli immigrati in Italia (Second Report on the Integration of Immigrants in Italy)*, Bologna: Il Mulino.
- Zolberg, A. R. (1997) *Richiesti ma non benvenuti (Required but not Welcome)*, in «Rassegna Italiana di Sociologia», XXXVIII, 1, pp. 19-39.
- Zoletto, D. (2007) *Lo straniero in classe. Una pedagogia dell'ospitalità (The Stranger in the Class: A Pedagogy of the Hospitality)*, Milano: Raffaello Cortina Editore.
- Zontini, E. (2007) *Transnational Families, Gender and Local Contexts: The Experiences of Moroccan and Filipino Women in Bologna and Barcelona*, New York and Oxford: Berghahan.
- Zucchetti, E. (ed.) (1997) *L'immigrazione dall'est europeo a Bergamo. Un'indagine pilota su polacchi, romeni ed ex iugoslavi (The Immigration from East Europe in Bergamo: A Pilot Inquiry on Polishes, Romanians and Former Yugoslavians)*, Milano: Quaderni I.S.MU.