

## Migrants and Their Life Stories: Perspectives on Education, Work, and Community

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### Abstract

Men and women who leave their countries, families, education, and work, undertake a hard journey. Some are fleeing war, others terrorism, others poverty; they are looking for solutions, either for themselves or their loved ones. Some need medical care that they cannot access in their home country. Each one has their own story and we simply do not know enough about them. Migrants' life histories can provide us with a lot of useful information that can help us understand the contemporary phenomenon of migration from pedagogical, sociological and economic points of view. The paths and trajectories of entire communities remain unknown, their needs unheard, and the enormous value they bring in terms of new relationships, mutual help and competences is neither brought to light nor properly evaluated. This article, born from a series of biographical interviews carried out with adult migrants from countries in west Africa, reflects on the relationship between education, work, and the communities to which the migrants belong.

### Keywords

life story, biographical interview, migrants, adult education, competences.

### Introduction

This paper presents some reflections emerging from a piece of ongoing research regarding skill recognition amongst adult migrants from sub-Saharan Africa.<sup>2</sup>

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If the ever-increasing number of people arriving from non-European countries (asylum seekers, refugees, so-called economic migrants, herewith referred to collectively as migrants) are to become part of the cultural, social, and economic fabric of their new host country, a series of active undertakings are necessary in order to guarantee respect for these persons' legal rights. These actions are not limited to emergency reception care provision, but are concerned with facilitating the regaining of an autonomous and dignified existence with a view to fulfilling the original aim of the migration and being fully included within the host country, which, in the case of this present study, is Italy.

Amongst the types of actions that can help migrants reach a state of being able to fully exercise their rights is the possibility to have their educational, professional, and personal experience, whether gained in their country of origin or in the countries they travelled through, properly assessed.

Discovering both the potential and the competences migrants already have can facilitate their finding a job or (re-)entering school/university and training programmes. At the same time, it can strengthen a sense of empowerment by recognising their real value and by helping to develop intercultural competences that can positively aid their settling in a new country.

Another important aspect of properly assessing migrants' competences and previous learning is that this process enables the migrant to verify whether or not his/her own migration project is feasible and to make choices that can help him/her reach or revisit his/her goals.

To date, the Italian reception system and associated services are rarely capable of assisting the migrant in getting his/her competences and past learning recognised and validated. The facilitators looking after getting them onto training and requalification courses and helping them find work rarely provide any specific multicultural career advice training.

## **Research**

The research method used for this project is for the most part qualitative (Cipriani, 2000). This choice is due to the need to thoroughly investigate certain cultural aspects with the aim of getting to know and understand the sociocultural background and behaviour of the subjects involved. The research follows a holistic approach in order to understand complex realities and focuses on fully understanding a problem concerning a group defined as the object of investigation. By analysing the situation and the factors acting upon it in a concrete way, the research aims to come up with a transformative contribution that will

build awareness and potentially outline a solution. The research tools identified include focus groups with members from the ethnic community, biographical interviews with adult migrants, and interviews with privileged witnesses (adult education teachers, cultural intermediaries, orientation counsellors, etc.), all of which will be used to arrive at an understanding using a triangulation of points of view (Coggi, 2005).

The aim of the research question is to verify the hypothesis that the use of a storytelling biographical approach could positively impact upon the outcome of competences assessments of adult migrants, as well as leading to personalised education and training options made available to them.

It is clear that a qualitative approach, especially when combined with the personal involvement of a researcher who can constantly monitor the effectiveness of the tools used to collect the data and confirm or change the research method, is oriented towards explaining situations and understanding realities. In this particular case, there is a risk that the researcher, who needs to be above all credible and trustworthy in the eyes of the subjects involved, may become heavily emotionally engaged with the subjects due to being exposed to a wealth of personal and/or collective storytelling. Building a network of contacts within the ethnic community in order to create focus groups required rigorous cultural preparation prior to the meetings, paying particular attention to the language to be used and the type of behaviour to be expected.

The biographical method uses personal stories to know and understand some phenomena and may be defined as a qualitative social research tool, and is particularly useful when one wants to better understand a social reality or process (Alheit & Bergamini, 1996; Schütz, 1962). As Morrice argues, biographical method offers a holistic approach to understanding immigrants as individuals who have traversed space, and who have past, present, and future (Morrice, 2014). Nathan also argues that storytelling is an essential moment for those who enter a new social context after facing migration (Nathan, 2003).

Secondly, with regard to orientation, training (Demetrio, 1992; Ferrarotti, 1981), or other forms of guidance and support (Breton, 2019), this method allows the interest to be focused on the individual and is a function of starting and setting up a process of personal growth and empowerment (Di Rienzo, 2014).

In the case of outlining a practice via which competences could emerge, the storytelling-biographical approach allows the subject to recover their past experience and tacit learning and gives them a sense and a meaning, as claimed by Demetrio (Demetrio, 1997). As Formenti has remarked, the act of rebuilding

one's own story is an extremely important part of developing an awareness of one's own potential, aptitude, and learning strategies (Formenti, 1998).

### **Preliminary Work**

One of the research stages involved undertaking 20 biographical interviews with adult migrants originating from sub-Saharan Africa. The aim of the interviews was to trigger the rebuilding of experiences and training that took place in formal, non-formal, and informal contexts in their own countries, in countries of transit, or on arrival in Italy.

Before getting started on the interviews, it was necessary to first undertake some information gathering on the background context of the interviewees, in particular their recent history, school system they attended, work environment, and the political, social, economic, and cultural context of the countries of origin involved in the research. This work was not limited to getting written information using a document search. Instead, focus groups were put together with representatives of the ethnic communities to which the interviewees belonged. This was done in order to obtain a current take on the situations characterising the places where the migrants come from, the main reasons for leaving, the migratory routes taken, and the role played by the community in the destination country. The focus groups allowed the creation of a sort of glossary of terms relating to the school system, the world of work (mostly undertaken informally), and family and social life necessary for designing the interviews as well as understanding the stories.

The group of 20 migrants interviewed was selected using a non-probabilistic sample with the ethnic communities acting as intermediaries. The latter were asked to select volunteers willing to be interviewed from within their communities who had not participated in the focus groups, had lived in Italy for at least three years and who had an A2 Italian language skill level in accordance with the Common European Framework of Reference for Languages.

The volunteers were informed that during the interview they would be asked to tell their life story and the migration path they followed. This allowed the people contacted to choose whether to participate based on their willingness to go through potentially difficult moments in their lives. Each of the interviewees, whose anonymity and privacy regarding sensitive data was to be guaranteed, was informed about the aim of the research. The countries of origin of the interviewees are Senegal, Mali, Ivory Coast, Burkina Faso, Sierra Leone, and Nigeria. The interviews were transcribed in full and faithfully. The quotations in this article

have been rewritten in correct Italian to be translated into English.

The aim of this phase of the research was to facilitate the dialogue during the biographical interviews, to enhance the understanding of what was likely to be said, and consequently to also improve the interaction between the researcher and interviewee by having created a welcoming and reassuring atmosphere. Before the interview began, the objectives of the research and interview were recalled, reassuring the volunteers that they were not obliged to talk about any topics they wanted to keep confidential.

The topics contained in the interview outline (family history, school history, professional experiences, migration path) made it possible to proceed with a thematic analysis of the narrative and to return the information collected (Gianturco, 2005).

### **The Biographical Interviews**

Through the use of biographical storytelling, the researcher wanted the story of each subject, of his/her life and their experiences (scholastic, professional, personal) in their country of origin to emerge. The interviewees were encouraged to explain the reasons behind choosing to migrate, the acts they undertook in order to leave their home country, their experiences in transit countries, and the process of inclusion in Italy: from training to work experience, to the types of relationships created with both Italian citizens and their ethnic community.

When I was 15 I was kidnapped with some of my friends by a group of terrorists. They took us into the desert and trained us to use weapons. I didn't want to kill anyone and in the end I escaped, walking in the desert without food or water until I met a Tuareg who sold camels and he took me to the border with Algeria. I could not return to my family in Mali, those people would have found me and killed me. In Algeria I lived on the street. I was lucky enough to meet another Malian guy and we helped each other; we got work, slept where we could, and then made our way to Libya because it was the only way we could try to get to Europe. In Libya we worked and slept in fields to get the money to make the voyage. When I arrived in Italy three years had gone by since I was first kidnapped and since my family had had any news of my whereabouts. In Mali I was studying to become a surveyor; I really liked it. I would have liked to finish my studies, but I needed to work. Now I work as a metalworker, but I still like to draw floor plans of houses. (M.B.)

Demetrio speaks of a form of self-healing through storytelling (Demetrio, 1996); in this vein, the interviewees confirmed to the researcher that it was important to tell their story, to present their own identity, through the memory of their life prior to migration. Telling their story constituted a reflection on what had happened, on the difficulties, the failures, the disappointments. These were handled with affection by the storytellers, with an instinct for preserving their own past, giving it a new sense, finding a sort of peace, a greater acceptance.

I could not have imagined that to be able to go to school in Italy you needed to be legally resident. If you do not have residence papers you are an illegal migrant, and as an illegal migrant you are not recognised by anyone, neither by society, nor by the authorities, you are just an illegal migrant. So, even if you have competences, abilities, and are willing and want to pursue a forward-looking path, you can't because you are illegal and all avenues are closed to you. From the day I was born until the age of 40 I had never sold a thing in my life. I learnt to do that here, I had to adapt, I had to be able to adapt to manage in this new situation, I just had to. And I did. This was my biggest problem, working, selling; it was not easy because it was new, but you meet new people, learn other things, discover new things, things that I could not have imagined when I was working in an office in a tie and jacket. (P.S.)

All of the interviewees showed an interest in making themselves known, in being heard, in re-affirming their identity speaking about their culture of origin. They said they wanted to be understood, not in a charitable way but in terms of the content of what they were recounting.

When you start out on the journey you don't know what to expect in Libya, you only find out later, when you get there and there's no going back. When you realise that the boat you should be getting to cross the sea is only a rubber dinghy, you can't refuse to climb aboard because they will kill you. When you get to Europe all you want is to be able to build a dignified life for yourself and the family you have left behind, you want to turn over a new leaf, move on. (K.K.)

I left my country because whilst I was studying to become a primary school teacher I was a student representative and as a result of organising a protest I was not admitted to take the final exam. After all the sacrifices that my parents had made for me to be able to study, I could not stay there so I left. Here I'm a blue-collar worker. I have tried everything to get a better job, but I feel like there is just no room for us. So I'll stay here long enough to put aside a small sum to be able to go back to my country and start a school. (S.O)

No one expected compassion, but everyone expected to be listened to, because telling their story and having it heard allowed them to emerge from obscurity, from prejudice, from anonymity, from generalisations (Freire, 1973).

I wanted to thank a lady who had given me a lift in her car and I offered to coach her daughter in mathematics. When I arrived the first day you cannot imagine who was there waiting for me: the grandmother, father, mother, the whole family. They pretended not to be interested, but really they were all sitting on the sofa to watch how a black man could explain math. (O.S.)

I was standing outside a MacDonald's selling my wares when a young girl of 9/10 stopped to watch me. The mother said to her, if you don't study you'll end up like him. It's true that I'm a street hawker, but I'm also a civil engineer. I can't work here as an engineer because I got my degree in Senegal, but I don't feel inferior to anyone. (O.K.)

The fact that a researcher showed an interest in their stories, including them in her research, was something that was appreciated by the interviewees. In spite of the fact that they said that this interest was an exception in their experience in Italy, they felt it was important to talk about themselves for a piece of research, and above all to be able to talk about themselves as competent, capable people with projects and a past. The inputs provided to the interviewees were geared towards them talking about their personality and their cultural baggage positively and constructively. Even when dramatic moments emerged in their stories, the researcher left it up to the interviewee to decide how much space to give to those memories without censoring them, but without giving them a main role in the narrative. In this way the biographical narration related their life project (Dominicé, 2002) by using an interactive dynamic that built meaning (Pineau, 2005) through dialogical confrontation with the researcher.

My second goal, in addition to the social and economic one, was to better my competences in the postal sector where I worked as a manager. I thought that in the West there would for sure be better technology, and more know-how, not intellectual but technological. So I thought we should come here to acquire new competences to be able to return to Senegal with a fuller and richer preparation in order to better scale the ladder. (P.S.)

It emerges from the interviews that the majority of knowledge and competences acquired come from non-formal and informal experience, even if there are many cases of people with a good level of education. In sub-Saharan

African countries, work and professional training are almost always undertaken in non-formal and informal environments, frequently within the family. This has made the recognition and assessment of this know-how impractical in Italy. Since people are unable to provide written documentation certifying their experience, it is not recognised by the employment offices or employers, or even by the school system, and as such learning acquired on the African continent is not considered useful or qualitatively relevant in Italy (Ambrosini, 2017).

Many of us have a trade, and qualifications; but they are not taken into consideration. It's difficult to break out of the African labourer mould. If you say that you know how to use an industrial machine, for example, no one believes you, because they imagine Africa as if it's all the same. And even when we do training here it's difficult to find a more qualified job and so we give up. Why dedicate time to studying, which means earning less, if then nothing changes? Why should we study? (K.K.)

We know how to do many things but we don't have the necessary paperwork, the certificates. Try us out. Let us show you that we are capable, with facts not with papers. The craftsmen back home make everything with their own hands and build the tools they need for their work. If we need to do a refresher course we'll do it, but don't tell us that we don't have competences just because we don't have certificates. (B.K.)

Anyone with academic qualifications or specific professional competences has to forget about them and accept low-skilled work; this devaluing of their identity drives the subjects to close in on themselves and transfer their dreams on to their children or a possible return home.

They told me that my university degree does not have the same validity as a European degree. I work in agriculture here, but in my country I was never a farmer. I don't think anymore about what I was before I came here. I'm beginning to believe that the young man who set out with a dream never existed. (A. B.)

Some of us arrived here with a university degree. The procedure that needs to be undertaken to get it recognised is expensive and complex and not always successful. And we find ourselves back at school taking the first level diploma. If you found yourself in our country and were asked to start from scratch, how would you feel? (I.S.).



Those who were not able to study in their own country take on heavy manual labour, without any possibility of professional growth, because above all they seek economic stability. Also, in this scenario socialising is limited to their ethnic community.

Of course I would like to go to school. My mother was widowed and I wasn't able to study. I left my country because we had nothing and I wanted my younger siblings to have the opportunity to study. Life here is expensive and then there's the family who needs help. I work in a warehouse, it's heavy work, I do shifts and cannot go to school. But I can send my siblings to school and help my mother. I got married and my wife joined me here, now we have a daughter. Finally I am no longer alone. I also have responsibility for them now. I would like to get a driver's licence and become a lorry driver because where I work we are treated like slaves, we are all Africans and we have to accept exhausting shifts because we have no choice. But my daughter will study. I don't want her to live the life I'm living. (D. K.)

In both cases there are many barriers, in terms of time and money, which prevent them from accessing educational opportunities that would allow them to improve their lives and reach a real level of inclusion.

The difficulty in reaching expectations leads to little possibility for interaction and exchange with the local population and pushes people to mix almost exclusively with their own ethnic community.

It's in the community that you go back to being who you were, you are no longer just a migrant. You are you, with your story, your abilities, I mean, you go back to being a man. (K.K.)

Despite the difficulty in asserting their competences and potential, the storytelling allowed them to reflect (Kolb, 1984; Dewey, 1938; Schön, 1993) on their options and the need to re-contextualise their expectations and competences through the promotion of transformative learning processes (Mezirow, 1991).

I was not able to progress here in the field of my profession but after getting my permit to stay, after many sacrifices, I did a course and became a photovoltaic operator and at that point I returned to Senegal where I opened my own company that installs solar panels. I am working little by little; it's already satisfying to have acquired new competences that are useful and where there is a future. Renewable energy is the future in Africa, in Senegal. In the end I am beginning to reach that objective, of acquiring new competences that are useful to both society and also to me personally. (P.S.).

From the interviews it emerges clearly that the migrants are the ones who have managed to overcome all the obstacles present in their place of origin and take their project to migrate forward via their own abilities showing that they possess a strong individual agency (Bandura, 1997).

I left when I was 14 years old without saying anything to my parents. I had worked secretly to put the money aside for the journey. I wanted to come to Italy to work. But when I arrived here they told me that I couldn't, because I was too young. So I studied and got my diploma. As soon as I was 18 I started working to support myself and to help my family. I have always worked even if the few work opportunities were as a labourer. But I didn't come this far to do this. Today I am a humanitarian worker at IOM. But I won't stop there; I want to grow professionally. There are lots of things I want to do. (O. K.)

An important element in the lives of migrant persons is represented by their ethnic community of reference that finds solutions and shares strategies for resolving those problems that migrants could not solve by themselves. This is also because the public institutions are not able to help them, because they do not understand their needs or are not in a position to.

During lockdown many of us found ourselves without work; for weeks we couldn't go out and didn't earn even 1 euro. But we never thought of giving up. We put together everything we had, as a community, for food, to pay the rent and our bills. We can't go back because we are here for our country. (C. T.)

The ethnic communities are where they find out information, resolve problems, and learn ways to manage their lives in the destination country, but they are also the place where those with more experience give advice and share strategies on dealing with life in a foreign country, on how to interact with the institutions and the local population (Ceschi, 2018).

When the new ones arrive and urgently need work, either you take them to work with you, or you send them to work where they take people like us. It looks like we are all cut out for the same type of work, but that's not the case. I saw a university professor in tears reduced to working as a street hawker on the beach. But we are all in the same boat and we have to force ourselves to go on. (C. T.)

The community helps you to understand that the difficulties you face are not yours and yours alone, the others have also lived through them. Those who arrived before me have helped me to resolve my problems because they knew what to do, where to go, whom to ask; they know the system. (B.O.)

The communities represent not only a point of reference for resolving practical problems but are also a place where identities that accompany people in a new life straddling two continents are renegotiated (Loiodice, 2016), whilst preserving values and culture, re-contextualising them in new life circumstances.

After 30 years in Italy I am no longer Senegalese and I am not really Italian, I am both. When I am in Senegal I see things differently from how I saw them when I was a boy, and here in Italy I feel like I am at home, but I am still an African man. It's difficult to say who I am; I am the fruit of my journey through this life. (A. N.).

The communities offer to fellow immigrants models to understand, interpret, and negotiate a new life, and problem-solving models that can be transferred to families and the country of origin, assuming the role of incubator of experiences in a protected and guided environment (Brown & Campione, 1990), implementing a real process of what Pellerey defines as transfer of competences (Pellerey, 2001) and a recontextualization of knowledge and know-how from Europe to Africa and vice versa.

I am a volunteer with the Red Cross. In my country there are no emergency medical services. I built a project with the Red Cross to train a number of young people from my city in first aid. Some Italian volunteers went to manage the course and now some of those same young people are managing other courses themselves. Two ambulances were donated to us. The project was financed through a bid made to the Region of Sardinia. For me this is cooperation for development. We know what our countries need, we are the bridge between what Africa is today and what it could become. (A.N.)

By sharing knowledge, experience and competences, they are offering and facilitating a process of self-realisation and showing themselves to be real communities putting what they know into practice (Wenger, 1998) with a decisive role in the migrants' autobiographical storytelling.

The kinds of courses that are offered to us are always for certain types of professions: pizza chefs, care workers, or builders. We feel pushed into forced choices, that take us into certain sectors and professions, as if we could not aspire to do anything else. (A.B.).

The interviews confirmed that each migration is a unique story. The reasons for choosing to migrate, the way the journey is put together and undertaken, and the life in the destination country all bear witness to the need for a personalised approach to inclusion that preserves and recognises the value of the originality of each human being and his/her need to fulfil his/her potential.

The autobiographical storytelling tool allows us to understand many aspects of the migration phenomenon that other systems of data gathering miss. The role of putting someone's place of origin into context, its ability to plan and carry out the choice to migrate, but also its experience of inclusion, are things that cannot be generalised because they combine with a subject's unique characteristics, a subject who is living with them and dealing with them, to give unique and unrepeatable outcomes.

There are some reasons for migrating that are still very undervalued (sexual orientation, psychological illness, serious physical illness and personal deformity, allegations of witchcraft, etc), and that are not taken seriously enough by host countries, also because frequently they do not come to light early enough, often emerging too late. This calls into play the issue of the relationship between migrants and workers in their various roles in the world of inclusion, and the latter's ability or otherwise to build an intercultural dialogue that may be able to support the person in need of assistance (Rogers, 1997).

In the course of the research which is the subject of this paper, the relationship building between the interviewer and interviewee was carefully planned, both in terms of a preliminary deeper examination of the content, as outlined in the section titles Preliminary Work above, and in terms of the methodology. The personable attitude of the researcher whilst collecting the stories is of fundamental importance, being a specific quality that is useful in facilitating and widening the production of research material that is rich in analytical and meaningful value.

In carrying out a biographical interview, it is necessary to know how to create a dialogue with the person being interviewed while respecting the fact that is primarily a listening process, thus bringing to light data and information useful for the research (Bichi, 2002).

To perform the research that is the subject of this paper, building a relationship with each interviewee was necessary to get the collaboration between the researcher and the interviewee off the ground. It was fundamental to show interest and recognition towards them, to use the interviewee's name when posing the questions, or to demonstrate knowledge of the interlocutor's context of origin. These techniques transmitted an attitude of genuine interest in understanding the

interviewees' life history, through their stories and perspectives (Dickson-Swift et al., 2007), making the narrator feel like an expert on his/her own life (Wong & Cumming, 2008), demonstrating openness and recognising the authentic value of others' opinions (Dickson-Swift et al. 2006; Jansen, 2015). The creation of an informal setting, whilst clearly maintaining respective roles, allowed the researcher to communicate a sense of human understanding and to build a dialogue exchange, a meaningful co-building with a firm commitment to active listening and to communal reflection, rather than a pure data and information gathering (Dreher, 2012).

Showing empathy on the part of the researcher is strictly linked to the process of building a relationship of trust with the interviewee. That requires reciprocity, and was demonstrated by the willingness on both sides to appreciate the other's perspective and world (Watts, 2008; Dennis, 2016). It requires taking on an attitude of listening without judging (Dickson-Swift et al., 2007), drawing on emotional intelligence (Watts, 2008), and constantly monitoring the interviewees' level of wellbeing during the narration by observing their body language, tone of voice, and emotional state, with a view to fully understanding the multiple meanings of their words (Cherniss & Goleman, 2001). In the course of a biographical reconstruction of this kind, the narrator needs to be accompanied (Honoré, 1992; Biarnès, 2000) by someone who does not guide, but stands beside him, to shed light in the darkness of memories, in a spirit of pedagogical care (Rogers, 1997; Ulivieri, 2016).

## Conclusions

Migrant stories are a fundamental resource in building an intercultural dialogue and developing intercultural competences (Deardorff, 2006; Portera, 2013).

Recognising migrant competences is an act of life ecology (Bateson, 2001) that allows access to fundamental human and civil rights (education, dignified work, active citizenship) and contributes to the building of an inclusive society (Alberici, 2008; Dozza, 2012).

For those people whose access to learning mainly took place in non-formal and informal settings, the approach needed should be focused on personalising what is on offer, assigning value to their personal stories, and bringing to light the transformative effect of context as well as personal and work experience in each individual's trajectory (Federighi, 2018).

Not recognising the migrants' learning past means allocating them a non-personalised education and training programme that does not allow them to be

included educationally, professionally, or socially (Longworth, 2006), and might have the effect of acting negatively on their motivation to learn and undermines their concept of self. Educational inclusion must be based on migrants' prior competences and motivation to learn (Knowles, 1996), in respect of the person's worth, their history, and their culture of origin.

We have before us an enormous waste of knowledge and know-how, experience, and competences that remain silent and unused, and yet could constitute an important resource that could be utilised for the greater benefit of the host country.

In order to overcome erroneous convictions and prejudices, it is necessary to build a real intercultural dialogue that recognises everyone's right to diversity and equal dignity of cultures, uncovering their meaning, richness, and potential for our society (Agostinetti, 2017).

Education can and must take on a guiding, scientific role in this intercultural exchange, in support of an ongoing process of reconstructing identity for both those in the role of receiving and those being received. First of all, we need to know the stories of these men and women who have left their home countries, overcoming huge obstacles, in order to change their lives. Uncovering the resources that these people have employed in order to manage to cope with migration, with little means and many risks, can provide us with a new take on the reality of the situation, in a reciprocal learning path that puts human culture at its centre (Loiodice, 2016). We can no longer put off the founding of an inclusive society, in which identity and culture are understood as being dynamic, in constant evolution; the other, who is different, does not represent a danger, but an opportunity for individual and collective enrichment and growth (Portera, 2013).

A model of lifelong education, that is both useful and accessible to groups like those of adult migrants, should be able to focus on some cardinal elements such as the motivation to participate, giving value to experience, the possibility to reflect on that and give it new meaning, access to an intercultural dialogue that is both narrative and reciprocal listening, that allows identities and projects to be redefined.

A society that is welcoming must outline an educational pact that accompanies people towards inclusion and the fulfilment of their individual migration aims. Reaching that state may require new learning strategies and possibly the ability to rewrite their project and become re-motivated, all of which would be encouraged and supported by recognising past know-how and competences (Di Rienzo, 2012), so that the path of inclusion leads to real citizens who are both active and aware.

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