

Graziella Ferrara

Professor of Geography at Suor Orsola Benincasa University, Napoli

GEOGRAPHICAL AND SOCIO-ECONOMIC PROBLEMS OF NORTH-AFRICAN MIGRATION TO ITALY

ABSTRACT. Differences between countries are explained by a multiplicity of factors that are decisive as the common culture. In particular, the Mediterranean Sea, is a symbolic meeting place between very different cultures. Among the countries that overlook the Mediterranean see of this special attention can be given to cultural differences between Italy and the countries of North Africa (Egypt, Libya and the Maghreb countries like Morocco, Algeria and Tunisia). The proximity geography and contemporary socio - political events require an analysis of the socio - economic interactions between North African and Italian communities.

KEY WORDS: North Africa, Italy, geographical issues, socio-economic problems

INTRODUCTION

The peculiar features which distinguish the countries have ancient roots, the basis of which the mechanisms that allow different cultures to maintain its stability through the generations have been built over the years. The foundation on which it is based, and adjusts each cultural system is the set of values shared by the largest group of individuals.

The origins of the values of a population are found in geographic, demographic, political, genetic, historical, technological and economic. They initially favor the development of a society, then they guarantee the stability of the institutions that regulate and ultimately promote the development of a particular family structure, political, legislative. As in a virtuous circle, are also the same institutions that have become mandatory, strengthen the rules and values and bring into balance in case of shock system. The values of a given population are strengthened over time thanks to a self-regulated balance. The cultural systems that are able to adjust this balance, despite the shock, have perpetuated

over time, while those that were not able to regulate itself in the face of excessive disturbances have dissolved [Amato, 1995 Cotesta, 1999 Di Maria, 2006]. The differences between countries can therefore be traced to a variety of factors that are decisive as the common culture. Culture refers to that part of conditioning that individuals share with other members belonging to the same nation, region or social group.

It is an interactive set of common characteristics that influence the response of a certain group of people to external stresses and is the determining factor of difference between countries. [Ambrosini, 2005 Williams, 2004]. In particular, the Mediterranean Sea, and its geographic location, for historical and political reasons is a symbolic meeting place between very different cultures. Among the countries that overlook the shores of this sea special attention can be given to cultural differences between Italy and the countries of North Africa (Egypt, Libya and the Maghreb countries like Morocco, Algeria and Tunisia). Italy, located on the edge of the Mediterranean, has the typical cultural features of the European

system in which strong national traditions are combined with a degree of openness to diversity, ideological pluralism, and a variety of behaviors. The countries of North Africa, on the other hand, are characterized by a strong ethnocentrism which can lead individuals to take confrontational behavior towards bearers of a different culture subjects. These countries are characterized by homogeneity in them and a low propensity to acceptance of different cultural models.

Therefore, they are not very prone to a process of integration in order to defend the values tied to their historical tradition. In these areas of cultural interaction processes may be ineffective and ethnic minorities are often forced to submit to the dominant groups. In these contexts, the lack of effective interaction between beliefs and values has often led to intercultural conflicts, which if unresolved, have had dramatic consequences for the entire population [Vannini, 1998]. The economic-geography studies bring back the cultural specificities of the countries of North Africa in historical and religious factors. From a historical point of view, the North African area was conquered by the Romans is that the Arabs of the Middle East. The various dominations have left a decisive mark throughout the area, spreading on the one hand the Latin culture and the other Islamic culture. Islamic culture, in fact, is not affected by the European colonization of France (Tunisia, Algeria and Morocco), United Kingdom (Egypt) and Italy (Libya). The various dominations have, however, given cultural and ethnic homogeneity is characterized by the dominance of the Muslim religion and a level of economic development than the rest of the African continent.

On the African continent live Islam, Christianity and various traditional religions that resist the spread of major religions. The presence of Christianity dates back to the early centuries of Christianity, and involved the northern coast of Egypt and the Ethiopian plateau, spreading not only in coastal areas also in the inland areas [Cocchia, 2004 Livi Bacci, 2002].

Islam has spread with the arrival of Muslims from the Arabian Peninsula in North Africa [Barni and Villarini, 2001 Galieni, 2000]. The Islamic religion, influences beliefs and the values of religious, social and economic integration of the Arab countries. In particular, in the Koran only a small part is about the religious precepts to be observed, while the remainder is dedicated to the social and economic conduct [Collinson, 1994 Faccioli, 2004].

The lack of a hierarchical order in the Sharia has meant that you were creating various Koranic schools. According to the Sharia the property belongs only to God and man is the possessor pro-tempore. If the owner makes a bad use, the community of the faithful can expropriate [Baumann, 2003 Boccagni, 2003]. Always according to the moral law, the income of an individual is to be divided into consumption, savings (zakat) and investment. In the Islamic religion, is the interest that usury is forbidden and even Islamic banks seek alternative forms of return on capital. The equality in compliance with religious norms is an aspect of Islamic culture that creates significant problems for businesses from other cultural contexts [Collinson, 1994 Faccioli, 2004].

The clear distinction between what Islamic culture allows and what does not, the close connection between the spiritual and social life, and the affirmation of the principles of self-identity and self-categorization, used to classify the countries of North Africa, with particular reference to the extremist, as little inclined to welcome monolithic contexts and interactions with investors with different cultures [Cavazzuti, 2003 Di Sciullo et al., 2005]. Added to this is that none of the countries can be considered free and democratic, despite the gradual progress of Morocco and Egypt. Moreover, often the main human rights are not respected and the living and economic conditions are burdened by a voluntary closure to the dialogue. Political turmoil and instability of rights make it very fragile the whole area, pushing the population to use

Table 1 Starting a business

Name	Rank	DTF	Number of activities	Time to start	Costs %
Europe	–	90.21	5.0	12.1	5.3
Italy	46	91.22	5.0	5.0	14.1
North Africa	–	78.71	8.0	18.9	28.1
Egypt	73	88.14	7.0	8.0	9.2
Libia	144	73.50	10.0	35.0	19.9
Magreb Algeria	141	74.07	13.0	22.0	11.0
Morocco	54	90.33	5.0	11.0	9.2
Tunisia	100	83.60	10.0	11.0	4.2

Source: World Bank 2015

the banks of the coasts for the journeys of hope towards Europe.

NORTH AFRICA

The North Africa represents an important node connecting Europe and the Middle East. On the one everyone, old morphologically, the region as a whole has a coastal area, a desert and an inner area [Frisanco, 2002 Salvatori, 2005]. The Mediterranean area is flat and enjoys a mild climate. In this area there is the highest concentration of human settlements, major cities and the most important economic activities. Almost all the major cities of Tunis, Algiers, Oran, Tangier, Rabat and Casablanca ports are situated there too. The mild climate favors the areas of the Maghreb (Morocco, Algeria and Tunisia), where the Atlas relief blocks the winds from the desert. The area occupied by the Sahara desert is famous for its sandy areas, rocky and stony. The difficult climatic conditions make it little populous. The inner part is, however, a densely populated area, with very high values even in rural areas. In particular, Morocco is the most mountainous country, Tunisia has large desert areas, while Algeria has the largest desert area [Giro, 2002 Lazzarini, 1994].

From a socio-economic point of view, the data provided by the World Bank, which annually prepares Doing Business, can help you identify the number of procedures, time and costs that a private limited company of small and medium size takes to start activities

in a North African country. In particular, from the 2015 data it shows that the North-African countries where the ease to start a business is more similar to Italy (46) are Morocco (54) and Egypt (73), followed by Tunisia (100), Algeria (141) and Libya (144) (Table 1) [World Bank, 2015].

Despite the differences between the Maghreb countries, it highlights the common political, economic and social factors that have led to a flow of migrants to Europe. Economically, in fact, the whole of North Africa is, on the whole, backward and poor [Landuzzi et al., 1995 Scanu, 2001]. Agriculture still accounts for a significant part of the workforce. Algeria has a production system dominated by the extraction of hydrocarbons, especially natural gas, exported in large quantities to Italy. Morocco is a tourist destination of great interest and can rely on the exploitation of phosphate deposits and iron ore. Tunisia is the country with the most balanced economy that articulated in agriculture, fisheries, industry and tourism. In the semi-desert areas, finally, it is still practiced nomadic livestock, especially sheep and goats.

EUROPE

The cultural differences between Europe and Africa are important elements not only for business interaction between companies that decide to internationalize, but also for the integration of the flow of individuals who decide to leave the southern shores of the

Mediterranean to the North shore. This flow is composed of people who move to a country other than that of habitual residence to live in the target country [Lizza, 1991 Simoni and Zucca, 2007].

The migration of individuals is an inevitable phenomenon in a time characterized by economic and political crisis and marked by social inequality. However, in recent years this flow has steadily increased due to wars, political instability, economic crisis, social and religious fundamentalism clashes countries of origin. In particular, the civil war in Syria has led to the largest movement of people since World War II to today. Refugees from South Asia, Afghanistan, Eritrea fleeing wars, oppression, social unrest, poverty, torture, arbitrary detention and various forms of repression of human rights [Mantovan, 2007 Sarpellon, 2004].

In 2015 the balance of foreigners in the European Union has been positive and has assumed alarming proportions. The European Union and North America today are the main poles in the world for reception of foreigners. In Europe, the foreign human flow is directed mainly to Italy, France, Spain, Germany, Sweden and Switzerland.

The geographical proximity to countries hit by the economic crisis, wars and socio-political instability has made Italy the entrance gate to the European Union for millions of foreigners. The High Commission of the United Nations Refugee Agency [UNHCR, 2015], most of the direct migrants in Europe that sail from Libya, Egypt and Morocco and land in Italy come mainly from Syria, Eritrea, Gambia, Senegal and Somalia. These migrants follow paths that cross the Sahara, West Africa and the Horn of Africa. This human flow that has distant origins (in 1996, for example, about 283 people died in a trip from Alexandria to Italy) has broadened considerably in recent years due to wars and socio-economic crisis in the countries of origin becoming a million dollar business [Ravlin, 1995 Messina, 2001 Melis, 1999 Scanu, 2000 Sciortino, 2003 Lizza, 1991 Maltoni, 2003 Losi, 2000].

The 2013 report of the United Nations High Commissioner for Refugees [UNHCR, 2015] shows that the cost of travel from North Africa ranges from \$ 200 to \$ 1,000 while from the rest of Africa it is between \$ 1,000 and \$ 6,000.

The smugglers are, in fact, able to combine crime and tribal loyalty and able to adapt to changing circumstances as they carry on their activities. In particular, the transport of migrants from Libya to Europe is a business circa 170 million. The journey from Libya to Italy is a hundred kilometers. Once left the Libyan coast, a distress call was made in the hope that migrants are picked up by a merchant ship passing through or by the Italian Coast Guard. In many cases, therefore, the ship goes without crew or the crew abandons it during navigation. The majority of those who make long journeys from Africa arrive in Italy through the small island of Lampedusa [Morlicchio, 2000 Recchia and Allam, 2002].

UNHCR [2015] estimated that about 80,000 immigrants have the Mediterranean to reach the Italian coast in 2013, about 219,000 in 2014 and about 50,000 in 2015. However, as the EU regulations attribute the responsibility to the first EU country where a migrant comes, Italy has had to handle a large flow of migrants for the position it occupies in the Mediterranean. Despite wondered aid to Europe, reaching an agreement on an equitable burden-sharing of this mass exodus it has not yet been reached.

ITALY

According to Istat processing reported in the Caritas-Migrantes reports [2013, 2014, 2015], the main reasons that drive people to leave their countries on the southern shore of the Mediterranean to Europe through Italy are political and socio-economic (work, family, study, political asylum, etc.).

The main reason of the increasing flow of individuals from the South shore of the Mediterranean enter Europe through Italy is represented by wars and political instability in countries of origin. To political persecution

were added to war refugees flows due to international instability and military conflicts. In 2014 42.5 million people were forced to flee to other countries, of which 26.4 million internally displaced people and 15.2 million refugees who have fled the country of origin to avoid racial persecution, religious, political [Natale e Strozza, 1997 Picciolini, 199].

In the same year they were submitted 895,000 applications for asylum. Of them, 277 thousand were presented in the EU, with 81,952 cases in Italy. Many are the hotbeds of war, some known and other forgotten, and 1.2 billion people live in despotic regimes (34) or in fragile states (43) struggling with degradation, poverty and emergencies. In Italy, from 1950 to 1989 they were 188 thousand asylum applications and from 1990 until 2014 have been joined by around 326 thousand for a total, since the war, more than half a million. The annual average was about 8 thousand questions, exceeded by almost four times in 2014.

The economic and employment conditions are historical drivers of the foreign flow coming in Italy (Table 2). The movement of workers is influenced by socio-cultural factors such as the existence of communication networks between the countries of origin and host country. Foreigners who in 2014 moved to Italy for business reasons were 817,596. Of these, the majority was directed in the regions of North West (286 815), center (208 879), North-east (187,341), South (103 277) and Islands (31,284) [Caritas-Migrantes 2013, 2014, 2015].

In the periods of intense crisis, they found precarious accommodation and characterized by psychological contacts with the employer not formalized legally. In addition to the regular admission difficulties, considerable difficulties in recognition of qualifications and previous professional skills have reduced the chances of finding work further.

Contract workers are distinguished from previous because they are generally subjected to specific rules, the entrance to which is authorized for limited periods in order to absorb temporary manpower needs and defined. The initiative is in response to the discrimination faced in later developments to the employees. However, it could also bring in psychological motivations, religious and cultural background of the fact that some ethnic groups are more likely to businesses and self-employment on the basis of historical example represented by the Jewish Diaspora. The reports establish that foreigners may have implications in determining the economic success of minorities [Navarra, 2000 Pasquino, 2002]. The informality of the relationship, the family ties and religious affiliation, a promotion and sanction system connected to a particular interplay between implicit and reputation requirement that makes mutually dependent individuals involved in trade, lower the level of opportunism between the parties involved by encouraging the development of the activities carried out by them.

Through a network of foreign relations can create a cluster of highly interdependent firms as they are characterized by an almost

Table 2. Migrants in Italy

Province	Job	Family	Study	Asylum	Other	Total
North-west	286.815	259.290	20.228	17.924	9.858	594.115
North-east	187.341	188.790	10.628	13.249	5.893	405.901
Center	208.879	157.185	17.599	19.715	25.310	428.688
South	103.277	61.835	2.760	19.337	6.981	194.190
Islands	31.284	24.896	844	11.727	3.474	72.225
ITALY	817.596	691.996	52.059	81.952	51.516	1.695.119
[Caritas-Migrantes, 2014]						

exclusive use of ethnic workforce, and the possibility of receiving mutual moral and economic support in social integration as well as economic [Old, 2012 Vienot, 2003]. Foreign groups are concentrated in a particular geographical area and organize a variety of businesses, intended to serve first the internal market of the group, and following a process of integrating a larger population. The migration of families was determined by social factors, although the original migration that started the chain has been of an economic nature [Vitale, 1998 Zamagni, 2001]. In 2014 were about 691,996 foreigners arrived in Italy for family reasons. The increase in migration from the south to the north of the Mediterranean for this reason it was also influenced by the spread of Western cultural models, for reasons of study or phenomena such adoptions.

NORTH-AFRICAN COMMUNITY IN ITALY

The first human flows from North Africa to Italy date back to the 40s and see how young players wishing to improve their standard of living. The political and social crisis has led many Africans to move to Italy to escape from the country of origin. The host location and placement within Italy of the foreign flow from Egypt appears to be the product of cultural interaction between very different worlds. Italy itself as a multicultural country that is open to diversity, in which different cultures interact and emphasis is placed on the pluralism of ideas and behavior. North Africa that is configured, however, as a multicultural area, closed to diversity, characterized by strong internal homogeneity and a low propensity of different cultural models. In such contexts, the lack of effective interaction between beliefs and values has often led to intercultural conflicts, unresolved, have had dramatic consequences. In these areas, also the cultural interaction attempts may not be very effective if ethnic minorities are in a position of inferiority and are forced to undergo the power of the dominant groups. In particular, the North-African communities in Italy tend to form subcultures which reproduce the departure society. They very

often are linked to a set of relationships, symbolic and materials that continue to determine their identity while being absent and unknown to the host society, in which they are required to integrate [Cavazzuti, 2003 Di Sciullo et al., 2005].

According to the report on the presence of immigrants of the Ministry of Labour and Social Policy [2015], Interior Ministry and Istat archives at the beginning of 2015 the Egyptians holders of a residence permit are the eighth largest number of non-EU community. A key feature of this community is its composition, predominantly male and young, with a strong child component that also includes many unaccompanied children. Among them, in fact, women account for 30 % while the remaining 70 % is divided among minors (32 %) and young people aged 25–39 (37 %), at the expense of the age group 18–24 (7 %) and adults (24 %). The national higher concentration of the Egyptian community is the North (82 %), followed by Centre (16.9 %), South (1.1 %) and Islands (0.5 %). The region with the most residents Egyptians is Lombardy (68.2 %), followed by Lazio (13.9 %), Piedmont (5.7 %), Emilia Romagna (4.2 %) and Tuscany (2.5 %). Among the settlement provinces, the first of all is that of Milan, where he lived half of Egyptians in Italy (46.9), followed by Roma (13.5 %), Brescia (6.2 %), Turin (4, 6 %) and Pavia (3.6 %). The long migratory history of the Egyptians in Italy is also reflected in the large number of permit holders EC for long-staying, a title not an expiry date that is released after at least 5 years of legal and continuous residence (58.2 %).

According to the report on the presence of the Ministry of Labour Immigrants and Welfare [2015], the Moroccan communities from the 40s were the star of intense migrations in the Mediterranean region to direct through Italy to France. The first wave of Moroccans in Italy consisted of unmarried males only willing to do menial jobs as agricultural laborers or street vendors. Following arrived families, they attracted students from universities or fleeing the socio-economic problems of the country

of origin. The southern regions, the first landing areas, were abandoned to the North which was more promising in terms of employment. The Moroccans have always been the first largest foreign communities in Italy. Moroccan immigrants in Italy the holders of a residence permit are, according to the Interior Ministry archives reviewed by Istat, 13.5 % of all non-Community in the country. Of these, 44.1 % are women. Furthermore, particularly high is the percentage of minors (30.3 %). The major confluence area is definitely the North, where the Moroccans are focused for nearly 72.5 %. The region with the most Moroccans residing is Lombardy (24.1 %) followed by Emilia Romagna distance (15.5 %), Piedmont (13.7 %), Veneto (12.9 %) and Tuscany (6,2 %). Among the major settlement provinces, the first is Turin, followed by Milan, Bergamo, Brescia, Verona and Modena. The migratory history of Moroccans in Italy also results in a high number of people with permits for long-residents (60.4 % of Moroccans). According to Istat in Italy of Moroccan nationality population of working age, 44 % is actually occupied, 39.4 % are inactive. It is therefore disturbing the unemployment rate of Moroccans (27.2 %). Among the main employment sectors are services (52 %) and industry (43 %).

According to the report on the presence of immigrants of the Ministry of Labour and Social Policy [2015], the beginning of the Tunisian migration in Italy dates back to the mid-60s when the first Tunisian fishermen began to arrive, attracted by the demand for labor in fishing fleet of Mazara del Vallo. But it was especially during the '70s and '80s, thanks to word of mouth, the reduced cost of the trip, the geographical proximity and the absence of restrictions on entry, that the presence starts to become substantial. Until the '90s, the closing immigration policies pursued by France, Germany and the Netherlands, the economic crisis in Tunisia and the expulsion of Tunisians from Libya carrying more and more these migrants to head for Italy. In Italy the immigrants Tunisian citizenship holders of a residence permit are, according to the

Interior Ministry archives 3.2 % of all foreigners residing in the country. Among these women have little effect while the minors affect much.

The area of the greatest concentration of Tunisian society is the North Italy (62.2 %), followed by Central Italy (18.0 %), Islands (13.6 %) and South (6.2 %). The region with the largest number of Tunisians residing is Emilia Romagna (22.9 %) followed by Lombardy (20.7 %), Sicily (13.1 %). The long history of migration of Tunisians in Italy is also reflected in the high share of the EC allowed holders of long stay (68.4 %). Of Tunisian nationality population of working age, people actually in employment are slightly less than half (46.0 %), while it is 37.8 %, the share regarding inactive. Among the sectors, the industry accounts for almost half of Tunisian workers (49.3 %), followed by agriculture (19.3 %).

CONCLUSIONS

The concrete integration of the North-African community in Italy requires the emergence of a new paradigm of interpersonal behaviors that follow codes and believe that ensure reciprocity of benefits. These are the principles of solidarity that must permeate relationships in unbalanced situations, if all of the partners want to aim to achieve the synergistic effects of a cumulative and lasting growth. This is a slow, incremental process rather than revolutionary, since the culture of a country is much more difficult to change as much as it is consolidated and shared, and the changes can occur only very slowly since the culture, when it is shared, it is not present only in the mind of the individual, but it is also crystallized in institutions. For the development of cooperation that respects diversity, it is necessary that individuals of both cultures acquire a way of thinking of both systemic, where the whole prevails over its parts, both strategic, face immediate acceptance of sacrifices against benefits deferred and conditioned.

To avoid the danger of ethnic conflict must facilitate a process of integration of different

groups both among themselves and with the native population. Integration is, in fact, a process of insertion of foreigners in modernized and democratic contexts that contributes to building a multi-cultural society, where the main elements are derived from the interests or values of indigenous peoples, overcome only thanks to the generational change. It is a slow process that in some cases

comes to fruition only in the second or third generations. This phenomenon in its two-way nature dictates that by a foreign side to respect rules and values of a country in preparing for deep acceptance of them, and on the other that predisposes National State of actions in support of the effective acceptance of foreigners from the population local, founded on mutual respect and shared goals. ■

REFERENCES

1. Amato V. (1995), *Popolazione e lavoro nel bacino del Mediterraneo*. Orizzonti economici, vol. novembre 1995.
2. Ambrosini M. (2005), *Scelte solidali. L'impegno per gli altri in tempi di soggettivismo*. Bologna, Il Mulino.
3. Barni M., e Villarini A. (2001), *La questione della lingua per gli immigrati stranieri. Insegnare, valutare e certificare l'italiano*. Milano, Franco Angeli.
4. Baumann G. (2003), *L'enigma multiculturale. Stati, etnie, religioni*. Bologna, Il Mulino.
5. Bencardino F. (2011), *Geopolitica del Mediterraneo: Processi, equilibri e strategie*. In: *Mezzogiorno-Agricoltura. Processi storici e prospettive di sviluppo nello spazio Euro-Mediterraneo*. vol. 365. 919, p. 19–44, Milano, FrancoAngeli.
6. Boccagni P., (2003), *Cooperazione e lavoratori extracomunitari in Italia: una leva per l'integrazione sul territorio?* pp. 89–112. *Rivista della cooperazione*, n. 2.
7. Caritas-Migrantes (2013), *Immigrazione. Dossier statistico*, Antarem, Roma.
8. Caritas-Migrantes (2014), *Immigrazione. Dossier statistico*, Antarem, Roma.
9. Caritas-Migrantes (2015), *Immigrazione. Dossier statistico*, Antarem, Roma.
10. Cavazzuti M., (2003) *Immigrazione, cittadinanza e lavoro: un progetto di aiuto e formazione*. pp. XIV-XVI. In: *Italia caritas*, A. 3, n. 5.
11. Coccia M. (2004), *Cultura, immigrazione e diritto alla salute*. pp. 11–13. *Prospettive sociali e sanitarie*, n. 3.
12. Collinson S. (1994), *Le migrazioni internazionali in Europa*, Il Mulino, Bologna.
13. Cotesta V. (1999), *Sociologia dei conflitti etnici*, Laterza, Bari.
14. Di Maria U. (2006), *500 mila stranieri in fila per 170 autorizzazioni al lavoro. E' permesso?*, *Terre di mezzo*, n. 132.

15. Di Sciullo L., Gaffuri L., Pittau F., (2005), L'integrazione degli immigrati nelle regioni italiane. I risultati del terzo rapporto CNEL. pp. 459–467. Aggiornamenti sociali, n. 6.
16. Faccioli M. (2004). Territori locali e cultura globale. In: Risorse Culturali e sviluppo locale. p. 27–46, Roma, Memorie della Società Geografica Italiana.
17. Frisanco R. (2002), Il volontariato per l'immigrazione. Rivista del volontariato, n. 2.
18. Galieni S. (2000), Tra conflitto e accoglienza. pp. 42. Rivista del volontariato, n. 5.
19. Giro G. (2002), Economia e immigrazione. pp. 14–15. Cronache e opinioni, vol. 57, n. 7/8.
20. Landuzzi C., Tarozzi A., Treossi A. (1995), Tra luoghi e generazioni. Migrazioni africane in Italia e in Francia, L'Harmattan Italia, Torino.
21. Lazzarini G., (1994), I gruppi di volontariato per extracomunitari in area metropolitana. In: Altruismo e solidarietà. Riflessioni su prosocialità e volontariati, a cura di Bernardo Catinussi. Milano, Franco Angeli.
22. Livi Bacci M. (2002), Immigrazione, nuova legge, ma quale politica? Il Mulino, Bologna.
23. Lizza G. (1991), Integrazione e regionalizzazione nella C.E.E. Milano, Franco Angeli.
24. Mantovan C. 2007, Immigrazione e cittadinanza. Auto-organizzazione e partecipazione dei migranti in Italia. Milano, Franco Angeli.
25. Morlicchio E. (2000), Povertà ed esclusione sociale. La prospettiva del mercato del lavoro. Roma, Edizioni Lavoro.
26. Natale M., Strozza D. (1997), L'immigrazione straniera in Italia: quanti sono, chi sono, come vivono? Cacucci, Bari.
27. Navarra L. (2000), Una manodopera multi-etnica condizione di sviluppo. L'immigrazione è una risorsa, non un pericolo. Mondo sociale, A. 6, n. 6.
28. Pasquino U. (2002), I processi migratori in Italia e in Canada: un confronto tra due culture, in Di Comite L., Paterno A. (a cura di) Quelli di fuori. Dall'emigrazione all'immigrazione il caso italiano, FrancoAngeli, Milano.
29. Picciolini A. (1991), La donna migrante. pp. 79–93. In: L'immigrazione straniera in Italia: il tempo dell'integrazione, a cura di Nino Sergi e Francesco Carchedi. Roma, Edizioni Lavoro
30. Rapporto sulla presenza degli immigrati, (2015), La comunità Egiziana in Italia, Ministero del lavoro e delle politiche sociali.
31. Rapporto sulla presenza degli immigrati, (2015), La comunità Marocchina in Italia, Ministero del lavoro e delle politiche sociali.

32. Rapporto sulla presenza degli immigrati, (2015), La comunità Tunisina in Italia, Ministero del lavoro e delle politiche sociali.
33. Recchia E., Allam M. (2002), L'assimilazione degli immigrati nella società italiana, in Colombo A., Sciortino G. Stranieri in Italia. Assimilati ed esclusi, Il Mulino, Bologna.
34. Salvatori F. (2005), Globalizzazione e modelli culturali. Contesti socio-economici per promuovere la cittadinanza democratica, Educare alla Pace, Ed. Simone.
35. Sarpellon G. (2004), Il prezzo dell'integrazione. Rivista del volontariato, n. 5.
36. Scanu G. (2001), Cultura cartografica e culture del territorio. Genova, Brigati.
37. Simoni M., Zucca G. (2007), Famiglie migranti. Primo rapporto sui processi di integrazione sociale delle famiglie immigrate in Italia. Milano Franco Angeli.
38. UNHCR, Alto Commissariato delle Nazioni Unite per i Rifugiati, www.unhcr.it.
39. Vannini P. (1998) Immigrati: la sfida dell'accoglienza. *Civiltà dell'amore*, 10, n. 1.
40. Vecchio B. (2012). Geografia accademica e associazionismo geografico fra Otto e Novecento. In: G.F. Bandini (a cura di). *Manuali, sussidi e didattica della geografia. Una prospettiva storica*. p. 19–32, Firenze: Firenze University Press.
41. Vienot D. (2003), L'immigrazione e l'Unione Europea. pp. 57–61. *Volontari e terzo mondo*, n. 4.
42. Vitale M. (1998), A maggiori diritti più rigorose pene. La nuova legge sull'immigrazione. In *Mondo sociale*, Vol. 4, n. 3.
43. Williams W., (2004) Fabbisogni abitativi, immigrazione e cooperazione: questioni aperte e buone prassi. *Rivista della cooperazione*, n. 2.
44. Zamagni S., (2001) Nuova questione migratoria, globalizzazione e integrazione culturale. pp. 7–28, *Voci di strada*, n. 2.

Received 09.03.2016

Accepted 08.11.2016



Graziella Ferrara is Professor of Economic Geography at Suor Orsola Benincasa of Naples. She was visiting researcher at Salem State College (USA). Her research interests concern geography, internationalization and corporate strategy. She published many articles on geography, internationalization and corporate strategy and she is in the editorial boards of many relevant journals.