Sociological imagination and social promotion

The category of “agapic action” to interpret the changes and to imagine new futures

Maria Rosalba Demartis and Paolo Contini (eds.)
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Presentation

The text of Wayne H. Brekus “A Sociology of the Unmarked” was published in Italian in January 2018 and, with regards to the subject of the sociological imagination, it states that “(it)…it goes often against the convictions of common sense” (Brekhus, 2018:38). The current perception of the social reality, at least in the West, tells us of a world oriented to hyper-individualism (Caimi, 2009) and, in fact, it takes apparently a powerful imagination to catch a glimpse of the processes aimed at promoting social inclusion and construction mechanisms of community bonds.

However, it is a possibility, it happens because all that is divisive and negative, a sort of “extremetype” (Brekhus, 2018:37) leaps to the eyes with a degree of arrogance and it makes “background” everything not compliant with it.

If for a moment we focused on the ordinary, and not on the extra-ordinary, we would notice attitudes, behaviours, ways of doing, thinking and seeing the world oriented in a completely different sense. Agapic action can be “unmarked” as it is a component of that background that does not immediately strike our glance. Nevertheless, this form of action exists and the convention “Sociological imagination and social promotion: the category of agapic action to interpret the changes and to imagine new futures” was held to discuss it and took place on 7 and 8 June 2018 at the University of Salerno (Italy).

The conference represented a unique meeting opportunity, in which the “agapic” action was first experienced in several disciplines, placing in a constructive, lively and vivifying relation scholars from different backgrounds, such as aid professionals and social policy experts.

This dynamic was also experienced in the dialectical relationship between life and thought, that placed academics and experts in social practice one next to the other (not in front of each other!).

The specific nature of the Social-One research network is, therefore, confirmed with its tension and interest in creating opportunities for study, analysis, action, incardinated in a vital path, in which sociology is proposed as a discipline at the service of society, in dialogue with social service and other social sciences. In this perspective, the protagonism of social actors is highlighted by launching new challenges to consumerist and individualistic culture; thoughts and experiences of sharing, cooperation, fraternity are welcomed, elaborated and conveyed.

The proceedings of the conference are a contribution to what Coleman considered as a component of utmost importance for sociology, namely “to prove its usefulness” (Coleman, in Kantrowitz, 1992:55). The dynamic of reflection of SocialOne, which is a multi-level relational one, shows a path of study and life that made clear a vision of the united world as “pluriversal”, in which “diversality” can find its place, to use the beautiful neologism by Raphaël Confiant (Confiant, 2001).

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We express our gratitude to all those who contributed, with their interventions, to the realisation of this document that makes available to all of us, and those who are and will be interested in examining in depth the topic and the concept of agapic action, a rich material of knowledge and analysis that could be a stimulus for social scholars and academics, aid professionals and social policy experts.

Maria Rosalba Demartis, Paolo Contini

REFERENCES

Introduction

Silvia Cataldi, Gennaro Iorio

This book is the result of a community experience. Indeed, in this way can be defined the gathering of about 130 scholars and social professions who gathered at the University of Salerno from 7 to 8 at the international conference “Sociological imagination and social promotion: the category of agapic action to interpret the changes and to imagine new futures”.

We can label this as an experience first of all because the interactions that took place in it were real meetings and true dialogues that passed through people changing them. We talk about a community because it was not only the result of cognitive and practical activities, but it has represented a moment of re-foundation of a community through a new impulse of social engagement.

To present the path which characterized this experience we use three significant elements.

1. Engagement and participation

The conference “Sociological imagination and social promotion” was born from a participatory path, which goes beyond the only event of the conference: it aimed to build a network of sociologists, social service scholars, social workers and social workers and professionals in the world. What distinguishes this network is the need for a new engagement, a new commitment of the social sciences.

The extent of the partnership that gave rise to the conference, made up of 14 universities and international research institutions, tells us that social engagement is a widespread need. The mission of our social disciplines cannot remain neutral but must increasingly be in favour of the man and woman of today. Such a knowledge must be at the service of observing, interpreting and acting for a more “pluriversal” and united world, which is characterized by more human, peaceful, equitable and convivialist societies.

This is why such a widespread and shared participation in the construction of the conference was so a clear message. The conference was attended by people from three different continents: from Europe, people intervened from Poland, Albania, Spain, France and Italy; from the Americas, people were present from Argentina, Brazil, Colombia, Chile, Santo Domingo and the United States; from Africa there was also a small representation from Mali.

Also, the internationality and variety of the partners who promoted the conference are clear signs of the need for engagement, since they are proposed not only as nodes of a formal network, but as real actors of change and social promotion.

This applies for the promoters: the Department of Political Science and Communication of the University of Salerno and the Social-One research network. This also goes for the various partner institutions. First of all, at international level we
Sociological imagination and social promotion

mention the Federal University of Pernambuco, UFPE, (Recife - Brazil), with which a collaboration agreement was started; the Universidad del Salvador, USAL (Buenos Aires – Argentina), the University Center Alcoba de Almeida ASCES UNITA (Caruaru - Brazil). In Italy, it applies for: the Emanuela Zancan Foundation, the National Foundation of Social Workers, the Department of Humanistic Studies of University of Trieste, Unitelma Sapienza University, the Department of Education Sciences of the University of Catania, Sophia University Institute, the Interuniversity Center for the Environment and Health Population CIRPAS and the Department of Psychology of Development and Socialization of Sapienza University of Rome.

The topic of the conference concerned sociological imagination and sociological conceptualization. In particular it aimed to find new key-tools to read the current changes and imagine new futures. For this reason, it was a great honour to have the Patronage of the Section Sociological Theories and Social Transformations of the Italian Association of Sociology (AIS).

What we launched in the conference and now we are discussing in this text is a theoretical and social transformation challenge, just as the name of the AIS section indicates. It is a theoretical challenge because it proposes a new concept for the social sciences, “agapic action”. At the same time it is a challenge of social transformation because we know that naming something means giving life to an object. In other words, giving a name and labelling as “agapic action” a social action has real consequences on the phenomenon: it means seeing it and empowering it.

2. The roots of an experience

Max Weber taught that science is based on vital perspectives and values. Weber (1922) stated that the value anchorage offers a perspective of choice and orientation in the multiplicity of reality. Values have the task of giving meaning to historical flow, selecting reality. This applies especially for social sciences, where the extensive and intensive inexhaustibility of empirical data imposes the need for the assumption of evaluative points of view. This derives from the specific capacity of man, as a cultural being, to take a position towards the world and to signify the course of the events.

This is why the origin of the Social-One research network cannot be ignored, because it is part of a vital path. The research network "Social-One - Social sciences in dialogue," was born in 1999 in Italy. It is an international group of sociologists and social service scholars which has been active in social research for almost 20 years. What is the group's mission? Contribute, through the epistemological, methodological, theoretical and research tools typical of the social sciences, to the construction of a more united world. This means first of all making sociology a discipline at the service of society and able to highlight the protagonism of social actors.

The impetus for the birth of this group was represented by a significant event for us: we are in 1996 and Chiara Lubich, a Catholic lay woman, founder of the Focolare Movement and winner of the Unesco Peace Education Award in 1986, receives the
honorary doctorate in social sciences from the University of Lublin in Poland. The motivation with which this ad honorem degree is given is significant: having had the merit of starting “a Copernican revolution in the social sciences” for having promoted, with her life and thought, the dialogue in various inter-religious and intercultural fields as a key factor in building and maintaining peace.

As sociologists and social service specialist, we felt to be greatly concerned by this motivation, seeing in it a possibility of sociological reflection, especially in response to the challenges of today's pluralism. Thus, in 1999 we founded the Social-One research network.

Although it was originated in Italy, the first nucleus of the group was already markedly international: the founder of the group, Vera Araújo, is a Brazilian sociologist and, from the beginning, besides her there were representatives from Italy, Argentina and Belgium.

Today Social-One is present in many countries and the main topics the research are focused on non-instrumental social actions and human coexistence (Araújo et al., 2015; 2016; Iorio, 2014).

3. Between research and action: the lines of a common work

One of the features that has always characterized the work of the Social-One research network is the continuous reference between theoretical reflection and social intervention. From the beginning, the research network has always been characterized by a plural and interdisciplinary participation bringing together academics and social scholars with professionals and social policy experts. This, which may seem an anomaly in some contexts, represents an important challenge. As a sign of the inheritance of a dualistic thought, the relationship between theory and practice has always proved difficult. In the social sphere this dichotomy risks becoming even worst. In fact, social practice cannot be disconnected from thought. In turn, reflection is sterile if it is not linked to social actors and those who daily deal with planning, public management and social intervention in the public and private sectors as well as in the third sector.

Thus, one of the most immediate consequences of social engagement promoted by Social-One and the conference is putting theory and practice together and networking different stakeholders and various actors who deal with social issues at different levels.

Precisely for this reason in the following text will be proposed contributions that relate both to practice and to academic reflection. Therefore, next to the purely scientific contributions there will be contributions coming from the social practice. This reflects a idea of synergistic work in which each one, with his own role, can make a contribution to building a more pluriversal, peaceful, equitable and convivialist society.

In particular, the lines of work present in this text can be grouped into the following themes.

1. Protagonist communities, sharing cultures and grassroots movements.
2. Cooperation and dialogue in the field of macro-social actions.
3. Relationships, inclusion and well-being in social policies

The first line of work pertains to the theme of the protagonism of community actors, favoring a micro-social perspective. In particular, it focuses on the phenomena that represent the emergence in an upwards direction of a culture of sharing and of acting collaboratively. This culture, which produced the digital network, and strengthened it, is emerging as a new paradigm for an economic operating system. It poses new challenges to the consumeristic culture, which is typical of the capitalist market. Considerations include an increase in forms of community management of land, space and resources and a commitment to the common good, to public services; the emergence of delayed reciprocity circuits, such as the phenomenon of suspended goods, the mechanisms of a shared economy, such as carpooling or car sharing, peer-to-peer systems, crowdfunding. It is all part of a varied phenomenon of solidarity, sharing and mutual help that depends on reciprocity and on putting value within networks on relationships. This line of work includes contributions which investigate the phenomena in question, preferring micro levels of social actions: in particular, the functioning of the dynamics of networks, the organizational forms and the daily practices that influence the culture, the values and the role of different actors within these circles are investigated in the contributions belonging to this line.

The second line of work privileges a macro-social perspective macro-social sector. In particular, it analyses those participatory collaborative processes at the macro-social level that have social, environmental and economic applications. Examples are represented by the actions of the international organizations and inter-actional cooperation for the promotion of peace. Other examples relate to forms of relationship shared at several levels and by several social actors aimed at the prevention of social risk, climate, ecology, war and health care. This stream is characterized by contributions that combine the analytical perspective with the prospect of intervention for the promotion of social policy, health, international and environmental responsibility for future generations.

Another line of work has been dedicated to social policies. In particular, there are social and political contributions from the different welfare systems, in order to highlight processes of sharing, participation and the co-designing of services promoted within social policies at local level. Research proposals and practices conducted by social services and professional practices which are aimed at innovating the many areas of intervention, the "aid" operations and "caring", strategies for the social inclusion of vulnerable people, in emancipatory perspective, of development and of individual and community well-being. In particular there are multi-disciplinary contributions, which analyse social policies, leading analytical and experimental evidence of generating a citizenship which faces poverty and inequality and where people are seen as active protagonists by socializing and building relationships generating personal and social responsibility.

Finally, there is the fourth line of work which includes contributions relating to those processes of construction of identities that depend on dialogue and encounter with the other. In the face of globalization, communities are returning to a new need to have a
sense of belonging, to a renewed need for feeling rooted. Some ways are reactive and lead to new types of ethnic communities, locality based groupings, religious identity-based groupings. In this line of work, all forms of identity-based social ties which try to build non-exclusive moments of solidarity are investigated. Therefore, contributions are included on the dynamics, the forms and the historical and social conditions that promote the reality of dialogue and development of identity processes.

4. Acknowledgments and conclusions

Before concluding we would like to thank the University of Salerno and, in particular, the Rector, Aurelio Tommasetti, the Director of the Department of Political Sciences and Communication, Annibale Elia, the President of Adisu, Domenico Apicella for the extraordinary reception reserved for this initiative. Our sincere gratitude also is to the Scientific Committee of the Conference, as well as to the Organizing Committee that have made possible an event of this magnitude and the publication of this text.

We close with two wishes. The first one is that from this experience a global network can born, capable of making a critical mass for a social engagement and humanization. In the text we will discuss about love. We think that this concept, together with other concepts (such as that of gift, engagement, etc.), can be considered as “sensitizing concepts” (Blumer, 1954), useful to interpret the reality with hope and to imagine new horizons. As scholars and social professionals we can be not only agents, but also actors of a change. Therefore, with our work, interventions and interpretative perspectives we would like to give our (little) contribution to build more human, peaceful, equitable and convivialist societies.

The second wish is that this international network of social scientists and professionals - for the variety of origins, fields and studies - is itself the emblem of a dialogic and inclusive scientific community, becoming a living sign of mutual listening and interpenetration. Only in this way, we can experience the same social promotion that we want to foster together. In this book we will talk about a social action long marginalized in social sciences, relegated to privatism. Instead today, precisely this renewed academic and professional community of people and institutions tells us that love is a public fact. Love can concern society, but it can also concern our scientific and academic community, if it is inspired by unconditionality and overabounding. So, love can be imagined, but also practiced.

REFERENCES

AGAPE BETWEEN SUBJECTIVISM AND OBJECTIVISM

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1. Introduction

There is a challenge that, from its origins, accompanies the development and reflection of sociology. It concerns the tension between the subjective dimension and the objective dimension of social experience. All the social theory we can say is within this theme that sees over time the different accentuations. The difficult reconciliation between these two dimensions is not only a theoretical fact, but concretely is at the origin of so many conflicting situations that society lives and that characterizes our historical time. Especially in times of historical change, like the current one, these two dimensions suffer both, as well as presenting the irreducibility of tension between the personal and collective dimensions.

The hypothesis I consider in this paper is that the concept of love-agape can offer a possible answer to the aporia existing between subjective and objective dimension. This possible solution can be rooted in a theoretical way, but can also have concrete historical effects.

What emerges is the possibility of a thought, capable of recognizing and responding to irreconcilability, of assuming distance and of giving it a new and fruitful meaning. This is for the hermeneutical aim of sociology and also indicates a practical path to the historical difficulties of present tense. The new embodied thought is the possibility of love-agape. Only when the two dimensions are able to transcend themselves, that is, open to the possibility of their denial, will they be able to find themselves more fully. Only when individuals recognize the debt to society will they be able to fully live their singular wealth, so only when the social structures can recognize the limit, albeit necessary, of any symbolic formalization can they open themselves to becoming. When there is no such possibility, as is the case today, organized society can crush singularities (of people, of collective identities, etc.) revealing its totalitarian character and, in turn, individuals when they reject social forms they lose every possibility of building social solidarity and the same individual is fragmented losing his human qualities.

2. The challenge

At the time of their birth, social sciences had to deal with the concept of society and had to face theoretically its three peculiar characteristics. Firstly, the fact that society is inseparable from its human components because its very existence depends in some way on the activities of its members. Secondly, the fact that it is inherently transformable has no immutable form nor an optimal state. It is nothing less than itself. Thirdly, the fact that we are not even immutable as social agents because what
each person does is influenced by the society in which he/she lives and by the efforts he/she makes to transform society. Therefore, the problem of the relationship between individual and society has been the central sociological problem from the beginning. The most difficult task remains the understanding of the link between the social structure and personal action. This issue is central because from this theme derives what society is in its specificity. This topic is not merely academic, but it concerns human being, because everyone is daily faced with this reality of the self and the organized social world that surrounds it. Everyone has the awareness of the constraints, sanctions and restrictions that society exerts on his will. Think how many times we hear the expression of people who want to do something, but do not have time, because they are burdened by obligations and social commitments. On the other hand, we also make the experience of social facilities: the existence of medicine, transport, education are examples of resources for our personal life that society offers us. At the same time, however, an irreducible aspect of the human condition is the desire for freedom: we feel architects, sovereigns, responsible for our destiny, capable of recreating the social environment and improving our existence through our choices and our actions. We are simultaneously aware of being free and prisoners and we all have some level of awareness of this fact. The first aspect derives from the nature of social reality, the second from the reflexivity proper to the human being. These two aspects are irreducible to one another. From the beginning, attempts to conceptualize this specific entity have produced two opposite social ontologies, which accompany us in various forms and feed the debate and create concrete social solutions, because they affect social reality. The first position denies the importance of the ability of human beings to make society what it is. The second takes away from society its real powers, reducing it to the projects of its members. Both solutions are unsatisfactory because the one only makes the society superordinate to the people, while the other leaves society absolutely subordinate to the people. Both points of view consider the other factor as epiphenomenon. So the question is ontological and concerns the existence of society and people, but it has implications on explanatory methodology, on theory and has concrete effects on the form of society, because it shapes action.

3. The effects of this aporia

In the relationship between individual and society rather than hanging in one aspect or the other, the need arises to affirm and recognize the fundamental ambivalence between the unavoidable need for a normative order, on the one hand, and the equally inescapable need to limit and adapt this order in relation to the complexity of the experience experienced by social actors and the vital action of people, on the other. We must grasp the ambivalent character of the function of determining the normative and institutional forms, indispensable for social life, but also potentially destructive because of their inevitable reductivity with respect to the complexity of the lived
experience or original action of the individual. In fact, if the forms of symbolic mediation are unavoidable, because they ensure, at the same time, the predictability and coordination of intersubjective action, on the other, they can become absolutizing, alienating and destructive elements of freedom and social action itself.

The historical origin of this process of totalizing distortion has been identified in the instrumental reason, in that rationality that has established itself in the industrial societies and in the positivistic and pragmatic forms of knowledge. In a word, the Enlightenment is the heart of this regression, as a negation of a substantial rationality, has led to the affirmation of a reason that in its reductive univocity, compared to the complexity and the different potentialities of human experience, has ended to negatively react on the premises of the Enlightenment itself. The totalitarian character of the Enlightenment has eliminated all those dimensions of human experience such as goodness, solidarity, happiness that can not be traced back to the productive efficiency scheme, which has become a general principle that regulates not only the relationship with the nature, but with the whole universe of social relationships, penetrating intimately into individual consciences.

The most complete expression of this degeneration of instrumental reason was the totalitarianism of the twentieth century that has known Europe, but also many countries of Latin America, Africa, the Middle East and Asia. But also the totalitarianism represented by capitalism that transforms everything into goods tradable on the market with the respective of a price.

A reaction to this totalizing degeneration is represented today by postmodern thought, which is not to be understood as an era in itself, but rather a twilight phase of the Enlightened modernity. This culture focuses on the individual and his bulimic faculty of choice. The only goal is the demolition or deconstruction of the modern. We are fifty years from the Sixties, the generation that aimed to break down the old boundaries that bound the human spirit and explore new realities. The postmodernists have attributed responsibility to the rigid assumptions of Western modern enlightenment thought flawed in its assumptions: objectively knowable reality, linear and irreversible progress, the idea of perfectibility of man who do not take into account other perspectives on the human condition and ends of history. Above all at the cost of individual freedom. Modern Enlightenment thinking is accused of having created unique, all-encompassing, intolerant social forms of any alternative possibility. Modern thought, according to these critics, has been used to justify colonial adventures throughout the world, to divide people and keep them in a condition of enslavement to established power, to nullify all differences.

Postmodernist sociology has offered a rationalization to revolt by stating that there is not a single perspective, but as many as the individual stories to tell. This perspective enhances the pluralism and tolerance of the different points of view that constitute the human experience: there is no ideal regime to aspire to, but rather a mixture of cultural experiments, each one with its own value. The battle of the post-modernists against the ideological foundations of modernity has even come to deny the idea of history as a path of redemption.

At the end of the post-modern process of deconstruction there remained a modernity reduced to a pile of intellectual debris and an anarchic world, in which the history of
each is equally valid, important and worthy of recognition. If the post-modernists have razed the Enlightenment modernity they have not offered any alternative dwelling: we have become existential nomads who wander in a world without frontiers of unsatisfied desires, looking for something to cling to and to believe in. Liberated from the old conceptual categories, each one is driven to find his own path in a chaotic and fragmented world, even more dangerous than the "all-encompassing" one we have left behind. A liberation at the price of the building of an often delirious individual, in which more and more weight gets the expense in anxiolytics and products for a lost well-being.

The attack on ideological meta-narratives has caused the postmodern question to find an antidote that was not only the deconstruction of modern institutions. Multiculturalism seemed to be a way to defend the idea that there is only one doctrine with multiple perspectives. That is, postmodern thought, which absolutizes the individual and his desires, is looking for a lost universalist foundation.

Universal we know that it means fundamental and indivisible, something that everyone recognizes and accepts as such. So, the deconstructive thought at the end indicates a need, but not yet the direction in which to mature and grow a thought capable of thinking together, a particular and universal person and society, capable of giving shape to a social organization and recognition of singularities.

4. The concept of agape

In sociological literature, love is identified as one of the highest form of public sociality.

For Simmel (1921), love is qualified as the main viatic in the formation of relationships, society’s prince of sentiments. As a consequence, love permits the passage from the individual plane to beyond-the-individual, the collective one. In addition, Weber talks about the social role of love in his work. In Weber’s work Symonds and Pudsey (2006) identify a complex typology of love bond forms, within the processes of cultural rationalization, recognize this. Another scholar who recognizes love as a key feature in social cohesion is Sorokin (1954). He founded the Harvard Research Center in Creative Altruism, which promoted sociological surveys on the effectiveness of love as a creative force in people, groups, social institutions, and culture.

A more direct link between love and social bond is clarified in contemporary literature, where love has considered as a force capable of generating social bonds, of transforming or reviving human relationships. It is a love that is rooted in the public actions of people, which permeates living together of singles, social groups and communities; that is, agapic action. Be it in traditional French criticism, as in the

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2 Within the social structuralism I especially consider scholars such as Durkheim, Marx, Parsons, Levy Strauss, de Saussure etc. Within the postmodern social thought, I refer to the critical theory Frankfurt, Sartre, Foucault, Goffman, Garfinkel, Derrida, Deleuze.
German one, a recent review of social criticism begun starting from the concept of love. In particular, in Germany this aspect was underlined by revision of critical theory by Honneth. In his social philosophy (1992), he underlines that love and respect – as well as rights – are necessary so that human beings may be able to live autonomously. This inter-subjective recognition is intended as a prerequisite for individual autonomy.

In France, the starting point is the ‘sociology of critical ability’ by Boltanski and Thévenot (1991), who define in the subjects’ daily practices, rather than in a detached rhetoric, the source of social criticism. In particular, the concept of love as agape roots in the work of Boltanski (1990), who suggests the concept of agape. He grasps and defines the various ‘spheres of action,’ which he sub divides into ‘sphere of argument’ and ‘sphere of peace’. Boltanski highlights the existence of different contexts of action, each of which has elaborated its own procedures of justification, therefore, specific rules and competences through which the meaning of an action is built and its very identification, on the part of the agent and of the recipient. This theoretical element allows us to build a ‘lay’ approach to the topic of agape, seeing it as a possibility for social interaction which, on the one hand, does not exhaust the wealth of practical actions and of social types, yet, on the other, it is not excluded a priori. Consequently, from the logical-theoretical point of view, agape is an action which can stand with dignity beside other possibilities of action (instrumental, expressive, functional and symbolic, etc.) In fact, perhaps it itself can traverse single subjects in different moments of their lives, and its exclusion from theoretical analysis up to today has surely been an ideological operation, which sociology has assumed responsibility (Boltanski, 1990).

For the French sociologist (Boltanski, 1990), being the state characterized by: 1) ‘renunciation of equivalence’: because the use of any measurement capable of counting that which has been given and received is annulled, as each is placed in the social relationship as irreplaceable, unique, singular; 2) ‘neglect of the past and future’: agape is concentrated on the present moment, the only anchor to acting without looking at what happened previously or could happen in the future.; 3) ‘Absence of anticipation in the interaction’: the person in an agapic state is silent, suspending every judgment of the interlocutor, and does not anticipate any action or conjecture, since he is entirely focused on the present moment; 4) ‘Silence of desires’: because agape acts while keeping in mind the other’s needs, freely giving; 5) ‘Practical action, realization’: agape is, first of all, a social action, a process. It is not a sentiment, a state of feeling and intention.

On this basis the research network Social-One (Iorio, 2015; Araújo et al., 2016; Martins and Cataldi, 2016), recognized that love has a public dimension and not only intimate and personal dimension of love in today's society. The concept takes as a reference point the work of by some well-known scholars - including Simmel, Sorokin, Giddens, Luhman, Boltanski and Honneth - on the shoulders of whom it has already been possible to see the historical path of transformation of the concept of love. But the “agape” action brings something new to the social sciences: agape, in fact, introduces emerging characteristics, which at the same time link to and
transcends the love understood as “eros” and “philia”, defining itself as a key to gaining insight into a primarily empirical social reality based unconditional love of neighbour. On this basis the study group defined the “agape act” as “an action, relationship or social interaction in which the subjects exceed or go beyond (in giving, receiving, not giving up or not doing, forgetting) all that has gone before, and therefore, offers more than the situation requires in order to bring benefits” (Iorio, 2015: 25).

5. Conclusions

At the end, what can the concept of love-agape say to the aporia between subjectivism and objectivism?
From a sociological point of view “agape cannot become a norm of social life but constitutes a point of opening of the social order able to dynamize relations between people and to continually stimulate their renewal” (Magatti, 2005:18). As also pointed out by Crespi: “love always appears to be the best form of infinite recognition of the other in its irreducible difference” (Crespi, 2002: 117).
His characters allow us to recognize the limit of every closed cultural form and allows himself to penetrate and question the otherness that generates a shift from one form to another of determination, producing along this movement a creativity in which human freedom manifests itself. Even if the dimension of the politician succeeds in acquiring this agapic dimension, it could be reconciled with the dimension of the impolitic (Esposito, 1988), i.e. power would be able to legitimize its self-limitation dimension to respect the private sphere of ethics, consumption, etc., providing general normative criteria capable of generating social solidarity and social rights useful for the pluralistic coexistence of different areas of meaning. The agape, in fact, is aware that promoting the realization of the other means working to their own self-realization and that the autonomy of the other can not be promoted without their own autonomy. The otherness of the other, therefore, in love becomes a condition of one's own identity. Along this way, agape recognizes in the becoming, in the new and in the stranger, a frontier that must be opened and accepted. With its declination of love-agape, it allows us to think of an open social thought. Every symbolic mediation is in itself a necessary reduction of the complexity of life, but love-agape allows a symbolic mediation, therefore a closure, but which is always open to transcendence. Transcendence as excess of love, which allows at the same time to reconcile, without any reduction, on the sociological level, the social and individual dimension. In love one makes the completed experience of personal recognition in a necessarily social relationship.
A new wisdom, able to speak to the contemporary wounds, which does without abstract models, dogmatisms, anthropological formalizations, as was the degeneration of the structuralist Enlightenment, which resulted in the totalitarianism of the mass destruction of the gulags, of the fields of concentration and atomic bomb.
However, this wisdom recovers that desire for authentic fulfillment of humanity that was originally there. But in love one recognizes the value of a social and individual ontology, the capacity of the latter for autonomy, distance and the builder of society. This is the new universalism that is not totalizing, capable of responding to the irreducible demands that modern and postmodern have placed on subjective and collective coexistence, albeit with degenerative expressions. A thought capable of maintaining that tension towards the happiness of the human race, recognizing value to particular historical forms, but at the same time capable of transcending and giving value to action. On the other hand, even the individual persons in acting out of love are oriented to the transcendence of their own demands, not as a renunciation, but as a gain of the most authentic response to the question of singularity that derives from the recognition they receive from others. Thus, social science finds along this path its critical function of the existent and emancipatory of the action of every person and of society.

Resuming and adapting a suggestion of Hannah Arendt, agape tells us that social forms should be generative. In fact, Arendt makes a contribution based on the intuition that the social process is equivalent to the human condition of bringing children into the world and then letting them go. To describe this process of birth, formation and separation in political life, in fact uses the term of birth. The fundamental fact of life is that we need, at the same time, principles that guide us, capable of strength, but also to welcome novelty and openness to the new. The attempt is precisely to explore with the agape a critical point of view to swim against the swirling current of our time made up of contractual rules, of loneliness and widespread anguish. In this, besides the sociological interpretation, the agape aims to be, at the same time, an ethical and religious horizon, and expresses a need for fullness that can never be definitive.

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SOCIAL ENGAGEMENT AND SENSITIZING CONCEPTS IN SOCIAL SCIENCES

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1. Introduction

The path of institutionalization of social sciences has been characterized by a fundamental principle that marks the autonomy of the disciplines with respect to common sense and other general interests: it is the principle of value-freedom. The father of this principle is one of the main founders of the social discipline, Max Weber (1922). Starting from the controversy against the professorial prophets and the Katedersozialisten, Weber claimed the fundamental importance of the principle of a value-free science. Weber’s idea (1922) is that the scientist has always a value-driven point of view, but he/she has to avoid the trap of value-judgments. Weber distinguishes the empirical scientific statements from the “value-judgments” in order to avoid the risk of taking goals as facts. This warning has, in Weber’s thought (1922), the sense of affirming scientific autonomy of sociology with respect to any external normativity not directly connected with proper research objectives. Therefore, on one hand value-freedom appears as the first condition of scientific objectivity, on the other hand the value anchorage offers the only perspective of choice and orientation within the multiplicity of the reality. This is particularly true in social sciences, where the extensive and intensive inexhaustibility of empirical data imposes the need of evaluative points of view: precisely in this context, Weber (1922) assigns to the values the task of attributing the meaning to the historical flow and to provide an expert idea of selecting reality, taking up a typical capacity of humans - as cultural being - to take a stand on the world and to signify the course of the events (Statera, 1994; Campelli, 2009).

For a long time, however, the prevalence of positivist and neo-positivist positions has meant that in social sciences the issue of value-freedom was confused with the absence of values. This according to some authors was due to a sense of weakness and insecurity of the social sciences, which sought the guarantee of being scientific and independent in artificial neutrality and forced objectivity (Gilli, 1971). This up to fall a sort of ideology of science, that is scientism.

In the history of social thought, a parenthesis has been represented from the Sixties and Seventies of the last century, in which there was been a participatory and committed awakening of all human and social disciplines. With the crisis of the “traditional method”, the reflexivity on research practices have led to a re-evaluation of the relationship between the researcher and the social actor (Galtung, 1967; Gilli, 1971; Diamond, 1974; Scholte, 1971; Leclerc, 1972). Precisely in this framework a new commitment of the social sciences was proposed in favour of participation and emancipation from hegemonic and class subordination logics.

Subsequently, the Eighties were characterized by the emergence of fragmented and
specialist knowledge where values and social engagement seem have no space. In the Nineteens, after the collapse of the real socialism in the East European countries, social sciences were also affected by mistrust of the grand narratives; moreover, the only schools of thoughts that until then maintained a strong need for social engagement (e.g., those related to post-marxism) have been marginalized. However, nowadays something is changing, and different voices converge on the need for engagement of social sciences, especially in the face of contemporary challenges, such as the ecological, political and social ones.

2. Convergence on the engagement of contemporary scholars

Nowadays, proposals from different approaches and schools are converging to support the need for a new engagement of the social sciences with the humanities. There is a need for knowledge in this field to be at the service of human development based on dialogue, fairness and inclusiveness.

On this track, there is the authoritative proposal by the Former President of the International Sociological Association, Michael Burawoy (2005), who - along the line of the critical sociology by Charles Wright Mills (1956) and Alvin Ward Gouldner (1970) - has launched the so-called critical turn of public sociology. The starting point is rejecting the idea of a neutral science with purely cognitive purposes. Burawoy (2005) strongly affirms the idea of a participatory science oriented towards its own public and with purely emancipatory purposes. Public sociology has therefore a double critical target: on the one hand it is far from the unique model of science typical of the neo-monist approach, on the other it is far away from the position of presumed superiority of the scientific discourse, typical of (post)positivist positions, which inevitably led to a gap between the sociological world and the real social world. Instead, scientific knowledge should be accessible not only to students (who represent the first-level public of academic sociologists), but also to the second-level public, the civil society (Burawoy, 2005). The result is an invitation to the scientific community to be more aware of the relationships established with the research subjects, that is, with the people studied and the effects that science produces. Moreover, public sociology calls into question a vision of the community of sociologists marked by paternalism, authoritarianism, elitism, deference; in opposition it supports the idea of a decentralized, democratic and equal sociological community. Hence, Burawoy (2005) suggests to re-provincialize organizational forms and sociological knowledge, so that they reflect not only the social, economic and political contexts from which they are born, but above all the human subjects, groups and communities studied by social surveys.

Strictly connected with this point there is another strand which converges on the importance of an engagement of social sciences: this is the postcolonial one. This strand claims that historically the expansion of Western knowledge has implied the killing of other knowledge systems along with colonization and domination of those bearing such knowledge. According to Boaventura de Sousa Santos (2014: 149), “Unequal exchanges among cultures have always implied the death of the knowledge...”
of the subordinated culture, hence the death of the social groups that possessed it”. On the contrary, it is necessary to promote a democratic imagination with a non-market, non-competitive view of the world, where conversation, reciprocity, translation create knowledge not as an expert, almost zero-sum view of the world but as a collaboration of memories, legacies, heritages, a manifold heuristic of problem solving, where a citizen takes both power and knowledge into his own hands (Lebakeng, 2006; Vargiu, 2012). Decolonization of knowledge thus becomes the imperative to establish knowledge democracy which is funded on the relevance of multiple knowledge systems as a way to empower those who are marginalized and excluded (Hall and Tandon, 2017). These forms of knowledge represent new forms of power sharing and problem-solving that go beyond the limits of voice and resistance. They are empowering because they transcend the standard cartographies of power and innovation which are hegemonic (Visvanathan, 2009). In addition to this strand, another topic that has aroused engagement in the social sciences is undoubtedly the ecological issue. The approach of co-responsibility and collective responsibility towards future generations from Karl-Otto Apel (1990) and Hans Jonas (1979) are examples of steps in this direction. Considering the ecological risk, instead of focusing in the aspect of “irreversibility”, the authors of this strand prefer to focus on the “responsibility” of agents and institutions. If, on one hand, there are irreversible damages to nature, as the extinction of species and even of natural locations, as rivers and other natural accidents, there are, on the other hand, many actions that can and must be taken in order to preserve or deter the grave consequences of the environmental degradation. Thus, this approach emphasizes the passing from a “naïve” vision of subjective responsibility towards a broader concept of “collective” responsibility. In particular, it claims a contemporary and conscious effort of groups of individuals who, through relationships, dialogue and communication, enable behavior and policies which are based on new rules of shared control of a company, and follow the goal of the conservation of the environment. So, Karl-Otto Apel (1990) and Hans Jonas (1979) try to call everyone – individuals, groups, or institutions – to responsibility face the Earth, the Human and not-human beings, and mainly the future generations. There are many other schools of thought that express the need for social engagement. I mention only a last one that can serve as a framework for many others: the significant collective experience that has given rise to Convivialist Manifesto (AA.VV., 2013). It was signed in 2013 by many scholars of philosophy and social sciences, such as Alain Caillé, Serge Latouche and Edgar Morin. I use the words of Adloff (2014) in his introduction to the English version of the Manifesto to explain the soul of this experience: “What is particularly notable about this Manifesto is the fact that a large number of academics of very varied political persuasion have managed to agree on a text outlining the negative trends that run through contemporary societies. The Manifesto identifies two main causes here: the primacy of utilitarian – in other words self-interested – thinking and action, and the way in which belief in the beneficent effects of economic growth is accorded absolute status. As a counter to these developments, the Manifesto sets out a positive vision of the good life. The prime concern, it says, is the quality of our social relationships and of
our relationship to nature. The term it employs in this connection is ‘convivialism’ (from the Latin ‘con-vivere’, to live together). The term is meant to point up the fact that the main task we face is that of working out a new philosophy and developing practical forms of peaceful interaction. The aim of the Manifesto is to show that another kind of world is not only possible – witness the many forms of convivial cooperation already in existence – but also, given the crisis-scenarios outlined above, absolutely imperative” (Adloff, 2014: 6).

In conclusion I can affirm that a common point of all these proposals is the search for a new “universal point of view”, or rather in the words of some authors, a “pluriversalism” or “universalism of many voices”. Alongside the promotion of human rights, cultural diversity is recognized and the leading role of social actors and local communities is conferred especially focusing on their potentials in sharing, interdependence and participation.

With this need in mind, this paper aims at the development of a sociological imagination to see the changes which can take place and imagine a new future in a perspective of social inclusiveness and the promotion of a “multiple protagonist”. In particular, the paper focuses on a new interpretation of a category of human action, love-agape action, with the aim of investigating its potential, both in analytical terms and in terms of design and action.

3. Engagement and sensitiving concepts

Talking of love in today’s globalized society seems a gamble. The logic of consumption, accounting and commodification seem to have permeated every sphere, to become true principles of vital organization for the whole of society (Polanyi, 1944). Just think of the works of Beck and Beck (1990) and Bauman (2003) - to name a few - to understand that artifacts, ideas, spaces and even experiences, relationality and production of subjectivity have been overwhelmed by the pervasiveness of commodification, becoming places of colonization of uncertainty and consumerism.

Yet, in the contemporary sociological debate, in contrast with the mainstream approach, some concepts that convey gratuitousness and unconditionality, such as love, are making their way. These are not new concepts: they are rather concepts that for decades have been through sociological reflection, like karst water rivulets.

In particular, the concept of love stands on giants’ shoulders, such as Simmel (1907; 1921), Sorokin (1954), Giddens (1992), Luhman (1982) and Honneth (1992). But only in the recent work of Luc Boltanski, L’amour et la justice comme compétences (1990), the concept of love has been rehabilitated in social sciences in its characterization of agape.

However, it is a concept that, despite being part of the history of sociological thought, has undergone a long marginalization and ghettoization. It has in fact been attributed a peripheral role in social theory and research, a role that, in some way, has also referred to a certain residuality in the social life of the actors’ lives. Relegated to privatism, for years love has been the protagonists of a loss of relevance in the public
sphere, closed into the sphere of family, friendly or intimate interactions. Only lately this concept is experiencing a reconsideration in social sciences. The potentiality of this concept is that (alongside others, such as gift) it can allow us to grasp in contemporary societies, characterized by the supremacy of utilitarian logics, a criticism of utility, accounting and consumption and rediscover the dimension of social sciences’ engagement.

4. The concept of love-agape

In 1959 Charles Wright Mills proposed the concept of sociological imagination. That is the ability to reflect on oneself trying to transcend the familiar habits of everyday life, in order to look at reality with different eyes. Therefore, the sociologist is a person who tries to become aware of the conditioning of the personal situation, placing things in a wider context, revealing also the counter-intuitive sense of collective phenomena (Merton, 1949). The aim of this sensibility is reading the changes taking place and imagine new futures. However, in order to read and cultivate imagination, sociologists need tools. The concept of love-agape is one of these tools. Met in the path of the Social-One research network, this concept has proved to be fruitful for sociological imagination and social engagement.

Indeed, it falls into the category of “sensitizing concepts”. These concepts - according to Herbert Blumer (1954), the American sociologist who originated it - should provide “gives the user a general sense of reference and guidance in approaching empirical instances. Whereas definitive concepts provide prescriptions of what to see, sensitizing concepts merely suggest directions along which to look” (Blumer, 1954: 7). They are constructs that are derived from the research participants’ perspective, using their language or expressions, and that sensitize the researcher to possible lines of inquiry. In their contemporary use, the concept of love-agape can be considered especially useful for the study of segmented and fluid social worlds.

In reality, already classical sociologists had recognized that love plays a fundamental role in sociality. For Georg Simmel (1921), for example, love is defined as the main path to establish relationships, the most important feeling of sociability which enables the transition from the individual level to the supra-individual and collective ones.

Max Weber also talked about the social role of love in his writings. Symonds and Pudsey (2006) recognize this. They identify a complex type of love in the works of the German sociologist that traces the boundaries of different empirical forms in social reality, within the processes of cultural rationalization (Iorio, 2014: 48).

Moreover, another fundamental author is certainly Pitirim Sorokin (1954) who attributed to altruistic love the ability to unleash social energies of creative relationship (Lo Presti, 2005: 12). Sorokin considers love in all-round view: in the religious, ethical, ontological, physical, biological, psychological and even purely social sphere. Therefore, he studied people, groups, institutions and culture, in order to understand how they are contaminated by experiences of daily altruism. Sorokin
(1954) also identified five dimensions of love that are useful for empirically operationalize the concept of love. They are: intensity, extension, duration, purity and adequacy.

However, in the contemporary critical theory this concept experienced a change. In current literature, the author who proposed the concept of agape is the French sociologist Luc Boltanski. Boltanski is a student of Pierre Bourdieu and, in his work, he tries to respond to the antinomies of his teacher’s structuralism through a new theory of action regimes. Within his book published in 1990, Boltanski analyses the social action regimes. In order to escape from the impasse of accounting, that he believes has colonized every sphere of human action, he suggests the concept of agape. Although he is atheist, Boltanski, takes this concept from the tradition of Christian theology and he gives it a great innovative charge. Recalling the *Works of Love* by Kierkegaard (1847), Boltanski defines agape as a practice of love that allows one to experience the other and thus expresses a type of action that breaks with the logic of accounting. According to Boltanski (1990: 123), in fact, agape is the only type of action that, ignoring equivalence, is oblivious to calculation. Starting from this point, he analyses the acts of love of St. Francis, finding in them the possibility of breaking with those social expectations connected to accounting and the classical concept of justice. In fact, love is the only type of action that allows you to get out of exchange and justice and to put you in a state of peace.

In critical sociology love also takes on another meaning by Axel Honneth, student of Jürgen Habermas and third-generation exponent of the Frankfurt school in Germany. Starting from the Hegelian conception of love as “being oneself in a stranger”, he shows how love can represent the first stage in the theory of recognition (Honneth, 1992; Marcucci, 2005: 2). Love represents the original nucleus of all ethics. Therefore only from this form of relationship the spheres of law and solidarity are founded (Honneth, 1992).

Starting from these ideas, studies conducted by the Social-One study group (Iorio, 2014; Araújo et al., 2015; Araújo et al., 2016; Martins and Cataldi, 2016), drawing on the literature cited above, have defined love-agape as “an action, relationship or social interaction in which the subjects exceed or go beyond (in giving, receiving, not giving up or not doing, forgetting) all that has gone before, and therefore, offers more than the situation requires in order to bring benefits” (Iorio, 2014: 25).

On this basis, a research project was started with the aim of soon establishing an Observatory on Social Love (SLO).

From a methodological point of view, the project is based on three integrated research strategies:

(A) case studies analysis;
(B) study of attitudes through surveys;
(C) construction of the World Agape Love Index (WALI), an international index on secondary data analysis.

Just a view on the main results of the empirical analysis:

1. Love-agape is an emerging concept which helps to define a type of specific social action, not adequately expressed by other related terms and concepts. It indicates a specific form of social action characterized by overabounding,
unconditionality and generating benefits;
2. Love-agape has a public dimension. Too long relegated to private sphere, in reality love is the basis of solidarity and ethics;
3. Love-agape has a critical role in contemporary society, as it breaks with utilitarian logics, accounting and exchange.
4. Love-agape is a bond that values differences allowing people to “be his/herself in a stranger”. It is therefore a social link suitable for the plural and contemporary society and it labels a bond that underlies “pluriversalism”.

5. Conclusion

Before concluding I would like to briefly mention the epistemological and methodological presuppositions of the work carried out so far.
From the epistemological point of view the starting point of the reflection is represented by a historical moment of critical theory: the meeting between the moral and political sociology of Luc Boltanski with the social philosophy of Axel Honneth. It was during the Adorno lectures, in Frankfurt in November 2008. From this meeting leads to a great novelty for critical theory: from this moment comes the understanding about the need to renounce the great claim to criticize the contemporary social world by placing itself on a level of cognitive superiority. Rather, Boltanski and Honneth argue, the critical capacity must be found in the social reality and in the possibilities of social action of the members of those same societies.
This point tells social scientists something important: the reality overcomes the sociological imagination. This can be considered a real turning point for social sciences: the chances of criticism are standing in people and social scientists should only recognise and value this potential inherent in people. Taking this premise seriously means a transformation both in the way in which science and the social profession conceives their objects (as subjects protagonists with power of action, criticism and social transformation), both in the way social scientists dialogue with their peers.
Love-agape can be a drive of such a transformation. Firstly, by recognizing the potential of people of breaking with the current accountability logics. Secondly, by considering it a way to get inside the thought of other scholars.
In an increasingly competitive way of doing science, the value of debating and dialogue can be forgotten. But the principle according to which the new that is coming from a real encounter with diversity can apply not only for the social world but also for how science can be made. This is why the path followed within Social-One has aimed to be strictly dialogic. This is why we met one by one the contemporary scholars we talked about before (Araújo et al., 2016): Luc Boltanski, Axel Honneth, Michael Buroway, Margaret Archer and Alain Caillé. With each one of them we started a dialogue on the concept of agape-love and its potential for a new engagement for social sciences.
The term dialogue comes from the ancient Greek διά + λόγος and it indicates the confrontation that takes place through discourse, also in the scientific field. It
concerns different and plural ideas and feelings. But sometimes we do not pay particular attention to the prefix διὰ, which means “passing through”, but also “thoroughly” and completely. Thus, the dialogue is something that it is not superficial, but passes inside and through people.

In this sense, Niklas Luhmann (1984) offers a concept which can be useful to be considered also for different systems as the scholars belonging to different schools of thought are: this is the “interpenetration” (Luhmann, 1984: 213). Interpenetration exists when reciprocally two or more “systems enable each other by introducing their own already-constituted complexity into each other. [...] In interpenetration, the receiving system also reacts to the structural formation of the penetrating system, and it does so in a twofold way, internally and externally. This means that greater degrees of freedom are possible in spite (better: because!) of increase dependencies” (Luhmann, 1984: 214).

At the end, I can say that this is the experience that we really experienced in Social-One research network and we had during the “Sociological Imagination and Social Promotion” Conference. In the logic of overabounding and unconditionality, dialogue among scholars and young students was not just an exchange, a confrontation but it changed the involved actors, contributing in building a new sense of engaged scientific community.

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SOCIAL PROMOTION IN ACTION: SOCIAL POLICIES AND SOCIAL WORK

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1. Some introductory notes

In 2014, the International Associations for Schools of Social Work (IASSW) and the International Federation for Social Workers (IFSW) approved a revised version of the global definition of social work, which was formulated in 2002. It has been a long process made possible thanks to the participation of members from different regions of the world, the collection of feedback through an online questionnaire and by using the regional conferences to present the outcomes of these consultations.

The result is a statement in which there is both continuity and emerging aspects in relation to the old definition.

“Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities, and indigenous knowledge, social work engages people and structures to address life challenges and enhance wellbeing” (www.iassw.aiets.org).

Looking at continuity, one can find the concepts of social change, social justice, human rights, empowerment, and liberation of people, enhancement of wellbeing. One absolutely new aspect is the definition of social work not only as a practice-based profession, but also as an academic discipline and, consequently, the fact that the theoretical basis is grounded, first of all, in social work theories. This is an undeniably important step to recognise at a global level what is acknowledged in many parts of the world where social work is considered as an autonomous discipline with dedicated departments and research centres.

Unfortunately, Italy is not in this category. This is because social work is considered as part of the general sociology discipline. The Italian social work curriculum is miles away from the standard in almost every part of the world (only 15 credit of social work discipline are mandatory and 18 for practice placement, out of the 180 credits for the BA!!!). Moreover, less than 20 professors in Italy currently have university-level social work qualifications. In universities where such positions don't yet exist, sociologists or professionals from the field are responsible for providing university-level social work education in the 36 different BA and MA courses (Campanini, 2013).

Another interesting element in the social work definition lies in the recognition that not only indigenous knowledge is an important component of social work theory, but that it is necessary to overcome the legacy of colonialism. In the past, Western theories and knowledges have been exclusively emphasised and the new definition
“Attempts to halt and reverse that process by acknowledging that Indigenous peoples in each region, country or area carry their own values, ways of knowing, ways of transmitting their knowledges, and have made invaluable contributions to science.” (www.iassw.aiets.org).

Promoting and supporting human rights and social justice are fundamental aspects of social workers' mission, but in order to be achieved, they need to be collectively undertaken by society at large. They have to coexist with collective responsibility. This aspect “highlights the reality that individual human rights can only be realized on a day-to-day basis if people take responsibility for each other and the environment, and the importance of creating reciprocal relationships within communities. Therefore, a major focus of social work is to advocate for the rights of people at all levels, and to facilitate outcomes where people take responsibility for each other’s wellbeing, realize and respect the inter-dependence among people and between people and the environment.” (www.iassw.aiets.org)

Social development, social cohesion as well as the respect of diversity are included in this new definition, along with a specific analysis of the meanings and the criticism elicited by these concepts. Concerning social development, for example, it is underlined that social work does not subscribe to conventional wisdom that economic growth is a prerequisite for social development, but base it rather on holistic biopsychosocial, spiritual assessments and interventions that transcend the micro-macro divide, incorporating multiple system levels and inter-sectorial and inter-professional collaboration, aimed at sustainable development.

Another important initiative, undertaken by IASSW and IFSW, has been the revision of the Global social work statement of ethical principles.

In this document, there is a preamble in which the need for a conceptual shift from situating human dignity primarily within the context of autonomy to recognizing the inter-subjectivity and inter-relatedness of human dignity and human rights is highlighted. This premise confronts the liberal theory according to which a person is an autonomous and independent human being. Further, it does not acknowledge the fact that we are all embedded in societies and dependent on their socio-political, economic and cultural structures and conventions.

For this reason, it is fundamental that social work remains firmly committed to challenging and changing the structural conditions that contribute to marginalisation, social exclusion, and oppression.

This requires a development of a critical stance and a reflection on the structural sources of privilege and oppression based on different criteria (origin, class, gender, religion, etc) as well as the promotion of inclusion and social cohesion.

Social workers recognize the political dimension of the profession as a consequence of the power and authority conferred on them by the State to take action with or on behalf of people, within the boundaries of the profession’s ethical principles.

2. From the past to the present

Throughout social work's rich history, there have been many inspirational people that
can be taken as examples for the present.

Jane Addams, who was awarded in 1931 with the Noble prize for peace because of her work with the Settlement House Movement, was engaged in developing fundamental social reforms: the adoption of a set of rules in favour of women and children by the parliament of Illinois (1903) and, subsequently, the approval of a federal law on child labour (1912). She also developed activities in the Hull House of Chicago aimed at improving the living conditions of migrants who often lived in extreme poverty and fought for the defence of civil rights. She stated that “The good we secure for ourselves is precarious and uncertain [...] until it is secured for all of us and incorporated into our common life”.

In the European context, one cannot fail to mention the efforts of Alice Salomon, founder of German social work. She has had, among others, the merit of developing an international vision of the profession and of social problems. Although she was aware of the utopia embedded in social work, she relentlessly worked to achieve it, stating that it was a precondition for the equal rights for men and women of all social classes, for ethnic minorities and disadvantaged people. Her vision of the responsibilities of the economic and political system in the creation of poverty revealed itself as surprisingly prophetic, especially when contrasted to the ideas of the time that considered it as a problem of an educational nature or a question of lack of adaptability. Her claim that social injustice is not only linked to local factors, but is also a consequence of an unjust economic system that operates internationally and, therefore, requires a global effort, anticipates a century ahead of its time the issues of globalization that are being debated at present (Bortoli, 2013).

Following these examples from the past, the commitment to achieve the goals established by the international definition must today find concrete operational methods so that social workers can intervene in an effective way through policy practice interventions.

Gal and Weiss-Gal (2013) highlight that the term was coined in 1984 by Jansson and was later adopted by many other scholars, especially in the US, through a deep analysis of the REFERENCES on this topic, while pinpointing some fundamental features.

Policy practice is not identified with civil commitment or as a voluntary activity that can be accomplished on a personal level but includes interventions carried out within the professional context with the aim of influencing social policies. The policy practices must be incorporated strategically in the daily activities of social workers, regardless of the context in which he/she operates, and do not require the definition of a specialist function. Finally, the policy practice can be directed both to local agencies (organisations or agencies in the community) and to national and international organisations.

Studies aimed at analysing the commitment of social work in policy practice show a certain distance of the profession in its participation to the formulation of social policy lines (Haynes and Michelson, 2003; Weiss-Gal, 2008). Interesting are the results of an analysis carried out by Gal and Weiss-Gal (2013) on Australia, Great Britain, Israel, Italy, Russia, Spain, Sweden, and the United States. From the results of this investigation, it can be affirmed that:
- The codes of ethics explicitly emphasize the need for social workers to act politically in an intense way in Australia, England, and the United States, and, in a limited way, in Israel, Italy, Russia, Spain, and very little in Sweden;
- The importance given to this topic in the professional documents is especially evident in Australia and the United States, and, in a limited way, in Israel, Spain and Sweden, while it is absent in England, Italy, and Russia;
- In relation to professional literature, both in texts and in journals, works related to conceptualization, discussion, or research on political practice or activities related to it, resulted extended in Israel and the United States, limited in Australia, England, Spain and Sweden, and missing in Italy and Russia;
- In social work training, the practice of applied policy is taught in Australia, Israel, Spain, and the United States, while it is weakest in England, Russia, and Sweden, and it is absent in the programs of Italy.

It is significant to analyse the work done at the European level through the ESCO - European Skills/Competences, Qualifications and Occupations initiative, a European Commission project with the aim to describe in a multilingual online portal the competencies needed by different occupations and to create a dialogue between the labour market and the education/training sector. Social work was considered a part of the Health and Social Services sector and a group of experts was tasked with defining its specific competencies. Policy practice is not explicitly included in the competencies list, but it is possible to find elements that are related to it in the explanation of other items, if only in a very general sense (Campanini, 2016).

The closest competence to policy practice that can be found in ESCO is the Report on social issues and development with the following explanation: Report results and conclusions on social development in an intelligible way. Present these orally and in written form to a range of audiences from non-experts to experts and politicians. Present information to different types of audiences about social problems and social service activities.” (Campanini, 2016).

Other competencies that can be considered in some way related to policy practice could be:
- Advocate on behalf of social service users: Speak for and on behalf of service users. Use your communicative skills and knowledge of relevant fields to assist those less advantaged.
- Apply anti-oppressive practice: Identify oppression in societies, economies, cultures, and groups. Act as a professional in a non-oppressive way. Enable service users to take action to improve their lives. Enable citizens to change their environment in accordance with their own interests.

From the analysis of this project, competence in policy practice does not seem very relevant, but it can be due to the fact that its principal aim is to encourage a better matching between demand and supply of work, in a very market-oriented approach (Campanini, 2016).

In the last few years, a strong impulse to the application of the policy practice was offered by the initiative developed by IASSW, ICSW, IFSW, which in 2010, during the conference of Hong Kong, proposed a programmatic document - the Global Agenda (GA) on social work and social development (www.globalsocialagenda.org).
The GA encompasses guidelines and strategies to make more effective the action of social workers at different levels: United Nations and other international organisations, the local communities in which social workers operate and the three international organisations that are promoting the initiative.

The international associations decided to prioritise four areas of focus for their efforts during the period 2012-2020: Promoting social and economic equalities, Promoting the dignity and worth of peoples, Working toward environmental sustainability, Strengthening recognition of the importance of human relationships.

It is important to emphasise that at the UN level and its different agencies, the IASSW, IFSW and ICSW have a consultative status (as NGOs) and their participation to different committees related to human rights is a very important policy practice that can help to define pronouncements and build a broader awareness on specific issues (women, children, migrants, people living with disabilities, etc).

Every year, on the third Tuesday of March, World Social Work Day is celebrated. On this occasion, activities are organized to render more visible the commitment of the profession, to strengthen alliances with the different organisations and institutions of the community, to highlight good practices, and the progress of social work. In the years 2012 / 2020, the themes focused on during the World Day of Social Work referred to the reflections and activities put in place to achieve the objectives of the Global Agenda.

The results have been gathered in reports that collect the experiences of the five regions: Africa, North America, South America, Asia-Pacific, Europe (www.iasswaiets.org)

3. The situation in Italy

The history of social work in Italy dates back to the end of the Second World War, especially with the Tremezzo conference of 1946, which also laid the foundations for the establishment of training programs. The nature of social work in Italy after the Second World War was characterized by the attempt to overcome an idea of assistance and to affirm the idea of citizenship rights as stated in the Constitution of the Republic.

An important moment of political engagement of social work corresponds to the social movement of the end of the sixties that represent also an important step in the development of social services. Together with other professional groups, social workers fought against the phenomenon of institutionalisation and achieved the total closure of many total institutions (Goffman, 1961) such as psychiatric hospitals, children’s institutes, special and differentials schools. Students and professionals criticized the dominance of casework, considering this intervention too subordinate to a functionalist Parsonsian logic (Ducci, 1995), aimed at adapting individuals to the environment, rather than making the social context respond better to the needs of people.

The 1970s are characterized by a great idealism during which social workers were committed to creating universalistic services, based on the territorial dimension in
order not to produce marginalization. They were also involved in the development of citizen participation projects and interventions that are aimed at the community, and carrying out processes of structural change in the social context (AA.VV., 1975).

The cultural climate was distinguished by many theoretical considerations in the sociological framework, on issues of the welfare system, on services planning, and integration between social and health, but also a critical reflection on the role of the social worker that is defined as an "agent of change", emphasizing its political-professional role. It is interesting to note that in this framework, social work participates in the foreground to the diffusion of a radical change in the structure of social services, offering original and innovative contributions to the definition of social policies, and the experiences of new services have often been translated (Campanini and Dellavalle, 2015) into national laws. The consolidation process of social services in the following years, but moreover the profound institutional change with the transformation into companies of the local health units (D.502 / 92) and with the reform of the autonomous local administration (D.517/93), led to a different attitude of the professional community. It seems that social workers have lost their capacity to formulate politically relevant proposals (Campanini and Fortunato, 2008). A phase of adaptation in which professionals will be faced with new challenges begins: the aging of the population, chronic diseases such as AIDS and various forms of disability, immigration, poverty, unemployment. The economic crisis affects Italy, as well as other European countries, and this leads to cuts in public spending and a growing process of outsourcing of social services (Bifulco and Vitale, 2005; Campanini and Fortunato, 2008).

In the same period, after the end of the eighties, social work knows a very important evolution for the professionalization process: the recognition of the title in 1987 and the inclusion of training exclusively in the university; the establishment of the Professional Register in 1993; and the promulgation of the ethical code in 1998 (Campanini, 2014).

As evidenced by the analysis of Gal and Gal-Weiss (2013), the examination of the professional literature in the curriculum highlights the lack of a specific reflection and adequate training of social workers on the policy practice subject. In Italy, this aspect is grounded in a very critical situation whereby social work courses that are absolutely inadequate for a process of professional training. Only 15 credits of social work disciplines are mandatory in the programs and in general, they cover courses on the principles and history of social work and on methods, but none offer specific modules on human rights, social justice, advocacy, or policy practice (Campanini and Facchini, 2013).

It is interesting to note that the policy practice item appears in the New Social Work Dictionary (Campanini, 2013), while it was not present in the Social Work Dictionary (Dal Pra Ponticelli, 2005) where only the term "advocacy" was found (Bressani, 2013), although it is slightly used in professional discourse. However, looking at the deontological code in the 2009 review, one can find important indications for professionals, although not as clearly as in the American code (National Association of Social Workers - NASW, USA, 2008) or in the British code (British Association of Social Workers, 2008).
In the title IV, eight articles - from 33 to 40 - state the responsibility of the social worker towards the society. In particular, the commitment is underlined: to promote the participation in initiatives aimed at the construction of a social services respectful of the rights of all; to help users and clients develop knowledge of and exercise their rights and obligations within the community; to know the socio-territorial reality in which social work operates and to have an adequate understanding of the context and of the values, identifying cultural diversities and multiplicity as a treasure to be protected and defended, opposing any discrimination; to contribute to provide adequate and generalized information on services and benefits to be accessed and responsible use of resources; to know the subjects who are active in the private and public field of the social, and seek their collaboration in common objectives and actions.

The articles 36 and 37 make explicit reference to a responsibility that interprets more clearly the concept of policy practices.

The art. 36 states "The social worker must contribute to the promotion, development, and support of integrated social policies, favourable to maturation, social emancipation and empowerment of civic communities".

The art. 37 says: "The social worker has the obligation to inform the institutions that have the responsibility and the same public opinion about situations of deprivation and serious suffering that are not sufficiently protected, or of inequity and inequality."

Contrary to what has happened in other countries, the specific skill set needed to detail the role of the social worker in Italy has not yet been defined. Although the Italian Association of Teachers of Social Service (now SOCISS - Italian Society of Social Work) has organized conferences and discussions on these issues, only the principles of responsibility are contained in the code, without a translation into concrete behaviours.

4. The results of some investigations

In recent years, the interest in this topic has contributed to the production of new research on how social work is committed to influencing social policies.

An initial level of analysis provides an interesting distinction that separates the role played by the National Council of Social Workers, and the one performed by professionals in their territories.

In the first case, the documents provided on the Council's website and in the "newsletter" that is regularly sent to the members, express a strong focus on social policies (www.cnoas.it). The initiatives that the Council has undertaken with the national government are very significant and represent its commitment to discussing with the different ministries to affirm social work positioning and also to contribute to the realization of documents and laws.

Moreover, there is a sustained effort to deliver statements, through official press releases, to support political decisions that respond to the needs of the citizens and the community, as well as to highlight social problems, and to criticise social policy options that are considered against the people rights and the social justice. Above all,
there have been pronouncements in relation to problems of migrants and asylum seekers, poverty and law proposals related to the justice system or the family. These positions, while clearly taken at a national level, have failed to implement change in the attitude of social workers at a local level and have not resulted in an involvement of social workers in professional policy-oriented action.

In relation to the role interpreted by professionals in their daily work, it is interesting to analyse some investigations that were realised in the last years in Italy. In 2010, a sample of 1000 social workers from all over Italy was asked to participate in a study on the state of the social work profession in Italy (Facchini, 2010). The results show a propensity for casework (40% of total hours), while around 15% of the activity is destined for the creation of networks and community work, programming, and documentation. An even smaller percentage (less than 5%) is dedicated to research and lifelong learning. These data are consistent with what social workers say in relation to the activities they enjoy doing the most. Indeed, using a scale of 1 to 5 (with 1 meaning not at all and 5 meaning very much), the majority of respondents answered ‘5’ when asked how much they appreciated the direct relationship with users.

The analysis of the in-depth interviews (Campanini and Facchini, 2013) also demonstrates a lack of awareness of the political importance of professional actions. Professionals with important roles in social services organisations, from different parts of Italy, underline the lack of or a very poor political vision and the scarce consideration of the possibility of having an impact on the politics of their municipalities. A recent study on the application of the “zone plan”, an interesting tool foreseen in the 328/2000 National Law, revealed that the key role that could be played by the social worker, at least in theory, has been reduced by the gradual erosion of the welfare system, the drastic cuts of funds, and the various limitations that have increased exponentially in recent years due to the stability pact (Allegri and Facchini, 2013).

In this scenario, social workers have not been able to take a strong collective position, as has happened in Spain, to develop a clear and shared discourse with which to deal with the decisions of social policy and service organizations. Italian social workers seem to maintain a profile of self-defense and accommodation in face of the changes being made.

A search, limited to a sample of social workers in the Lombardy region, which was intended to test the applicability in the Italian context of a questionnaire developed in Israel on policy practices, has highlighted some aspects that confirm and specify in more detail the considerations discussed above. A first observation is related to the difficulties in finding social workers that can participate in this research. Some institutions didn’t allow their professionals to be interviewed, mentioning different reasons such as excessive workloads. It seems, however, that the issue in itself produced resistance discouraging the participation of social workers in the study. In the end, only 51 social workers were interviewed. Moreover, another difficulty encountered was that the interviewees struggled in answering questions that were considered too far from their everyday practice. This
confirms the results of the previous research concerning the lack of confidence in the possibility to conduct political practice interventions in the daily activity. Another key finding was the clear and predominant place of casework (60%), and a low tendency towards doing community work (15%). Regarding the position in politics, 83.1% did not identify themselves with a political ideology, and 71.8% of respondents did not identify with a political party. Also, interest in national policy (33.8%) and local policy (38%) was quite low for professionals that are involved in social services. These data are consistent with the results of the research on the motivations of students who enrol in a social work career; students expressed very low level of trust (2, 1 on a scale of 1 to 4) on policy (Campanini and Facchini, 2014).

Regarding policy practice-related activities, 49.9% of respondents believed they committed actions aimed at influencing the direction of their own organisation, while a minority (15.5%) felt they directed their efforts towards shaping locally policy and 4.2% towards national policy. Although they declare that have realised a study on a problem (64.8%) or participated in seminars and conferences aimed at informing politicians about the problems of users (46.5%), they have not undertaken concrete actions, such as, for example, presenting documentation (8.5%), using the media (16.9%), encouraging user participation in claim actions (9.9%) or participating in committees or professional groups with these objectives (Campanini, 2015).

5. Conclusion

Within the ten last years, social workers in Italy do not seem yet committed to adopting a policy practice framework, with the exception of social workers working to represent the profession at a national level. It should be emphasised that current levels of preparation in the undergraduate and postgraduate courses are not sufficient adequately prepare social workers for the levels of competence that is needed. Further, it is imperative to incorporate interventions of political practice in the scope of their daily activities. Despite the commitment of the national council, there are no significant signs that professionals are aware of some of the consequences deriving from recent trends in social policy, or that they have been capable of developing a critical attitude and realising the mission expressed in the international definition of a profession engaged in advancing human rights and social justice.

There is a need for broad and widespread debate on the role of social work in society. Such a debate should include a reflection on the meaning and the consequences of professional actions, on the possibilities of influencing the political landscape, both at the local and global levels. It should also take into account the conditioning that derives from the political system and the effects that this produces at the level of the social system. Moreover, there is an urgent need to equip social workers with the necessary tools for political analysis and to provide them with the practical competences needed to clearly recognize and foster the changes with which social
work is concerned.
Other aspects that need to be taken into consideration are the importance to develop a reflective work on the students' motivations in the initial phase of their training and to adequately support social work professionals to combat burn out through increased supervision and continued education.
Finally, the presence of social work needs to be reaffirmed in the cultural debate. In particular, if addressed, professional competences in terms of training, professional practice, research, social development and the improvement of research methodologies in the areas of social justice and social welfare may lead to more effective interventions in the field of policy practice.

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GRAND OPENING OF THE SOCIAL EXPO
Forum: between reflexivity and practice
SOCIAL WORK BETWEEN REFLEXIVITY AND PRACTICE

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The paper aims to specify the viewpoint of social work on the relationship between the professional practice of social workers and reflexivity. In particular, the paper analyzes how reflexivity tends to overcome the distance between theory and practice in the field of social work. This has a relevant impact on the discipline of social work, although such distance is a central issue for all professions providing support to people (from medicine to psychology to pedagogy ...).

One of the most respected scholars on the reflexivity of practitioners – Donald Alan Schön – believes that if the synthesis between theory and practice were intended as the practical application of theories and techniques built on systematic research and scientific criteria “it would be effective only in a limited number of routine cases” (Sicora, 2005: 13-14). This model of “application of theory to practice” (defined as “technical rationality” by Schön) has greatly influenced practice, research and training of various professions.

Many authors, supported by the shift from positivist to constructivist epistemology, contrast this model with the “paradigm of practice”. The main reason is that they consider the objectivity and the prescriptivity of scientific theories not to be sufficient to explain the incidence of such factors as uncertainty, mobility, disorder that are inherent in the problems “treated” by helping professions, nor to indicate the best way to implement effective interventions. The insufficiency of scientific rules as a guide to action leads to valuing practice-based knowledge and to bringing out “hidden” or “implicit” theories that are related to people who experience problems and often actually direct relationships and interventions. The result is the overcoming of the hierarchical power of theory over practice, since the latter is the place for building just as many forms of knowledge, which complement, complete and sometimes replace theoretical forms of knowledge.

Even in the field of social work, reflexivity in the professional practice has the potential to lead to new types of knowledge. It also allows professionals to “consciously govern knowledge in action” (Sicora, 2005: 22) and to make processes expressible whose effectiveness – or failure – is intrinsically linked to the actions, thoughts and emotions of the actors involved. Moreover, it makes reality meaningful and provides valuable guidance for the improvement of interventions.

Since its beginning, social work has always experienced a tense relationship between theory and practice, due to difficulty in reconciling the complexity of interventions that cannot be tested through laboratory analysis with the development of explanatory theories of human and social behavior. Some authors refer to “epistemology of partiality” (Fargion, 2009; Fargion, 2013) to underline the need of social work – more than other professions – to face different viewpoints on reality, recognizing the value

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but also the limitedness of various types of knowledge, and thus putting theories based on practice on an equal footing with theories based on science. More than in other professions, evidence of effectiveness in social work can only be obtained from professional practice. Operationally, such practice is located on the border between the person and his/her living environment, at the crossroads of different people, different professions, different institutions; cognitively, it is located between processes of individualization and generalization, between rationality and intuition, both necessary to understand the objective and subjective dimensions of social problems. It is action centered on the capacity for human relations, which involves the whole personality as well as the intelligence of the professional (Fasolo, 1963). The critical elaboration and the systematization of experiences gained in the field are very important in outlining the peculiarity of social work. It is no accident that literature refers to “practice wisdom”, and research prefers e.g. case studies, direct and participatory observation, reflections developed through supervision, etc.

In the Italian history of social service, which – unlike that of other countries – originated in training schools, equal importance was given, from the beginning, to theoretical teaching and professional training. Such training is still considered as both a way of practicing and an original source of knowledge that cannot emerge from theory alone. This approach, far from the Italian culture and educational system, aims at valuing practice and professional art. For these reasons, this profession has suffered weakness and subordination to “strong” theories and professions (as well as a condition of inferiority to the American social work, before social sciences became established in Italy). Social work needs to overturn “the idea of shifting (knowledge) power from those who have more of it to those who have less” (Gui, 2013: 710; Fargion, 2009: 157), in order to recognize and value the cognitive power of the weakest people as well as that of the practitioner. This is an ethical rather than a technical responsibility to respect and promote the power of those who, because of their need, suffer a decrease in their social power. The experience gathered through professional practice reveals that it is not possible to fight against such problems as poverty, social exclusion, maladjustment, unless this fight is carried out with the people who suffer these problems and are thus the key players.

We are referring to the reintegration, within the field of social work, of the scientific dimension of the profession with its “creative” dimension. It is more and more necessary today, in the face of neo-liberal drifts (present throughout Europe⁴) that are overwhelming welfare systems. In addition to the impossibility for social workers to anchor themselves only to the rules of scientific theories, there is also a risk for welfare systems tending towards paternalism and welfarism of being subjected to bureaucratic-administrative prescriptions.

An interesting proposal for change is now widely supported by the social work arena: the “generative welfare” model, developed by Fondazione Zancan (Fondazione E.

⁴ A detailed analysis on this issue can be found in Martinelli F., Anttonen A., Mätzke M. (2017).
Zancan, 2012). It combines the institutional dominance with the people dominance, focusing on the possibility of making generative the scarce – or rather, poorly distributed – institutional resources. People (professionals, communities, users themselves) – rather than institutions – are capable of transforming care interventions into opportunities for emancipation; of transforming problems and needs into incidents that never cancel out the persistence of positive parts, of resolved intentionality, of potentials to be discovered, supported and activated. In other words, the most effective aid is the one that the person, adequately supported and stimulated by the social worker, is able to give to himself/herself, to the point of being able to give it also to others. This vision combines the right to receive support with the responsibility (of all parties) for one’s own good and that of the society, which can transform individual rights into social rights.

The experience of professionals shows how and to what extent individuals, if they are put in a position to release energy, can reveal unexpected abilities and unexpected resources, perhaps because their strength stems from having faced (even for years) difficult and painful situations. Therefore, they can be capable of giving without compensation, of inventing ways of doing something for others, whose positive effects they themselves could not foresee.

Following this logic, social work can fully bring into play both its technical and its ethical potential. It can also build “evidence” anchored to the systematization and reworking of practice, and integrated with the reference frameworks of the most advanced theories of social sciences.

Here an interesting link to the concept of agape can arguably be found. The reflection on professional practice supports the idea that the social worker can set the conditions for a form of help that is capable of generating surplus. Such surplus can be generated firstly through the relational characteristics of social work (genuine listening, personalization, deep respect and trust in the emancipatory potential of individuals, co-planning of interventions ... as cited by R. Demartis, 2015: 140). Secondly, through the adoption of strategies aiming to overcome some heavy (administrative-bureaucratic, organizational, cultural ...) constraints to which, especially today, social workers are often subjected.

We can therefore conclude that for social work the strength of reflexivity on and in the professional practice not only brings about possible solutions to the ineffectiveness of many welfare measures and greater ethicality in the relationships with people. It also contributes to strengthening the identity and the processes of knowledge of the social work itself.

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SOCIAL PROMOTION IN ACTION: BETWEEN REFLEXIVITY AND PRACTICE IN SOCIAL AND HEALTH POLICIES

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The material object of the Social Expò offers slices of life, and civil protagonism, interesting for those observing it from an integrated perspective, that is constituted by social policies on one side, and statistics and epidemiological-statistics methods on the other, applied to health planning and health and social services organization and management. In these disciplinary areas, theory and practice are always in a constant relationship and are co-essential in a framework of knowledge that requires being oriented in order to produce social change. In the academic epidemiological field, the orientation to community-based participatory research is reflected in a multitude of activities, carried out to provide decision-makers with data, information and interpretative processes; they are useful for founding choices among different options in critical and realistic ways. It is worthwhile observing how even the Italian epidemiology science and the international one, for years have been orienting themselves to recognize scientific goals as well as objectives of effectiveness, sustainability, justice and contrast of social inequalities, and namely health inequalities. At the same time, the relationship with other disciplinary fields has thriven, with the aim of elaborating explanatory models of processes and not by causal connections (Goldthorpe, 2001) to understand and explain the complex phenomena, both in epidemiological-healthcare and social fields. Epidemiology and healthcare statistics, together with disciplinary fields such as sociology and social service, share the direction towards the promotion of autonomy and empowerment, exercising a “public” role that places research at the service of the common well-being, to provide proper responses to problems (Burawoy, 2005) in a logic of co-production of knowledge.

The following scheme provides a) a possible distribution and relationship between knowledge and action; b) the strategic use of knowledge in decision-making processes; c) regulatory and organizational processes, with an intense public relevance, in terms of content and goals as well as objectives at which the protection of health aims, also through the knowledge of determinants, contexts and behavior.

Consequently, it is in this frame that the proposed reflections are set, inspired by the suggestions solicited by the Social Expò, through the themes and or words analysis recurring in the best practices of the organizations exhibiting their works. In particular, we will try to draw attention to three areas of analysis and action proposals oriented towards change, also with the aim of offering elements for the debate on the subject matter of the congress. These areas include participation, public processes for health protection, the role of the community in processes of health promotion and the

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5 PhD Social Sciences
As to the crucial first aspect, the participation is a strategy and an instrument of individual and collective leadership and co-responsibility; it is insurance in the community for every person’s health, a necessary instrument for the processes to recognizing and exercising human rights. The centralist welfare models have left room for organizational models, on the one hand recessive, oriented to give shape to co-responsibility on the other, to hold together the multiple needs and possibilities of citizens, and contributing to the prevention or mitigation of social marginalization’s effects (Cadeddu and Minerba, 2016). It is precisely in this same cultural context that Healthy Urban Planning was developed: it aims at promoting governance principles and practices for a healthy city, as reflected in the document Health 2020: a European policy framework supporting action across the government and society for health and well-being (WHO 2013). For some aspects, this same cultural matrix oriented central government and regional lawmakers too. The intent was to give rise to a dynamic centered on empowerment– both at personal and community levels- and on subsidiarity, as alternatives to the ordinary welfare styles, as well as to eradicate the approach of the institutional paternalism of which social programming has been too often a witness.

One of the effects, cited on several occasions by external observers, was to watch one of the most innovative and far-sighted aspects: the citizens’ participation in the design, production, and evaluation of personal services, that is a shared common feature in the most advanced European welfare systems. There are several reasons, which have inspired such a choice. First, the user involvement (Pelligra, 2005) the involvement of the user as a co-producer of services can already be considered as a

**Figure 1: Theory and practice applied to Statistics and Medicine**
service itself, in terms of choice opportunities, responsibility, qualities development, and potential of each and her or his representatives. In addition to this, the opportunity to participate in the design of those services that citizens will benefit from is an element of welfare and social growth of the community. Furthermore, attending and participating can contribute to the greater adequacy of responses to real needs. In any case, participation and co-planning, when they aspire to become actual practices and not slogans, need some essential prerequisites that must be taken into account in participatory program processes. These preconditions concern the relational dimensions of tuning in and trusting, not so often taken for granted in working groups, but decisive for their success and the objectives assigned to the groups themselves. For this reason, participatory planning requires expertise and relational skills that can arise and developed if a specific favorable social and institutional climate is created. Moreover, another criticality concerns the non-comprehension of the link between participation in its crucial aspect.

The question creates a dilemma for the decision-makers and technicians, about their power, on how to manage and increase it and how much people participation can damage their roles, privileges, and power. As a matter of fact, without information, there cannot be participation and participation and co-planning are inclusive forms of relationship and, as such, service themselves for the developmental effects they induce. At the same time, as far as the local development objectives are concerned, it cannot be enough to participate, but concerted collaboration and cooperation actions are necessary (Demartis, 2005). The difference between the simple involvement of the various subjects, whose contribution can be only related to the operating environment, and taking an active part, even making strategic decisions, is evident. This last statement recalls some significant theoretical and anthropological approaches, which have questioned the foundations of the welfare state, precisely the ways of understanding the participation of people and, above all, the decision concerning who has to or can participate in decision-making processes. The most popular theories concerning the social bond, and the contractual forms that make life in common possible, revolve around the idea of an autonomous and independent person or subject who chooses under his or her intrinsic characteristic of rationality. Among all, we consider the neo-contractual theories of Rawls (1993) that, like others, places at the base of the social bond a contract that only equal persons (in quality and possibility) can stipulate, so as to define the state of equality determined by the chance of giving and receiving to the same extent. Therefore, since all the participants have the same need to give and receive, the risk of contract violation is contained, because although people “do not have equal abilities, they certainly have an essential minimum of moral, intellectual and physical abilities, that make them thoroughly cooperative members of the society”(Rawls,1993:183). Thus, those who do not have these abilities are excluded from participation in defining the constraints and the opportunities of common life. Equality is a bond between equals in abilities and power; it does not contemplate those who, for particular needs or states of psychophysical conditions, are “different” and powerless. This vision of life and social bonding also implies a danger for the professional social service because it justifies, in some way, the lack of consideration or involvement in the choices
concerning the actions of help, of those who seem unable to express themselves or not know how to do and require and ask for help. Moreover, this way of understanding social life and the bonds that substantialize it, for decades has informed the practice within social and health policies. Among the possible remarks to the social contract considered as such, there is that one of not considering the person and his or her innate capability to build relationships. In these terms, however, the concept of relationship does not seem to be sufficient to reset differently a theory of social bonds, which is also useful for defining the ultimate meaning of social policies. A proposal in this sense is the one that Kittay (2010) and Nussbaum (2002a) indicate. They identify further possible foundations inside the concepts of vulnerability, dependency, and reciprocity. Even though formulating different theoretical proposals and developments, the two authors point out a fundamental error in new contractualist theories: the belief that vulnerability affects only the lives of some, that is those to whom we will think adequately only after the independent and the autonomous persons will set the contents of the agreements. The fact of being vulnerable excludes from participation and make vulnerable people acquire the status of passive beneficiaries. The mistake consists precisely in the erroneous and limited consideration of the vulnerability, which is a possible condition that may occur in the existence of everybody, concentrated in particular periods of life or, even, a characteristic of the entire life. All of us, at different degrees and times, have done, do or will do the experience of vulnerability and of the need for care, which makes us dependent. In any case, despite the diffusion and pervasiveness of being vulnerable, this concept has not found an adequate place nor has it inspired current social and social health policies based on equality and rights, relegating to gestures of goodwill and assistance the consideration of dependent people. The proposal formulated by various authors is that the person must be placed at the center of public ethics, with his or her characteristics of vulnerability, dependence, and reciprocity: this latter is determined by the assumption of responsibility of the care that is assumed towards others or that someone assumes towards us, thus making possible the cure and the same survival (Ingrosso, 2010).

As to the second principal aspect, public processes, and protection of health and well-being, they take into account the role of social determinants, of social and cultural representations, starting from the knowledge of the social and institutional dimensions. The new model of European health policy called “Health 2020” was approved by the WHO Regional Committee for Europe in September 2012 and supports a cross-sectoral approach towards public and civil society, focused on the needs of more vulnerable groups, on participation and on of social, economic and environmental health determinants.
Figure 2: Health inequalities and entry points

Figure 2 (adapted from Diderichsen, 2001) introduces us to the topic of health inequalities. The epidemiologist Michael Marmot (2016) highlights elements of particular interest referred to the effects of inequality conditions. Being born to a poor mother implies high risks of suffering already in the fetal state, and deprivations result in conditions of need and poverty that gradually accumulate over time, nourished by the succession of fewer opportunities in social, educational and then working field, and fostered by continuous exposure to risk factors of different etiology that can generate damages. Such a vicious circle is then passed on to new generations of families. Therefore, the social determinants, at the base of the phenomena and processes of exclusion, at this point assume an indisputable prominence on the causal link between poverty and illness. The weight acknowledged to the social gradient in inequalities does not mean that we must limit ourselves only to consider income inequalities, but we must consider inequality in the sense of control over one’s own life. Hence, it can be inferred that for health purposes, the structure of inequality itself has a high incidence, and health inequalities are the result of social inequalities; consequently, the health grows with the increase of the social advantage. Of particular interest is the document “Equity in health in Italy” Report on social inequalities in health care (Costa et al., 2014), for the analyses and interpretations presented on the specific topic.
Finally, we come to the community, place of analysis and space for action to fight health inequalities and grow social promotion. The idea of *territory-shared welfare*, i.e., integrated into its implementation context, is one of the possible ways of understanding the changes to which traditional welfare has been subjected in recent years. A profitably integrated action of care is oriented towards the realization of complete well-being, that is fruit itself and generator at the same time of different dimensions related to the multiple-level personality of human nature. A limited economic view of the concept of well-being would be incomplete, that is, it would not have in itself the necessary attention to all the other aspects that constitute the complexity of everyday life, all the multi-pieces that are part of the mosaic of social life. Every person, every community, composes this mosaic differently in virtue of unique specificities, according to declinations of everyday life and needs, of interests and inclinations arising from specific interweaves created and interwoven individually from case to case, from context to context, from person to person. The welfare state consists of a systemic set of social policies and, within these, it is agreed upon that at least three sectors contribute to defining its field of action: social security, health and social service (Ascoli, 2013). These are complex areas of intervention, subject to political and economic, sociological, statistical and epidemiological analysis and research (Contu P, Minerba L, Scarpa B. Ann Ig. 1989: 165-72; Minerba, L., Argiolas, F., Scarpa, B. (1999: 783-798), and of social service, aimed at identifying changes, contents, purposes, critical points, areas of development and change. This characteristic of interdisciplinary interest is maintained, both at the macro level of the analysis, and in the context of thought and action of meso-level and micro-level; these two latter are the frameworks of the local social policies in a
circumscribed territory such as the Municipality. Integrating different disciplines does not mean creating a new one, in which different sectors are combined, but trying to develop and apply common research methodologies on themes and concepts that have a unifying value, to share knowledge, and to adopt a homogeneous language and to reason on comparable models. Integrating does not mean relying on impromptu juxtapositions, but rather engaging in an operation of a high cultural profile, which requires awareness, openness, and mastery of scientific knowledge, not disjointed by the will and propensity to team-working. Integrating means the ability to tackle fundamental issues such as people’s health and well-being, multidimensional concepts *per se*, with a multidisciplinary approach. The reflection of the writers starts from three findings in Araujo et al. (2015):

1. Welfare systems are laboratories of sociability, useful for understanding how the forms of social action can foreshadow relationships beyond exchange.
2. The persistence of inequalities measures relentlessly the deficits of humanity and sociability.
3. Welfare systems are today less and less generous. The new generations, the weakest and the poor pay the consequences.

As to the first point: the practical option aims at a constant research and care of relationships, to know the territory and its needs, as well as its resources; connections have value *per se*, beyond the different political and cultural affiliations often capable of dividing and beyond possible returns in electoral terms. One of the greatest evil of social policies is myopia that accompanies choices; actions are often performed according to what actions can give regarding political consensus and not for their effectiveness and quality, or change and innovation. To care for relationships also means “to be able to relate,” to give birth to all the possibilities so to create spaces of dialogue. Initiating and promoting contact between institutions, between different associative realities, as opposed to interests and approaches, needs the balance between “presence” and “absence” of those who promote the contact. We need recognition of the different subjects and their autonomy; we need to lose the centrality of one’s political and professional roles to the benefit of results for the community. It is about to be able to lose power and visibility in favor of a mature subjectivity, recognition, and skills of each.

Social policies and social-health policies at the local level, such as in a Municipality, are an occasion for research, action, and reflection that excite and stimulate new strategies and experiments, sometimes daring, others more ordinary. The local community is the place where health, and at general level, social inequalities, become evident, as well as the potential of a territory and its human capital, even in terms of solidarity actions and inclusive practices. Therefore, proposing some experiences of proximity to citizens, typical of local welfare, is an operation that cannot be separated from the observation that they are the result of political and professional options oriented to solidarity, equality, justice, social inclusion, and to all their operational declinations.
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Plurality, dialogue and identity processes
AGAPIC ACTION FOR YOUNG PEOPLE: A CASE STUDY

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1. Introduction

Within a context that is expanding the field of investigation of sociology (Nietzsche 1844-1900) in an increasingly multi-ethnic, multicultural and multireligious scenario, the reflection on the complexity of the new ethical-moral challenges cannot leave indifferent the world of school, that is currently more complex and articulated than in the past. In addition to requiring a revision of didactic models, this reality requires a planning commitment in the search for effective answers to the behavioural challenges of young people. At the basis of this consideration, it seemed interesting trying an empirical analysis, taking as its object the topic of love. In particular, we tried to observe the behaviours and actions that witnessed the existence of a surplus love, namely that feeling that not only means being tolerant towards harassing situations, but also doing it with a positive spirit. It is love in spite of everything, even when the whole context invites us to do something else. It consists of a dose of tenacious heroism, power against any negative current, an option for the good that cannot be overcome by anything. The concept of agape, beyond the common meaning referring to religious experience, could be observed as one of the multiple logics of social expressions (Iorio and Colasanto, 2011). This assumption stands in favour of an empirical method of circularity between theory and research, abandoning the deductive method that has characterised the tradition of sociology by inserting itself into the modern one. Considering the effect of systematic fragmentation associated with the most commonly known paradigms, the cognitive approach to the theoretical-empirical perspective of agape-love is fundamental to ensure the symmetry of the action-interaction models and the intelligibility of the general set of concrete forms assumed by the relationships between people in social reality (Boltanski, 2005; Galindo Filho, 2007). This research provides a contribution to the knowledge of the agapic action of a particular population fringe: the young students of some schools of Taranto.

2. Research and sample

The research was conducted through the administration of a semi-structured questionnaire, which was prepared for a sample of students attending the last years of three high schools of the city of Taranto in the 2017/2018 school year. The choice of these schools stems from the need to represent the complexity of the school population in Taranto. The timespan for data collection is between March and April 2018.
In order to guarantee the representativeness of the student population, the sampling was defined for non-probabilistic shares (Delvecchio 2005, pp. 53-54) using data provided by the Regional School Office as a reference base. The study courses have been grouped into three categories: the scientific, humanistic and technical-professional ones (in order to represent the heterogeneity of the study courses, three schools were selected: Liceo Aristosseno (Aristosseno High School), Istituto Tecnico Pacinotti (Pacinotti Technical High School) and Istituto Professionale Liside (Liside Professional High School) (Taranto-Italy).

The sample, that was subdivided by school courses, is made up of 198 students -110 males and 88 females- who were attending the last two years. The survey was divided into two sections: the first is a structured questionnaire with a closed answer (Fig. I); the second is an open-ended interview (Fig. II). The questionnaire was administered after a moment of sensitisation of students to the research, aimed at illustrating its reasons and purposes. The instrument submitted to the students’ attention for the research aimed at detecting quantitative aspects in the first part and qualitative aspects in the second one. The latter offered an emotional-narrative content deriving from individual “life stories”, in order to provoke affective-relational responses. At the end of the administration phase of the questionnaires, the data were coded, inserted and processed using the S.P.S.S. software version 20, proceeding with the distribution of simple frequencies and associations between variables (Giorgetti and Massaro 2007). The methodological choice for the field research intervention privileged the qualitative aspects, because of the very same nature of the object of investigation and the aims of this research, that could not certainly be reducible to quantitative paradigms.

3. Research findings

In order to operate the semantisation (Donati, 2002: 204) of the concept of gratuitous love it was necessary to make connections with adjacent principles through the answers of the sample of students interviewed in the city of Taranto. The sample presents gender equity with a slight prevalence of male gender (Table I).

Tab. I – Distribution of the sample by gender (percentage values)

<table>
<thead>
<tr>
<th>Gender</th>
<th>V.%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Males</td>
<td>55,5</td>
</tr>
<tr>
<td>Females</td>
<td>44,5</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
</tr>
</tbody>
</table>

The average age of respondents is 17.8 years. In particular, almost half of the students are 17, 33.3% are 18 and 12.1% are 19 years old. The remaining percentage refers to students who are 20 years old.
Tab. II – Distribution of the sample by age (percentage values)

<table>
<thead>
<tr>
<th>Age</th>
<th>V.%</th>
</tr>
</thead>
<tbody>
<tr>
<td>17 years old</td>
<td>48,0</td>
</tr>
<tr>
<td>18 years old</td>
<td>33,3</td>
</tr>
<tr>
<td>19 years old</td>
<td>12,1</td>
</tr>
<tr>
<td>20 years old</td>
<td>6,6</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
</tr>
</tbody>
</table>

The leading question of this research can be summarised as follows: how do the integration processes for students of the last two years of Taranto high schools take place in particular situations? We chose to investigate mainly two aspects: 1) the way in which the agapic love is configured in the collective imagination of the sample; 2) the way in which the agapic love is declined in the personal experiences of the interviewees. The second part of the questionnaire presents three short life stories, followed by questions asking for a personal opinion and an identification exercise. The dynamics and recognition processes are extremely important in the social construction of the Other, and allow us to focus on important concepts, such as those of freedom and reciprocity. In the servant-master dialectic, Hegel focused on the reciprocity between unequal ones who “nevertheless have in common the quality of the “human”, which is renewed and confirmed in the clash between them” (Siebert, 2001). Recognition finds its origin in the individual’s disposition to recognise what is called ‘original experience’. In order to do this, it is necessary to renounce to self-affirmation to affirm the value of the other, so that self-affirmation and self-denial are closely connected. Therefore, in the dynamics of recognition, the act of knowing and the willingness to be recognised are never disjointed. The refusal to recognise the other leads to the non-recognition of oneself. Our freedom is based on that reciprocity inherent in the dynamics of the process of recognition and, therefore, on the dependence of the Other (Siebert, 2001). At a social level, the formation of a person’s identity is connected to the recognition, in particular “in the spheres of love, law and solidarity” (Honneth, 2002). The need to know the position of the students with respect to the behaviour of the protagonists of the stories presented to them arises from the aforementioned assumption. When presented with a story that has as protagonist a refugee of the same age as the boys and girls chosen for the sample, Abdullah Khan, who is orphan because of the war in his homecountry, about one girl out of three expresses willingness for domestic reception, differently from the more reluctant male team.

The idea of the interviewed students changes sharply when asked to identify themselves with Roberta, a girl who devotes much of her time to a disabled boy. All the boys agree with the behaviour of the protagonist, as many of them state that they experienced similar situations and devoted themselves with no hesitation to a disabled person.
At the end, students are asked to identify themselves with a love story that involves the choices of two eighteen-year-old boys: the girl, Chiara, discovers she is seriously ill and asks her boyfriend to leave. She does not want to cause any pain to him, but he decides not to abandon her. The sensitivity of students is elevated so as to fully understand the love that Alessandro feels for Chiara. Furthermore, the interviewees explain that for the love of their partners, they would suffer only thinking about the idea of dividing from them.

The stories were presented taking into account the escalation of involvement of the protagonist in the life of the interviewee: starting from the reception of a stranger and foreign boy, then moving on to the dedication to a disabled friend and ending up with protection towards the beloved person and the relationship that binds a couple despite health problems. In many situations, some answers, induced by the reading of “life stories”, are the exact derivation of emotional-affective and relational experiences in strictly familiar areas, that were directly experienced by the writer in different circumstances.

As a matter of fact, thanks to the participation in educational laboratories at the three sampled schools, the writer has developed, together with the teachers of the classes involved in the administration, an interesting experiential exchange with these students, often engaged in cooperative activities, active solidarity and free civil commitment, not only in a laical sense.

4. Conclusions

In an increasingly global village the new challenges are heading towards the concept of unity. We need to aspire to a “unity in diversity” or a “reconciled diversity”, that does not mean uniformity. In this enriching style of fraternal communion, the “different” people meet, respect and appreciate each other, while maintaining different shades and accents that enrich the common good. This research demonstrates that slightly more than half of the sample expresses new sensibilities towards the construction of a balance between the “Ego” and “Us”, considering
ethnic diversity as a fundamental value to be translated into ordinary cohabitation. The world that changes in response to the needs of survival developed a liberal attitude in young people, who recognise that immigrants hold the right to build a better life. A right that young people themselves experience personally because they know that, by choice or necessity, their life chances are not related to the place in which they were born. There is also disappointment on the way in which politicians are managing (or not) the phenomenon of immigration. Men and women, adults and young people have different ways of communicating, they use different languages, they move with different codes. The way of answering questions, telling one’s own experience and justifying possible choices becomes a resource for reading expressions of agapic action. On their scale of values, students prefer an interpersonal relationship with ethnically-friendly people: they are ready to sacrifice part of their time to help them, if they face a difficulty. This logic can be explained by the social consequences of the “securitisation” policies (Bauman, 2016). As a matter of fact, due to the migratory phenomenon, modern societies’ social status is facing an emergency and is characterised by resentment towards those who disrupted the social order. The terrorist phenomenon, that is often associated with the migration problem, contributed to worsen this state of affairs. This context fueled the resentment and self-defense attitudes towards ethnically different people. This research shows that there is the need to support the culture of dialogue in order to reach an exchange of experiential contents. In particular, the school should carry out the task of cultivating the art of dialogue, with the aim of activating a training for understanding. Humanity is in a difficult moment and any solution will have to deal with solidarity among needy people. This can happen thanks to a sensitisation towards agapic action.

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IDENTITY BOND AND RELIGIOUS AFFILIATION OF THE NEW GENERATIONS OF BANGLADESHIS IN ROME

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In the last twenty years the Italian religious landscape has changed its social and urban structure. Italian cities increasingly resemble large metropolises, where different cultures and religions meet and form a new social fabric. In this plural framework the global migratory phenomenon has contributed to strengthening a greater presence of "new" religious communities.

«From a monolithically Catholic country, or at least perceived as such, Italy has become increasingly plural on the religious plane» (Dalla Zuanna and Allievi, 2009: 66-67). Rome, as Capital of Christianity, has become a rich melting pot of migrant communities belonging to different religious beliefs, representing a city in continuous social change.

In this new religious panorama, the Islamic community ranks second with 1,600,000 estimated Muslims (according to estimates by the Pew Research Center), after the Christian community.

This research, which is the subject of the Doctoral School, is intended to analyse and understand if the interactions between different identities can be scanned and recognize agapic actions in the enhancement of mutual identity recognition, fundamental to a coexistence of solidarity and respectful of diversity.

This analysis is done starting from the interactions between "ethnic" and religious identities of the new generations of Muslim Bangladeshi in Roman territory. The doctoral research conducted on the new generations allows therefore to deepen also internal issues related to the Bangladeshi community, widely understood, or educating community of the new young Muslims Bangladeshis, future generations of "new Italians".

In this intercultural and interreligious perspective in which different religions and cultures get in touch, contaminating, knowing and inevitably also colliding, it is perhaps necessary to re-think human action, in order for it to contribute to the social change of the era in which we live.

How many actions can be defined as "agapic" in today's multicultural cities? How much can agapic action interact in the lives of migrants and in the contexts between compatriots? How much action is sympathetic and has no ulterior motives? We are talking about complex, numerous cities, more and more as big cities rather than simple urban centres because of their variety of different nationalities and traditions. It is here that a different, innovative action aimed at resolving social problems, freedom and respect for the other human being can find a space for action, where the recognition of the individuality and identity of others is the first step in fraternity in the identification of the other as a human being, beyond culture, ethnicity, religion and citizenship. In this perspective the recognition of the other, the awareness of everyone’s social responsibility, the respect for the other’s identity, interreligious and
intercultural sharing, peaceful and respectful represent cohabitation the innovation of our era, among human beings, beyond egoism and individualism (Araùjo, Cataldi and Iorio, 2015).

Today even more, in fact, we assist to a return of the importance of community, a strong need to belong to a community in which to recognize and where to share fears, emotions, joys. While, on the one hand, some forms of ethnic and religious communitarianism can feed exclusive social constructions, on the other hand there are also forms of ethnic associationism which do not seek to create social bonds, and which aim to build solidarity societies.

The following research carried out according to a qualitative-quantitative methodology, analyses the formation and education transmitted by the religious Bangladesh training institutions and by the Italian Government school, but above all by families. The results show how much the Muslim Bangladeshi children born and/or grown in Italy, especially in Rome, represent new and complex identities, new generations between two different cultures and traditions. The family and religious education given to them inside the “exclusive” Koranic schools, rigid and dedicated only to the memorization of the Koranic text, strongly influences their identity formation, which obviously forms itself thanks to the socialization of the peers in the Italian school contexts. Moreover, in a modern liquid society (Bauman, 1999), identities and lifestyles are continuously reworked. Identity belongings are not static, but dynamic, multiples and heterogeneous, as are the social relationships built in a social space that offers the opportunity to interact with different cultures and faiths. In the forms of Islamic Bangladeshis associationism, analysed here, moments of social solidarity do not emerge, aimed at recognizing the singular identity of the children and girls taking part in the Koranic lessons and even less opportunities for emancipation and inclusiveness for the whole Bangladeshi community.

Their sense of inclusiveness is based on ethnic and religious belonging, intense as a bond that determines the social relations between individuals in the sacred space. Children and girls are obliged to follow the lessons carefully, without interrupting or criticizing the normal course of the training. The rules regulate the management of lessons and the life of children within the Koranic school, discipline and rigidity are the basis of teaching, not giving them the opportunity to have a confrontation, to express doubts or uncertainties, expose one's own personality, to feel part of an inclusive community. In this way this part of the "educating community" comes to represent a perfect example of a strictly exclusive Community from an ethnic and religious point of view. In the same Islamic prayer hall, analysed according to a participant observation, located in the semi-peripheral district of Rome, Torpignattara, called "Bangla Town", access is not easy for those who are not members of the community according to an ethnic perspective religious.

Thus, there remain those rigid modes of identity and collective recognition that do not allow the child to express himself, ask questions and develop a critical sense of what is imparted to him.

Even when the spirit of the individual is invaded entirely by a representation or by a collective emotion even when his activity is completely dedicated to a collective work [...] the individual is a source of actions and of particular impressions; its
consciousness can and of being the object of your considerations, and we ourselves are obliged to take it in mind (Mauss, 1965: 303).

These are the words of Marcel Mauss with which he analyses the categories of the ego, of the individuality, in recognizing a conscious personality that must not be hidden but expressed. Mauss goes on to state: "it is evident, above all for us, that there has never existed a human being without a sense of his own body, but also of his own spiritual and material individuality [...]" (translated by the author from the Italian version; Mauss, 1965: 353).

In this research the religious educational institutions, taken in analysis, do not give importance to the problem. On the other hand, the Islamic Bangladeshis community although exclusive in its sense of belonging, deprived of an individual recognition in the transmission of knowledge within the madrasa, at the same time trying to re-create, according to needs, forms of internal solidarity through an informal management of groups of mediators who can solve problems of Bangladeshi citizens; also through an all-female associationism that aims to solve important issues such as gender violence and gender equality in Rome. This kind of forms of ethnic communitarianism, although exclusive for their ethnicity, develop solidarity actions that aim at collective participation, emancipation and the support of compatriots. It is important to analyse if in this perspective the agapic action does not go to coincide with issues of authority for community leaders and therefore if the agapic action is really aimed at help and unconditional support, which allows to go beyond the dynamics purely Community utilitarian and legitimization of hierarchical roles. In fact, in the Diaspora, Bangladeshi citizens recreate the dynamics of social stratification characterized by important hierarchies that often determine the roles of some leaders.

Part of the education and the modalities of transmission to the second generations were analysed, including partially the dynamics within the community and the management of leadership roles, to have a more complete picture and analyse how and in what social realities the agape can have its own real space of action, it is also necessary to analyse the interconnection between the migrant community and the territory in which it is rooted in the Diaspora.

In the aforementioned district, Torpignattara (in the city of Rome), there is a large Bangladeshi presence, with about 5800 presences of resident citizens (Idos, 2018), we cannot speak of a ghetto or a French banlieue because the foreign communities of various nationalities and indigenous people interact in the public space. The area is characterized by small and medium-sized ethnic businesses: from food to restaurants run by people of various nationalities. At the same time in the area reside Italians and people from various parts of the world. Although there is a rather peaceful coexistence, there are opportunities for confrontation and criminal situations. Even today, however, there are no forms of explicit and deliberately implemented agapic action between inhabitants and even less by the institutions that allow inclusive and supportive actions for all. Moreover, Honneth explains very clearly when love and respect for rights are necessary so that human beings can live independently and be able to participate in public life. The recognition not only of the community to which they belong, but also of the whole society and of the institutions is an important
prerequisite for autonomy and individual identification, by respect and mutual consideration.

In the Primary School Carlo Pisacane, examined during the field research, attended also by Muslim Bangladeshis children, students of the Koranic school, in the district of Torpignattara, the situation changes: it is an educational institution considered a good practice at the local and regional level. A school that until a few years ago had at least 90/95% of foreign students of various nationalities, first and new generation, where coexistence, mutual respect and mutual consideration were the basis of the educational system and the key to reading for an inclusive school. Here the agapic action seems to be personified by the educational action of the teachers who, although the great difficulties of managing multi-ethnic and multireligious classes of children with totally different backgrounds and linguistic knowledge, find different methods and strategies every day (from music to art) to ensure that the school can offer a good education and be accessible to all.

The proof of this is also a fabric of associations that has become part of the educational institution, offering high quality services, and personalized strategies according to the classes in which we are working. The educational decisions are taken in step with teachers and parents, associated together in the parent’s association to meet the needs and needs of all.

In recent years, this modality of action of the educating community within the school, of the involved associationism, has meant that the quality of the school has risen and so many Italians have returned to enrol in this school, reaching a 50% of students of foreign origin and 50% of Italians. The recognition by an Italian elite, resident in the area and neighbouring, of the quality of the school system and especially the ability to understand how important the presence of children of different cultures for a coexistence respectful of the diversity of the other is definitely the result positive of an agapic action in recent years.

Although the research has identified possible examples of agapic action aimed at enhancing the mutual identity recognition, fundamental to solidarity and respectful coexistence of diversity, I continue to call them "possible", taking time in order to deepen if it exists in these realities social analyses are really a love that is an end in itself, of agape, without utilitarian aims, of surplus, of heroic action, of social action aimed at the exclusivity and recognition of individuality in social relationships and interaction.

[...] until which point [the Agape] constitutes specific forms of social connection in modern societies? " . This is the decisive question for me. And what I think is that it does not constitute social networks in these societies. The emotional or personal resources from which these networks derive and through which [these networks] are constituted or produced, are different, derive - as I said - either from love in the strictest sense, or from solidarity, or from law, like other form of social integration, but they do not derive - as I see them - from agape. (Honneth’s dialogue, translated in English by the author. Iorio et Campello, 2011: 262)
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This paper intends to reconstruct certain recent reflections on the gift and community. The study of these questions has been constitutive of sociological theory. Following certain classical dichotomic forms, community would turn out to be the *locus* of interpersonal relations of proximity and affectivity, based on the disinterested circulation of gifts, which give community groups its homogeneity and relative cohesion. Whereas society would be the privileged *locus* of anonymous, remote and distant relationships between heterogeneous and fragmented individuals, who are related to each other through interested relationships based on calculation (Sasín, 2010). Although this polarity has been revised several times (Bialakowsky, 2015), in recent years it has been subject of deep debate in the works of Granovetter, Latour and Boltanski.

In his seminal work “The Strength of Weak Ties”, Granovetter (1973) establishes a milestone in sociological theorizations about small communities within the framework of contemporary societies. As a consequence of the isolated treatment that sociology has made of each of the poles of the conceptual pair, according to Granovetter we have, on the one hand, a relevant knowledge as regards the dynamics of interactions and mutual ties in “micro-sociological” contexts in small communities and, on the other, an extensive analysis on “macro-sociological” processes that involve the whole society.

To overcome this split, Granovetter proposes the study of networks through a series of formal-mathematical analytical tools, which allow him to analyze the nature of intra- and intergroup interactions or, in other words, the relationship between micro-sociological interactions and macro-social processes. Here, the author presents a crucial contribution to the tradition of community studies: the strength of community is not based solely or principally on its strong ties. On the contrary, such strength is based on its ability to establish weak ties and build bridges.

Weak ties are those that link a member of a group with another from a different and distant group. In this way, weak ties allow, through that bridge, for example, the circulation of information on job opportunities among different members of the linked groups. In this framework, the intensity of a tie is a combination of a series of factors: the time duration, emotional intensity, intimacy (mutual confiding) and reciprocal services provided between the participants of the interaction.

In summary, Granovetter argues that weak ties result in an intensification of the circulation of information and influence within the community, as a consequence of the capacity to link with other individuals or groups that possess information and resources different from those circulating within that community. In turn, the greatest number of bridges of greatest scope that a community can draw with exogenous
individuals or groups contributes to the reinforcement of internal unity and increases their capacity to act together. Thus, the author proposes to analyze ties of small-scale interpersonal networks together with larger and more complex ones, in order to draw a perspective that contributes to close the gap established between micro and macro sociological perspectives.

As well as Boltanski - as we shall see later -, Latour, together with Callon (1997), develops the concept of regime to elaborate a perspective on the gift and community that is not caught either in sociology’s classic dilemmas, nor in Granovetter’s new dilemma between weak and strong ties. To achieve this, Latour analyzes the formatting that occurs both in the regime of the gift and of capital, combining human and non-human actants, networks and scientific discourses, such as that of economics. The author argues that these regimes elaborate their own formatings as they delimit and manipulate in some way the externalities and the overflows that they incessantly produce, that is, they shape themselves when shaping what exceeds them. Therefore, the difference between the regime of the gift and of capital lies in the way in which what should be calculated and what should not is distributed. Thus, it seeks to overcome the asymmetric conception of a capitalist world populated by calculators that only seek to maximize profits on the one hand, and a precapitalist world of disinterested donors on the other. In capitalism, gift and capital are mutually required and deployed.

In the case of the regime of the gift, prohibition to calculate is aimed so that no person can be freed from the networks of ties. Consequently, as more goods and more people are mobilized through the gift, more connected, united and linked they will be. In the case of the regime of capitalist formatting, the prohibition to calculate is linked with the need to exclude that which, if calculated, would preclude the same calculation. For it to operate, capitalism needs to delimit positive and negative externalities that must not be taken into account, in order to detect the calculable internalities that allow the agent to free himself.

Latour finds that it is possible to capture the paradoxical relationship between the “distant” and the “close” in capitalism, by tracing symmetrically the networks and the proliferation of associations that include techniques and diverse actants (“objects”, “living beings” and “humans”). Capitalism supposes the production of strangeness with the “close ones” and trust and intricacy with the “distant ones”. That which linked locally the people of the same town, now serves increasingly to deeply tie local agents who will never be freed from dependence on the “distant” agents in the world market.

In the same direction, Boltanski develops an analysis of different regimes based on calculation and the impossibility to calculate. However, his theoretical work focuses on the ways in which actors try to solve their disputes based on criticisms and justifications. Thus, he compares two of their competences to interact and establish legitimate orders through two different regimes, that is, divergent ways of resolving the tension between individuals and things, which display legitimating discourses. On the one hand, justice is presented as the calculation of equivalence and search for peace within the framework of disputes that debate and produces justifications about what is equivalent and what is not. On the other hand, love is analyzed, especially the
fact that it is based on gratuity and disinterest, which results in its singular reflection on agape. Both regimes are opposed to obtaining things by force (violence). In this way, Boltanski develops a more complex conception of love by differentiating it into three parts. First, he analyzes it as *philia*: love between fellow ones based on the recognition of reciprocal merits. This requires an interpersonal calculation of equivalences, which is close to the regime of justice. Secondly as *eros*. This conception positions desire as the omnipresent force in action, which can leave aside its concrete desires to project itself towards a superior or “greater good”, distant from selfish realizations. Finally, Boltanski argues that there is a third form of love, agape. Unlike *philia*, agape does not depend on the recognition of merits and, unlike *eros*, it does not imply desire to transcend through society. With this characterization, Boltanski presents a differentiated form of entailment that diverges from two fundamental concepts of sociological theory: the calculation of the actions of other people and the normativity sustained by the desire to overcome that governs social order.

By not subjecting things and people to the calculation of equivalence, the state of agape is a gratuitious form of love, a “radicality” of gift: nothing is expected in return, it does not require a counter-gift to maintain itself. Thus, the calculation of past experiences and expectations is abandoned. Agape is a state situated in the present, difficult to be explained both from the inside and the outside: only parables seem to be able to account for its qualities. In this way, the difference between “close” and “strangers” is dissolved, or at least it is suspended in the state of agape. Due to its present state and its gifts it is impossible to define specific ways of relating to one another. Then, outside the calculation of equivalent values (economic and normative), this kind of community and gift questions and subverts the “distant” and the “close”, the “alien” and the “own”.

In conclusion, it should be noted that Latour and Boltanski use the notion of “regime” to account for the associations between “things”, “people” and “discourses”. This is opposed to Granovetter's use of the more classical figure of the “weak or strong social ties”, which refers only to the relationship between individuals and groups. In turn, while Latour analyzes the formatting of symmetrical regimes of gift and capital assembled in capitalism, Boltanski recognizes different types of regimes and their qualities (violence, justice and love in the state of agape).

Likewise, the three perspectives reconceptualize the relationship between “closeness” and “distance”, in deep connection with the processes of reconfiguration of community identities. From Granovetter’s point of view, the community is sustained by the strength and multiplication of its weak ties and its “bridges” with other social spaces. In that line, according to Latour, in capitalism the formatting of the gift “ties” existences to each other, but not between those who are “close” –who turn into “perfect strangers”–, but between those who are “far away”. Finally, Boltanski advocates for the regime of the disinterested love of agape, indifferent to calculation (of past and future), which dislocates the relationship between close and strangers.

Each of these approaches imply transformations and proposals for certain fields of analysis and empirical application (Araújo, Cataldi and Iorio, 2015). In the case of Granovetter, it supposes a rereading of “community studies”, this is, abandoning an
essentialism of “closeness”, without however subtracting its importance for sociopolitical analysis. As for Latour, it allows us to capture a new look on the “sociology of science”, as it links the concept of formatting of the gift and capital to economic discourse as part of the associations of capitalism. Finally, in Boltanski, it enables investigating the relations between discourses such as management and new “capitalist spirits”, where the emergence of agapic states that question them, suspend them and, even, revert them, can be traced.

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1. Introduction

What drives a group of young people to spend a month in refugee camps in Jordan? What kind of cultural meeting takes place between young Europeans and middle eastern refugees in a context of care and protection? For five years, a group of young people from the province of Vicenza have spent two to four weeks at the Jordanian refugee camps that welcome Syrians and Iraqis. From 2014 to today, more than 150 young people age 18 to 25 have lived this experience. These are groups that offer to refugees animation for children but above all to meet families, young people and children to learn their stories and start an intercultural dialogue. After their stay, young people set up cooperation projects for school activities and tell the stories of the people they met in training initiatives.

In this study we propose the analysis of 5 in-depth interviews with young people who have lived the experience of the camps in Jordan and have a consolidated experience in their association to grasp, in the first instance, the motivations and expectations that led them to these trips. A second element of analysis concerns the type of encounter that they have established with the refugees through the comparison with some key words emerged from the study work. These words represent concepts that can explain the meaning of the meetings, the value attributed, the emotional, cultural and psychological consequences recognized by the interviewees.

The comparison with these concepts made possible to identify some elements of agapic action contained in the stories of young people. The relationships described propose different facets including the dimension of the gift as an unconditional mechanism in which the expectation of an immediate return is lost. In this dimension there is the agapic action that represents the form oriented by the surplus, the absence of interest, return, accounting and justification (Iorio, 2013).

2. Method

The research design consisting of one method has been used to carry out the investigation: in-depth interviews. The 5 transcribed interviews were analysed with content analysis by Atlas Ti. Open coding was performed and was used to create categories following a Grounded theory process. This process allowed to identify main motivations and expectations and 5 main categories of relationship dynamics: reciprocity, altruism, exchange, gratuitousness, gift. studying these five categories of
relationship it was possible to identify some elements of agapic action highlighted by young people.

3. Motivations and expectations

The main motivation expressed by young people is the desire to get closer to refugees' contexts in order to grasp in their life reality all the elements of their human condition. In this perspective, young people have shown that they want to understand the complexity of the refugee condition through a proximity action. One of them said «to fall into the shoes of others» to describe the importance of direct experience in refugee camps.

Alongside this motivation, young people expressed their willingness to communicate something important, that is, their closeness and the desire to share these situations of suffering and unease with other young people. A young woman also expressed the importance of confirming her religious beliefs to live the spirit of Easter in the refugee camp. In general, finally, young people have declared that they want to develop a concrete personal commitment to meet one of the most important humanitarian emergencies of our time.

In terms of expectations, young people said they wanted to know the Middle East closely to find answers to the many questions that often arise when talking about the war in that area. To a large extent they have expressed a willingness to see things with their own eyes, without mediation and meeting refugees without prejudice. In this way the young people wanted to overcome the routine of their daily life to fit into a very different and complex context in order to evaluate the condition of those living in refugee camps.

Some of them have also said they do not have great expectations trying to face the journey and the stay in the fields free from preconceptions or mental schemes. In a nutshell, many of the young people involved had not formulated any particular expectations other than the desire to know and meet those who live as refugees.

4. 5 words for relationship

To solicit young people on the theme of the meeting, five key words were proposed to them, among which they had to choose to describe the characteristics of the experience lived in contact with the refugees. These words are: reciprocity, altruism, exchange, gratuitousness and gift.

The first term, reciprocity, was associated by a girl with the theme of recognition. In his words: «to recognize oneself in the stories of others, something of me». In this mirroring game, one notices the importance of self-seeking, of one's identity that passes through an authentic encounter with those who are different and allows us to grasp a basic equality with all human beings.

The second key word, altruism, was not considered by the young respondents. In fact, from their speeches it is recognized that the presence of the camps was not animated
by a general feeling of benevolence or interest towards those who live a different human condition. In this way, the interviews highlighted the deep respect experienced by young people towards refugees, so much so that in their stories there is no evidence of asymmetries of power and judgments that highlight superiority.

The concept of exchange has been described by a young person as a mode of productive encounter between different cultures in which both receive from the positive encounter. The idea of exchange has been described as the need to offer and receive relational resources that are available to each of the protagonists of the meetings in the refugee camps.

The term gratuitousness has not paid particular attention, except with a brief reference to the sense of powerlessness experienced by young people for not being able to do something immediate and concrete to improve the condition of refugees, and was not normally developed during the interviews. Most likely the other key words contained the most interesting relational elements and the young people preferred to focus their attention on them.

The gift was discussed in two interviews as a characteristic element of a way of «getting to the heart» of the people by meeting them with no prejudice and with a great spirit of hospitality. Even in this case, young people reiterated that they were recipients of relational goods through some unexpected moments that we will discuss in the next paragraph.

5. Agapic action and relationship

The interviews with young people have allowed to highlight some elements related to agapic action in the terms described by Iorio and Cataldi (Iorio, 2015; Cataldi, 2017) but its conceptualization can be considered with a broader meaning: a love that is neither exclusive nor exclusive but intended to make humanity a supportive family (Sorokin, 2005). The young people have proposed some situations in which, they say, they have experienced agapic actions.

A young man tells of having taken part in an unexpected dinner at a camp of 200 refugees who had nothing at their disposal. This situation has struck and displaced him enough to make him reflect on the excess action proposed by this group of Iraqis who have activated themselves in excess of their possibilities. In a desert camp, a group of Syrian families proposed to change activity by offering a fruit harvest and creating a community fruit salad involving all people. In this case too, the agapic action has changed the regular norms, creating a situation of strong relationship with the participation of the whole community.

These experiences testify the possibility of living agapic actions in a different regime of relationships, proposing excess, unconditionality and at the same time generating authentic bonds and a surplus of love and care. It is also noted that agapic actions are possible in everyday life, with simple recognizable and sometimes unexpected gestures.
6. Conclusion

The exhibition «Je suis l'autre Giacometti, Picasso and the others. Primitivism in twentieth century sculpture» set up in Rome in 2018 presents the encounter between European art and the arts of many parts of the world that often have indefinable faces and bodies. At the end of the nineteenth century, this meeting generated a phase of rupture in which European artists found themselves overcoming realism in order to grasp the essence of the human being caused by myths, cultures and symbols far removed from Western traditions.

«I am the other» is one of the phrases gathered with interviews with young people who have experienced a strong experience of cultural encounter in refugee camps in Jordan such as the message of the Rome exhibition. This meeting allowed not only to reflect on one's own identity, but to live in a completely different regime of norms and values some forms of unexpected relationships (O’Boyle, 2018). These included the agapic action that surprised and partly displaced them, allowing young people to overcome an asymmetric encounter in terms of power and culture to intensely live an identity confrontation characterized by significant reflexivity.

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AGAPIC ACTION AND EMPATHIC ACTION-BILATERALISM AND ONE-SIDEDNESS

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1. Agapic action

Agape means disinterested, fraternal, immeasurable love. It is used to identify God's love for humanity. But it is also a capacity for action. The main reason lies in the recognition of the private solidity of deep personal dimensions, given that, as roots, they must be safeguarded and protected, in the private and intimate sphere. In this way they can also be subtracted from possible experiences of sharing and fraternity. The reflection on agapic action knows this contradiction, because it has made it possible to explore and reason for theoretical and practical thought (Colasanto M., Iorio G., 2009; Colasanto M., Iorio G., 2013). In this way it has become an object of knowledge and recognition of a social dimension, normally removed from the sphere of thought and professional action. The agapic action, in fact, presents emerging characteristics that at the same time annex and transcend love understood as philia and eros, widening its sphere of action to concreteness, gratuity, creativity and reciprocity typical of gospel agape. The agape, as we have said, contains love of neighbor as an expression of love for God. It is written in the New Testament that one can not say that one loves God, one entity who can not be seen, if one does not love one's neighbor who's here (cf. 1 GV 4,19-21). In this sense, within the systemic logic, love to the neighbor determines the indeterminate, this leads to the sphere of the immanent, the reality that is lived in the sphere of the transcendent: the love of God. On the other hand, without the love of God, love of neighbor could degenerate into "simple philanthropy, selfish feeling of possession, affection devoid of true spiritual content" (Foresi, 2004, p. 574). In this sense also the sociologist P.A. Sorokin introduces love as a social category: on the social level, he says, love is a significant interaction, or relationship, between two or more people, in which the aspirations and goals of a person are shared and supported in their relationship from other people (Sorokin, 2005, p. 55). For him, love possesses purity, intensity and extension between its typical dimensions. Regarding purity, love varies between love that is justified only by love itself, to love that lets itself be contaminated by utility, pleasure or selfish advantages (Sorokin, 2005, p. 55). With regard to intensity, love can go from zero to maximum; it can even reach negative degrees, which are expressed in hatred (ibidem, 2005, p. 57). Regarding extension, love varies from exclusive love to oneself (zero point), to universal love. The agape, again, takes the form of love of neighbor and demands reciprocity. In the Old Testament, for which before Jesus, the next was that which belonged to the same ancestry or who was admitted into the Jewish community, therefore implied blood bond or legal adoption. With Christianity and with the consequent introduction of love-agape, the next goes to be every person with whom one establishes a relationship, territorially close or not, of the same faith.
or not, with the same moral ideas or not, etc. Even the enemies are considered close (Foresi, 2004, pp. 575-576). In the spirituality of unity, love for one's neighbor occupies a central place precisely because it - spirituality - is collective in the sense that one goes to God together and through his brother, as well as recalling the idea of a love universal. The universality of agape, as understood in the spirituality of unity, is expressed in the local, in everyday life. Says Lubich, founder of the Focolare Movement: Loving everyone. and to realize this, to love the neighbor. But who is next? We know: we must not seek it far, the next is the brother who passes near us in the present moment of life. It is necessary (...) to love this next hour. So not a platonic love, not an ideal love; active love. We must love not in an abstract and future way, but in a concrete and present way, now (Lubich, Araujo, 2009: 250). From this passage of Lubich one can draw another characteristic of agape: a love that is realized in concrete service, oriented to concrete people, which takes shape in the present moment (Araujo, 2009: 250).

2. Empathic action

The theme of Empathy has a double meaning; on the one hand, empathy is absolutely necessary because, as we shall see, this characteristic comes into play whenever we relate to a person, a friend or relative, who is communicating to us his emotions and we want the our presence is helpful or pleasant for the other person; on the other hand being empathic means being able to participate with greater involvement in the dynamics that lead us to the growth and improvement of ourselves, because, as we will understand, empathy also has a strong value of personal awareness. In fact, we are always empathic towards ourselves every time we live our emotions without defending ourselves from them, accepting them for the life experience that generated them, without any inhibitory form of judgment or control. The empathy is a very profound, effective and powerful form of interpersonal communication, which does not necessarily require the use of words to unfold or to be valued. in most cases, in fact, the language of the body is sufficient. From the point of view of social dynamics, empathy is an emotional competence of fundamental importance thanks to which it is possible to enter more easily in harmony with the person with whom we share any form of relationship. Empathy can also be compared to an invisible "two-way bridge" that allows anyone with sensitivity, to be able to tiptoe into the other's world, to stay there long enough to understand the intensity of his emotional experience, then return to be themselves, consistent with their existential reality. For this reason, empathy is considered part of that group of primary sensitivities of homo sapiens sapiens that have allowed its evolution and radical diffusion on this planet; they are considered primary sensitivities because they have contributed substantially to their very existence as a social and relational animal (Craighero, 2010). In Greece, this concept was used to identify the complex emotional relationship that was established between the singer of a play and his audience; the etymology of the word derives from "ἐμπαθεία", empatéia, in turn composed of en-, "inside", and pathos, which indicates suffering or feeling. We must not think that empathy is merely the
ability to understand (through logical-rational act) the emotional state in which our interlocutor is. It does not come from a logical "reasoning", from considering what, through the eyes, we notice, and then, then, "adjust accordingly"; empathy is not this! Empathy is properly the ability to experience emotions on ourselves, or to imagine the sensation of emotions, which at that moment is trying who is in front of us. It is a matter of knowing how to generate, putting us in its shoes, emotions that are not ours; in other words, they are not in born into us. An original emotion is an emotion that springs spontaneously in us as a result of an experience lived in the first person. A non-originating emotion is an emotion sui-generis, which we recognize does not come from us as a result of an experience we are experiencing, but as a consequence of an experience that another person is experiencing. When two or more people are linked by an emotionally involving relationship, the emotion that comes from one of those present is also perceived by others who make it their own. During the 20th century there were many psychologists and anthropologists who studied the phenomenon of empathy as related to what is generally called non-verbal communication, that is the set of messages that we send through posture and the gestures of the body. Through which expressions of the face we can realize that the person we are facing is suffering? Is he feeling pain or joy? And once we understand his emotion (through rationality), how do we practically make that emotion our own? How can we realize its actual emotional intensity and try it the same way? In 1935, Edith Stein, a pupil of Husserl, wrote "The Problem of Empathy", in which she analyzed the components of empathy and related them with the psychological knowledge that existed at the time. Stein, in the text, writes:

“To fully understand the essence of the empathic act, let's take this example: a friend comes to me and tells me that he has lost a brother and I realize his pain. What is this to realize? [...] In the instant in which the experience emerges suddenly before me, I have him in front of me as an Object (for example, the expression of pain I can "read in the face" of another); but while I address the implicit tendencies in it and try to bring out more clearly the state of mind in which the other is found, that experience is no longer Object in the true sense of the word, since it has attracted me within itself, so now I am no longer addressed to that experience but, empathizing in it, I turn to the Object, the state of mind of others, and I am near his subject, in his place. Only after the clarification which has been achieved through completion of fulfillment, the same life returns again before me as Object [...]” (Stein, 1935).

What Stein analyzes is precisely the process of an attempted objectification of the experience of a Person who is other than me, as it is He who experiences the original emotion and not me, and with Him I make that emotion mine, sharing it. According to neurological studies, what makes this mechanism complex in humans would reside in the genetics that forms mirror neurons, a certain category of neurons that reside in motor areas of the cerebral cortex and in the parietal-inferior cortex. In practice mirror neurons are a class of neurons that are activated both when an individual (or animal) performs an action, and when the individual observes the same action performed by another subject. This class of neurons has been identified in Primates,
in some birds and in Man. One of the first psychologists to use the term "Empathy" was Carl Rogers who, among other things, first showed how this innate characteristic of the human being is of vital importance in human relationships. For him, empathy was precisely the ability to get in the shoes of others especially as regards the feeling / perceiving the emotional experience of the other.

“A mature and conscious management of empathy leads the person to be able to identify himself in the emotions (joy, fear, love, anger, etc.) of the other person, without however reaching a complete identification, that is, knowing how to remain adequately present to himself themselves and managing, at the same time, the mutual sensations and emotions.” (Rogers, 1954).

Empathy, therefore, facilitates the understanding of the emotional sphere of the other that is accepted under every aspect and under every sentiment (expressed and not expressed), since it has a function of complete openness towards the interlocutor, without reservations, without prejudices and for the purpose of obtaining order to achieve an authentic evolution in the relationship dynamics (Pinotti, 2014). Moreover, some scholars say that empathy can not be technically learned because it is the result of one's own emotional story, but it can be "switched off" and / or considerably reduced provided that, they are used, from an early age, precise methods of conditioning, that last over time. Empathy can be improved by extending one's emotional baggage; since every empathy springs from the projection and identification of what we notice to be emotionally determinant in one of our kind.

3. Agapic action and empathic action in online communities

At this point, it is useful to take a step forward, I will try to explain how and why it is possible to find in the online communities these two types of action, which culminate, more and more often, with mutual help. United for to make positive bonds and for to make negative links. In fact, below, I will analyze two distinct types of online communities: on the one hand, the communities of videogamers, the assistance communities and the communities gathered in forums, but in this context I will focus on communities of videogamers gathered in eSports team and/or in the forums; on the other the Deep Web and the Dark Web, those online community far from the eyes of anyone, but at the same time accessible to anyone through special free-software and using some precaution. First of all, we distinguish in detail both communities:

The eSports communities are real teams, taking part in professional competitions both as a team and as individuals within the team. These teams are made up of people who are not physically close by, who have skills in one or more games. The number of members is open. While participation in teams is usually composed of five people, who compete against another team at the same time.

The Deep Web and Dark Web communities are the so-called submerged networks, containing information resources not indexed by normal search engines. Deep Web and Dark Web are not the same, with the former referring to sites not yet indexed,
dynamic web pages and private business sites. With the latter we refer to a subset of the Deep Web that fall into the famous darknet and that are used, in some cases, for illegal activities. One of the examples is the Silk Road website, which we will discuss shortly.

First of all, I want to clarify two concepts, namely those of agapic action and bilateral and one-sided empathic action. In the first case, all those empathic and agapic actions are made with the intent of mutual aid, or rather, where one's action is not done to disadvantage the other, but to help disinterestedly and in case of difficulty, the other user. The second species refers to all those agapic and empathic actions made to bring benefits to one by discrediting and / or disadvantaging the other.

After interviewing some exponents of an eSports team, the InFerno eSports, and some regular forum visitors, I noticed that both the agapic action and the bilateral empathic action are present among the users. I try to explain myself. The team has mutual help at the base. First of all, because all the members of a team will help each other to overcome difficulties and/or structural obstacles during the preparation for a competition. But the same happens in the creation of a video game. For example, I collaborate with Konami for the annual realization of the PES football videogame, within the team each one is assigned teams to be evaluated and therefore each of us has responsibility for their assignments, despite this, however, before making any changes to the structural values of each individual player, we compare ourselves. Often the comparisons last for days, especially if it is one of the fundamental players (Messi, Ronaldo and Neymar, for example), so each of us has the almost certainty of being approved the work done without too much trouble. Both the teams and the forums are made up of users, who ask and offer help. Of course, some might think, this mechanism is justified by the fact that everyone chases an identical goal. Maybe this is true, but let's try to analyze the situation. Within the eSports team we find participation in groups, where therefore mutual help is functional to achieving victory. But, many individual users, within the team, take part in online competitions, in which they find help from strangers. To better understand, we could imagine this as a mutualistic form, not intended as welfare but as mutual help in a new field of social, telematic. Suppose that the square of this field is that of an online RPG, an online role-playing game, and suppose that users will individually find themselves faced with quests. At some point any user is hurt during a fight with characters created by the video game, at this point other online users will run to his rescue to "cure him". These scenes are more and more frequent in certain games, the last one that is having success is Fortnite. The logic of this game is to beat other users, but the factions that are created live in agapic and empathic contexts. Of course, here the nuance is still different, but the element is that the community that is created is characterized by mutual help and, therefore, by a bilateral action. As I said earlier, there are not only video games to mark this feature, but also the forums. We could, each of us, bring a personal example, just look for them on the net. The logic is more or less this: a user has a problem of any kind in his daily life, the first thing that, today, we do is to write in the appropriate forum the issue, other users, whether they have experienced similar experiences, or because they feel they to advise, they respond to this request for help. Today we find forums of all kinds, they range from
help for personal events to that for objects. Therefore, they generate real communities, which in some cases become institutions for the online field. Of course, these institutions, as in reality, change and transform, just remember that until a few years ago an institution, for young people and not only, was Yahoo Answers for example. But the example that we have all printed in mind is Wikipedia or the various blogs/forums such as Aranzulla, which, in detail, explains how any type of software works and not; or even Amazon and so on all the ecommerce sites' forums. This, for example, is still another nuance that we use during a purchase. A user buys a product; in a completely disinterested way he reviews it; another user reads this review and he buys it; maybe he finds a problem; he contacts the first user and/or users who bought and reviewed it before; asks how to solve the problem that has occurred. The first user, or the other users, who has/purchased it by understanding the request for help and responding, seeking, together, a solution. These are just some examples, but we could do many others, such as consulting other users before making a purchase in the physical store, such as clothing, electronics, cars, or even restaurants. How many of us, for example, consult the TripAdvisor community before going to a place to eat or sleep, how many of us see their opinion change on a place based on that red or green percentage that we read on the restaurant site, in this community. As we can understand, those reviews, are not made simply to praise or condemn a local, but to direct to a pleasant stay or a pleasant dinner other users, in a disinterested action, or almost. Yes, almost, because some use their own negative experience to discourage and rant against the structure. This is also a nuance of these communities that, just as in reality, would lead Thomas to have the same idea of the situation. So, in short, this is what happens positively in online communities. But it is not always so simple and straightforward, we have seen how many nuances there are, we have seen how it is possible to be convincing during a review, but now we should see what happens in the opposite case. Namely is in the unilateral agapic and empathic action, dwelling once again in the field of online communities. This is because, not in all the squares of the telematic field we try to do good, in fact, many squares, are demarcated by agapic actions and unilateral empathic actions. An example is the Deep Web and the Darknet. I have already tried to describe the characteristics, briefly. Now, I would like to review the concept of unilateral actions first and then propose some examples, in order to make the idea better. First of all, I speak of unilateral agapic and empathic actions because a user enters into "relationship" with the other, in the first instance, with a disinterested action trying to know the other. When the other accepts the "contact", the actor will try to steal personal information to strike at the nerve centers of his thought. Maybe the user has a particular story behind him or a particular family. Therefore, the action of empathy is added to the empathic action, apparently we could believe that the mechanism is identical to that described above, but in reality it is not so. Although at the base there is a first, identical contact line, we see that the next moment changes. The cheater has a personal interest to pursue, he will always be the one to command in charge of the "contact" and "relationship", and the bilaterality, already on this occasion, is missing. Of course, the lured user could retreat at any moment, but the cheater, if he is good, will ensure that this separation does not take place before he has reached his goal. In
Darknet there are often cases of economic fraud, organ trafficking, torture and suicide, at least from the material that transpires in that part of the network that not everyone knows, we can state this (Percy, 2017). Therefore, the cheater will apply a double action unilateral, so as to achieve the purpose of that contact. In this community, or rather, sub-community of the network, this type of relationship is on the agenda, there are many testimonies and videos that reveal this. The first contacts seem to be those of a user who wants to help the other, in a disinterested way; entering into confidence he will try to establish an empathic bond, managing to make others feel the perceived emotions. But in the end, all this, becomes done for the purpose of. A first example that I want to propose is that of Silk Road.

Silk Road was an e-commerce site, which operated through the hidden services of the Tor anonymity software. Only through it, in fact, it was possible to access the site. Various products sold on Silk Road are classified as smuggled products by the majority of world jurisdictions. Silk Road has been defined as "the Amazon of drugs". On 3 October 2013, Silk Road was closed by the FBI. In early November it was announced the reopening from the pseudonym Dread Pirate Roberts, although the FBI arrested the person they thought was hidden behind that name. On November 6, 2014, Silk Road was permanently closed by the FBI. The site's creator, Ross Ulbricht, nicknamed Dread Pirate Roberts, was convicted of money laundering, computer hacking, trafficking of fake IDs and drug trafficking in February 2015. Since 2017 he is serving a life sentence without the possibility of appeal. Ulbricht has cheated millions of users, luring them, but it is not the only case. In fact, there are sites of women's auctions, the last case that we could remember is that linked to the kidnapping of the British model, Chloe Ayling, which took place in Milan. After the various police investigations it was discovered that the kidnapper had a very active group in the Darknet called Black Death Group, which is a group of organized crime that does everything from kidnappings to the murders on commission for a few thousand dollars, they have sold the woman for 300 thousand dollars in Bitcoin. Of these cases there are and there will be, in the future, galore. The same applies to the Dark Web, in which information and documents circulate that should be kept secret, but which, for personal enrichment, lead to the commission of heavy fraudulent acts.

So, a different online community, indeed it is to be considered the opposit, to that of the classical network, but that uses the similar criterion of action. Besides these two examples, at the antipodes, there is a nuance and, almost, a point of no return of this double action. But there are also organized groups of the internet community. One above all, the Anonymous. Their motto is "We are Anonymous, We are a Legion, We do not forget, Expect US!", That is, "We are Anonymous, We are a Legion, We do not forget, We do not forgive, Expect us ". Anonymous, unlike what we think, it is a form of activism and a phenomenon of the Internet, which identifies individual users or entire online communities that act anonymously - in a coordinated or even individually - to pursue a goal that is also agreed roughly. Considered by many as a subculture of the Internet. But often we do nothing but attack them and point the finger at them for stance. There are no leaders in the movement. But everyone, nobody excluded, they fights for a single ideal: they fights corruption and injustice, the right to access resources, the right to access information. Recently, a series called
Mr. Robot has also been created, inspired by Anonymous. Moreover, just through the pre-political trolling activities, such as the attacks on the radio transmission of Hal Turner (a well-known American racist blogger), many users have begun to perceive the power of the community. One of the crucial stages in the history of Anonymous towards civic and political activism was in 2010, the cyber attacks against PayPal which, together with other companies, had blocked the transfer of money to WikiLeaks after the publication of the cables. At the time there were also 7-8 thousand people connected at the same time on the chat that coordinated the operation. A true mass demonstration online. A unique and memorable case in the history of the movement, which has no longer seen a similar level of participation. But the activities they never stopped. Not to mention the attacks in the cyber-war in the Islamic state (Meggiato, 2014). So, as said at the beginning of this description, we can consider this community as a nuance of the network, almost a point of no return, for the simple fact that they are illegal actions directed against communities that do not do good for the community. This nuance, however, gives us a summary of what it means to be an online community, of what it means non-exclusive solidarity on the web. Perhaps I could have limited my intervention to this last aspect, there would be much to dwell on. But we will come to the same conclusion, namely, to what extent online communities, as the creation of new forms of solidarity, are totally detached from offline communities? I will try to answer this question in the conclusions. At the moment, and to conclude, it is useful to touch a last key, that is what Terranova cites in one of his essays: internet as the whole network has had two phases, the first refers to beauty, to the idea that would help anyone to get out of anonymity and its sadness, seeing the internet as the entity of freedom par excellence (it defines it as the phase of blinding); but this phase saw the phase of the destruction of this thought, with excessive regulation and excessive closure in the sub-community (phase of the bitter discovery), so as to consider the internet simply as a prosthesis, badly built but useful for some aspects, of the real.

4. Conclusions

Will I try to answer the question that closed the previous paragraph, namely, to what extent do online communities, as the creation of new forms of solidarity, totally separate themselves from offline communities? We could think, at first glance, that the two communities are now comparable, almost overlapping, one is functional to the other. But we immediately notice something that makes us reflect. Getting in touch with others today has become increasingly difficult. We are used to meet people on the net, to talk through chat and email, to confront people from the other side of the world for writing an essay. So, we are used to the speed and speed of contact, a sort of hit-and-run relationship. In fact, many use the network as the Take Away of emotions. Pornography is an example. Moreover, the Internet is often used, as we have seen, for illicit purposes and therefore for unilateral actions that enrich one rather than the community, so that non-exclusive solidarity, fundamental characteristic of the communities, is missing and where, take away it is a must. But
here, almost from nothing, we find the non-exclusive solidarity that you do not expect. Forums, rather than video games, are an excellent opportunity to put this into practice and one understands that, as in the metropolis, millions of emotions invade our being. We immediately understand that we are in the community-world and, therefore, we are aware, even if we will never admit it, that the Internet is all that we are not in reality. And that, therefore, will never be seen as superimposed on the offline community. The user will be in front of a world, will have a thousand possibilities for action, will be able to choose how to use the network, even will, almost, feel free online. But here it is in the choice that communities should educate. The choice to take part in one community rather than another is the most important thing in the online world. The two types of agapic and empathic actions lead to define the use of the medium. Yes, because we must consider the network as a means, made up of real communities. Or rather, the means of access to these communities. Where non-exclusive solidarity could become a valuable commodity for mutual aid and, above all, to expand the social capital that has become so fundamental for society. To conclude, trying to give one of the many answers to the question, therefore, we could say that: online communities are an extension of offline communities, within which is that the relationship of solidarity changes. It extends the process of agapic and empathic action, often we turn out to be more inclined to this kind of networked actions, hidden, which in the offline community, visible. Therefore, we feel that we belong to a world, the online one, almost more than the offline one. Often the use of a nick allows us to confuse or leave free imagination to others. Today, we need to feel useful and, above all, to belong to the community, putting our roots and identifying with those who belong to that community. Of course, like every community, there are ramifications. Just think of the exclusive process and that exclude process of certain communities. I take Facebook as an example, in our community, that is, in the group of friends that belongs to us on the web, we decide who can and who can not be friends, first of all. But, we also decide who, among our friends, can or can not follow our activities, who can and who can not comment and so on. As if, within the same community, we identify ourselves only in a branch of it. Therefore, rooting and need of belonging to a community, online, often coincide with the exclusivity of a "relationship" and an agapic and empathic "relationship", which makes one take root in a context, that of cooperation and sharing.

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AGAPIC ACTION ON THE CONSTITUTION OF RESISTANCE: 
A SOCIOBIOGRAPHIC DISCUSSION ABOUT MOVIMENTO 
OCUPE ESTELITA’S

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1. Occupying Estelita: a brief presentation

In the night of May 21st of 2014, a spontaneous occupation in which I took part unleashed on São José’s district of Pernambuco’s capital to interrupt the ongoing demolition of the abandoned Cais José estelita, an old railroad and warehouse complex aimed by a consortium established between construction companies and Recife’s town hall for building a luxury real-state development - The Novo Recife Project. The occupation remained for around a month, until a violent repossession executed by the military police took place, after which the camp site was reinstalled for another couple of weeks on the vicinity of the terrain, before it dissolved completely. Facing the urgency of keeping the dispute over the Cais on the new institutional-bureaucratic scenario where it continued after the dismantling of the occupation, were it on public audiences for presenting the project to Recife’s population, were it on the prolonged judicial contentions over its alleged caveats, it became clear to ourselves that a militant organization was necessary, beyond what had already happened on the Cais. This form of continuing what had erupted on may 21st was sedimenting itself since the occupation’s first moments, when in behalf of the activities that undergone on the terrain in that month, a decision was made to call that initiative Movimento Ocupe Estelita (MOE, when necessary), the object of this article.

Subdivided on comissions (political articulation, infrastructure, comunication, safety, mainteinance and alimentation etc.), this group organized and mobilized tens of thousands of people from around the city to that space which long ago both the population and the public administrations had closed their eyes to. By tearing apart the walls that isolated the local, inviting interested people to visit the occupation and promoting events on site through facebook, MOE made the Estelita affair a internationally relevant schedule, turning part of the public opinion against the consortium. Along with the lawsuits to avoid the project and the repudiation of some influent institutions, both of which unfolded by the occupation’s articulations, this mobilization managed to avoid, until the present moment (september 2018), the demolition of the Cais. In this sense, it’s safe to claim that MOE reached much farther than was supposed possible on the moment we testified the demolishion of the abandoned sugar warehouses in the dead of night.

We need to remember that on those days there were a series of incendiary factors ongoing, both in Brasil as a whole as well as in Recife. The realization of the most controverse World Cup of all times, under a feast of denounces of public budget
misappropriations in grotesquely overpriced installations and stadiums, summed up to the massive resentment of a country that didn’t contented with the events of June 2013, only eleven months before the Cais occupation, in a collective eagerness that roamed the streets and social networks. The presidential elections that would run on October of that same year foreshadowed between those tensions, a dispute fierced up not only by the unrest on the streets but also by the at that time unheard Operation Carwah. On a national level, the protests, mobilizations and positionings that ensued exposed a sense of urgency from part of the population. Meantime, Recife’s Town Hall took a series of controversial decisions concerning urban planning, mainly about neglecting historical buildings and landscape preservation, and the meagre limitations imposed to new skyscrapers and high-profile real-state developments.

The necessary legal permits for the implementation fo the Novo Recife Project, idealized by the homonym consortium established between Moura Dubeux, Queiroz Galvão (one of the biggest Brazilian corporations), GL Empreendimentos and ARA Empreendimentos advanced before this scenario. The Cais José Estelita, sold on a later found out illegal auction by the previous city administration, was an important part of Recife’s urban life, since the beginning of colonization until the last decades of the XX century, when the increasing desertion of the city’s downtown and the extinction of the RFFSA (the national railroad company that previously tenured the terrain) lead to its decay, as well as its surroundings. Manifestations of disavowal towards the Projeto Novo Recife occurred since its first presentation’s to the population; nevertheless, the proposal moved on until it was set up for voting on the city’s urban development council, by December 2012. A group of manifestors gathered to denounce the various legal infractions that forbid the project, but were surprised by a closed-door meeting (violating the council statute) blocked by military policemen. After the protesters created a turmoil that thwarted the votation, the reunion was suspended and rescheduled a couple days later, without previous warning, to the first hours of the morning of December 31st, the last workday of the former mayor’s administration. Facing the evident collusion between the consortium and the city hall, some people that participated on that first attempt of avoiding the approval of the illegal project proposed to use a facebook group to share information about that and whatever else irregularities concerning the urban legislation on Recife – that group was named Direitos Urbanos (Urban Rights – from here onwards, DU).

The group quickly gathered a couple thousands of members, and became a sort of denounce-and-discussion forum, a virtual space of acquaintanceship built around a citizenship exercise and ideal. The Projeto Novo Recife was a frequent subject of the virtual discussions: basically all the people involved on the organization of the Ocupe Estelita (events realized on 2012 and 2013 to draw attention of the population to the Cais affair) participated of the group, and were preparing, by May 2014, to organize the third edition of the event. It was then that a certain night, a post denouncing that an unwarranted demolition of the sugar warehouses was going on came up. That sufficed for that in less than one hour, dozens of people had already gathered in front of the Cais’ gates. The way they found out to avoid the ongoing demolition was to enter the terrain, which worked and gave the now occupiers enough time to call for help through the social networks. Although the situation hampered by the first hours
of the next morning, with a repossession threat by the military police, the many kinds of support that arose in that short term guaranteed the survival of the new occupation, which reached immense popularity in only a few days, both on the networks as well as on the amount of people that attended the campsite. That was possible through a formidable cycle of donations – construction and maintenance tools and materials, food, public conferences, legal counseling, personal hygiene products, tents and mattresses, money, workshops and even music shows – that settled a havening and communal atmosphere on the occupation.

The vastness of the terrain, plenty of which was a wasteland sideling the abandoned RFFSA railways, allowed the gradual institution of a parallel community, a non-mapped area, in a sense that only revealed itself once one subversively stepped into that huge area, hidden in the heart of the city. A kind of social experiment took place in that auspicious space, that tried to establish itself as a community with its own rules, always malleable and discussed on the daily assemblies, where equality and the absence of coercitive authorities were the only rule. Subjects as feminism, anti-prohibitionism, anti-racism, LGBT rights, urban and land reforms, fare-free public transport, and in the broadest of senses, anti-capitalism, themed the day-to-day basis of the occupation. The immersiveness of that experience manifested radically: composed mostly by young students, many of them quited from their jobs or dropped off college duties completely, and some confronted their families by declaring themselves sympathetic to the movement and its ideological affinities. All of that happened in sake of diving deeper into what the occupation conscious and unconsciously proposed, to were many of those young enthusiasts moved and settled during the almost two months it lasted.

2. Cais: nurturing an agapic ‘espirit de corps’?

In that context, transformations became visible on the people that embraced the Cais, mainly in the way they behaved towards others and thought politics, which became even more evident afterwards the decupation. It’s our belief that the space constructed on site by donations and principles of generosity, equality and recognition, induced a kind of socialization characterized by Iorio, through his reading on the phenomenologist Jean-Luc Marion (2002), capable of giving a subjective identity, as if the occupiers received themselves from what they received and offered.

The phenomenology of love shuts radically for the first time with the cartesian “subject”, not destroying it, neither supressing it, but inverting it, turning it upside down. From the active and constituent self, he reencounters himself when is “loved”. For Marion, only while beloved the individual may proceed to the characterization of the “subject”, who nourishes the gift of love, as a figure of subjectivity agreed through the excedence of love. “In the center there is not any ‘subject’, but an adonai (beloved); the one who has the function of receiving that which is given to him without measure and, at the same time, receives himself from that which he receives”.
Thus, a subject that receives in excess on the phases of socialization, mainly the primary, and, along this path, constitutes his subject identity. (Iorio, 2016: 58)

As they returned to their daily lives, the ‘estelitas’ reoriented their personal trajectories, where it on their familiar and personal relationships, on their postures on the political field or in the kind of job they looked after, always under the sign of what had been shared on the terrain. This momentus was incorporated by MOE, which since the beginning was marked by its dissidence towards DU. Although they joined on the struggle against the Projeto Novo Recife, there were clear oppositions between both groups, enough in order that it became necessary to distinct both, to the eyes of the occupants. While Movimento Ocupe Estelita arose spontaneously inside the occupation, and, therefore, was since its beginning composed in a majority by those who had the disposibility of being present, the group Direitos Urbanos was initially and mostly organized through facebook, which signified easier access and a more diverse composition of supporters. This caused a cleavage within a larger composition (the total amount of people and efforts dedicated to the confront with Novo Recife), where, from MOE’s perspective, which characterized itself as new, subversive and insider, DU was seen as old, legalist and outsider. There was a constant preoccupation that the movement’s ideals where diluted by people that weren’t ‘like us’6, affiliated with political parties7 or involved with public agencies and companies8. This polarization was enough for that during the post-occupation meetings, MOE became increasingly (and implicitly) restricted to those who flaunted the characteristics that outlined it from the beginning, as in a ordered and oriented sequence of practices that every group produces to reproduce itself as a group (Bourdieu apud Vale Neto, 2015:11). These seem to us evidences of a espirit de corps, in the same sense identified by Bourdieu (kept in proportion) between his colleagues of the École Normale Supérieure, when he describes

(...)

6 The outsiders of the occupation where, clearly, older people, with an established way of life. The movement attributed itself – though inconsciously – a strong identitary sense of being a group starred by the youth.

7 There was also a strong ‘demand’ from leftist parties – PT, PCB, PSOL, PSTU and their youth organizations – upon the movement. In a certain moment, MOE was accused of receiving support from Partido dos Trabalhadores (PT) against PSB, state and county ruler by that time. Although these tensions circulated on the political field, the frequency of people professionally involved with this environment on the campsite was high, and such questions were proposed as assembly subjects on a daily frequency, as well as discussions about the positioning of the occupiers about them.

8 There always was distrust of ‘snitches’ and ‘spies’, or of being ‘watched’. Many of the conversations on social networks were excluded because of the confidence that the state government monitored those. Besides, during following meetings, cellphones – so utilized during the entire occupation – needed to be turned off and put aside on a distant room from the one where the decisions were taken.
members with the experience of an exaltation of the ego, the principle of a solidarity rooted in attachment to the group as an enchanted image of the self. It is indeed this socially constructed feeling of being of a ‘superior essence’ which, together with the solidarities of interests and the affinities of habitus, does most to engender and support what must indeed be called an ‘espirit de corps’ (…) (Bourdieu, 2008: 7)

This occupying colectivity, whose virtue arose from necessity, reconfirmed its consecration on the militant field about a year after the end of the encampment, when it organized, in the same week, two multitudinary acts through the streets and bridges of the city, which culminated on a flash-occupation in front of the city mayor’s apartment. The ‘viralization’ of the visual identity of the movement on t-shirts, stickers and templates flaunted by supporters on the most diverse mediums; the popularity of the audiovisual productions launched collectively under the signature of MOE; the space that the movement, now devoiced form the object that incarnated it, the Cais, conquered before the other collectives and social movements – all of these operated through the consolidation of

(…) available or potential resources that are linked to posessing a durable network of more or less institutionalized relationships of acquaintance and acknowledgment, or, in other terms, to belonging to a group as a set of agents that are not only gifted with common properties (percievable by the observer, by others or by themselves), but also united by permanent and useful bonds. These links are irreductible to the objective relationships of proximity on physical space (geographical) or in the economic and social space, because they are funded on unseparable material and symbolic exchanges, whose instauration and perpetuation supposes the recognition of this proximity. (Bourdieu: 2015, 67)

Although these happenings signified an increasing convergence of certain postures of the estelitas, their origins weren’t as much cohesive. Even that almost all of the integrants were on public or private colleges, a good share of the members were from popular origins, and some aspects as their families political perspectives were quite heterogenous. Also, we may say that until that moment most of the becoming estelitas refused to participate on the most acknowledged left-wing organizations and had their first significant first-person experience related to the political and militant field during occupation – they were politically born in the Cais. Therefore, would it be possible to think Movimento Ocupe Estelita as an actualization (or even ‘activation’) of dispositions incorpored by its participants along their socialization processes? We believe that this perspective allows to apprehend the Cais occupation and emergence of MOE as something beyond a willful gesture from people gifted with a critic eye about the way the interests of the city hall and construction companies are intricated on Recife’s urban space production.
3. Habitus, dispositions, plies: can love manifest as autopoietic structures?

On an extremely succinct description about Pierre Bourdieu’s work, we may say that one of his main concerns is to understand the following: how can it be that behaviour is regulated if it’s not a product of rule obedience? *Habitus*, one of the concepts developed by the author to answer this question, consists of and structured and structurant structure developed through an accumulation of dispositions that generate opinions, perspectives and practices. Assimilated as we are exposed since the very beginnings of childhood to familiar intimacy and their closest surroundings, *habitus* emerges in cumplicity with the field which lends it production conditions, reinforcing itself and guaranteeing its survival through an implicit collusion between all the agents that are product of similar conditions and conditionings (Bourdieu, 2001: 177). In other words, we are dealing with a phenomena that operates beyond individuals, between and through them, for it’s capable of identifying the similar contexts and their affinities, and produce the necessary conditions for its inculcation. Those are fundamental elements for us to think about a possible convergence between the estelitas’ formative experiences and the visions they have (had) about the act of occupying, the mode of thinking the city and the manner how they act (or do not) on the means to dispute urban space, institutional policies and social movements.

Families relationships with politics, scholar environment and the professional fields where they operate, school performance, friendship that were cultivated (and the ones that did not), types of consumed cultural products etc. These are some of the many relevant aspects to delimitate a ‘space of possibilities’ relative to each of the studied political agents, focused on the continuities (approach, affirmation) and ruptures (separation, negation) of the experiences that they associate direct or indirectly to their parents and responsibles for their formation. We believe with Bourdieu that to understand is first to understand the field with which and against which one has been formed (Bourdieu, 2008: 4). Or, in Vandenberghe’s lecture about his work

Understanding the practices of producers and their products implies to comprehend that they result from the history of the positions they occupied and the history of their dispositions. When the agent is introduced to the field, it is possible to dinamize that portrait and analise the dialectic between objective positions and subjective dispositions, therefore explaining the postures (prises de positions) of the producers of a certain field. (Vandenberghe, 2010: 70)

Therefore, the cultural and incorporated heritage of the agents is what allows them to position and consequentely move through their fields of activity. *The work of analysis, on a bourdieusian perspective, is always a description of accumulation, position, trajectory and relationship* (Vale -Neto, 2017:22).

Meantime, although aspiring to understand the genesis of a social movement and the capacity of its unfoldings to collectively take their participants beyond themselves, this discussion departs from these individuals. Being so, we find support on Bernard Lahire’s (2016) individual scale sociology. Searching for a method that allows to dissect human actions as explainable through the *plying* or ‘compression’ of the
social world in the individual, an idea that on the surface resembles the bourdieusian habitus, Lahire ends up transferring the struggles for recognition and reproduction from the collective sphere to the individual dimension, raising the ‘resolution’ of the social picture it may offer. *The singular is necessarily plural*, says Vandenberghe (op. cit.: 42) about the change of analytical level from group trajectories towards individual trajectory that Lahire’s opus represents into sociological epistemology. Therefore, we can deepen our comprehension about individual questions that in the light of Bourdieu’s theory could be attributed, for example, to contradictions inherent to certain middle class fractions’ experience of being dominated between dominants, or even to mere details, secondary incongruities in the sake of a unified practice-justifying habitus among a class fraction or group of individuals. Lahire defends his project by informing us about two fundamental complexifications that handicaps the potential of a concept such as habitus when it comes to comprehend the social on an individual level. First, he points out that notions like ‘mentality’, ‘cognitive structures’ and ‘dispositions’ were formerly utilized on sociology to connect practices with an incorporated past alone, and not as the analysis’ central object. This instrumentalization aiming to comprehend groups and social structures neither priorized to verify empirically the differences on homogeneity of these concepts between collective and individual levels. Besides,

(…) for us to deal with an actor who bears a coherent and homogeneous system of dispositions, completely particular and not always reunited conditions become necessary, which are not found except in our differentiated societies. (…) Between the family, day care centers or nannies, peer groups, multiple cultural institutions, media, etc., which they are often lead to attend, the children of our social formations are increasingly confronted with heterogeneous, concurrent and even contradictory situations, from the standpoint of the socialization principles they develop. (Lahire in Vandenberghe et Veran 2016: 42)

Accordingly, we are looking for a sociology that feeds from Lahire’s vision of the social as ‘plied’ on the individual so we may comprehend the ontological culpability between occupation and occupants, between the agape surrounding the implicit norms as well as the beloved subjects. Therefore, we also need the bourdieusians notions of habitus and field to discuss a possible esprit de corps proper to the group named Movimento Ocupe Estelita, a juxtaposition of dominated between dominants and dominants between dominateds on behalf of a common objective. With Bourdieu’s contributions, we may observe the emergence of MOE ‘aside’ of the established political field, the way this group managed to capitalize from within and against it and how it interveined on the power dynamics of the city they called ours (theirs), in parallel to their still in development trajectories in the fields where they operate.

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9 One of the movement’s main slogans, always carried up front during the numerous public acts, summons: *The city is ours, occupy it!*
Inside this connection that aims to bond master and disciple to elaborate a social ‘map’ made of sociological ‘portraits’, we still need a conducting wire to explain the agents’ decisions, both on the levels of their own lives as well as the level of the object where we believe those are conglomerated, that is, MOE. As Nogueira (2016) remembers us, although Lahire’s contributions deepen to unprecedented levels the bourdieusian framework, a link between the agents decisions is still missing, a theory that advances on the comprehension of what is it that motivates them so much, consciously or unconsciously, that ain’t the ‘empty’ justification of an autopoiesis of new dispositions and actualizations on the already incorporated. The problem of comprehending how this socially constructed being maintains or modifies its properties from each new interaction it establishes with others, that is, in the same measure it submits or resists to each new socializing influence (Nogueira, op. cit.: p. 61). It is aiming to discuss this active principle on the construction of subjectivity that we wish to include the notion of agapic love presented by Gennaro Iorio (2016) on the course of our arguments.

In his article named “The love as ágape on the social praxis”, Iorio introduces the notion of agape as an action, relationship or social interaction in which the subjects exceed (on giving, on receiving, in not returning or not doing, in letting go) on all their backgrounds and offer more as much as the situation demands with the intention of generating benefits (Iorio, op. cit.: 52). Discussing the oeuvres of Luc Boltanski and Axel Honneth in parallel with a theological genealogy of the subject, the author looks for presenting it as an anti-utilitarian generosity principle, uninterested and free from the implicit commitment of retribution, thus distinct from the gift as investigated by Marcel Mauss. In a certain manner, we may say that agape is a gift beyond the gift, because not even anonymity, hostility nor ingratitude are capable of breaking (as is the case of the anti-gift in maussian dynamics) this virtuous bond, which independent neither on adhesion or conformity from the other to maintain itself active. Therefore, the author says such phenomenology reveals us exactly that the typicalness of agape is exceedence, in the indicated sense, of offering more as much as a situation demands; that is why even without reciprocity as a feedback, it may exist (op. cit., p. 52). Iorio also searches for elements to justify the necessity of conceptualizing the agapic love as a kind of socialization in Derrida’s critique (1996) to the maussian gift contradictions:

First of all, Derrida underlines that: “For a gift to exist there shall not be reciprocity (ibidem, p. 14), because returning makes the gift enter into an economic system (…) Where there’s donation, all kind of changes shall be suspended (…) “For a gift to exist, it is necessary that the reciever does not return, does not refund” (ibidem, pp. 15-16). (…) In this sense, Derrida wants to state (…) that the phenomena of gift also exists where the one who recieves it is unaware of it. In third place, Derrida affirms: “… this forgotness of the gift must be radical not only by the donee, but first of all by the donner”. (…) Therefore, to be a gift, the donator’s ego shall anulate itself, only lossing itself the donation becomes possible. In a fourth place, for an authentic gift to exist, according Derrida, the own gift shall disappear: “… the subject and the object block the gift” (ibidem, p. 26) (Iorio, op. cit.: 55-56)
In Iorio’s opinion, the contradictions exposed by Derrida – and precisely to avoid falling into them – open a road to the necessity of introducing the concept of agape on social sciences (op. cit.: p.56). We believe that the Cais encampment reverberated a generous and uninterested way of acting, established through a network of gestures characteristic with some of Iorio’s precepts, which permitted the emergence of an immanent praxis, capable of being perceived without being enunciated (although yes, it was many times declared and made explicit), in a way that a recurrence in the occupation experience and its followings was encountering people exalted by this previously unknown form of sharing. Besides, the interviewed estelitas report a non-discursive, non-cognitive experience of ‘giveaway of the body’, and understanding without ‘rationalization’, as *extasis* caused by the presence and fruition of that occupation, where we see similitudes with Derrida’s observations about the maussian gift. Having in mind the manner in which the subjective transformations set both inside and outside the campsite with the discussed subjects, we find subsidies for a study of these according Jean-Luc Marion’s love phenomenology (2002), presented sociologically as agape by Iorio.

4. Conclusion

As participants of the Cais José Estelita’s occupation, we testified the emergence of a social movement that, in a fleeting trajectory, protagonistized the militant field of our city for around two years, interfering in the decisions of the real-state’s capital and in the postures of Recife’s city hall and state governemnt, drawing attention from institutions such as the Federal Police and State and Federal Public Ministry Offices, aside from organizing along other already established social movements (MTST, SINTRACI. MAB, Centro Sabiá, Coque Vive). As an achievement of a group of people with scarce previous practical militant experience, we questioned ourselves: is it possible to explain the occupation of the Cais and *Movimento Ocupe Estelita* as part of a generational and affective transmission of a certain kind of politically existing, assimilated by testimonies and learnings on the multiple social spheres and also inherited from other agents’ dispositions (parents, responsibles, friends, teachers, etc.)? If such an explanation is possible, we should advance on the reasons for which this specific conception of politics and citizenship was transmitted instead of others. How is it that in a space whose norms, claimed structureless and egalitarian, and therefore, indiscriminately directed to whomever presented themselves, it was a precise set of individuals among the larger group who demonstrated to be under the influence, before and after the occupation, of a subjective transformation as we pointed under Iorio’s perspective, where that allowed them to become heirs of the political happening that was set off in that place? A satisfying explanation of such phenomena may be reached if we admit that those individuals were marked with the kind of stimuli and backgrounds that the occupation nourished, precisely those characterized by notions such as equality, generosity, collective responsability and empathy. That being said, it would be the case of diving our efforts into the capacity.
that such autopoietic enhanced structures have to not only produce and be produced by characterized individuals and their means of coexistence, but also, in a more localized and material sense, of inducing a physical and localized environment beyond the bodies of those who bear it with the kind of socialization principles pointed by a concept such as agape.

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THE RELIGIOUS DIMENSION IN MIGRATORY PROCESSES.
THE NEEDS OF MIGRANTS AND THE RESPONSE OF THE
CATHOLIC WORLD

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1. Plurality, dialogue and identity processes

Let’s start by giving some context. There is no doubt that we are living in the age of globalisation. Thus in today’s global reality many scholars define international migrations using the term "new immigration", indicating the growth in volumes and the greater ethnic and national heterogeneity favoured by the speed and ease of communications and global movements (Zanfrini 2007: 37).

However, if on the one hand globalisation brings with it the advantage of facilitating communication and increasing the possibility of people’s movements, on the other hand, a "disadvantage" is represented by the risk of creating a "wide-meshed culture", namely "Able to guarantee only the minimum of common elements, necessary to allow trade and political relations" (Cesareo in De Vita and Bert, 2004: 253).

Accordingly, it must be taken into account, and this has been a crucial aspect of my research work - an aspect that is often forgotten - that the migratory phenomenon does not only move ideas, information and social capital, but also the religious capital of which migrants are carriers, thus leading to a religious PLURALISATION in recipient countries.

In particular, focusing on the Italian context, which is what the focus of my thesis work, we witness the conception of both an increasingly plural society from the religious point of view and, at the same time, an increase in secularization: in this migrant background, the "religious cultures" represent a point of reference in a time "characterized by the exhaustion of ethical sources, the crisis of the public spirit, the dilution of collective identities, the disappearance of community roots" (Garelli, 2006: 22).

Let’s explain this a bit further.

The experience of leaving one’s own country of origin to go and live in another, perhaps profoundly different in terms of cultural and symbolic references, represents a radical challenge in terms of life meaning, for those who undertake it (Orioles, 2011: 9-12). And in this disorientation migrants can perceive and experience their religious heritage as a crucial part of their IDENTITY, helping them to form the mental maps to give meaning to the new world.

The process of religious identity construction, which is the one that has exclusively affected my research work, takes place in the family. This is confirmed by the eight international migrants who have taken part in the study. The presence of a "plural" context which is the family, within which the various members share the same
"symbolic representations" (Durkehimin E. Pace, 2016: 47) - as Durkheim would say - is sought by the migrant once arrived in the receiving context, through the so-called ethnic “chaplainship”. Giovanni Battista Scalabrini, bishop of Piacenza who used to work with Italian immigrants abroad between the nineteenth and twentieth centuries, foreshadowed the creation of "truly Italian parishes", having as priority a "global" assistance that would accompany the migrant from the moment of departure to arrival in the new country.

"Scalabrini understood the need to erect, in the territories exclusively or almost entirely inhabited by the respective ethnic colonies, some authentic Italian parishes with the presence of compatriot priests, able to speak and understand the language of the emigrant and interested in starting a specific and gradual pastoral insertion of gradual integration in the host Catholic Church " (Guglielmoni, in Paolin, and Lovatin, 2007: 250).

The scholars Massimo Rizzi and Claudio Visconti highlight four reasons that would drive immigrants to seek answers within their own religious community:

- "A deep need to feel part of a group so as to develop a unique identity, which allows one to feel like active members of a community that walks together on a shared path;
- The need to feel protected and to place one's spirit in the hands of someone who can guard it from the attacks of the Evil;
- The need to feel the religious dimension in everyday life as a positive, communitarian and joyful component of life;
- The need to feel part of a society made up of relationships and marked by reciprocity and solidarity" (Rizzi, Visconti, 2013: 108-109).

However, although when dealing with the issue of migration, the role played by the religious factor is left in the background - or even forgotten, as evidenced by the lack of Italian literature on the subject – on the contrary, taking into account what has been said so far, it has an utmost importance for the life of the migrant and for the new reception context.

Therefore, what if the receiving society truly and really takes care of the religious capital that migrants bring with them? What repercussions would have it in the process of integration of the migrant?

I tried to answer these questions looking into some Italian Catholic realities, specifically: Migrantes Foundation, Communion and Liberation, Catholic Action, Focolare Movement and the Community of Saint Egidio. Why this choice? From a long and careful bibliographic research emerged how the Catholic world, attentive observer of the needs of men and the surrounding society, has faced the migratory question binding it unavoidably to the one concerning a comprehensive assistance of the migrant, so not to neglect any sector of fulfilment of human life, be it material or religious / spiritual.

On the basis of what was affirmed by the privileged witnesses of the realities of the Catholic world examined, it appears that the path to answer this question is still in its infancy and still long. It is certain, however, that the care of the religious heritage of the migrant, represents a precious part of the integration process in its fullest meaning
of a "two-way process", that involves both the migrant, but also, and above all, those who welcome and embrace him (Zanfrini 2007: 56).

What could be the future scenarios?

There are those who, among scholars and privileged witnesses, maintain that the care of the migrant's religious capital will increasingly play "the role of a respectful and fruitful interreligious DIALOGUE" (Baggio 2015). At the heart of this issue, there is the idea that if based on "life experiences, mutual respect and trusting the other" (Baggio 2015), dialogue does not generate the confusion of beliefs, on the contrary, as highlighted by John Paul II in the message for the World Day of Migrants and Refugees in 2002, it allows you to discover and reaffirm your certainties in the light of people's truths:

"Hospitality and mutual openness allow us to get to know each other better and to discover that different religious traditions often contain precious seeds of truth. The resulting dialogue can enrich every spirit open to Truth and good " (John Paul II, 2001).

The dialogue is therefore authentic and, by offering the possibility of understanding the other’s ideas, traditions and ways of expressing faith, allows to recognize him not as an adversary, but as a brother who has valid qualities, convictions and beliefs that can contribute to human and spiritual growth (Tauran, in Bertoni 2009: 78).

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- SECTION II -

Cooperation and dialogue
in the field of macro-social actions
1. Introduction

In the modern world, we can observe a serious crisis of the family and familial ties. The crisis affects the development of population due to the loss of vitality and the aging society (Blangiardo, Rimoldi, 2013). The value of family and collective good is constantly dropping (Malpass et al., 2007), whereas the value of individual pleasure and demand of self-restraint gain control over individuals life view and aspirations (Ehrenberg, 2014). A post-materialist change of attitudes and value orientations with an increased prominence of self-fulfilment and autonomy, weakened restrictions on divorce and growing social approval of divorce, challenging economical situation of recession – all these make people tend to live in informal relationships rather than in stable ones (Lesthaeghe, 2014).

The restitution of the institution of family and the power of familiality, which was a source of human identity and strenghts in struggling with challenges of life for centuries, requires an in-depth diagnosis of the current crisis with an examination of its basic reasons, and taking serious interventions. Influential thoughts in this manner have been proposed by the Catholic Church and its representatives, in the teachings of Second Vatican Council (e.g. Gaudium et Spes) and social teachings of recent popes, namely Paul VI, John Paul II and Benedict XVI.

This paper aims to describe the current state of affairs in the domain of demography, economy, and mental health of European societies, reflect on the main origins of the crisis, and propose a solution based on the introduction of the agapic love to the socialization of the new generations.

2. Manifestations of crisis

The crisis of the family manifests in several domains, beginning with ultraindividualistic image of oneself in the self-reference, through changes in perception of close bonds between people and institutionalized forms of living together, ending with the demographical and economical consequences.

The self-image of people of modern generations is highly narcissistic. In January 2018, Plos One journal published an article by Aline Vater and colleagues, which presents the data about levels of self-esteem and narticism among German society. It was demonstrated that in West Germany, beginning with a period of adolescence, we can
observe higher levels of narcistic traits in comparison to population of East Germany, while there is no significant difference in the level of self-esteem. Western societies have built their self-esteem on a fragile basis of an exaggerated ego, instead of building healthy sense of self-confidence and importance (Vater at al., 2018).

The self-image of contemporary human is preoccupied by a concept of freedom and autonomy (Passini, 2017). Following Rosenthal (2005), we can describe the contemporary life as the era of choice. Simultaneously, Ryan and Deci (2006) have pointed out the tendency to fuse autonomy with independence and individualism. Combining these two points, it can be indicated that freedom of choice is focused on individual's opportunities to change one's own position and status (Passini, 2017).

People are considered less as citizens responsible for the public interest but more as consumers, stakeholders, or individuals worried about the broader public interest (cf. Rose, 1999: 88). Furthermore, the concept of freedom is predominated by so-called 'liberal values' (Ehrenberg, 2014), which lead consequently to a distorted image of freedom as an unrestricted demand for self-control. Among results of these formulation of freedom is the increasing social approval for abortion and legal changes made due to the social pressure.

The contemporary image of close bonds between people is elegantly summarized by Zygmunt Bauman in the term: «liquid love». He wrote: «('liquid modern' times – the man or woman with no bonds, and particularly with none of the fixed or durable bonds that would allow the effort of self-definition and self-assertion to come to a rest. Having no permanent bonds, the denizen of our liquid modern society + must tie whatever bonds they can + to engage with others, using their own wits, skill and dedication. But none of these bonds are guaranteed to last.) The most important sentence in the quotation is: Moreover, they must be tied loosely so that they can be untied again, quickly and as effortlessly as possible, when circumstances change – as they surely will in our liquid modern society, over and over again.»

The new view on the social bonds led to the widening spread of family forms other than nuclear ones, e.g. cohabitation, same-sex partnerships, one-parent families, people ‘living apart together’. Moreover, the number of singles has rapidly increased and the serious decline in marriages and increasment in divorce rate are undeniably visible. The marriage rate in the EU has declined from 7.8 per 1000 persons in 1965 to 4.3 per 1000 persons in 2015; simultaneously, the rate of divorces raises substantially from 0.8 in 1965 to 1.9 per 1000 persons in 2015 (Eurostat, 2018).

Referring to particular countries, the divorce rate in Italy in 1994 was 0.4 per 1000 persons, whereas in Poland the rate was 0.8 per 1000 persons (Bilik, 1994). In 2016, the divorce rates in above-mentioned countries were 1.6 and 1.7, respectively.

Next characteristic of the modern society, experiencing the crisis of family, is a crisis of fatherhood. David Blankenhorn calls the crisis of fatherless-children in America: “the most destructive trend of our generation” (1995, 1). Now, the society became aware of this crisis. Many institutions try to stimulate fathers to become more involved in looking after children.

At the demographical level, the crisis of the family is a significant contributor to two fundamental and alarming phenomena: the loss of vitality and the aging society (Blangiardo, Rimoldi, 2013). The number of live births decreased in EU from 7.8
millions in 1964 to 5.1 millions in 2013 (Eurostat, 2018). A total fertility rate is around 1.6 live birth for one woman and is under the threshold of generational replacement (2.1 children per woman). Moreover, the age of women at birth of the first child is constantly increasing and is currently around 31 years old (Eurostat, 2018). The postponement of the parenthood (Lesthaege, 2014) is affected by a lack of financial resources and uncertain professional career perspectives (Oppenheimer 1988; Mills and Blossfeld 2005; Kalmijn 2011), but also by the aspirations of young adults shaped by consumeristic culture (Passini, 2017).

The signs of crisis have been also recognized in the domain of mental health of global society, with a suicide problem as one of the most important. WHO calls the suicide prevention as a global imperative. According to WHO reports, we are facing with a sharp growth of attempts and committed suicides. Not only in low and middle income societies, but also in countries with good possibilities and high-quality of life. This problem resulted mainly from the epidemic of depression, noticed by Martin Seligman in 1990. Seligman believed that lowering self-focus and developing greater focus on sacrificing for others may help in reducing the number of suicides and diagnoses of depression.

WHO describes several reasons for suicides and puts the relational and individual predictors among them: Among the relational reasons there were strongly marked: the sense of isolation and lack of social support, conflict, a discord or loss. Among individual risk factors of suicide there were enumerated: (a) Previous suicide attempt; (b) Mental disorders, mainly depression; (c) Harmful use of alcohol; (d) Job loss, (e) Hopelessness; (f) Chronic pain; (g) Family history of suicide; (h) Genetic and biological factors. A quick look at these two groups of risk factors will convince us that many reasons are connected with each other and reinforce one another.

The last trend is the sharp growth of the number of mental disorders. In an epidemiological study conducted in 2009, it was found that 1/3 of adolescents experienced a mental disorder during their lifetime.

Manifestations of the modern crisis of marriage and family, presented above, convince that the crisis do exist. The following step in the analysis of the crisis is to search for its reasons.

3. Reasons of the crisis

Since the proliferation of alternatives for the family is one of the manifestations of the crisis, I will use the diffusion model, which has been proposed to understand how new demographic behaviors spread among populations (Coan, 1973; cf. Vergauwen, 2016), to discuss basic reasons of the crisis. According to the diffusion model three preconditions need to be met simultaneously for diffusion: (a) “readiness” which reflects a cost-benefit calculation. The costs and benefits of adopting new behaviors include economic as well as social and psychological factors; (b) “willingness” refers to the cultural and ethical acceptability of new forms of behavior; (c) “ability”
concerns the technical or legal means that are necessary to behave differently (the model will be referred to as RWA).

According to the first factor, current economical situation of young adults favors the bonding with lower level of commitment and the postponement of parenthood. Unfavorable economic context of recession induces young adults to feel a sense of uncertainty because of increasing unemployment and decaying job characteristics. Moreover, macro-economic adversity increases individual uncertainty, even when individuals are employed (Anderson and Pontusson 2007; Erlinghagen 2008). When facing the decision concerning marriage people focus on the importance of attaining a secure economic ground to marry (Edin and Kefalas 2005; Gibson-Davis et al. 2005; Smock et al. 2005). Given financial insecurities and limited economic prospects, unmarried cohabitation is perceived to provide an alternative path to reduce uncertainty in life-goals, especially among lower social groups (Friedman et al. 1994). Mills and Blossfeld (2005) have considered rising globalization as an important determinant of increased uncertainty for young Europeans. The forces of globalization have not only destabilized financial and economic markets, making future circumstances less predictable, but have also induced deregulation and privatization of economic activities as a result of increased competition between national economies. Highly differentiated gender roles are thus seen as central to the institution of marriage and many previous studies shared the view that female economic independence challenges this equilibrium (Preston and Richards 1975; Goldscheider and Waite 1986).

The second factor of RWA model, the willingness, finds the acceptance of alternative forms of living together in the concept of «pure relationship» and assumption that each person has an ability to establish mutual consent and recognize the autonomy of the individual (Giddens, 1992). However, the recognized in psychological literature fusion of autonomy with individualism and independence (Ryan, Deci, 2006) leads to the conclusion that assumption underlying 'pure relationship' concept may by misleading. Strong focus on self can lead to egocentrism rather than recognition of individual autonomy of a romantic partner. Cohabitation and other alternative forms of living together can be treated as a coping strategy with the uncertainty (Friedman et al., 1994). Each of the three RWA factors referred to some amount of uncertainty: economical uncertainty, identity uncertainty or societal uncertainty. The individualism seems to be a psychological defense mechanism, which operates through the attempt that individual can be self-reliant and live without any interdependences. Cherlin (2004) notices that marriage was once something which someone routinely experiences and has now evolved to “something to be achieved through one’s own efforts”. Such approach is socialized in the process of rearing within the families and continued by social learning in the social groups (schools, universities, work).
4. The pedagogy of the agapic love

A different vision of the relationships and goals that people value is presented by: John Paul II, Benedict XVI and the Second Vatican Council. This vision can be defined as the calling of man to agapic love. The Second Vatican Council, Pope John Paul II and Benedict XVI wrote about love in the context of marriage: «The intimate partnership of married life and love has been established by the Creator and qualified by His laws, and is rooted in the conjugal covenant of irrevocable personal consent. Hence by that human act whereby spouses mutually bestow and accept each other a relationship arises which by divine will and in the eyes of society too is a lasting one. For the good of the spouses and their off-springs as well as of society, the existence of the sacred bond no longer depends on human decisions alone. For, God Himself is the author of matrimony, endowed as it is with various benefits and purposes.–» (Gaudium et spes, 48)

The Second Vatican Council points out that love is, on the one hand, God's gift, but it is also a decision taken by the spouses. It is love based on mutual acceptance and self-giving. Benedict XVI writes about agape love in the encyclical 'Deus caritas est'; he indicates that God is the source of such love. Many examples of agapic love can be found in the Bible. As the Pope writes, the important feature of the agapic love is "going beyond oneself", beyond selfishness and self-centeredness.

„…First there is the word dodim, a plural form suggesting a love that is still insecure, indeterminate and searching. This comes to be replaced by the word ahabà, which the Greek version of the Old Testament translates with the similar-sounding agape, which, as we have seen, becomes the typical expression for the biblical notion of love. By contrast with an indeterminate, “searching” love, this word expresses the experience of a love which involves a real discovery of the other, moving beyond the selfish character that prevailed earlier. Love now becomes concern and care for the other. No longer is it self-seeking, a sinking in the intoxication of happiness; instead it seeks the good of the beloved: it becomes renunciation and it is ready, and even willing, for sacrifice.” (Benedict XVI, 2005)

Both documents indicate the dynamic nature of agapic love. It is not something that has been given to a human being straightaway. Agapic love is shaped. It begins with an immature and uncertain love. However, our personal work on shaping love as well as entrusting it to God (through the sacrament of marriage, entrusting the family to God) can develop agapic love in man. Benedict XVI in the encyclical 'Deus caritas est' characterizes agapic love as such which is becoming less and less concerned with itself; is seeking the happiness of the other; is bestowing itself and wants to "be there for" the other ".

The love which, according to Benedict XVI is called the agape, is described by John Paul II as betrothed love.
The best description of the concept of agapic / betrothed love can be found in "Love and Responsibility" by Karol Wojtyła (Wojtyła, 1985). According to Wojtyla, agapic love will be expressed by the gift of self for the other person. At the same time, being a gift, a loving person does not lose anything (communio personarum). Wojtyła writes about betrothed love in the context of marriage, which is why he also touches the aspect of sexuality. He believes that full devotion to another person can only take place in a marriage. One of the manifestations of complete devotion to each other are sexual relations. However, devoting yourself sexually, without the full gift of a person to confirm this, must lead to utilitarianism.

Betrothed love concerns only spouses. It is based on agapic love which is a broader concept. Agapic love is present not only between spouses, but also in the context of the family and society in general.

Marital love, in the teaching of Saint Paul, is compared to the relationship of Christ with the Church. It is mutual devotion. The sacrament of marriage is based on the relationship between Jesus and the Church.

John Paul II in the 'Exhortation of the Familiaris consortio' emphasizes that not only marriage should be a reflection of the relationship between Jesus and the Church, but also family relations should have such signs. Obviously, love between parents and children is different than between spouses, but the family should be characterized by the capacity for selfless love (John Paul II, 1981).

5. Conclusion

The concept of agapic love presented above is the reverse of the current image of man and his relationships. In a person, living in accordance with the principles of agapic love, there are no factors that were defined above as conditions of the contemporary family crisis.

Nowadays, agapic love can change a lot. Self-definition can be replaced by a gift of self. Orientation towards exchange and utilitarianism is replaced by community orientation and dedication, individualist anthropology - anthropology of "communio personarum". Consequently, the agapic love itself can be a factor protecting against the crisis phenomena.

So if agapic love can be a remedy for the problems of today, how can it be taught and promoted?

John Paul II called the family 'a home Church' and the basic branch of the Church's life:

The family - the home church - is the basic space of the Church's life, especially because of its decisive role in the Christian upbringing of children. The Christian family should be an example of a community of life and love. This family receives the mission of guarding, discovering and transmitting love, which is a living reflection and true sharing of the love of God's humanity and the love of Christ the Lord of the Church, His Bride (John Paul II, 1981).
The family has the task of discovering and transmitting agapic love. First of all, parents should be a testimony to life with such love. Children are shaped by the example of their parents. It is impossible to teach children of agapic love without the ability to love in this way (modeling). Children should also be brought up to sacrifice, help and be selfless, not only to express individualism and approach to success. Agapic love is also expressed in learning how to solve crises in a relationship (instead of ending relationships in the face of a crisis), indicating that failure can have positive effects, namely creating a society based on agapic love. The result of this kind of apology, both for children and parents, will be the creation of a society focused on agapic love.; concentrated not only on the individual, but on the community.

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1. Introduction

Our activity is focused on the target groups of politicians, entrepreneurs, youth and university students. We are working in a systematic way with figures in spiritual life. Here, those who are at different professional levels in pedagogy have an important role in setting up agapic activities. However, one of the most important groups is the public.

Benedict XVI, in his encyclical Deus Caritas Est [3], reflects on the forms of love known in Greek philosophy—eros (sexual love), agape (self-sacrificing love) and philia (the love of friendship) and argues that their properly Christian understanding is a unified rather than opposing interpretation of eros and agape: “Even if eros is at first mainly covetous and ascending, a fascination for the great promise of happiness, in drawing near to the other, it is less and less concerned with itself, increasingly seeks the happiness of the other, is concerned more and more with the beloved, bestows itself and wants to “be there for” the other. The element of agape thus enters into this love, for otherwise eros is impoverished and even loses its own nature. On the other hand, man cannot live by oblative, descending love alone. He cannot always give, he must also receive. Anyone who wishes to give love must also receive love as a gift.”

Vera Araújo [4] then elaborates what such agapic love means in practice: “The agape of Christ is a complete gift of self, as a force that leads to salvation. When anyone puts agape into action, it is a force that generates life, precisely because it contains within it the gift of self, which is the precondition of every human relationship.”

To cultivate agapic behavior and support a real implementation of the complete set of activities to foster dialogue, we were visiting and presenting at different conferences aimed at the above-mentioned target groups [5], and we gave it visibility also in the context of a TV programme on dialogue entitled “Christians in society” [6]. We also spent some years in international research (IIASA - International Institute for Applied Systems Analysis, research scholar in food and agriculture project 1980-86), where what was important was to be consistent in person to person activities, directed towards taking agapic steps. Most important here is a vision of how we can change the behaviors of different groups in macro-social actions. We focused on some sectors of society:
This approach was applied to different subjects. The most important for us was that justice is not brought about deeply enough for different communities on the periphery of society (the Romani and also poorest population who constitute 30% of our society live under poverty line; there are real problems for large families and it is a very serious issue for us to understand how to solve the question of immigrants on the macro-social level).

As pope Francis proposed in Laudato Si’, we start to work on the topic of inequalities, on how to change legislation that would reduce the differences in the wealth level between the richest and the poorest parts of society. In this topic we touched on the behavior of oligarchs and the serious concern of our “post-communist countries” of theft, manipulation and misuse of financial resources, which are coming from the taxes of the people. To solve this complex problem we start a systematic dialogue with politicians, entrepreneurs, spiritual figures and, on other side, we also try to apply active listening with regard to the different wounds of public society.

A focused analysis was performed in the context of social relations with a focus on the social aspects in politics during a period of financial and economic crisis.
2. Open questions

All these open questions that we mentioned above we are cultivating and trying to slowly solve in the different target groups:
- Politicians
- Representatives of spiritual life
- Youth and university students
- Educators
- Entrepreneurs
- The public

where we hope that the agapic activity from person to person is slowly changing the thinking and the mind in such a way that we start to be more sensitive to the unity [7] in the differences and the deeper new engagement in social sciences but above all in our daily life.

7th March 2018 “Two or three” (Image used with permission of the author).
There is an ambition to set up a new way of political life (the KREDIT group, with 200 members – former ministers, politicians, member of parliament, entrepreneurs, academics) [5] where we try to deepened the principles of Christian culture – a culture of giving and a culture of sharing, implementing the culture of dialogue and the culture of care of elderly persons [8]. The next topic in this Think-tank is to deepen the understanding of demographic issues and questions [9] and also the geopolitical orientation of Slovakia [10].

3. Healthcare

We try to shed new light on strategic decision making in healthcare. There is a serious problem of the collective sense of responsibility of patients. Often the topic is misunderstood and underestimated as only a financial problem, while it increasingly looks like we are in a critical phase in the relationship between patient and physician.

I. Healthcare

– Collective sense of responsibility of patient
– General physicians – has very superficial knowledge of patient
– Specialist – narrow view of diagnosis
– Physiotherapist – complex view on patient, but needs more feedback from specialist

Missing collective responsibility!
Which kind of social action should we do?

4. Environment

We presented the encyclical Laudato Si’ in a series of lectures (followed by dialogue) about the complexity and seriousness of topics regarding the environment with a focus on a just approach to legislature and the resolution of open questions of the earth and society, for politicians who are active in issues to do with the environment, and also for the broader professional public.
These discussion and moments of dialogue about various environmental topics but also a complex view of justice in society were the foundation for the construction of a new view of questions about the sharing of wealth, responsibility for nature, especially of the human person in it, but also the dangerous consequences for humanity of an eventual disregard for the laws of processes that deeply influence future generations and that are often not carried out with love, not to mention agapic relationships. These processes are in their infancy and we need to think about how to personally but also in target groups support the growth of agapic activities.

In its final chapters, the encyclical Laudato Si’ focuses on the responsibility of politicians for immediate activities. From a long-term view, we need to develop an education strategy for lifelong learning so that responsibility in terms of knowledge and activities may be present in humankind when it comes to the management and protection of the environment – in just and complex decision making.

5. Information technologies

Information technologies – but also the whole industry – play a key and fundamental role in the development of society. The development and production of new systems is very costly in total and is often disproportionate relative to the contribution – the change of quality of social events. Furthermore, not even the principle of “value for money” is implemented. Here we realize the presence of a neutral view of information science, which makes it seem as if this industry developed for its own ends, independently on the degree of change of the quality of life and therefore the artificial position of so-called “neutral science” comes about.
Over the course of the last eight years there have been collaborations with experts in IT in the form of coaching and education whose aim is to deepen relationships in the workplace and to build agapic ways of solving everyday life. Rapid change of content and technology in this sector creates great and far-reaching demands on employees and therefore it is demanding to build classical organizational structures via which everyday operational activities of projects would be dealt with. In these societies there is a great lack of active listening and of a shared desire to influence a change of society by means of IT products and often the products of “innovation” are shortsighted instead of being improvements in the collaboration with humankind.

6. Considerations

Fairness and incisiveness are helping us create more serious moral considerations and in this way, we prevent bigger conflicts and bring new light to the subjective responsibility that we can measure at a level that is deeper and cleaner and leads to more God-oriented communication. A fundamental open question for us remains how to focus more deeply on agapic relationships and activities – there is a need to focus on the approach to collaborating persons and groups, so that we may gradually deepen responsible relationships whose products may be agapic activities.
7. Conclusions

The aim is to accompany this process of relationships within the individual target groups, but above all in the various spheres of the life of society. This report is only a hint at possible seeds of agapic activities so that a gradual, iterative change of the whole of society may come about.

We understand this as a building of bridges that may lead to the creation of the common good for all of society.

The author desires to build groups of people who can carry these ideas and thereby solve the wounds of society and can act as the leaven of change so that a unification of views that come about in heterogeneous historical, religious, political, national differences in this region.

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ACTING AGAPIC VS FINANZCAPITALISM: IS IT POSSIBLE TO GENERATE A DIFFERENT RATIO OF FORCES?

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1. From industrial capitalism to financial capitalism

Industrial capitalism, unlike financial capitalism, needed places to build its industries, skilled and specialized labor available on that territory, well-trained and healthy arms to ensure maximum productivity. Moreover, it needed to have public power (the state) as an ally for the best achievement of his goals. Thanks to these characteristics of socio-political-territorial order, it was possible, for working class, to build a power/contractual translated into the conquests of social rights. In the phase of industrial capitalism the workers' movement and the trade unions have succeeded in constituting themselves as active subjectivity and, therefore, force able to oppose an effective resistance to capitalist forces. Obtaining, through the implementation of social protection measures, a redistribution of income from top down, an improvement in the living conditions of the workers and their families, the enrichment of their social status.

At the end of the seventies years, the economic and financial regulation, called deregulation, has dramatically expanded the scope of action and made legal many types of activities that were not previously. The deregulation, strongly pursued by the world financial élite, has triggered a mechanism of: fragmentation of the working class; weakening of the labor unions; increasing the public debt; dismantling the welfare state; privatization of the basic social services. We have witnessed at the progressive marginalization and subordination of the democratic political system to financialcapitalism. Its generated a changed relationship of the balance of forces in stake, strongly unbalanced in favor of the neoliberist axis which D. Harvey defined as the restoration of power of class of banks (Harvey, 2008: 34).

While the era of industrial capitalism has made it possible to achieve a convergence between democracy and the market, on the contrary, the era of financialcapitalism is progressively breaking down all the social achievements connected to the status of citizen reached in the phase of industrial capitalism. The financialcapitalism is, according to the definition given by L. Gallino:

«A mega-machine that has been developed over the last decades in order to maximize and accumulate, in the form of capital and power, the value that can be extracted from as many people as possible and from ecosystems. Value extraction tends to embrace every moment and aspect of the existence of one and the other, from birth to death or extinction. As a social machine, financialcapitalism has surpassed each of the previous ones, including that of industrial capitalism, because of its planetary extension and its widespread penetration in all social subsystems, and in all the strata of society, nature and the person» (Gallino 2008: 15).
The financial capitalism can be read contextually both as the most violent expression of the devalorization of man, reduced at a mere servo machine unit., and as the worst ideologue and at the same time actuator of the looting of the world ecosystem. Financial capital seems to have become the undisputed ruler of the fate of millions of people and of the planet Earth.

The traditional conception of the power of capital is abandoned and the notion of capital is advanced as a form of power in itself. A power organized on a very large scale according to which financial capitalists: «are moved not by intent to produce things but by controlling people, and their mega capitalist machine exerts this power with an efficiency, flexibility and strength that the ancient rulers could not even imagine. » (Brodbeck in Gallino 2008: 6).

2. Power as a ratio of forces

Zygmunt Bauman in an interview for the Balkan observatory remarks the need for:

«To identify where the real power is, the one that decides on the life of the citizens of the world. Power is now extraterritorial while political action has remained local. No state is able to define rules that exceed its own boundaries we are in the paradox of having to respond with local solutions to global problems and I do not think this is possible [...] and when I speak of global institutions I do not refer to those outdated by representative democracy, born and developed in the nation states. We need to invent something different. We have not developed the right concept yet. The parliaments developed with extreme effort and slowly. The State has emerged as a has emerged as an effective operational tool capable of balancing conflicts of interest between the different social classes, capable of distributing national wealth. It has proved capable of well communicating collective action [...] but we still have nothing that is suitable to fill the ever-growing world division between rich and poor, between strong and weak countries.»

Bauman poses a question that is transversal to the scholar as to the common man, a question that has been central to Western thought since the philosophers of ancient Greece (think of Plato's Republic and its forms of government). This question involves the question of the legitimacy of power, in other words, on what basis some (few) have the right to orient (if not control) the actions and lives of others (many)? The essence of the problem has continually revived over the centuries, the "novelty" is given only by a change of scale whose reference base is no longer the State but the Earth Planet.
The human history has always been traversed by power and power relations which, in turn, have determined and characterized the social structure and civilizations organization. In sociological reflection, the question of power and its legitimacy has always been of great importance and there are several authors who have deepened the concept of power and elaborated their own theories. One of the most classic definitions of power is the one formulated by Max Weber, he operates a double and fundamental characterization of power: power as force (Macht) and power as ability to produce consensus (Herrschaft). (Weber, 1999).

Addressing the question of power, its legitimacy and its forms would be difficult and complex. For the purposes of this paper, we leave from analysis of the power operated by M. Foucault. He defines power as: «A ratio of forces or better, every ratio of forces is a relationship of power» (Deleuze, 1986: 75). We must consider the power as a productive network which through the whole social body (Foucault, 1977: 13).

Following the Foucaultian approach, can be assumed that the National States and International Organisms when enact norms, agreements, etc., or they fail to do it, they act or suffer the action of the ratio of forces. We can suppose that in the period from the immediate post-war period to the end of the Seventies years of the last century the power of the people (collective social subject operating in the constitutional and democratic states, supported by the ideals and principles of equality and social justice) had more weight in the relationship against the liberalism and social injustice power. For the same reasons, but with opposite sign, starting from the late Seventies years, after a period marked by the expansion of the Welfare State and the redistributive policies of income from top to bottom, the strength of the the preservation and increase of the wealth from the few who own it: the have more (Gallino 1999: 75), that hold it to the detriment of the many who are excluded: the have less (ivi: 76), it exploded again supported and nourished by neoliberalism theories. One of the first effects of the ratio forces changed has been: public budgets deterioration and the significant redistribution of wealth from bottom to top.

The finance-capitalist forces are prevailing over the political-social forces, rendering them unable to oppose at the project of liberalization pushed by the logic of maximum profit at any cost. The subordination of the political-democratic forces to the finazcapitalist forces has inevitably produced a strong imbalance in the power ratio between politics / democracy and financialcapitalism / market. This imbalance have produced a serious implications for the autonomy of the Subject: the person-citizen holding his own political force has been reduced to individual-consumer, deprived of its citizenship force, writes L. Gallino:

«Finanzcapitalism plans consumption and the consumer before production and for this purpose works to reduce the age of man to a few decades: a sort of artificially protracted childhood, whatever the actual duration of biological life. In this way it also obtains the result of almost totally precluding the production of people as political animals or citizens» (ivi: 142).
The Subject deprived of his political force, stripped of his role as a citizen, is falling back into insane and insulating individualism, seems to no longer be able to fight for protect: dignity of the person, social rights, common goods, more just redistribution of wealth, in other terms to protect democracy. There is a risk that the Subject returns to the “state of minority” the of Kantian memory. The weakness of the Subject, his isolation, the loss of social bonding paved the way for liberal, antidemocratic and anti-social forces.

The power of neoliberalist globalization can be contrasted by the globalization of a corporate nature citizenship. In other words, it means that in the humanity protect forces and envirnment safeguard forces have to grow again inside the reticular system of power.

3. The possible contribution of agapic action to change the ratio of forces

The possible operational path able to strengthen the forces of a social nature to be opposed at the forces of a mercantile nature (the strength of the social contract to be opposed at the private contract) its complex and improbable. Achieving the right balance between these opposing forces means achieving peace and social justice in the world. This path requires first of all a legitimization of all the forces at stake on a planetary scale and, at the same time, the democratization of all the governing systems and international organizations in their various forms, from the micro to the macro. Further its necessary to extend the status of citizenship, marschallianamente (Marshall, 1976) understood, to all the inhabitants of the planet and to recognize the terrestrial Citizenship. Ths points constitute the main tracks along which run the planetary social project. Daisaku Ikeda says: «We must ensure that the citizens of the world acquire awareness of the situation and exhort them to rise up. And in parallel with the steady growth of solidarity among global citizens, we will have to cease to focus international relations on narrow or unilateral interests.» (Henderson, Ikeda, 2005: 228)

In this frame the Agape concept became most important because the agape ignores the logic of exchange, nobody offers or demands according to a principle of utilitarian calculation. Tiziano Vecchiato¹¹ has defined agape as a good in excess. Within the reticular system of power, excess good constitutes an effective element of contrast to greed that animates the financialcapitalism. In this perspective, the concept of agape for the social sciences (Iorio, 2011), the understanding and promotion of its manifestations on a concrete level, offer a valid contribution. I would conclude this paper with M. Magatti mention "agape can not become a norm of social life but constitutes a point of opening of the social order able to dynamize relations between men and to continuously stimulate the renewal» (Magatti, in Boltanski, 2007).

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1. Introduction

Background
With the advent of democracy in Albania, like any other post-communist countries, there was also a need to educate the society with the new democratic values and changes. The challenge of education is essential in facilitating transition and preparing the new generations with the new reality. Education is a powerful catalyst for change in a society and in adopting new skills, knowledge and democratic values. Especially, citizenship education as part of the school curricula is the path to progress toward democracy and to empower new generation as active citizenship. In fact, “democracy and citizenship education belong together” (Segert, 2016: 11).

Citizenship education refers to a subject area which promotes values like tolerance, and harmonious coexistence in order to develop community and individuals in such way that all benefit, through empowering and helping students in becoming informed and responsible citizens (European Commission- Eurydice, 2017). Essentially, the goal of citizenship education is to prepare students with the necessary knowledge, skills and values to become active citizens (European Commission- Eurydice, 2012).

Being an active citizen means having “an active role in the community” (Kaleynska, Sedlic, 2015) and participating in activities for the benefit of society (Mascherini, Manca, Hoskins, 2009). As Doganay (2012) explained: active citizenship incorporates a relationship between community, individual, democratic values and participation.

In post-communist countries, citizenship education has taken particular importance from many researchers and studies like Segert (2016), Agarin and Karolewski (2013), Jannat and Piattoeva, 2007; Webber and Liikanen (2001), Tobin (2011). Concept of citizenship in post-communist countries that come from a totalitarian system, faces not only the challenges of the new developments toward democracy, but also the burden of the past that overlaps the “newer post-communist developments” (Agarin, Karolewski, 2013).

During the communist era, Albania was a manifestation of human rights violations. Some of the values which are strongly promote in a society like tolerance, trust, values related to democracy, could not co-exist in any way within a totalitarian system (Cullhaj, 2017). It should be noted that communism in Albania was one of the most severe and harsh totalitarian systems (Pajo, 2016; Dhëmbo, Ducì, Ajdini 2015; Keta, 2015; Kovaci, 2014). Concepts such as active citizenship were inexistent. Civic participation in communist era was a "facade" and a compulsory participation in social and political life (Cullhaj, 2017). Here, for example, we can mention volunteer activities, which participation in such activities was mainly compulsory.
In communism values did not support diversity (ACER, 2017; Pajo, 2017), on the contrary, community was used as an instrument to “denigrate” behaviors that did not fit with the system, using “public criticism” ( Albanian Centre for Economic Research, 2017). Also education in Albania was infected with endless propaganda, curricula based on communist ideologically and teaching context was characterized by “culture of taboos” and “social shame” (Dhamo, 2001). Furthermore, students in communism education system were passive learners. Learning approach to knowledge was not that of meaningful learning, but instead “rote learning” and was under oppression of dictatorial system (ACER, 2017; Sota, 2014).

After communism regime, Albanian education system has followed the trajectory of ongoing reforms in order to adapt international, national and social changes (ACER, 2017; UNESCO, 2017). Part of the reform has been also the adoption of several laws and conventions, such as; Law No.8137, dated 31.7.1996 on Ratification of the European Convention on Protection of Human Rights and Fundamental Freedoms; ratification of the “Convention on the Rights of the Child” in 1992; law No. 69/2012 “For the Pre-University Education System in The Republic of Albania”, Law (No.9970, dated 24.7.2008) “For Gender Equality In Society and Pre-University Education Development Strategy 2014-2020.

Along with reforms in education, changes implemented in curricula have also included citizenship education. According to Dhamo (2001) changes in curricula replaced old topics with new concepts like: civil society, active citizenship, human rights and democracy in order to adapt with the new political and social changes. Some of the changes regarding citizenship education also include: global education, more knowledge about entrepreneurship, focus on personal development and individual characteristics, more about democratic values, sense of belonging in community, critical thinking and more interactive approach to learning. In general reforms in curricula are adopting a more interdisciplinary and integrated approach focused in analytical skills or problem solving, interaction between students and development of abilities necessary for citizenship (UNESCO, 2017).

However, since Albania intend to join European path, factors with a significant impact on the Albania education system are also recommendations from Council of Europe, European Union and also (PISA) -International Student Assessment (OECD program) (UNESCO, 2017). If we refer to citizenship in Europe, European Commission – Eurydice (2017) offers a conceptual framework for Citizenship education, where the goals of citizenship education include skills, knowledge and attitudes based on four pillars: critical thinking, acting with social responsibility, acting democratically and effective communication and interaction. Furthermore to obtain these goals, enabling environment should include not only formal learning, but also informal and non-formal learning and also it is important continuous teachers preparing and training and support to school. European citizenship education offers a good model of citizenship that Albania citizenship education should embrace. According to Stabback (2016) a quality curriculum is not only a curricula which guarantees interactivity, critical thinking, acceptance of diversity and others competences related to curricula itself and curricula development, but a quality
curricula requires also a good implementation, which means interaction and involvement of students, teachers, school, education authority and parents.

**Problem statement**
Recent decades, civic education issue has taken a global attention (Moro, 2016). To our knowledge there are a few studies about citizenship education in Albania, but none of them address specifically teacher and student’s satisfaction and teachers and student’s perceptions, on how the new curricula meet their expectations in citizenship education. Involvement of the main stakeholders of citizenship education curricula, teachers and students, is essential in order to get a deeper understanding of the phenomena.  
It should be stated that despite improvement and developments in citizenship education curricula, recommendations from UNESCO (2017) in curricula domain, highlighted the importance of inclusiveness for all students, teachers preparing, the need for improvement in evaluation mechanism and information sharing. Although the recommendations refer to the whole curriculum of basic education, this of course affects citizenship education as well. Also, other studies like Carka, Lutaj (2015); Keta (2015); Dhamo, Sinani (2010); Kaltounis (2010); have highlighted the need for further improvement in citizenship education. Furthermore, if we refer studies from post-communist countries which share common challenges and barriers regarding education, lack of teaching and didactic materials (Kekez, Horvat, Salaj, 2017; Slavkoka, 2016); the need to raise awareness about global concern issue (Leek, 2016), need for more trainings (Slavkoka, 2016; Smith, Fountain, McLean, 2002); problems related to textbooks (Pantic, 2012), further improvement in assessment methods (Street Law, inc. 2018) are identified.

**Purpose and Objectives**
The purpose of this study was to explore teachers and student’s satisfaction, their perceptions on how the new curricula meet their expectations on citizenship education.
To achieve this goal, study had three main objectives:
- To identify teachers and students expectations on the quality and content of the new curriculum.
- To analyze perceptions of teachers and students regarding organization and implementation of the new curriculum.
- To identify and analyze the perceived impact that new curriculum had on students based on students perceptions.

**2. Methodology**
The research method used in this study was qualitative, while data collection was realized by using in-depth semi-structured interviews and focus groups. Interviews and focus groups were conducted in eight pilot urban and rural schools with teachers and students in four cities, specifically in Tirana, Durres, Berat, and Shkodra.

**Population and sample**

The study is based on a sample of 8 public basic schools from the general population of public basic schools in the Albanian education system. An attempt has been made to achieve a balance between schools in urban and rural areas. In total, 267 people were part of our study. Among them, 42 were teachers of elementary and secondary schools, 130 girls were students of third, seventh, and eighth grade, and 95 boys were students of third, seventh, and eighth grade.

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**Data Analysis**

For analyzing the data, it was used thematic analyses. The interviews and focus groups which were recorded by hand notes, were further transcribed and printed in order to facilitate coding and analysis processes. After the researchers became familiar with the data through reading and re-reading the transcript, the process then started with the initial coding. During initial coding, notes about interpretation and comparison of codes were also kept. The process evolved with the search of themes.
In a second phase, the most repeated thematic were selected and grouped in other new themes. Further on the analysis proceeded by naming themes and revealing the main findings.

3. Main findings and discussions

Results of interviews and focus groups with secondary and elementary teachers

3.1. Teachers expectations on quality and the content of the new curriculum.

Inclusiveness and utility in everyday life

The new curricula fulfill expectations in terms of inclusiveness and utility in students everyday life.

“Inclusiveness, is very important...inclusiveness makes a good curriculum”

(Teacher, elementary school).

Inclusiveness addresses also two important challenges in the educational process, equality and acceptance of diversity, since it should create opportunity for all children to engage, regardless their abilities, knowledge, socioeconomic status, and cultural background. According to Opperti (2009) an inclusive curriculum not only ensures quality and equity but also treats diversity backgrounds and abilities as “learning opportunity”. In fact, curricula inclusiveness creates the enabling environment of different competencies that citizenship students should develop. This is a good starting point in citizenship education curricula, because one of the recommendations addressed from UNESCO (2017) regarding curricula was inclusiveness.

Another important element in the new curriculum is utility or linkage to everyday life.

“The student faces something he sees in his daily life, is what he hears daily, but he can’t understand. The child creates a situation and gives an explanation, he also hears from his family, his parents about similar themes, but there is more information in the school”.

(Teacher, secondary, school)

Linkage to everyday life offers an opportunity not only to make the lessons more interesting and engaging students, but also helps students in understanding better the concepts they learn. Furthermore thus main goal of citizenship education is to prepare students as active citizens, learning should not be limited only in school environment, but learning should create possibilities for students to transfer knowledge in different contexts. As stated by Melaville, Berg and Blank (2006) “in order to learn how to be citizens, students must act as citizens” (p.1). Thus connection of students with daily life and community is essential in obtaining education and citizenship goals. Furthermore, according to Doganay (2012), citizenship should not be limited only in
transmitting knowledge, skills and values, but should include application of this knowledge and competences in real life situations.

Curriculum as a source of values

All teachers that participated in the study see the new curriculum as a source of values. Values are one of the most important features that should be part of every curriculum because it’s related to quality (Stabback, 2016). While talking to values teachers mentioned diversity, equity, participation and tolerance as the main values promoted in the curriculum, in accepting that people are different, constructive dialogue with others, respecting and not discriminating, and accepting different cultures.

“Students should not be discriminatory, the new curriculum promotes this value, and also the values of citizenship, being worthy citizens of the future, gender equality, affiliation, cultural diversity, in general the students are formed for a series of key issues”.

(Teacher, primary school).

Promotion of values in curricula is also essential in obtaining citizenship goals. In Albanian citizenship education values promoted are strongly related with democratic values in a society. According to European Commission-Eurydice (2017) regarding interaction and constructive dialogue with others, report highlighted their importance not only in interpersonal relationships, but also in the individual component, in the development of the characteristics such as autonomy, self-confidence, self-esteem and responsibility.

Beutel (2012) thinks that values related to democracy such as tolerance, constructive dialogue, empathy, fairness should be part of the curriculum and teach early, before the secondary school. Since in elementary school, students should find examples of democracy and learn in a democratic way.

Clarity and comprehensibility of the curriculum

Regarding clarity and comprehensibility of the new curriculum, most of the teachers find it in general comprehensible, they also shared some experiences and good practices related to citizenship education. For example one of teacher stated:

“The information provided is good. I have planned to bring them to the Bank of Albania, the students have prepared different questions that they will ask them when they go there”.

(Teacher, elementary school).

Those types of activities outside school environment offers us a good example of non-formal education, under formal education system, where students are engaged also in other practical activities. In fact, those type of activities should be more intensified especially in rural areas where examples in their community often lack, for example in different rural areas there is no bank, parents don’t use credit card and as a result many concepts in citizenship education become difficult to students.
Results of the study showed that teachers find some concepts difficult, like subsides, embargo, credit card, debit card, not only for student but also for themselves, implying that some concepts require a lot of effort to explain them.

“Yes, it is clear, but there are some difficult terms such as “subsidies”. They need to be more practical and simplified”.

(Teacher, secondary school)

This was also noted in rural schools, where cultural background and place of living, places more difficulty for students in understanding some concepts, and teachers suggested more examples related to villages and Albanian rural areas reality.

“For topics like bank, we need more orientation. There is no bank in this place. Why don’t they put something, a plan for a village. It should be more inclusive, because there are also children that live in villages”.

(Teacher, elementary school)

According to Sullke (2009) there is a gap between concepts in citizenship education and deprived areas, thus it is important to find other alternative ways, in order to obtain citizenship goals and at the same time to offer the opportunity for all children to be engaged. In this case, including alternatives that fall under non-formal education could be a great possibility. Recommendations from UNESCO (2017) regarding differences between rural and urban schools in Albania, suggested also improvement in teacher professional development and effective pedagogy.

Suggestion for text and design

Another result from the study was about text and design of the new curriculum. Some of the chapters of the new curricula, especially in sixth and seventh grade, lacked of illustration. Without illustration text seems to be less attractive, and overload.

“Citizenship education in sixth grade makes students get bored, when they see two pages full of information and none figure. One page lesson and one page just exercises. It is necessary to have more illustrations”.

(Teacher, secondary school).

Good curricula should also take into consideration those aspects. According to Kasmaienezhadfar, Pourrajab and Rabbani (2015) illustration helps students in fostering creativity, and should be taken into consideration before designing the curricula. Furthermore a study from Heathcote (2017) found that students learn more by doing and “seeing”, so visual component was considered really necessary.

3.2. Teacher perceptions regarding curricula implementation and organization

Teaching Methods
Implementation of the curriculum and teaching methods as part of the implementation have a critical role in learning process. To engage students in learning process teachers use a variety of methods, but mostly group work, discussions, games and in elementary school, teachers use also drawings because students find it very attractive.

“I have used different methods, including discussions, social games and drawings. Students like painting. On topic how to make decisions, I have divided them into groups to discuss on a decision they should take”.

(Teacher, elementary school)

According to Oberle and Forstmann (2015) teachers mostly use group work, followed by lectures, pros and cons debate, internet, student’s presentation, simulation games etc. Methods used by teachers in Albania are similar with those used in European Countries. European commission-Eurydice (2012) has emphasized the importance of “learning by doing” approach, rather than traditional methods of teaching. Teachers use a variety of methods of assessment. They do not limit assessment in using exams to test their knowledge, but they also use other methods, like class work, individual and group work and project group work.

“Through group work, assessing which pupil is more focused and gives more time during the lesson. ...From the projects they need to create, they often amaze me because they bring them in different shapes and exceed my expectations”.

(Teacher, elementary school)

One of the main trends regarding assessment methods in Europe is self-assessment (Kerr, Keating, Ireland, 2009). We didn’t find self-assessment in any of the interviews as a used assessment method. Self-assessment is considered as an active learning method, with many benefits for student because it develops skills of self-managing, reflective practice and self-criticism (Amo and Jareno, 2011). The importance of promoting self-assessment is even more crucial in post-communist countries that come from a system and mentality, where the teacher is the only judge and is incontestable. UNESCO (2017) has underlined further improvement regarding assessment methods. According to Beutel (2012), teachers should use various methods in assessment and should also include students in assessment of their achievement.

**Materials and resource package**

Development of classes requires also materials. One of the main problems that resulted from the study was the lack of teaching and didactic materials. Some teachers and students didn’t have also textbook and used the old one.

“The pilot class didn’t have books. We had to take program and create it by ourselves”.

(Teacher, primary, Berat)
The textbook is an important element that plays a crucial role in learning and teaching. Missing textbooks also in first grade was another issue, described by a teacher in Durres. Also, textbooks and information packages should complete each other and stay together, and not to substitute each other. Another teacher in Berat stated:

"The pilot class doesn’t have books, but fortunately we have materials and they helped us a lot."

(Teacher, elementary school)

The results of the study about the use and perceptions for resource package provide us a comparative view of those who have used them and those who could not use it for several reasons. For those who have used the package, they have found it very useful and attractive for organizing learning in an entertaining context, explaining concepts and also as a complementary to the text from the point of the illustrations.

“Materials have helped me greatly to build the whole teaching plan, how to develop all the discussions and to do it interactively, are really helpful, for example, we have created with the students an example of a city and some other leaflets that have to do with JA topics”.

(Teacher, secondary school).

Another teacher explained that the package has helped her a lot, but the problem was that materials are not enough because they get consumed over time and it would be better to have more material base.

“We want more support with materials. Materials should be renovate every year”

(Teacher, elementary school).

Another problem included late distribution of the materials. Some of the teacher didn’t use them because they had worked with the topics before the materials came. On the other hand in some cases teachers who have used the resource package provided for citizenship education, have not shared information with other colleagues in the school. Lack of materials and up to date materials, was also noted in another study in Germany (Oberle, Forstman, 2015), but the lack of materials in European countries usually occupies a small percentage. School support in all needs is essential in obtaining citizenship goals. Also in other post communism countries, problems related to lack of teaching and didactic materials are present (Kekez, Horvat, Salaj, 2017; Slavkoka, 2016). Furthermore teachers also required some additional materials like CD and opportunity to use internet, because students find it very attractive. This is understandable as we live in a world of technological development. In this case, also infrastructure possibilities in schools should be considered. UNESCO (2017) has highlighted the importance for improvement regarding infrastructure and technology.
It should be stated that internet usage can contribute to citizenship (UNESCO, 2017; UNESCO, 2014). UNESCO (2017) refers to it as “online citizenship”.

**Teachers Training**
An important part of the results of the study were also perception on received trainings regarding citizenship education. For teachers the trainings have been very efficient in different aspects, as improvement of the teaching process, provision of the theoretical part in a comprehensive approach, and combining theory with practice.

“Yes, they are efficient. Training has contributed in the way that the material is transmitted more efficiently. To be more concrete, I have used the information that I have learned from the trainings in specific work with students”.

(Teacher, elementary, Tirana)

Teachers also see trainings as a contributor to the development of social capital and networking in sharing knowledge and experiences, organizing group discussions and other activity.

“There is a diversity of information; we can share experiences with other participants. Each time the training has been accompanied by materials that have helped us a lot, including detailed information and group discussion”.

(Teacher, secondary, Durres).

The need for further trainings resulted to be significant. Teachers think that trainings will help them in different ways, in obtaining more knowledge and information about content, helping them in assessment methods, organizing lessons, getting more new information and fulfilling other needs.

“Yes, we need more information, to learn about additional methods to use in classes, we need more ideas”.

(Teacher, elementary, Shkodra)

Teachers trainings are an important topic, since also European Commission-Eurydice (2012) has highlighted the need for further improvement regarding teachers preparing in citizenship education. According to UNESCO (2017) trainings of teachers in Albania education system is important in their professional development and should be focused in some areas. Similar with our results, a study from Gjedia and Gardinier (2018) found that teachers in Albania require more training about scientific performance of the subject, followed by planning of teaching and learning process and development of the class lesson. Researchers also emphasized the problem with methodological preparation of teachers in pre-education. In this situation the need for ongoing training and teachers professional development improvement becomes crucial. In the same line, according to Haxhihyseni (2014), new curriculum changes in Albania education system require also further teacher trainings in order to address successfully those changes.
Another important finding related to trainings was sustainability. A problem encountered during conducting interviews and focus groups with teachers was that some teachers who had received training were not any more teachers of the education citizenship. This can be translated as cost in trainings with a short sustainability. Information-sharing between teachers trained and not trained was low. Findings from teachers revealed also some important issues. The teachers of the citizenship in secondary education subject have not the appropriate diploma. They usually have a background related to geography or history, instead of social sciences related field. Most of the secondary education teachers do not teach the citizenship subject regularly, but based on their needs to fulfill the minimum required teaching hours, and often citizenship education is substitute with others subject like math and languages subject. Less importance is dedicated to citizenship education. In this case is important to ask whether teachers from different study background, have the appropriate ability and capacity to meet the requirements and to own the subject. According to Beutel (2012), professional teaching is also essential in obtaining citizenship goal, and creating the best possibilities for students to learn democratic values in a democratic learning context, where teachers play a critical role in enabling this context.

**Parent-teacher’s collaboration**

Parents or caregivers play a vital role in helping students achieve expected learning outcomes and in the new curriculum, parent collaboration is considered as an important element. As stated by European Commission-Eurydice (2017) “when students and their parents/carers are part of the democratic process at school level, it sends a strong message about democracy and inclusion in the school as a whole”(p.94). Based on study results, it seems that parents are not very much present especially in primary school and in rural schools. Teachers attributed it mainly to parents cultural background and others burdens that parents have.

“No. They are not interested at all and above all for citizenship. I will say it is not a usual situation. It is very necessary that parents collaborate, but they are not interested. The conditions, the burden of the parents, cultural background has its own contribution”.

(Teacher, Elementary, Durres)

“Parents don’t collaborate very much”. This is a very important part, because through it we can also understand problems, for example parent-child relationship. How much they share things”.

(Teacher, elementary, Shkodra).

Similarly a study from AECR (2017) found that lack of communication between parents and teachers in Albania, was due to parents level of education and family problems. Parent’s participation is important in helping students fulfilling and developing democratic competences. According to Doganay (2012) “school should
invite parents and the community to participate and work with students in real life situations” (p.35). In this case presence of parents should be addressed.

**Results of focus groups with students**

**Students expectations on quality and content of the new curriculum.**

**Skills and competencies**

Across many focus groups, participants discussed related to the skills and competencies they have developed on the subject of citizenship. Most of the respondents accepted to have developed communication skills, group work skills, and also broadening their minds with entrepreneurial skills. As noted by responders:

“I have developed the ability to speak, think and how to be more communicative and collaborative”.

(Student, seventh grade, Durres)

“I developed my knowledge related to economic issues and I learned how to set up my own entrepreneurship”.

(Student, eighth grade, Tirana)

While students in elementary schools also were asked to define the skills they need to accomplish their dreams and to follow their favorite profession. Participants of the focus groups presented their favorite professions and stated the skills they will need to accomplish their intentions. Responders had the ability to link their skills with their future profession.

One respondent noted:

“The skills I will need for the profession of the doctor will be to serve to the sick people and to those in need”.

(Student, third grade, Tirana)

Further, many of them, wanted to become doctors, linking the profession with the mission of saving the life of other people and contributing to their community, for example, a respondent noted:

“To offer help, to learn to do good deeds, because when you do good things they also do good to you”.

(Student, third grade, Durres)

“Helping the people in need is my favorite thing, I want to be someone who will help the others”.

(Student, third grade, Shkodra)

Those abilities are very important in citizenship education, creating a sense of responsibility in community, the desire to participate in activities for the benefit for society and others element related to active citizenship.
Significance of the citizenship subject

For a majority of the focus groups, citizenship subject was necessary and it was linked directly with the values of a good citizen and worthy citizen. The citizenship subject has helped them to know their rights and responsibilities, more specifically a student noted:

“Having the practical ability to be closer to the social problems of our country, and think about possible solutions”.

(Student, eighth grade, Shkodra)

The concept of “good citizens” and “worthy citizens” has been very controversial topic, especially in post-communist countries. According to Szakack (2013) during communism concept of “good citizens” was mainly referring “someone who obeys the state”, while after communism concept of good citizens expanded with three essential elements, which included: active participation, self-realization and concern to global issue. We found the two first elements in student concept of “good citizens”, but we do not find much the third element.

Curricula design

Most of the respondents stated that there is a lack of figures and visual elements to make the lessons more attractive and engaging, a similar result to those that came out of interviews with teachers. One respondent noted:

“There is an insufficiency of figures and examples that would make the book even better and more interesting for us”.

(Student, eighth grade, Tirana)

Clarity and comprehensibility of the curriculum

Topic related clarity and comprehensibility were also encountered in student’s interviews, especially in elementary education. Students find some concepts difficult to understand, and there was a difference between students in urban and rural areas, where students in urban areas were more informed. In a rural school in Berat, the students of third grade faced difficulty to explain the concepts such as family. On the other hand, on a school in urban schools, the students were more able to recognize the concepts they have treated in citizenship education.

“Community is a place with people who help the others and have a lot of roles”.

(Student, third grade, Shkodra)

In this case is important to note that the problems regarding teaching citizenship education in rural areas were more noticeable, thus those results are expected.

Students perceptions regarding curricula implementation

Teaching methods
Results of the study showed that students have been asked frequently to work in groups and to share their thoughts.

“Sometimes teacher divide us into groups and evaluate us on the basis of our responses, at the end, they also choose a winning group”.

(Student, seventh, Durres)

Group work it was one of the most favorite ones to foster critical thinking and involve students in discussions, for instance a student noted:

“We discuss in groups, choose a leader representing the group, so we have more responsibilities”.

(Student, third grade, Shkodra)

Similarly with teachers responses group work predominated, but in primary education the traditional method of just explaining lessons in theoretical way was also visible.

“There are several times that we are told to read the chapter and give our opinion on the addressed issue, or sometimes the lesson is developed by a simple explanation on the blackboard, we haven't used any other method or materials”.

(Student, eighth grade, Tirana)

According to Heathcote (2017) in students perceptions methods like group work are attractive, and the best way to learn is “learning by doing” in contrary with auditory (oral teaching), which they find it less attractive. Methods focused just in explaining lessons should be avoided.

Teaching materials and resource package
Across many focus groups, participants reported lack of materials used, especially in primary rural schools. Participants discussed the use of materials, but none of them have seen any of the materials and most of them state the need of those materials in order to make the teaching process more attractive and the lessons more memorable.

“No, I do not remember using any additional material, only what was written in the text”.

(Student, eighth grade, Tirana)

“No, we have never seen any extra material, I am interested to see how they will be, we need more practical examples”.

(Student, eighth grade, Durres)

While in elementary in some schools students activities were limited to drawings.

“No, we have not worked with any of them, when we were doing creative work, we were drawing them by ourselves”.

(Student, third grade, Tirana).
For students who had the opportunity to work with resource packages, they have found it very useful in clarifying lessons and also making them more memorable. A student stated:

“Some of the terms used are difficult, but by using the materials which accompany the books we understand them more and it is easy to remember what we have learned”.

(Student, seventh grade, Berat)

Parents-students collaboration

Most of the participants were not collaborating with their parents to share what they have learned about the education topic, some participants have stated that they do not open the education book with their parent’s, they are more focused on math and some other told that their parents do not ask them about citizenship.

“I do not often ask them for the education subject, parents are not so interested”.

(Student, third grade, Berat)

Collaboration with parents, regarding curricula implementation is crucial. UESCO (2017) has highlighted the importance in collaborating with parents. Parents often have a compelling attitude towards children, by making them look at the subjects they consider important for their future professions, like math or other subject, while citizenship is often underestimated. According to Zahaj and Dimitrova (2018) new generation in Albania face problem of identity. Parents influence is dominant in their personal choices, affecting so personal development and creating difficulties in following personal goals. Since citizenship education promote self- development and individual characteristic, is important to find a way to engage also parents to become more supportive with their children. A study in Serbia post-communist country, found that activities in citizenship education like drawing, role-play and others were not perceived as real lessons and citizenship education was often less valued (Smith, Fountain, McLean, 2002).

The impact that new curriculum had on students based on students perceptions

Changes now and then

In all the focus groups, participants have seen positive changes for themselves, they have developed their communication and their understanding of new concepts which have been unknown before, it has developed their self-esteem and they are more engaged in learning.

“I have developed my vocabulary”.

(Student, eighth grade, Shkodra)
“I feel smarter, I think more when I face the situations I have learned through citizenship”.

(Student, eighth grade, Tirana)

Similar with study results, Scavone (2014) found that citizenship education as perceived by students has helped them in increasing their self-esteem and being more engaged in learning. Furthermore a study from Heathcote (2017) found that in students perceptions citizenship education curricula has affected them positively in improving abilities like communication skills and has helped them to develop more confidence.

Future aspirations
Citizenship education has affected also aspirations for the future. The respondents were satisfied with the subject of education, and all of them valued it as very important for their future and also in their daily lives.

“How education subject has shown me the skills I need to have for my future profession”.

(Student, third grade, Durres)

Future aspirations plays an important role in student development, thus this part should take a particular importance, especially in our country where parent influence in children future aspiration is dominant. According to Chambers, Kashefpakdel, Rehill and Percy (2018) school curricula can help students in drawing their future aspiration, not only focusing in a narrative way (just telling what skills should a doctor have), as in our case, but also in implementing activities related to professions with the help of volunteers, so they can serve as a role model regarding professions (presenting students with a volunteer, who is doctor in profession).

4. Conclusions and Recommendations

Perception of teacher’s curriculum content and quality
- The new curriculum has met teachers’ expectation in different ways, in terms of inclusiveness, utility in student’s everyday life, and interactive approach.
- Teachers that participated in the study see the new curriculum as a source of values. Teachers mentioned democratic values like diversity, equity, participation and tolerance in accepting that people are different, constructive dialogue with others, respecting and not discriminating, and accepting different cultures as the main values in the new curriculum.
- Teachers defined citizenship as clear and comprehensible, however in the teacher perception many concepts (terms) are difficult to be understood from children, and sometimes even for them. There are differences in urban and rural area especially related with topics as debit and credit cards; subsides, embargo, and from
teacher perspective this is mainly related to student’s cultural background and place of living.

- From the teacher opinion results revealed that there are several themes which have larger information and miss the appropriate example from Albania reality.
- Many teachers reported as a concern the design of textbook publishing, in some chapters they noted lack of illustration which seems to be important in engaging students and making the lessons more attractive.

**Teacher perceptions regarding curricula implementation and organization**

- Teachers use various methods, but mostly group work, games, discussion and activities that require interactions, which are compactable with methods used in European countries regarding citizenship education.
- Teachers use a variety of methods of assessment, not only focusing in the traditional methods, but also class work, individual and group work. However results showed that self-assessment methods are not used by teachers. Self-assessment method is becoming more and more important in education system, where students can evaluate their own work and can set their standards of evaluation.
- Results from the study showed lack of teaching and didactic materials. Some teachers didn’t have also textbook, and used the one which is not updated.
- The resource package results to be useful, even they got them late in time. The package has helped teacher and students to organize learning in an entertaining context, to better understand the new concepts, to develop an inclusive teaching, to maintain the focus of the topic etc. but support with materials should be continues, because many of materials are consumed over time and should be substituted.
- Trainings received from teachers have been effective and have played an important role in improving teaching process, developing social capital and networking in sharing knowledge and experiences, through group discussions and other activity.
- However despite trainings received, teachers need further trainings in order to improve different aspect of teaching, like assessment methods, more creative situations to explain topics, organizing learning and more information about topic.
- Low level of sharing information between trained and non-trained teachers was identified. There were cases that the resource materials were not shared with other colleagues in the school.
- There is a lack of sustainability of the teachers for citizenship subject. Most of the secondary education teachers involved in the interviews do not teach the citizenship subject regularly, but based on their needs to fulfill the minimum required teaching hours.
- Part of the teachers in secondary education has a history and geography background, meanwhile the citizenship subject requires a teacher with social sciences diploma as sociology, philosophy etc.
- In curricula implementation collaboration with parents is also essential. Based on study results, parent’s collaboration with teachers is low. Parents are not
so much present especially in primary and in rural schools, and teachers attributed this mainly to cultural background and others burdens that parents have.

**Main findings from students**

**Students expectations on quality and the content of the new curriculum.**
- New citizenship curricula has helped students in developing skills and competences like communication skills, group work skills, and also has helped them in creating a sense of responsibility in their community, participating in activity for the benefit of society and others elements related to active citizens.
- Citizenship subject significance is often related with the values of a good citizen and worthy citizen. The citizenship subject has helped them to know their rights and responsibilities, has helped them more in the domains of active participation, self-realization, but it should be more in the area of concern about global issue.
- Majority of the students stated that in several topics there is a lack of figures and visual elements to make the lessons more attractive and engaging.
- Some of the problems raised by the students, part of the focus groups, indicate that some concepts need to be clearly and practically presented. In elementary education, students find some concept difficult to understand, and there was a difference between students in urban and rural schools, where students in urban areas were more informed.

**Students perceptions regarding curricula implementation**
- Most of the students claim that teachers use mostly group work methods, but also traditional method of just explaining lessons in theoretical way seems to be visible especially in primary schools.
- Most of the students reported lack of materials used, especially in primary and rural schools. Students required more materials in order to make the teaching process more attractive and the lessons more memorable.
- Meanwhile students that have used the resource package have found it very helpful in addressing clearly the new concepts and the content of the subject.
- Collaboration of students with parents regarding citizenship education is low. Parents are more interested in subject like math, or languages, which are often seen as subjects with a greater importance in student’s future.

**The impact that new curriculum had on students based on students perceptions**
- Citizenship education has brought positive changes in student’s perspective. Unlike before they now feel more confident in their communication and their understanding of new concepts which have been unknown before, it has developed their self-esteem, and they are more engaged in learning.
Citizenship education has affected also aspirations for the future. The respondents were satisfied with the subject of education, and all of them valued it as very important for their future and also in their daily lives.

**Recommendations**

- The information of citizenship education especially in sixth grade citizenship has to be adopted with the level of child development in terms of theoretical level of information, tangibility and combination with appropriate example from Albania reality.
- The citizenship topics should provide examples also from rural community, in order to address students need from different socio-economic background.
- Teacher should find also alternative ways in order to engage all students in learning, alternatives that fall under non-formal education, should be also considered.
- Teachers should improve their assessment methods especially they should start using self-assessment methods.
- It should be given a more special significance about global issues concerns, as part of forming students as active citizens.
- Part of the resource package could be provided to teachers through CD or similar techniques and to be piloted in those schools which have the necessary infrastructure.
- The teachers of citizenship in primary education should have sustainability of teaching citizenship subject and should be involved in specific training with grounded social approach.
- The recruitment of teachers should also consider teachers appropriate social background. This is very important for the efficiency of the curricula and educating future active citizens.
- Regularly training is crucial, but development of a monitoring strategy on the impact of training and sharing knowledge with colleagues is very important for teachers and students as well.
- Long life learning platform is a value for teachers including the topics related with new approaches are important for the efficiency of their work performance.
- Submission in time of resource package, developing indicators to monitor the usage of resource package from the whole classes in the school are important.
- Parents’ involvement in student’s life should be increased, by finding different ways like organizing school activity with the presence of community and parents.
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1. Introduction

“The future of humanity does not lie solely in the hands of great leaders, the great powers and the elites. It is fundamentally in the hands of peoples and in their ability to organize. It is in their hands, which can guide with humility and conviction this process of change. (...) let repeat from the heart: no family without lodging, no rural worker without land, no laborer without rights, no people without sovereignty, no individual without dignity, no child without childhood, no young person without a future, no elderly person without a venerable old age” (Usccb.org, 2018).¹²

Pope Francis, Address at the World Meeting of Popular Movements, Bolivia 2015

The problem of poverty in the United States is extremely wide as it includes both people living in deep poverty and those who are on the very edge of it. A wide spectrum of this problem is confirmed by the fact that people who live in various parts of America, in large metropolises and in villages, of different ages, with different political or ideological views, both who are professionally active and those who use the systems of social welfare. As it is shown by a large-scale social research, the problem of poverty does not only include people from the so-called social margin, the topic of poverty does not occur only in dysfunctional families, pathological environments or among people struggling with alcoholism or addicted to intoxicants. These facts are confirmed by statistical data, which in the United States are conducted extremely carefully and regularly, which are reached not only by local or federal authorities, but also by representatives of the American Catholic Church.

2. Poverty in United States of America

In order to confirm the need of conducting a social mission by the United States Conference of Catholic Bishops and justifying the scale of its impact, it seems relevant to bring the situation of the poor part of the American society closer. An American official measure of poverty was developed in the 1960s in relation to "War on Poverty" led by the President Lyndon Johnson. The term refers to a set of

initiatives that the Johnson’s administration implemented in order to alleviate the symptoms of poverty, to resolve it and, above all, to prevent it (Matthews 2018). The activities revolved around four legal acts, such as: "The Social Security Amendments" (Cohen, Ball 2018), The Food Stamp Act" (Fns.usda.gov, 2018), "The Economic Opportunity Act" (Wps.prenhall.com, 2018) and „The Elementary and Secondary Education Act" (Paul 2018).

As a result of these activities, every year in September the poverty indicators are published by U.S. Census Bureau in the United States. The latest research, from 2017, formulated within the Current Population Survey Annual Social (Census.gov, 2018) presents data based on surveys sent to the American households. At this point it should be noted that poverty estimates do not include homeless people, military people living with at least one adult civilian and prisoners.

It is worth taking a closer look at the financial situation of the average citizen of the United States. In 2016 the median income of an average household was $ 59,039, which shows an increase of 3.2% compared to the 2015 median.

In the case of family households, the real average income in the years 2015-2016 increased by 1.6% in the case of married people and by 7.2% in the case of single people. With a view to the origin of the respondents, it should be taken into account that the real average income of households run by non-Hispanic Whites increased by 2.0%, in the case of Blacks by 5.7%, and for households of Hispanic-origin people by


Geographically, in 2015 and 2016, the actual household median income increased by 3.9% in the South of the USA and by 3.3% on the West Coast, while in the North and Mid-West areas of America there were no significant static changes (Census.gov, 2018).

According to official data, the poverty indicator changes every year. The official poverty rate in 2016 was 12.7%, which is a decrease of 0.8% of the percentage point compared to 2015 (Povertyusa.org, 2018). The information given by U.S. Census Bureau shows that in 2016 there were 40.6 million people suffering from poverty in the United States, which is 2.5 million fewer people compared to 2015 and 6.0 million fewer compared to 2014 (Semega, Fontenot, Kollar, 2018, p.12). Nearly 18.5 million people have identified themselves as deeply deprived people, which makes up about 5.8% of all US residents and 45.6% of people living in poverty (UC Davis Center for Poverty Research, 2018).

A significant part of people living in poverty are women (over 16%), compared to fewer than 14% of men. In racial terms, the largest group of people living in poverty, over 26%, are African Americans. Subsequently, there were Hispanic (23.4% people), White people (12.4% people) and Asian people (12.3%) (UC Davis Center for Poverty Research, 2018). The financial situation of members of the American society is strongly correlated with professional (Federal Safety Net, 2018).

These data refer to the unemployed, whose physical and mental condition enables them to take up a job. According to statistical data, paid work does not exclude the existence of a problem of poverty, as

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21 It is worth mentioning here that according to https://povertyusa.org/, cited by the Catholic Conference of American Bishops, in 2016, over 44 million Americans lived in poverty, representing 13.9% of the total population. Analyzing the developed research, it is difficult to see the reasons for this significant discrepancy in statistical data, cf. Povertyusa.org. (2018). Poverty USA. [online] Available at: https://povertyusa.org/grades-6-12 [Accessed 11 Sep. 2018].


7.2% of economically active people struggle with poverty (Povertyusa.org, 2018)\textsuperscript{26}. Among more than 36 millions of disabled adults, over 7.6 million of them have been affected by poverty, which is as much as 21% (Povertyusa.org, 2018)\textsuperscript{27}. According to povertyusa.org (Povertyusa.org, 2018)\textsuperscript{28} almost 12% of the US citizens under 65 years old do not have health insurance. The rising costs of health care contribute to the increase in the number of seniors struggling with poverty. Currently, over 14% of the elderly population is affected by the poverty problem. It is also worth mentioning that 1 in 5 children in the United States experience poverty (over 15 millions children). According to the National Center on Family Homelessness (Air.org, 2018)\textsuperscript{29} in 2014 there were 2.5 millions children affected by the problem of homelessness.

A brief presentation of the above statistical data is a justification for the USCCB undertaking a social mission for the most deprived people. An additional argument may be the fact that almost 30% of the Americans live on the edge of poverty, which is another, a wide group of potential participants of the Catholic Campaign for Human Development.

3. Basic principles of Catholic Mission

“The first line of attack against poverty must be to build and sustain a healthy economy that provides employment opportunities at just wages for all adults who are able to work” (Usccb.org, 2018)\textsuperscript{30}. Economic Justice for All: Pastoral Letter on Catholic Social Teaching and the U.S. Economy, 1986

The poor occupy a special place in the Catholic social teaching. The basic moral test for society is sensitivity to the harm of the poor and the way in which it helps its most vulnerable members.

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In 1970, at the initiative of the American bishops, the *Catholic Campaign for Human Development (CCHD)* began its activity, whose aim is to fulfill the mission and Jesus Christ preaching. *CCHD* aim is “to help low-income people participate in decisions that affect their lives, their families, and communities (…) to provide education and promote understanding about poverty and its root causes” (Povertyusa.org, 2018)\(^{31}\).

In “Resolution on Crusade Against Poverty”, November 14, 1969, the American bishops declare that *Catholic Campaign for Human Development* is "such projects as voter registration, community organizations, community-run schools, minority-owned cooperatives and credit unions, capital for industrial development and job training programs, and setting up of rural cooperatives" (Usccb.org, 2018)\(^{32}\).

According to Lawrence J. Engel (Engel, 2018, p.1)\(^ {33}\) the initiative taken by the *United States Conference of Catholic Bishops* is "the most significant and long-running experiment of the 20th-century U.S. Catholic social action "(Engel, 2018, p.1)\(^ {34}\). The activity conducted by *CCHD* is aimed at breaking the cycle of poverty which is present in the American social system, helping people with low incomes in making key life decisions, as well as searching for the causes of the difficult financial situation of Americans. Actions in favour of justice and social charity fully reflect the principles of Catholic social teaching (Usccb.org, 2018)\(^ {35}\). The dignity of the human person is one of the basic values of the *Catholic Campaign for Human Development*. This principle assumes that a man has been created in the image and likeness of God, and the value of his life is unappreciated and should be protected since the conception until the natural death. This value of human life should not only be guarded by the Catholic Church, but also by all social and political institutions that have a real impact on the quality and condition of every citizen's life (Usccb.org, 2018)\(^ {36}\). *CCHD* plays an important role in the American social mission and represents “a unique part

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\(^{33}\) “Lawrence J. Engel is assistant professor and director of Human Issues, an interdisciplinary education program, at Edgewood College, Madison, Wisconsin. He received his Ph.D. in theology from Marquette University. He served from 1984 to 1989 on the national staff of the Campaign for Human Development. He is currently researching the intellectual roots of Saul Alinsky's thought”, Engel L.J. (2018) p.1, [online] Cdn.theologicalstudies.net. Available at: http://cdn.theologicalstudies.net/59/59.4/59.4.3.pdf [Accessed 25 Sep. 2018].


of the Catholic community's broad commitment to assisting low-income people, families and communities” (Usccb.org, 2018)\textsuperscript{37}. 

\textit{CCHD} aims at maintaining the balance between individual- and community-held assets. In this matter, the \textit{Catholic Campaign for Human Development} recalls the teaching of Pope John Paul II, who emphasized that private property is an effective means of protecting the dignity of the human person, it ensures peace in personal and family life, thereby it increases substantial prosperity (Usccb.org, 2018)\textsuperscript{38}. The basic rules and duties result from dignity given to a man by God, which include freedom of conscience, religious freedom, the right to have family life, emigration, possession of material goods that satisfy basic personal and family needs.

\textit{CCHD}'s activities are supervised by a group of 10 people whose work oscillates in three different sections, such as: Administrative, in which Ralp McCloud is a principal, and Grants Administrator is Lydia Jiles. In the second section dealing with the allocation of funds, the positions of Grant Specialists are occupied by: Ian Mitchell, Gene Giannotta, Randy Keesler, Juan Aranda and Sean Wendlinder, and each of these people are in charge of specific states of America (Usccb.org, 2018)\textsuperscript{39}. Finally, the third section is called Education and Outreach, in which Alexandra Carroll is the \textit{Communications Manager for Social Mission}, Charlie Gardner works as \textit{Poverty Education and Outreach Manager} and Emily Schumacher-Novak, who holds a position of the \textit{Assistant Director for Education and Outreach}.

At present, \textit{Catholic Campaign for Human Development} is conducting a series of activities for the part of the American society in need. As we can read on the website of the conference of the American bishops, programs funded by the \textit{CCHD} promote the need of solidarity. Pope John Paul II often mentioned about this need during his pontificate, speaking about determination and commitment to doing good things for every (John Paul II, 2018)\textsuperscript{40}. According to the American bishops, all socio-economic

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problems can be only solved by means of solidarity on the rich-poor sphere, an employee - employer. Communication in each of these spheres and the lack of conflicts create and promote "a civilization of love", which will be achieved through the practice of virtues, "which favor togetherness, and which teach us to live in unity. receiving a new society and a better world" (Usccb.org, 2018)41.

At the time when the CCHD started its activities, the Catholic bishops entrusted the fund with “such projects as voter registration, community organizations, community-run schools, minority-owned cooperatives and credit unions, capital for industrial development and job training programs, and setting up of rural cooperatives" (Usccb.org, 2018)42. At present, Catholic Campaign for Human Development has donated funds to hundreds of organizations that are run by low-income people who are trying to break the cycle of poverty and improve the social situation of people living in poverty. These activities are possible thanks to the support from the faithful of the Catholic (Usccb.org, 2018)43. People who want to apply for the CCHD funds should remember that activities for the benefit of the poor must be conducted in accordance with Catholic values. The final decision on awarding grants is made in cooperation with local dioceses and the grant is finally approved in the virtue of the bishop's permission from a particular diocese.

Currently, Catholic Campaign for Human Development runs three grant programs. The first one, the Community Development Grant Program (Usccb.org, 2018)44, supports actions to defend the dignity of the human being. The amount of subvention fluctuates between $ 25-75 thousands and these funds are granted to people living in poverty, who take some actions to support solidarity between the poor and the indigent. As part of the initiative, people with low incomes acquire the ability to overcome barriers and take action for the problematic issues in the field of poverty. The next grant program run by the CCHD is called the Economic Development Grant


43 A brief financial report, available in graphic form, is available on the United States Conference of Catholic Bishops website, December 31, 2015, which shows that Grants and Donations account for over 80% of the funds spent by CCHD. Almost 17% are Allocations - Internal Grants, followed by Promotions and Fundraising (2.5%) and Administrative Expenses (about 0.4%). Catholic Campaigne for Human Development's largest income is National Collection Controlling, over $ 9.7 million. A little over 260,000 $ are financial resources classified under Grants, Bequests and Other. Almost $ 1.7 million CCHD was included in the Income on Investments position. Total Revenue in 2015 was over $ 11.7 million, cf. Usccb.org. (2018). Catholic Campaign for Human Development Collection. [online] Available at: http://www.usccb.org/about/catholic-campaign-for-human-development/collection/index.cfm [Accessed 25 Sep. 2018].

Program (Usccb.org, 2018)\textsuperscript{45}. Its purpose is to support initiatives for economic development, which takes into account the voice of the poor and marginalized people in developing their own businesses in the local area. The amount of the awarded grants is the same as in the previous grant program and fluctuates from $25,000 to $75,000. Finally, the third programme Strategic National Grant Program (Usccb.org, 2018)\textsuperscript{46}, finances the activities of organizations operating for economic development, however, these activities are carried out on a larger scale in relation to the two grant programs mentioned above. The most significant difference is the spectrum of organization activities that are conducted not in the local perspective, but on a regional or national scale (Usccb.org, 2018)\textsuperscript{47}.

Econimic Justice for All: Pastoral Letter on Catholic Social Teaching and the U.S. Economy issued in 1986 by the United States Conference of Catholic Bishops served as a confirmation of activities for those in need At the beginning, the American bishops promise that “this letter is a personal invitation to Catholics to use the resources of our faith, the strength of our economy, and the opportunities of our democracy to shape a society that better protects the dignity and basic rights of our sisters and brothers, both in this land and around the world” (Usccb.org, 2018)\textsuperscript{48}. In the chapter devoted to Principal Themes, The American bishops present six moral principles, which not only the faithful of the Catholic Church should be based on, but all the members of the American society. These principles are as follows:

1. “Every economic decision and institution must be judged in light of whether it protects or undermines the dignity of the human person”;
2. “Human dignity can be realized and protected only in community”;
3. “All people have a right to participate in the economic life of society”;
4. “All members of society have a special obligation to the poor and vulnerable”;
5. “Human rights are the minimum conditions for life in community”;
6. “Society as a whole, acting through public and private institutions, has the moral responsibility to enhance human dignity and protect human rights” (Usccb.org, 2018)\textsuperscript{49}.


The six principles mentioned above, according to the United States Conference of Catholic Bishops, cannot exist only on the paper or in theory. They should be used in specific activities in the socio-economic life because satisfying the basic needs of the poor is the highest priority for the modern world. All the actions taken for people living in poverty, translate not only into improvement of their financial situation but they are evaluated under the influence on all the spheres of personal and family life (Usccb.org, 2018)50.

In the mentioned document, the American bishops stress that the fight against poverty should also have the institutional dimension. The representatives of the American Church emphasize that the causes of poverty cannot be seen in the aspect of "social sin" rooted in social structures and economic and political institutions. According to the United States Conference of Catholic Bishops, the "A New American Experiment" should be carried out to help shape new economic arrangements in the United States. It will be experimental to create alternative economic structures that will correspond to the common good (Usccb.org, 2018)51.

4. Education Center CCHD

“Poverty in the world is a scandal. In a world where there is so much wealth, so many resources to feed everyone, it is unfathomable that there are so many hungry children, that there are so many children without an education” (Povertyusa.org, 2018)52.

Pope Francis, Meeting with Students of Jesuit Schools—Q & A, 6/7/13

After a brief familiarization with the facts related to poverty in the United States and the nature of Catholic Campaign for Human Development, it is worth paying attention to one of the aspects that American bishops devote the lion's share of attention, namely: Education Center.

In the opinion of the United States Conference of Catholic Bishops, the American society should be aware of the problem of poverty. Both individuals and church groups, local communities and teachers in schools should understand the extent and scope of the problem, which is poverty. Moreover, they ought to find more and more bold actions to raise awareness among all the Americans.


For that reason, CCHD presents the Education Center, which is a specific scope of material dedicated to individuals at the particular age. The package developed for each group contains four elements:

1) The key topic with the most important concepts and introductory notes that can be read aloud;
2) Activity aiming at involving group members to reflect not only on the fate of people living in poverty, but also their own;
3) Getting Involved, i.e. specific community-oriented activities that can be implemented either in a group or alone. These activities are intended to raise awareness of poverty in the United States;
4) Learning more it is the suggested additional resources in a paper or electronic version, the aim of which is to explore more the issues related to the situation of the poor in the USA (Povertyusa.org, 2018).

The first of the developed sections was addressed to the youngest students and is called: Grades K-5. The aim of this section is to understand by the youngest what it means to be poor in a contemporary American society. The participants have the opportunity to find out who the poor person really is: “a person can be poor when he or she lacks the essentials of daily life, such as a sufficient amount of food to keep them from being hungry. A person can be poor if he or she works hard at a job but doesn’t make enough money to buy the things needed to be healthy and secure, such as proper clothing to keep them warm in cold weather or health care to help them when they are sick” (K5learning.com, 2018).

The main goal of the Grades K-5 section is to make young people aware that a poor person is a man of every race, of different origins, of different ages, of every creed. It is not only a resident of the suburbs or villages, but also a person living in a big city. A poor person may be professionally active or go to school. The section is designed to stimulate sensitivity to another person among the youngest, kindness to his difficult fate because as we can read on the Catholic Campaign for Human Development „we help others who are in worse shape than we are. We sometimes depend on the kindness of others” (Povertyusa.org, 2018).

To accomplish the above-mentioned assumptions, four specific training programs were presented as a part of the Grades K-5 section, which are discussed step by step on the CCHD website (Povertyusa.org, 2018). The programs include training materials adjusted to the age of the respondents, additional information on dedicated

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websites, as well as references about where to look for groups in the local community who conduct these activities.

The second group, named *Grades 6-12*, aims to raise public awareness of the issue of poverty in the United States, as well as to develop the ability to understand the challenges faced by people living in poverty. For that reason, as a part of the introduction, the participants of the section were presented with the quotes of people living in poverty. The purpose of this exercise is to aware the group, what it is like to be poor and encourage it to expand the educational campaign aside from the exercise section. These activities should include the cooperation with local media, which can publicize the problems of people living in poverty, run social campaigns on this subject or act together with the legislators at the local, state or federal level.

In order to implement the above actions, the *Catholic Campaign for Human Development* prepared, as in the previous section, a series of exercises (Povertyusa.org, 2018)\(^57\) containing both audio-visual materials available online and in printed form. Those who are in charge of the sections are also offered specific groups at the local level whose aim is to exchange knowledge and experience in the above topics. It is worth mentioning that all the materials have been refined both from the substantive and visual side.

The third section, as the name suggests, is addressed to mature people (*Adult Education*) and focuses on work and economic security. Its aim is to understand, in financial terms, what the "poverty line" means (Povertyusa.org, 2018)\(^58\)

In case of people living in poverty, this tomorrow is a terrifying and uncertain place, while the smallest changes in the economic sphere can make them fall into even greater misery. According to the leaders of the *Adult Education* section, everyone has enough strength in themselves to help the other fight the poverty. How? Just spend your time, skills, money or other organizational resources that will make people living in poverty become independent individuals.

In order to implement the mentioned activities, *CCHD* suggests conducting several activities (Povertyusa.org, 2018)\(^59\). Each of them, in contrast to the previous sections, is based on statistical data and amounts related to the problem of poverty. However, it is worth emphasizing that these materials were prepared in an extremely attractive way, in a form ready to be printed, as well as available on the indicated websites.

5. Conclusion


The activities of Catholic Campaign for Human Development are addressed to people struggling with the problem of poverty regardless of a gender, age, worldview or place of residence. The key indicator of CCHD’s activities is the implementation of tasks in compliance with the Catholic social mission, according to which, every person deserves respect and a sense of personal dignity. This principle has been implemented successively for almost five decades by the United States Conference of Catholic Bishops, regardless of the economic or political situation in the United States.

Analyzing statistical data showing the year-to-year financial situation of the Americans, one can get the impression that they do not present spectacular changes, especially in the number of people struggling with the problem of poverty. Still, it is worth noting that if the initiative of Catholic Campaign for Human Development contributes to the improvement of the personal and financial situation of even one US citizen, we can talk about the activities that have been successful. In addition, the important advantage of CCHD's activities is the fact of the integration of believers, both in the diocesan and national scale, and the promotion of the idea of Catholic social teaching. The faithful of the Catholic Church in the United States act realistically for the benefit of the other person in need, by introducing the teaching of Christ into life, as well as experiencing the opportunity to deepen their faith and shape their worldview.

REFERENCES


Protagonist communities, sharing cultures and grassroots movements
EVERYTHING IS RELATION.
TOWARDS THE COMPOSITION OF THE STATE OF ART
In the unstoppable walk of the Sciences, some reflections on the present moment and the new cognitive approaches and paradigmatic perspectives for the Human Sciences and Sociology
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1. Introduction

In a rapidly changing world, the invitation of the epistemology of science, substantiated in the metaphor of Popper (1975), as well as the assertions of Morin (2007) concerning the complexity of reality, strongly suggest and / or indicate exhaustion of the conceptual models of the last centuries that seek objective and univocal approaches to a multiplicity and polyhedral object: reality, ended up constituting a reductionist and obtuse view of the real itself.
Paradoxically, in the search for strongly objective cognitive approximations that gave account of reality, the excess and the system, in fact, generated a significant distance from what was sought.
Existing Science on the basic principle of producing assertions, and nexus between assertions, on reality, with a reasonable aspiration of impersonality, the a priori rejection of an existing reality, in so far as it is discreet, substantiates the negation of Science itself.
Considering the horizons of the present text, it is of fundamental importance to question the presuppositions inherent to the cognitive approximations in themselves and in their connections with reality in their polyhedricity and multiple composition. Bourdieu (2011), Chamboredon and Passeron (1999) as well as Becker (1999) and Harvey (1992).
Numerous initiatives from nowadays between modernity and postmodernity, between classical colonialities, new colonialities and postcolonialities, we perceive the emergence of new approaches and theoretical currents, of intellectual perspectives mutually asserted by classicity and innovation, as legitimate potential interlocutors for the theories that hold the hegemony of the agendas of studies, research and production in the present moment of the human journey.

60 Here is a non-exhaustive list of themes, disciplinary fields, paradigmatic theoretical perspectives as well as authors: The Social Capital (Putnam) and its connections with institutional income and levels of citizenship and quality of life; Relational Goods (nussbaum, donati, gui, uhlner, bruni); gratuity, reciprocity (bruni, galindo filho); The "Theory of the Gift" or "the Gift" (Mauss, Caillé, Martins, Godbout, Cohn, Damo, Sabourin, Sigaud, Love as a concept-reality for scientific approach, Agapic Action, Agapic Action and Interaction (Aristoteles, Plato, Sorokin, Simmel, Luhmann, Boltanski, Vigna, Zanardo, Iorio, Cataldi, Araújo, Colasanto, Paglione, Campello, Galindo Filho, Burawoy, Martins, Campanini, Honneth); Relational Theory of Society (Donati); Conviviality (Illich, Fistetti, Caillé, Martins).
The risk perceived and pointed out by the present writing is that of falling into an obtuseness of approximation in relation to reality, from a reductionist view - of the person, of the action and interaction, of the complex and polyhedral totality that makes up the reality itself - of an excessive closure in an overzealous, often motivated by a contamination of the degenerations of a system that excluded from its center humanity and life, more by the same system that fragments, obscures and obscures the perception and rationality that still persists, than by the legitimate intension of the construction of a common good or an expansion of knowledge, science and life, finally decaying in interpretations based on a rationality elementary strategy, which is practically absolute, and therefore, scarcely scientific, unfruitful and dissociated from reality.

Rarely in the present composition, expression of the system, if one studies, researches or produces, for the good of mankind ... the struggle for the recognition, by the accumulation of pecuniary possession, very rarely surpasses itself, even in the Athenaeum, the consolidation of a new universalism which is deprived of fertility, strongly dissociated from life, and painfully unpopular.

It is the emergence of a new obscurantism, marked by an artificial fragmentation of being, of knowledge and structures, that reduces or prevents the perspective of a dialogical rationality, and thus the classical dichotomies: subjectivity and objectivity, holism and individualism, and secular reductions remain artificially as monolithic impediments to the completeness of a cognitive approximation of reality that does not substantiate an excessive reductionism.

2. New perspectives

The cognitive patrimony that has been constructed from a serious attempt to change the classical framework with the new theoretical-empirical perspectives and, therefore, to achieve an approximation of reality with a tendency towards greater completeness, as well as with the consequent unfolding, is fundamental for to guarantee the intelligibility of the whole set of concrete forms assumed by the relations between people and life, in reality.

The literature is methodological of the Human Sciences, or linguistic-anthropological, it affirms that in all the linguistic communities, the minds gather, in the multiplicity and infinite flow in extension and depth, numerous realities organizing them in concepts that are semantized thus composing the conceptual patrimony of that culture. Therefore, it is a matter of peace that the presence of a certain reality that is successively semanticized is more recurrent than the opposite61.

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61 According to the linguist and anthropologist Benjamin L. Whorf, "the world presents itself as a kaleidoscopic flow of impressions that must be organized by our minds ... separating nature, organizing it into concepts and giving it certain meanings; in large measure because we are participants in an agreement to organize it in this way, an agreement that is valid in all our linguistic communities [author's italics] and that is codified in the configurations of our language" (1970: 169)" (Marradi, 2002: 9).
On the footprints of thinkers who stress the necessity and importance of this operation of abstraction from concrete life - the formation of concepts from linguistic signs and mental images - it is legitimate to say that the action of ordering the multiplicity under a single act of thought, and at the same time highlighting the immediacy of the sensitive impressions and particular representations, an abstraction of universal meaning ... is the foundation of all scientific discipline [italics of the author] (Corbetta, 1999: 91-92)

The verification in the symbolic registers - whether oral tradition or writings, and above all of the reality underlying these same abstractions and which probably constituted the basis of their spontaneous verification in reality and consequent conceptualization - present in the course of numerous civilizations, frequently and significant space-time distancing, are strong indicators of these complex models of action and interaction, composed of numerous logics that succeed each other and at times overlap and complex rational compositions, revealing significantly old innovations, primary systems of action and perhaps paradigms for excellence (Martins, 2008:108; Galindo Filho, 2011), important for a more complete approach to the real. "Golden Rule," Gift, Gift, Love, Relational, Conviviality, etc. are indicators of what is stated.

In the unswerving walk of Science, the general theoretical-empirical framework concerning love approached the concept, especially in broader meanings, and then contributions are found by Luhmann, Simmel, and Ricoeur (Luhmann, 1986; Barthes, 1977; Barthes, Fragments, 1976; Rougemont, 1972; Rougemont, 1979; Simmel, 1988). The consideration of love, more clearly in an assertion of predilection - free from instinct or consanguinity, vehement desire or friendship - in what definite philosophical and scientific category is initiated in classical Greek thought, particularly in Aristotle, and decidedly taken up again by Kierkegaard and Sorokin.

The work of Boltanski, however, undoubtedly substance, up to now, one of the most complete and articulated works on love-agape. Bruni, developing the concept of gratuity and reciprocity, Vigna and Zanardo give further developments and contributions (Sorokin, 1954; Boltanski, 1990; Boltanski, Godet, 1995; Costa, 2004; Bruni, 2006; Bruni, 2006b Vigna, Zanardo, 2005; Galindo Filho, 2007; Galindo Filho, 2009).

In the deep respect for the specificities of each disciplinary field and the dignity of each specific science and epistemology, they are officially opened, established and published (Araújo, Iorio, et al., 2015) fertile and fruitful dialogues, with Luc Boltanski, research director of the École des Hautes Etudes en Sciences Sociales de Paris (France), Michael Burawoy, then President of the International Sociological
Association, Annamaria Campanini, then President of the European Association of Schools of Social Work, Axel Honneth, third-generation exponent of the respected Frankfurt School and, finally, Paulo Henrique Martins, former President of the Latin American Sociological Association, one of the highest exponents of the Theory of Gift and the Anti-utilitarian Movement for Science Social.

The fundamental scope and potential of the work of each of these thinkers, but above all of the set that makes up the intellectual property that is built at the frontiers of each field of knowledge, is that of not only perceiving the fundamental basilar structure of human groups and (Martins, 2008), but also that this same relational aspect can raise the quality of institutional performance (Putnam, 1997) and the generation of relational goods (Bruni, 2005 and 2006 a and b) in a permanent and potential consensus building in the incessant passages between the various possibilities of establishing relational and orientative dynamics, of relational patterns and directions, including, finally, the State and the Market.

3. Methodological note

In the fundamental attempt to generate knowledge free of universalisms or remnants of any kind of coloniality, or at least in the objective reduction of these effects on the theoretical-empirical successes, to seek method and instruments of research that reach their inspiration in a perspective of dynamics and deep complementarity between the quantitative and qualitative approaches, and not only, in line with what is indicated by Merleau-Ponty 64 in order to "unravel these extremely complex and multidimensional structures", proposing codes that could guide the research of "certain existing institutions that would not be noticed" without this theoretical anticipation (1960) and in this course of cognitive approximation of reality, the consubstantiation of the whole potentiality of Science, in the scholar and the researcher, for the whole humanity in its fundamental constitutive multiplicity.

Thus, considering the successes of the present moment and how much was made known in this period, the importance of a cognitive-methodological approach lent by classicity and novelty becomes clearer, but in the typical dialogical opening that guarantees a legitimacy cognitive tendency of the real, mainly based on the constant tension to the freedom of the universalisms and or coloniality.

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64 Merleau-Ponty, 1960, p. 198: “In order to unravel these extremely complex and multidimensional structures, our usual mental apparatus is insufficient and it may be necessary to resort to a quasi-mathematical expression, all the more useful as the current mathematics is no longer limited to the measurable and the relations of quantity "... It is healthy to propose, on the limit, the program of a universal code of structures, which allows us to deduce them from each other by means of regulated transformations, to build, in addition to existing systems, the different possible systems, as has already been done, the empirical observation for certain existing institutions which, without this theoretical anticipation, would go unnoticed".
4. Openings

The perspectives uncovered allow for the possibility of overcoming holism\textsuperscript{65} and individualism\textsuperscript{66} approaches, and enriching and completing the paradigm of the "intentional [human] person" (Donati, 2002) (assertively more effective and true) and favoring the consolidation of the recognition of a proto-foundation and paradigm par excellence (Caillé, 2002; Martins, 2008; Galindo Filho, 2011), previous to others, based on a higher rationality and complex, that of relationality, and its ultimate expression, love (Boltanski, 2005).

Considering the effect of general systematic fragmentation associated with the most commonly known paradigms, the construction of a cognitive approach to these theoretical-empirical perspectives, composing a procedural view of reality, is fundamental to ensure the symmetry of the models of action and interaction, and intelligibility of the general set of concrete forms assumed by the relations between people, finally, between the institutions in the real.

It is also the consolidation of an engaged sociology and understood as a living expression of the set of theoretical-empirical patrimony that composes the State of Art in these disciplinary fields.

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\textsuperscript{65} Manipulative paradigm, etc. - which underlines the *homo sociologicus* (Donati, 2002).

\textsuperscript{66} Axiological individualism, Ontological individualism (see Zamagni, Stefano). Utilitarian paradigm, rational choice theory, game theory, etc. - which highlight the *homo oeconomicus* (Donati, 2002).
BEING LINK-ED: AGAPIC ACTION IN THE COMMUNITIES OF ITALIAN EXPATS

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1. Being communitarians in cyberspace

In an increasingly fluid society (Bauman, 2003), social relations also become mediated experiences. In the past, people spontaneously formed groups, defined, in most cases, communities of practices (Wenger, 1998), born with the aim of pursuing a common goal for all participants. These were not simple aggregations, but groups that were born with the intention of constructing meanings that reflected the entire existence of an intersubjective space. The creation of communities of practices goes through three dimensions that concern the creation of a common enterprise, mutual commitment and a shared repertoire, within which negotiation and mediation processes are promoted. The evolution of a community of practices is traceable, following the digital revolution and the introduction of new media, in virtual communities defined as those aggregations that emerge from the Net when a significant number of people are interested in public discussions for quite a long time, and forming relationships in this cyberspace (Rheingold, 1994, p.5). Therefore, these virtual communities offer to the liquid man the opportunity to quickly stay in touch with other Internet users and overcome the space-time barriers, typical of face-to-face relationships: the connection becomes the new and privileged form of interaction for man of the third millennium (Papapicco, Scardigno, Mininni, 2017). The ability of man to organize himself in communities that become virtual and that serve to create meaning in his experience of relationship is not, however, without complications. This is because the Net, not being something tangible, has amplified the ductile and borderless experience of a relationship, in which stability is feared, because the language of virtuality is replacing the relational one: it is sufficient, in fact, to "disconnect / connect" to (not) get in touch with each other and just "remove / add" a friend / follower to include / isolate him / her from his / her profile. In this perspective, it is possible to consider the relationship as a peculiar virtual communicative code (Luhmann, 1987), in which it is not possible to obtain a single interpretation. Despite this, the language of communication acts becomes the only way that can help members of a virtual community interact with people of different cultures and build and share knowledge. These actions inevitably lead to establishing virtual relationships that may be temporary or lasting, but based on mutual support for the achievement of a common goal, in which an agapic action emerges. By agapic action we mean:
“An action, a relationship or social interaction in which the subjects exceed (in giving, in receiving, in doing or not doing, in giving up) all its antecedents, and that therefore, offers more than the situation requires” (Iorio, 2011).

But what leads individuals to act agapically who do not know each other, but who pursue a common goal?

2. Inclusion without borders

Italy is historically a land of emigrants and as emerges from the comparative studies on European mobility, the characteristic of these flows is the high level of education and the greater origin of the migrants arrives from the upper middle class (King Russell, Ribas-Mateos, 2002). The Italian migrations are inserted in this line for at least two orders of reasons: the motivations of these movements and the levels of education of the subjects involved (Del Prà, 2006). As claimed by Smith and Favell (2006), moreover, one of the defining features of the new international migrations is the circulation of the so-called transnational capitalist class, and the other element that seems to associate the new Italian flows with the trends estimated by the global economy is the high percentage of graduates (49.8%) and not graduates (19.2%) surveyed in 2017 (Migrantes Report). What stands out, in fact, is the high concentration of graduates of Italian origin, especially in American offices, with a maximum distribution in North America (48.9%) and a minor in one of the two largest South American countries: Chile, equal to 22.8%. In this regard, from the pages of the “Fatto Quotidiano” (October 13, 2018) the testimony of two boys from Milan, with a degree from Bocconi, who emigrated to Santiago de Chile:

“Although we love Italy so much, my partner and I had started to be a bit tired of the atmosphere that you breathe, you feel part of a system that flies, and we wanted to test ourselves in a country where everything is possible and in strong development. We have looked around and we are finding good here, we have also made some good friends and we have a better quality of life than we had in Italy. Our fear is to return and find the same climate from which we have distanced ourselves. Here we found those who helped us even if we did not know the language. Sometimes we need the support of some compatriots found on the Net who have given us directions and helped, even without knowing each other”.
If, as Boltanski (2005) states, the agape is aimed at individuals, but is activated only when it crosses the gaze of others, then the definition of agape allows us and helps to express all that social relational behavior not expressed, for example, from the concept of gift, as characterized by a logic of exchange that always awaits a return (Derrida, 1996). The agapic action is therefore the glue that enters the interstices of the Net. It constitutes the weaving of the community itself. It turns out to be free and unconditional social action and interaction. There can not be an agape without society, without the other, and therefore, refers to the concept of communitas, denoting what begins, where it ends its own and embraces the others. Moreover, man, as an individual, is part of a whole and undergoes the influences of historical and social reality; he is above all a person who tends essentially to communion. For there to be community, yet it is not enough for the ego to be lost in the other; the escape of the ego must be determined at the same time also in the other, by contagion to the community as a whole. Engaging oneself for the good of the other, therefore, is taking care, on the one hand, and making use, on the other, of those practices that unfold according to participation practices and inclusive society (Quatera, 2017), in this case without boundaries.
3. Being agapic in the Italian Expat Facebook groups

In this panorama of boundless inclusion, the research aims to demonstrate the existence of an agapic action within two communities of Italians who intend to leave or are already expatriates. These are two Facebook groups: Italian Expat in the World and Italians in Chile. The choice fell on these two groups to show how the agapic action is intended as providing help by committing more than required, in case the community is in a position to achieve a common goal, such as the case of the decision to leave the country, regardless of the destination of departure and arrival. This is, in the case of closed groups, accessible only after having requested and motivated the desire for aggregation, such as the need to reach the destination for which the group was created. The task of accepting new members is entrusted to the "group administrators", i.e. the creators, who however do not have a highly rigid control function as they do on the Question and Answering (Q&A) sites. In fact, the issues discussed in the groups are of any kind, from bureaucratic problems, to more practical advice such as the purchase of food products, but also doubts concerning the choice of departure. In all situations, a large number of interactions and participating actors are counted. Currently, the Italian Expat in the World group has a million participants, while the Italian group in Chile has two million. Therefore, 124 comments were collected from the Italian Expat in the World group and 136 comments from the Italian group in Chile. These textual data were analyzed with SentiStrength (Thelwal, 2010), Sentiment Analysis software (Lee & Pang, 2008), quantitative-qualitative methodology that allows to extrapolate the positive, negative or neutral polarity from the virtual discourses of the Internauts. Considering the speeches of users as diatexts (Manuti & Mininni, 2017), whose meaning emerges from the dense plot of intertwining of text and context of enunciation, private states (ie emotions, motivations and opinions) from the perspective of acting Agapic are qualitatively analyzed by obtaining socio-epistemic rhetoric (Berlin, 1993). From the quantitative analysis, deriving from the Sentiment Analysis, a mainly negative sentiment emerged for the comments of the Italian Expat in the World group (as shown in Figure 1), on the contrary, a predominantly positive sentiment emerged for the comments in the Italians group in Chile (as shown in Figure 2).
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1. Dopo 2 trasferimenti all’estero ma con contratto dall’Italia (e questo fa una grandissima differenza perché quanto meno il proli
di 7 mesi e mezzo siamo contenti di quello che siamo facendo e che abbiamo costruito, e crediamo di avere trovato
4. Ho 52 anni, ho appena Luigi di trasferimento di mia figlia a Londra quando aveva 16 anni, per far cose che possa
e arrivata a Dublino cirque mesi fa con mio marito ed il nostro cane. Abbiamo viaggiato in auto per non far subire al nostro
5. Nonostante le difficoltà che sto avendo, mi dico che sarei tutto d’acqua e che mi porterei meno cose dietro. Meno vestiti, me
2. In ogni caso, non è male, ci sono stato un po’ di tempo. I tedeschi sono freddi, non è
2. Io non so che dei miei vicini erano anche tutti gentili con me... ma comunque mantenendo una certa distanza (a parte una signor
2. Che sia la Germania, l’Italia o un altro paese, apriamo la mente e accettiamo la diversità, soprattutto della culture che ci ospita.
2. La pausa prima di trasferirmi mi ha logorato, tant’è l’attenzione, tante teoriche possibilità, interne notti passate a vagliare le ipotesi
1. La tua testimonianza è interessante, ma io, essendo una persona abbastanza concreta, preferisco cercare fatti oggettivi che giu
4. Non significa che io non abbia sperato in un futuro migliore e non cerchi nella Germania il sentire “a casa” e non solo nel senso
3. Non avevo intenzione di dargli del sognatore o dell’ingenuo, ho solo detto che ragionare come fa tu, secondo me, non è il migli
1. Se si vive di stereotipi non si va da nessuna parte????????
2. Beh, beh, la pianificazione e la preparazione servono proprio a evitare le brutte sorprese (ritrovarsi a mangiare mezzo pollo).
1. (Francesco, la tua esperienza è davvero interessante, raccontata in modo molto suggestivo (quasi poetico??????????i bocca al lupo
1. Crepi! Grazie mille... come tanti su questo blog anche io ho vissuto il momento di "passaggio" che è pieno di emozioni... e per un
2. Purtroppo l’argomento "emigrare" per me è un rimpianto che a tornare indietro con gli anni avrei fatto molto più "pesantemen
1. Francesco ha detto una cosa sconsolante: "dipende dalle esperienze che si fanno e da come si si pone". Niente di più vero, Germani
3. Ciao, beh mi ha fatto riflettere ciò che hai scritto sulla capacità italiana di affrontare le situazioni. E’ un pensiero con cui il sì arrivi
1. L’italianità, come la siciliane le ho scoperte appena mi sono allontanato dal mio luogo di origine, appena sono diventato il "div
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[Fig. 2 prevalence of negative sentiment in “Italian Expat in the World” comments]

1. Sto ragazzo chi lo va a ospitare prima che incontrilavoro? Tu? Ne dubito
2. Comunque noi possiamo consigliare nel bene o nel male la decisione e la sua
1. Non ma ha aspettato nessuno.. Ci sono battuti.. Meglio provare che non stare a casa a piangersi addosso
1. L’ultima persona a cui ho dato consigli esistentiali si è suicidata, mi astengo.
1. Le gi avete consigliato di vivere in Cile?
1. Touché...
1. Se vuoi cambiare la tua vita amico mio, radunare tutti i tuoi averi e le tue forze e vai in Australia... si che si può cambiare la tua vita.
1. Ah... Ho capito... Se uno sconosciuto mi Cécile entra all’attacco. Tipo difensore della galassia
2. 1’ho un mondo intorno a te fatto di molti paesi e diverse opportunità... proprio il Cile dovrei puntare! Hai la donna cilen da casa?
1. Io sono già andata via ma, in verità, i difensori della galassia come via hai ancora mi fanno ridere. Io ridi, tu piangi
2. Cécile è una buona persona. Il suo unico difetto è amare gli italiani in maniera morbosa a tal punto da scatenare l’infeno quando qualcuno di essi decide di andarsene
1. Quello che hai risposto prima a mio parere è assolutamente vero e condiviso pienamente, tanto che anche lo quest’anno cercherà di vendere casa per tornare in Europa
1. E io che pefoso d’essere sfigata......
1. Ahh delle battute e del solito "torna a casa tua" è dovesso spiegare all’amico che in Cile la legge migratoria è appena cambiata e non è più possibile venire qui a far
1. Un senso alla tua vita in Cile..... aahahah
2. Se vai per lavorare in america se vuoi fare un negozio va bene anche
1. Veni a chiedere consigli su un gruppo dove il 99% delle persone sta dove non vuole stare... nn penso se ne intendo di “dare un senso alla propria vita”
1. Che cavallaria!
1. Avevo fame capisci??
1. Devi essere molto valente per emigrare. Lasciare la zona di comfort per lo sconosciuto.
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[Fig. 3 prevalence of positive sentiment in “Italians in Cile” comments]
From the analysis of the individual extracts, one can see how there is in both groups the will to act in an agapic way through the narration. Narrating and exposing one's own experience becomes a way of supporting otherness. There is, in fact, the recurrence of expressions such as "I introduce myself" or the description of the stages faced during the migrations. But the agapic action and, specifically, the desire to provide support by engaging more than required, emerges above all from a rhetoric particularly addressed in interactions, namely that of "Italianness". Agapic action does not emerge only in relation to belonging to the same virtual community, but also in being part of the same culture, for which, in a different country, a feeling of nostalgia can be felt. This justifies the mainly negative result deriving from emigration in different parts of the globe. In most cases, these are "forced displacements" due to lack of job opportunities in Italy. But even emigrating is not easy especially from a bureaucratic point of view: conservatism added to the lack of real flexibility and little organization of the structures that support travel, create a sense of disorientation in the expatriate future. This disorganization is offset by creating "agape networks" in virtual communities. Differently from what happens in the community of Expat in Chile where the agapic action emerges to support Italians who emigrate "to make sense of their lives". In the latter case, emigration is seen as an opportunity. In this case, the agapic action manifests itself in the will to support in the decision-making process, bringing out a sense of solidarity with recurrent expressions such as "We are all citizens of the world". Being a citizen of the world means that agapic action also emerges from feeling close to one another even if you are in different places on the globe.

4. Social network analysis of Agapic Networks

In two virtual communities, such as Facebook groups, it has been shown that there is an agapic action, intended to provide support by engaging more than what is required in order to achieve a common goal, or expatriate. But this agapic activity can manifest itself differently depending on how it is considered expatriation regardless of destination. The forms that can be assumed, based on how expatriate or expatriating Internet users find themselves emotionally in that context, can be positive or negative and derive from the availability of social network actors to narrate themselves, to share their experiences. To demonstrate quantitatively how much the virtual groups' community members are able to share their experiences and how they can make a network, a Social Network Analysis (SNA) was carried out using the Gephi Software. Social Network Analysis is a multidisciplinary methodology that allows the analysis of interactions by bringing out the structural relationships and the direction of the relationship itself. The output obtained will allow us to visualize a series of nodes, which represent the envoys of the single diaphragm and the links (the 'edges') that are unidirectional or bidirectional. The following results emerge from the Social Network Analysis:
[Fig. 4 Social Network Analysis of comments collected from the Facebook group “Italian Expat in the World”]
As it can be seen from the results of Social Network Analysis, in the comments in the Italian Expat in the World group the interactions are less agapic than the Italians in Chile. The interactions between the groups of Italian expatriates in the world are intensified when asks for help to make a decision about the willingness to leave. It can be concluded by stating that in these types of virtual communities an agapic action emerges because, on the one hand, a common goal is pursued, but it becomes important for the actors to be aware of the destination, as the emigration process is always complex. to be undertaken, therefore the homogeneity of the destinations of expatriation helps to provide a support with a greater commitment.

5. Conclusion

By agapic action it means: "an action, a relationship or social interaction in which the subjects exceed (in giving, in receiving, in not doing or not doing, in neglecting) all its antecedents, and that therefore, offers more than how much the situation requires "(Iorio, 2011). This way of relating also emerges in virtual communities, like the Italian Expat Facebook groups. In addition to allowing a borderless inclusion, agapic action as a way of overcoming support, is presented in positive forms as happens in the group of emigrants in Chile or in a negative way, that is, in sharing the nostalgia for the country of origin. as happens in the expatriate group in the world. Moreover, from the social network analysis, the initial hypothesis according to which the agapic action emerges independently of the destination is disconfirmed: having a common
goal and knowing the country in which one wants to emigrate are fundamental elements for agapic behavior to occur.

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1. Introduction

In 1895 Gustav Le Bon (1841-1931) French physician, philosopher, sociologist and psychologist, published a book entitled *Psychology of the crowd*, which caused a commotion in the field of psychology and sociology. Le Bon explained social and political behaviour with the help of psychological analysis of human behaviour of public gatherings. In his book he put forward a thesis, that political processes would be dominated by emotional behaviour of the crowds, guided by instinct and impulse. According to Le Bon, even a strong individual, becoming of a crowd, loses psychologically his personality and surrenders to influential, suggestive irrationalism of “soul of the crowd”. Crowd is power, which “dissloces dilapidated civilization”. A united crowd can manifest specific spontaneous actions. In such situations, there often occurs a mechanism of imitation and loss of individual characteristics. Quite often, participants of a crowd feel stronger and lose an objective ability to assess the situation.

For a long time, such a negative method of treating collective behaviour dominated sociology and social psychology. One should notice that crowd psychology does not exhaust all collective behaviours and types of mass gatherings, as such gatherings do exist; these do not fulfil criteria and are not guided by mechanisms described by Le Bon and his followers. Currently, there have appeared “crowds of positive character”, which do not exhibit characteristics attributed to them by psychology of crowd.

During the 80-ties of the last century, professor Adam Biela, while observing phenomenon of mass gatherings connected with consecutive visits of Pope John Paul II in Poland, came to the conclusion that are no adequate traditional methods of classification of gathering behaviours in connection with Papal pilgrimages. This prompted professor Adam Biela to undertake a task of compiling a conception of new categories of mass gatherings, called “agoral gatherings”. In order that the crowds can be recognized as agoral, seven distinctive characteristics were determined in this concept. Participants should:

(1) be guided by higher values (this concerns motivation by taking part in the gathering and being stimulated by higher values such as standing up for human rights, freedom, social justice, experiencing deeper religious values, solidarity etc...)
(2) non violent intentions of participants (peaceful public gatherings)
(3) voluntary participation in such gatherings
(4) the right to participate in a gathering
(5) mass participation
(6) feeling of unity with conscious awareness of the importance of social gathering
(7) positive outcome of such gatherings, equal on an individual and social scale.
In order that these events qualify as agoral gatherings, a conjunction of all constitutive characteristics are necessary. This means that each of the above mentioned characteristics must occur in an analysed gathering. Research carried out by prof. Adam Biela allowed to discover a completely new quality of mass gatherings, different from today’s classifications, containing new elements of psychosocial nature, which demanded further analysis. Such analysis and an attempt of “comparing ready made template” with other mass gatherings was undertaken by the following Polish researchers (W. Prężyna), Lithuanian authors (V. Gaidys and D. Tureikyte), Slovak (J. Feriencik) as well as the Hungarian and Bulgarian (I. Parthew), who unanimously confirmed the adequacy of a model of an agoral gathering in connection with phenomenon analysed by them. Non-violence marches of e.g. Mahatma Ghandi can be described as agoral gatherings, which by peaceful means led India to independence; peaceful marches of pastor Marti Luther King, which led to relieving racial tension in USA; peaceful “Solidarity” strikes (in Poland), peaceful demonstrations by followers of environmental protection, or pro-life movement demonstrations.

At the beginning of the 90-ties of the last century a new phenomenon came to light, initially not contrasting meaningfully from other pilgrimages to Jasna Góra, the shrine of Our Lady of Częstochowa, but gradually gaining its own characteristic and individuality. Each year the pilgrimages of Radio Maryja Family to the shrine of Jasna Góra became more numerous. These annual gatherings of Radio Maryja listeners (which always take place on 2nd Sundays in July), were gradually gaining a specific character and meaning. These were abounding with elaborate settings and had a specific family atmosphere, resulting from the presence of people connected with a specific kind of bond, uniting all Radio Maryja listeners of the above mentioned radio station and for some time marked with large presence of church representatives, that is bishops, as well as state authorities and other sectors of public life in Poland. The uniqueness of these gatherings stands out from other pilgrim gatherings bonded with the shrine of Jasna Góra. A question arises, if there does exist some kind of a category of behaviour of mass congregations, which would suit the characteristics of Radio Maryja Family pilgrimages to the shrine of Jasna Góra. In short, a question was put as to how to classify these mass events, so that the classification speaks for itself. The above question turned out to be an interesting problem to research. An observation of phenomenon of Radio Maryja Family pilgrimages to the shrine of Jasna Góra, convinces many people as to the similarity of the atmosphere which exists during these gatherings, as compared to the atmosphere of mass meetings with John Paul II during his pilgrimages to his native land; these were recognised by researchers as agoral gatherings. Consequently, a presumption arose that pilgrimages of Radio Maryja Family can have typical agoral characteristics. On account of this, an aim which had been set, was to research whether the Radio Maryja Family pilgrimages to the shrine of Jasna Góra could be considered to be known as agoral gatherings, and so, do they fulfil all the agoral criteria contained in particular in a catalogue of constitutional characteristics. The achievement of the intended goal became possible thanks to the
empirical research realised during the XVth pilgrimage of Radio Maryja Family at the shrine of Jasna Góra, on July 8th 2007.

In order to verify the hypothesis which was put forward, otherwise research of intensity of agoral characteristic during the pilgrimage of listeners of Radio Maryja, the following levels of criteria were set. As regards data on the scale from 1-5, which was used in a questionnaire, we accept constitutive characteristics as a criterion of identification, the value of all achieved measurements of central tendencies (and so arithmetic average, median and modal analysis) not smaller than 4, therefore $X \geq 4.0; \text{Me} \geq 4.0; \text{Mo} \geq 4$.

As for the criteria value for identification of agoral characteristics, at least 80% of represented participants of the research questionnaire was accepted. In consequence it means, that at least 80% participants of the pilgrimage should demonstrate a specific characteristic, if it is to be considered as an agoral characteristic. Statistical analysis carried out on the basis of a research made by the participants themselves during the XVth pilgrimage of Radio Maryja Family to the shrine of Jasna Góra allowed for the identification of pilgrimages of the Radio Maryja Family as agoral gatherings, indicating a strong presence of constitutive characteristics of agoral gatherings within these gatherings, whose values overstepped criterial levels previously set. It was revealed, that all seven constitutive following characteristics i.e.:
(1) behaviour inspired by hire values,
(2) an intention of non violence among participants of the gathering,
(3) voluntary participation,
(4) openness - which means public character of the gathering,
(5) participation on a mass scale
(6) consciousness of participants regarding the importance of social gathering,
(7) positive results of gatherings equally on an individual and social scale - show that all these appear with a similar intensity in pilgrim gatherings of Radio Maryja Family.

During such a pilgrimage, a presence of typical processes of agoral gatherings was also observed. At the same time empirical surveys carried out showed, that it was necessary to widen the concept of agoral gatherings to a new category of mass meetings, as are annual July pilgrimages of Radio Maryja Family to the shrine of Jasna Góra. As a result of the analysis received, such pilgrim gatherings make grounds for their systemization and a description in relevant categories for agoral gatherings.

The identification of Radio Maryja listeners’ pilgrimage to the shrine of Jasna Góra as an agoral gathering does not automatically mean, that each, even an extremely numerous pilgrimage gathering in the grounds of Jasna Góra, or let it be some other sanctuary, can be classified as an agoral gathering. In order to constitute agoral meetings, it is essential for specific circumstances and conditions to take place, in which typical for them characteristics and processes would be able to function. It is not obvious for all pilgrim gatherings. There do exist such pilgrim gatherings, whose individual and personal motives dominate on a significant scale among participants, but the process of integration, experiencing community spirit as well as perceiving the importance and the influence of a social event is not sufficiently noticeable.
However, in order to be aware of such differences, it would be necessary to make an empirical verification of already mentioned conditions based on relevant empirical researches, with help of the same research method in the case of Radio Maryja Family pilgrimage. This is a task, which opens a wide field for future research concerning mass pilgrim gatherings and the categories of agoral gatherings are being examined.

Empirical research as well as analysis of these results carried during XV th pilgrimage of Radio Maryja Family brought to mind essential questions. First of all a question arises as to how the mechanism of agoral processes begins, that is, in what way horizontal transcendence is reached, so characteristics of agoral meetings. What circumstances condition their intensity and whether it is possible to influence their course. Answers to these questions could at the same time deliver in the same gathering, psychological researches, with the help of proper methodology for social psychology.

In the course of these analysis, a question arose whether a catalogue of constitutive characteristics of agoral gatherings was exhaustive and if it sufficiently allowed for identification of a particular gathering as an agoral one. A significant role of the factor was noticed, which could be described as representative. The point is, that a particular agoral gathering emerges, especially for social importance and influence; it is essential that its participants represent on the widest scale, all the society - people of different age groups, occupations, social background, different levels of public life, local governments as well as those holding highest public office. The presence of people representing a wider spectrum of life in agoral gatherings give grounds to be noticed and give a greater meaning to public life by their participation in such gatherings. 67

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INSTITUTIONAL ANALYSIS AND ANALYSIS OF SOCIAL NETWORKS IN MANAGEMENT OF COMMON-POOL RESOURCES

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1. Introduction

Commons scholars have already identified a whole range of different commons including formal and informal arrangements of managing of commons (Ostrom 1990; Cox 2010; Chakraborty 2001; Berkes 2004). Institutions, involved in governance and regulation of the commons, play an important role in regulation of the social tensions and competition over shared resources (Murray 2008). Institutions ensure involvement of everyone in the decision-making process regarding commons. The involvement of local people, representing different local institutions, in decision-making offers a sustainable way of managing of commons. When users are well connected in groups and networks, and show high level of interaction, participate in planning and implementation of conservation and development activities, they are more likely to practice resilient common property regimes, sustainable management and protection of resources over the long term, and fair allocation of mutual benefits. There is growing recognition of the effectiveness of such local groups and associations in bringing about positive biodiversity outcomes, and the idea that social connectedness needs to be seen as an important capital asset is gaining strength. As well as the formal institutions created to manage pastures and water resources, non-formal institutions and groups existing in communities play no less important role in promoting equal access to common-pool resources. Such institution not necessary be registered formally, but consist of local leaders and community members, who indirectly influence on decision-making and support collective action by creation and implementation of local rules.

The members of local communities, who are not formally part of governance groups or any formal institution, take part in actions affecting resource governance based on intra-ties and communications and thus create an informal participation in communal issues. These groups and communications between groups build social capital within community. That is not simply co-existence of different groups in one community, it is “nestedness” of formal and informal groups directed to improve resource use, management and protection, which facilitates the exchange of neighboring acts, like resources, expertise, and information between formal and informal groups, users of resources and non-users of resources (Lukacs, Ardoin and Grubert 2006). Exchange of information and knowledge on allocation of common-pool resources among users groups even in form of informal interactions emerge as fundamental elements in the sustainable management of natural resources. The existences of such bridging ties are important for the community’s potential for collective action. These ties create social
networks that contain different stakeholders within a fairly well-defined management area and can be used to mobilize and maintain the co-management of common-pool resources.

2. Research and study area

This research was intended to analyze the role of formal and informal institutions and rules in management of common-pool resources. The precise aim is to study ties and communications between formal and informal institutions both directly and indirectly involved in management of common-pool resources, to explore current social networks and main communicational chains in common-pool resource management. This research examined aspects of social capital and commons in relation to issues of transformation of different institutions within the changing process of governance of common-pool resources.

The relevance of the current research to investigate the interactions and communications between institutions and transformation of rules which is possible due to reforms and introduction of new tenure system, currently taking place in Kyrgyzstan. Kyrgyzstan is one of the post-soviet countries in Central Asia experiencing reforms related to governance of natural resources. In the past Kyrgyzstan had traditional system of management of resources based on communal tribal ownership, which was “destroyed” by centrally planned management based on state ownership of natural resources during the Soviet Union. After collapse of the Soviet Union the independent Kyrgyzstan established de-facto “open access” to resources, which resulted with absence of adequate regulation on management and use of natural resources, but the most important - lack of adequate institutions, able to manage and allocate pastures among users, neither formal, not informal groups and rules. Nowadays, Kyrgyzstan is on the way of reconstruction of traditional tenure system, which is based on establishment of the common ownership and management of pastures though newly introduced institutions, both formal and informal.

By recognizing the role of non-formal groups in promotion of common ownership and promotion of interests and needs of all users of common-pool resources, it is possible to achieve not only fair and equitable access to commons and sustainable use of commons, but also contribute to poverty reduction in rural communities and ensure improvement of livelihood of vulnerable groups.

3. Research methodology

The research was based on desk review of institutional aspects of governance of the commons and empirical data, which was collected, based on the research question. Desk review included:
1) Desk review of issues of commons in its relation to institutional arrangements and networks, rules and laws.
2) Review of current regulations of management of pasture commons in Kyrgyzstan.
3) Study of the role of formal and non-formal institutions involved in common-pool resource management in order to draw up an institutional structure in management of commons, its’ central chains, significantly influencing on decision-making around use and management of common-pool resources.

Empirical research included:
4) Analysis of social networks, communications and interactions between formal, existing non-formal institutions and community members leading to effective management of common-pool resources.
5) Study of issues of neighboring acts as an alternative participation in decision-making related to management of pasture commons and common-pool resources.

4. Social capital and institutions

The interactions and communications between formal and informal dimensions of social relations have long been analyzed within social, legal and economic theories. The relationship between formal and informal rules is observed as a complex and reciprocal (Weber 1921). Hayek’s theory of law attempts to describe interaction between formal and informal institutions through rules that have been selected through a lengthy historical process of cultural evolution, where the advantageous rules have been filtered through group selection (Hayek 1988). Inertial character of informal institutions is underlined in institutional change view (North 1990) and the approach is based on a critical view of informal rules, often regarding them as a negative legacy of the past. More dynamic function of informal rules and institutions is considered to be possible thought decentralization, which contributes to flexible evolution of informal rules when number of formal rules is limited (Winiecki 2000).

Formal and informal rules both tend to be complementary when they evolve over time, but in political and economic regime change, new formal and pre-existing informal institutions compete or operate independently (Pistor 2000).

Community members are engaged in forms of collective action, collaborating on management of farm, forest, grassland, and aquatic resources as long as they manage natural resources. Collective action has been institutionalized in many forms of association, through clan or kin groups; traditional leadership; hunting, grazing, and fishing societies; women’s self-help groups; youth and religious groups; and labor-exchange societies (Jodha 1990; Pimbert, Pretty 1995; Ghimire, Pimbert 1997; Gadgil et al. 2000; Samson 2003). Institutions that govern commons are characterized by a set of accepted social norms and rules governing access and use of resources, including official sanctions set by the institutions for those who abuse these rules. According to Ostrom, “institution” can be defined as the set of working rules that are used to determine who is eligible to make decisions in some arena, what actions are allowed or constrained… what information must or must not be provided, and what payoffs will be assigned to individuals dependent on their actions (Ostrom 1986; Ostrom 1990). At the same time, Ostrom (1990) and Cox (2010) mentioned the
concept on the nesting of formal institutions within larger governance structures. “Governing the Commons” (1990) identified principles of long-enduring commons governance institutions and in persistent commons governance systems community-based governance tends to be nested with larger governance structures involving cross-scale linkages.

When people are well connected in groups and networks, and when their knowledge is sought, incorporated, and built upon during planning and implementation of conservation and development activities, then they are more likely to sustain stewardship and protection over the long term. There is growing recognition of the effectiveness of such local groups and associations in bringing about positive biodiversity outcomes, and the idea that social connectedness should be seen as an important capital asset is gaining strength (Pretty, Smith, 2004: 631-338). No less important role play working rules that can be considered as a common knowledge and are monitored and enforced. Common knowledge implies that every participant knows the rules, and knows that others know the rules (Ostrom 1990).

The geographic community of people living near some resource cannot be separated from the protection of the resource (Berkes 2004). Research conducted by Lukaes, Ardoin and Grubert (2016: 878-901), which was focused on neighboring acts within watershed groups, have discovered that the persistence and success of the formal watershed groups depended in large part on a foundation of local informal neighboring networks. Study reflected the importance of both informal neighboring ties and also formal group membership to sustaining watershed protection efforts. It was documented that watershed groups represented formal institutions that are legally registered nonprofit groups with structured rules and procedures, while the communities of neighbors represent informal institutions. Research suggested that these watershed groups also act as neighbors – giving and receiving neighboring acts from and to individuals in the watershed. Study demonstrated extension of links between group and geographic community, and non-group members’ informal participation in neighboring acts in form of support of legal watershed groups – sharing information about pollution and everyday monitoring of resources. Non-group-member residents and the watershed group exchanged information through frequent, often unplanned interactions. Study findings suggest that the social expectations and norms of neighboring – such as watching and helping – were extended to watershed group members and some non-group-member residents, and thus watershed protection is considered by all residents as a social norm. In general findings made visible the ways in which watershed groups were nested within informal community practices of neighboring and describe how that nested structure facilitated and enhanced watershed protection efforts.

Unger and Wandersman (1985) noted that neighboring includes both social interaction and social support, which can be personal, instrumental, and/or informational; neighboring may also reinforce or legitimize social and cultural norms regarding acceptable and expected behavior. Lund (2003), for example, differentiates between frequency of unplanned interactions and frequency of giving/receiving assistance to/from neighbors. Bolland and McCallum (2002) mentioned that some studies have documented numerous cases where neighborhood residents initiated
action designed to improve the quality of life in their neighborhoods (Bolland, McCallum, 2002: 42-69).

5. Communications, neighboring acts and institutions

Results of empirical research have demonstrated that in general, the ties and communications between formal and non-formal groups are intensive and the social networks comprise of all members of community and representatives of formal and informal institutions. These actors take part on different stages of decision-making. There are several types of interactions and communications were determined between formal and non-formal groups during the research process:

1. Informal support from informal groups and leaders to formal institutions

Research demonstrated that local formal institutions like Local administration, Village Heads and Local Council are dependent on local informal groups, such as Local Leaders, Local Elders, Youth Groups and Women Groups. These institutions play a big role in collection of information regarding ecological problems in community and villages, and in mobilizing people to different social events, also related to discussions of ecological issues in villages, like pollution, degradation and natural disasters.

2. Neighboring acts between informal groups and formal groups are seen as the acts of participation

Representatives of informal groups, like Local Leaders and Local Elders, as well as representatives of pasture users (beekeepers, collectors of non-grazing resources) are involved in decision-making processes and management of natural resources by informal participation in mitigation of conflicts around use of natural resources and in discussions of problems related to degradation and restoration. Informal groups are interested to have such groups in discussion process, even if those informal groups do not participate in taking the last decision, their voices and opinions are heard and could be taken into account at the final stage.
Despite of the absence of strong informal groups, participating in decision-making related to commons, there are some types of neighboring acts and informal participation of community members in governance of common resources in community, including pasture resources in particular. That neighboring acts or informal participation signalize about problems related to natural resources and their condition, disputes on unfair allocation of pastures between different users and non-rational and non-sustainable management of pasture commons, since local community cannot be separated from protection of resources and local-level governance. These kinds of social interaction in form of informal membership and ties could be presented as a social support, directed to improve quality of life in community.

**Informal groups are not involved actively in governance of commons**, however they contribute in discussion of problems related to fast degradation of resources, pollution. Informally community members demonstrate neighboring acts, gathering in small groups and discussing community problems and conflicts. In case when discussion is conducted only within groups, organized spontaneously, participation acts are inactive, but when informal group delegate one member to inform about discussion results with formal institutions, participation acts become active and could influence decision-making.

**There is some interaction between formal and informal groups.** Empirical study demonstrated that not only community members rely on informal institutions to resolve conflicts, but also formal institutions tend to involve informal institutions in discussion of the emerging problems. Informal groups in communities operate and co-exist with existing formal institutions and become active in situations when conflicts appear among community members, since informal groups and informal leaders always play a significant role in conflict resolution processes, which are managed by both formal and informal institutions.

**Women’s informal groups are the most frequent informal institutions in communities.** Despite of their non-active position in promotion of their rights to participate in decision-making due to traditional perception of women’s role in community, women tend to be organized in informal group to resolve social and community problems and conflicts. These groups are more stable due to some economic interests related to common activities of women on handicrafts, production and marketing of livestock and agricultural products on non-formal markets, involvement in projects, implemented by different donors and public funds. Women do not participate directly in decision-making, but they act through their male
relatives. If women are encouraged to participate in meetings together with the other men, they would influence decision making process and could make their input in sustainable management of commons. Involvement of women in decision making on pasture commons management is important as soon as a more than half of population in villages consist of women, their interests need to be raised and protected; they will receive an equal opportunity to improve their livelihoods.

6. Conclusion

Communities are dependent on the common-pool resources for different reason, where the primary interest is an economic return. Because the individuals involved gain a major part of their economic return from the common-pool resources, they are strongly motivated to try to solve common problems to enhance their own productivity over time. They are strongly motivated also because commons satisfy daily needs. Nevertheless, unfortunately, these resources are deteriorating quickly due to overuse and growing commercial interest in them from both domestic and external sources. Inadequate regulatory arrangements often do not take into account the evident disjuncture between formal resource tenure and non-formal use and management, which is based on customary practices and traditional knowledge. The resulting inconsistencies in the tenure regimes of common resources spur multiple users to compete between each other in exploitative extraction of the same rangelands, leading to overexploitation of the available resource stocks. Local formal institutions have come to realize that the protection of natural resources and commons cannot be achieved without the willing participation of local people and their involvement in decision-making.

Formal rules can be in harmony with the informal rules and in such harmony, formal and informal rules are mutually reinforcing. Sometimes it is difficult to distinguish between formal and non-formal enforcement mechanism. In cases of control of commons and public goods the role of informal rules and informal institutions is underestimated. Research has demonstrated that the despite of the absence of strong informal groups, participating in decision-making related to common pool resource management, informal rules are enforced by non-direct participation of local users of natural resources in governance of common resources in community. Existing informal groups communicate and interact with formal groups through informal participation and neighboring acts, enabling them to become as actors of governance. Such informal participation signalize about problems related to unfair extraction of commons by local users and external users, disputes on unfair allocation of commons between different users and non-rational and non-sustainable management of commons. Local informal groups cannot be separated from protection of resources and their participation is seen in form of prevention and conflict mitigation. These kinds of social interaction in form of informal membership and ties could be presented as a social support, directed to improve quality of life in community. Results demonstrated that non-formal groups are not involved actively in governance of pasture commons; however they contribute in discussing the problems related to
fast degradation of resources, pollution, and also promoting needs of users of other pasture resources. Informally community members demonstrate neighboring acts, gathering in small groups and discussing community problems and conflicts. In case when discussion is done only within groups, organized spontaneously, participation acts are inactive, but when informal group delegate one member to inform about discussion results with formal institutions, participation acts become active and could influence decision-making.

Informal groups in communities operate and co-exist with existing formal institutions and become active in situations when conflicts appear among community members, since informal groups and informal leaders always play a significant role in conflict resolution processes, which are managed by both formal and informal institutions. Cooperation and mutual activities between formal and informal institutions create social networks or networks of engagement of community, which is very essential form of social capital. Such social networks, comprising of actors of informal groups, who are tied to one another through socially meaningful relations, appear and function to resolve local issues in form of neighboring acts and informal participation and support, which is personal, instrumental, and informational, enforcement of social and cultural norms. In relation to use and management of commons these social networks established in pilot community are dense enough, that is why they are more likely to be able to cooperate for mutual benefit and to manage and allocate common-pool resources in fair and equal manner.

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THE CHURCH ENGAGED IN ECONOMY
THE AGAPIC PROSPECT

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1. Introduction

The question posed in the title constitutes an attempt to put into words one of the most important dilemmas of contemporary people; in fact, it is a question regarding the relation between economic activity and morality; between freedom and social structure; between alienation and community. Primarily, it is addressed to the Church for which “man is the [first] way” (John Paul II, 1991). Whereas people - in the face of the lack of mutual interest and kindness they are experiencing, in the world of weakened solidarity, helpless against common problems and incomprehensible political and economic mechanisms, or the domination of simplified cultural styles in which religion and family are no longer the point of reference, and in which decisions are influenced by the need for mobility and competitiveness, the economic and ecological crises, or persistence in the first ranks of consumer competition—feel increasingly lonely. The sphere of human concerns, relations, and ties is neither attractive to the free market, ever more focused on the individual consumer, nor to the state, occupied with monitoring the international capital (Hulas in Fel, Hulas, Raabe, 2010). In the anonymous world of stock exchange charts, the desire for subjectivity - or, in other words, sociality – left to itself, must seek allies among whom the Church seems to occupy one of the top places. And the Church, according to Archbishop Damian Zimoń, “though called an expert in human affairs, cannot become an expert in economic matters. When it speaks out on social issues, the institution does so out of concern for human dignity, the preservation of which lies at the heart of Christian anthropology.” (John Paul II, 1991)

2. What Economy?

The answer to the question - posed in the anthropological context outlined above - may be concise and unambiguous: the competence of the Church to express itself in economic matters has been clearly indicated by Pope Benedict XVI when he writes that “the economic sphere is neither ethically neutral, nor inherently inhuman and opposed to society. It is part and parcel of human activity and precisely because it is human, it must be structured and governed in an ethical manner.” (Benedict XVI, 2009). He also emphasizes that “striving to meet the deepest moral needs of the person also has important and beneficial repercussions at the level of economics. The economy needs ethics in order to function correctly - not any ethics whatsoever, but an ethics which is people-centred” (CiV, 45). The social doctrine of the Church concretizes this approach by concentrating proposals for the resolution of economic issues on subjects such as the Church and the order of earthly things, man at the
centre of economics, the true development of humanity and the world, the importance of human labour, the principles of solidarity, the common good and subsidiarity. However, it seems pragmatic here to recapitulate the reasons and inspirations why the answer to the question at hand is so positive and clear. First of all, one needs to bear in mind that both the economic activity itself and the assessment of its mechanisms are not homogeneous. The negative consequences of free market capitalism are indicated from both conservative and liberal perspectives. In the former, attention is paid to personalistic elements (e.g., to the fact that economic free market systems lead to the loss of the ability to understand the truth - which “was felt almost instinctively in the pre-industrial era” - that also the economic side of human activity must have its goal (télos), subject to the highest, supernatural goal of man, namely eternal salvation). On the other hand, liberal criticism places greater emphasis on unsustainable development (e.g., the fact that the development of information and communication technologies and the enormous growth in mutual, though partly virtual, global economic connections are not accompanied by progress in many more fundamental areas of individual and social life. The latter fall into natural, though of increasing amplitude, periods of recession which - for example in the case of fluctuations in energy and food prices - not only affect the level and economic security of everyday life, but in many cases constitute an effective barrier to the development of individuals, regions, and entire nations) (Zięba, 2016). Regardless of the assessment, however, this multicoloured palette of economic systems and schools is interconnected by a number of elements: new social phenomena connected with the transition from industrial production to the service sector, which is made up of many professions not directly linked to production; the emergence of a “service-class society” with high levels of social welfare, insurance system, universal access to education, health and recreation; the development of a “technetronic society” based on “intellectual technology,” focusing more on information processing than on raw materials; a high level of social dynamics driven by technological development and, consequently, the emergence of a “knowledge society” in which education and

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68 Jacek Bartyzel enumerates, inter alia, the following: the destruction of many local communities and human bonds; the uprooting and proletisation of a large number of individuals […] the undeniable exploitation of the working class beyond measure and in conditions that offend human dignity […] religious indifference and moral scourges […] the destruction of natural environment by the ruthless exploitation and severance of the unity between nature and culture […] the birth and overwhelming development of the primitive […] so-called mass culture […] the appearance of a universal climate of approval and understanding for utilitarian values only, and even the cult of money and profit as the only measure of all goods and the only source of prestige; the loss of bearings in an atmosphere of constant haste in the economic „rat race” and of a higher meaning of life and the value of contemplative life for the sake of constant need to acquire material means.” J. Bartyzel, “Liberalizm” [Liberalism”), in: J. Bartyzel, B. Szlachta, and A. Wielomski, Encyklopedia polityczna. Myśl polityczna: główne pojęcia, doktryny i formy ustroju [Encyclopaedia of Politics. Political Thought: Main Concepts, Doctrines, and Forms of the Political System], vol. I (Radom Polskie Wydawnictwo Encyklopedyczne „Polwen”2007), 204–209.
training are at the heart of systems of values and of everyday life, where the possibility of business applications is a fundamental criterion of “scientificity.”\textsuperscript{69} Working in such a manner, the system transforms the entire class structure and stratification hierarchy.\textsuperscript{70} Not only is the gap between the “rich north” and the “poor south” growing alarmingly fast, but there is also a gap between the “global sphere” and “local communities,” where the sense of having lost control over technology, political decisions, and social phenomena is growing exponentially. “More and more threats are falling on local communities from the outside, and nobody feels and is really responsible for their occurrence,” writes Marek Dutkowski from the University of Szczecin. Economic and political crises as well as the persistent underdevelopment and poverty are most severely felt on the local scale, although they largely originate in the global sphere. In the Times of “liquid modernity,” when formal structures lose their significance and power, in view of the uncertainty accompanying these processes, the addressee of possible complaints and protests remains impossible to define.

On the other hand, what is rapidly expanding are the areas of marginalization, which manifest the depreciation of values in social life, such as failure to respect human dignity or disregard for solidarity and the common good. Marginalization also has its consequences: it induces passivity, apathy and faith in lucky coincidence, rather than active attitudes, such as rebellion, opposition, participation, or co-decision.\textsuperscript{71} In view of the growing number of the so-often erroneously - called underclass European societies, which had hitherto seemed stable, the welfare models started swaying in their foundations, and the famous - Welfare State - the Golden Fleece of European societies in the last thirty years of the 20th century - has suddenly found itself “in a serious predicament, not to say ‘total disintegration.’”\textsuperscript{72} Nevertheless, this does not necessarily have to mean rejecting the idea of a welfare state which tries to combine economic freedom with solidarity. The cause of the crisis, which few in a politically correct Europe dare to mention, lies deeper, and is more precisely diagnosed by Alberto Wagner de Reyna (1915–2006), the former Ambassador of Peru to UNESCO, rich in the benefits provided by the perspective of experience and distance. Observing Europe, he argues that the main cause of the economic crisis as well as of


\textsuperscript{72} Such a state was described by Anthony Giddens in \textit{L’Europa nell’età globale} [Europe in the Global Age], trans. di F. Galimberti (Roma–Bari: Editori Laterza 2007), 4.
its anthropological and social consequences is the “de-humanisation of humanism,” which has its origins in the detachment of economy from the idea of God. Thus, the multifaceted crisis rather constitutes a call for the necessary reform of economic structures, restoring proper meaning to Catholic social principles in the economy.\textsuperscript{73}

3. What Engagement?

The Second Vatican Council, as the first in the history of the Church, developed a comprehensive doctrine on the Church’s attitude to the world in general and on the Church’s attitude to the economy and society in particular. This is manifested most fully in the pastoral Constitution on the Church in the modern world \textit{Gaudium et Spes} (1965) and in the Decree on Secular Apostolate \textit{Apostolicam Actuositatem} (1965). In the latter document, the Council speaks of the need to revive the Church in social terms and to reformulate its attitude towards the world, the economy and society. The Council emphasizes that “Christ’s redemptive work, while essentially concerned with the salvation of men, includes also the renewal of the whole temporal order. Hence the mission of the Church is not only to bring the message and grace of Christ to men but also to penetrate and perfect the temporal order with the spirit of the Gospel” (AA, 5). In the \textit{Gaudium et Spes} constitution, the Council teaches that “[i]nspired by no earthly ambition, the Church seeks but a solitary goal: to carry forward the work of Christ under the lead of the befriending Spirit. And Christ entered this world to give witness to the truth, to rescue and not to sit in judgment, to serve and not to be served” (GS, 3).

Before these thoughts have matured, the Church made a series of attempts to define the manner and scope of its involvement in the economic space. Focusing our attention solely on the most recent times, we can indicate some directions and outcomes of its investigations.

4. Interventionism in the Economy

In his encyclical \textit{Rerum Novarum} (1891), Leo XIII outlined a positive vision of an active, subsidiary society in which every citizen and social group consciously pursues their own objectives in the interest of common good (see: RN 41). Recognizing the initiatives already in place, the pope states that “such manifold and earnest activity has benefited the community at large” and hopes that “the associations [will] continue to grow and spread, and [will be] well and wisely administered” (RN, 55). Pragmatically, he also delivers the following appeal: “The State should watch over these societies of citizens banded together in accordance with their rights, but it should not thrust itself into their peculiar concerns and their organization, for things

\textsuperscript{73} A. W. de Reyna, L’homme au XXIe siècle [The Man in the 21st Century], \textit{Catholica} 2009 no. 2, n.p.
move and live by the spirit inspiring them, and may be killed by the rough grasp of a hand from without” (RN, 55).

Not only does he legitimize, but Leo XIII also demands an intervention on the part of the State to ensure the conditions for social justice, particularly in order to protect the weak and the poor. The issue of fairness and scope of such an intervention of the State are especially relevant to the economic sphere, and the Pope explains its nature as follows: “the rulers of the State should be to make sure that the laws and institutions, the general character and administration of the commonwealth, shall be such as of themselves to realize public well-being and private prosperity. This is the proper scope of wise statesmanship and is the work of the rulers” (RN 32).

Considering that “it lies in the power of a ruler to benefit every class in the State,” and implement it “without being open to suspicion of undue interference” (RN 26), the State intervention in economic matters is motivated as follows: “The members of the working classes are citizens by nature and by the same right as the rich; they are real parts, living the life which makes up, through the family, the body of the commonwealth; and it need hardly be said that they are in every city very largely in the majority. It would be irrational to neglect one portion of the citizens and favor another, and therefore the public administration must duly and solicitously provide for the welfare and the comfort of the working classes; otherwise, that law of justice will be violated which ordains that each man shall have his due” (RN, 33).

Other issues where state intervention is deemed necessary by Leo XIII are those related to the protection of private property, the issue of employment, material and spiritual working conditions, protection of women and children, employment contracts and wages, and property diffusion. Still, such interference should not exceed certain limits: it must take into account civil rights and is permitted only in cases which are contrary to morality, justice, and the Welfare of the State (cf. RN 45).

5. Social Market Economy

Ordo-liberalism, also known as the Fribourg School, offers a slightly different proposal. Its representatives were primarily interested in the reconstruction of a stable society, free from the processes of disintegration caused by the break-up of ties. They consciously avoided referring to the trend represented by Adam Smith (1723–1790), but rather relating to Thomism, which meant for them the perfect, rational and cognoscible order of things that could constitute a measure and a reference for existing systems. Although some believe that in the Fribourg school’s thought the

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74 The terms *proletarius* and *artifex* are used interchangeably in the Latin text. However, they both are meant to denote *hired workers*.

75 The theoretical development of ordoliberalism took place on two levels: at the Fribourg school, whose exponents were Walter Eucken (1891–1950), Franz Böhm (1895–1977) and Hans Grossmann-Dörth (1894–1944), and which was developing during the Third Reich as part of the so-called internal migration, that is, outside the official public life; and in exile, where such activists had their say as Friedrich August von Hayek (1899–1992), Wilhelm Röpke (1899–1966), and Alexander Rüstow (1885–1963).
necessity for an organized society “is justified not so much by a certain ontological vision as by the desire to avoid the temptation of statism,” there is a consensus that “[…] they definitively abandon the idea of nostalgia for organic society and demand an organized society where natural groups are to give way to arbitrary (contact) groups. At the same time, the common good ceases to have an objective value, assuming the character of a consensus which owes its legitimacy to the respect it receives from the citizens.”

The Ordoliberals did not therefore follow in the footsteps of corporatism, which in their opinion depreciates the individual’s abilities and overestimates the capabilities of intermediate bodies in the field of the common good. They also did not try to instill other solutions that had proved their worth in the past. Their contemporary reality, as they thought, required new solutions. That is why they called for a whole range of measures: from the modernization of the liberal order in order to emphasize the principle of common good to the concept of social market economy, combining economic freedom with the principle of social equality, which was applied in Germany after the Second World War. Thus, they wanted to defend the model of a society in which individuals can act spontaneously, but which is at the same time an orderly society, free from the threat of chaos, characterized by stability and natural organization of human activities. The ordoliberal idea is therefore an idea of “existing order, not one created by man, one that creates conditions for free action for the benefit of society and protects against destructive actions.”

This movement was an attempt to create a program for the reconstruction of capitalism, which—in the first place—consists in the reconstruction of society and only then on the revival of market economy, based on healthy social structures. These processes should be carried out simultaneously, but as Jerzy Gocko points out, “their control was to be carried out according to the principle that it is not the market that has a decisive role in social life, but— the other way round—permanent intergroup and inter-individual relations create conditions for the market to properly perform the functions envisaged for it.” This was an important conclusion drawn by the Ordoliberals thanks to a thorough and critical analysis of the experiences of laissez-faire.

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77 Ibid., 49.

78 J. Gocko, Ewolucja porządku gospodarczego w koncepcji liberalnej [The Evolution of Economic Order in the Liberal Concept], Seminare 2000, 389–420.

79 See: J. Mariański, Kościół katolicki a społeczna gospodarka rynkowa [Catholic Church and Social Market], Saeculum Christianum 2000 no. 2, 199–218.

80 See: J. Gocko, Ewolucja porządku gospodarczego w koncepcji liberalnej [The Evolution of Economic Order], 419–20.
6. Subsidiarity in the Economy

In response to the State’s growing expansion as a participant in the free market game, which has taken in the ever wider areas of private initiative in the economic field, the encyclical *Mater et Magistra* (1961) refers in particular to the principle of subsidiarity. Referring directly to the teaching of Pius XI, contained in *Quadragesimo Anno* (1931), John XXIII proposes a new, broad and concrete application of subsidiarity in economic practice. At the same time, as Jean-Yves Calvez (1927–2010) emphasizes, his main intention was to point to economic aid for self-help (*en aidant les hommes à s’aider eux-mêmes* [helping man to help themselves]).

The starting point is the opinion of Pius XI that “free trade has been replaced with economic violence, and the greed for profit has bred greed for power, while all the economic activity has become incredibly harsh, merciless and cruel” (MM, 38 [40]). John XXIII adds that “as a result, even state authorities have come to serve the interest of the wealthy, and the accumulated wealth has in a way started to rule all the nations” (MM, 35[36]). John XXIII brings down the recommendations offered by Pius to two major indications: the first one is the absolute need to reject “the principle of regarding economic activity or benefits earned by individuals or groups or unlimited free competition, or the immense power of the wealthy, or excessive pride and the willingness to rule as expressed by certain countries, or any similar tendencies as the supreme law. On the contrary, in all kinds of economic activity, it is necessary to follow the rules of justice and love as the primary principles of social life” (MM, 37 [38–39]). The second recommendation is related to the introduction “according to the rules of social justice and thanks to creating national and international public or private institutions, of such legal order where business subjects could properly negotiate their own benefits and streamline them to the common needs of the whole community” (MM, 38 [40]).

These elements will be mentioned again in the encyclical by John Paul II *Sollicitudo rei Socialis* (1987). First it is state that since the pontificate of Pope Paul VI the symptoms of “economic, but also cultural and political and simply human underdevelopment” have exacerbated (SRS, 17) and are “a sign of common belief

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82 “[...] free competition has killed itself; free trade was followed by economic dictatorship; greed for profit was transformed into an unlimited greed for power; whole economic activity has become immensely harsh, merciless and cruel. This is doubled by severe damage and losses, following from the mixing and unfortunate association of political power with economics; one of the key losses is the depreciation of state and its importance; state, free from the influences of any political parties, serving the common good and justice, should, as the supreme rules and judge bear its flag high, and now it is reduced to the role of a slave subordinated to human passions and selfish interests. As regards international relations, two contradictory directions result from this issue: on the one hand there is economic „nationalism” or even „Imperialism”, on the other hand, „internationalism” or „international capital imperialism”, which is equally dangerous and despicable, as it assumes that homeland is where convenient.” QA, 109 [see also MM, 38].
that the *unity of the world*, or in other words, the *unity of humankind* is under a serious threat” (SRS 14). Among the reasons behind such a situation, the pope indicated first of all the negligence in following the rules and social values in economics (see SRS 15). “No social group, e.g., a party, has any right to usurp the role of the sole leader; just like in any other form of totalitarian regime, this is the destruction of the genuine empowerment of the society and its people – the citizens. A human being and the nations thus become an “object” in this system, despite all its declarations and verbal reassurances - claims the pope (SRS 15).

Failure to observe the principles and values, as well as “an overly restricted, i.e., mainly economic *concept* of development” as well as negligence and omissions “on the part of both developing and developed nations, which failed to see their duty to help the countries separated from the world of wealth, to which they themselves belong” - all of these lead to the arrival of numerous, new forms of underdevelopment - says the pope. The indication of these economic and international shortcomings is combined with the summon and a plea to resume the responsibility and engagement for integral development, with the awareness that “the good we are all summoned to perform and the happiness we are striving for cannot be achieved without everybody’s *effort and involvement*, without excluding anybody and without the consistent rejection of one’s own egoism” (SRS 26).

7. Solidarity in Economic Life

For a long time, a promoter of such social model referring to medieval patterns was the originator of the idea of solidarism, a Jesuit Heinrich Pesch (1854–1926). The social model he promoted was built on the interpersonal moral order stemming from religion. This vision was complemented with an idea of social and economic care and aid provided to the weakest individuals and driven by religious and ethical motivation. This solidarity-based social model necessarily had to be supplemented by the stipulation that God’s moral law be included in social life, and consequently, it mean the return to the class and estate structures.

The new, enriched vision of economy based on solidarity is the idea of John Paul II: “[...] in today’s world—among numerous human rights—the *right to economic initiative* is restricted, although it is important not only for an individual, but also for the common good. It follows from experience that refusing this right and restricting it in the name of the ostensible “equality” of all the members of the society in fact eliminates and destroys entrepreneurship, which is the creative empowerment of the citizen. As a result, it’s not equality, but “pulling downwards.” Instead of the creative initiative, we have passive attitude, dependence and submission to the bureaucratic apparatus, which is the only “manager” and “decision-maker” if not the “owner” of

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the bulk of the production factors and as such makes all the other stakeholders to some extent dependent, which is very similar to the dependence of a proletarian worker under capitalism. This is where frustration or the feeling of helplessness comes from as well as lack of involvement in public life, readiness to emigrate—even if it is the so called inward emigration” (SRS 15).

8. The Logics of Gift and Disinterestedness in Economy

Benedict XVI claimed that what is of key importance to the social dimension is the Truth, which guarantees realism and is the foundation of the logic of disinterestedness. It is in this light that the pope evaluated, e.g., the global economic crisis: “neither in thought nor in behavior […] can we neglect or weaken the traditional principles of social ethics, such as transparency, honesty and responsibility, but also the principle of gratuity in the market relations and the logic of gift as an expression of fraternity that may and should be present in normal economic activity. This is currently a human need, but it has its economic merits as well. This is the need for love and truth” - writes the pope (CiV 36). Truth and love order certain actions according to the “logic of gift”: “when the logic of market and state logic agree to retain the monopoly in their own areas of influence, the solidarity among the citizens starts to disappear with time, and so does the cooperation and the feeling of community, disinterested actions, something other than you need to give in order to have, as characteristic of the logic of exchange, or the obligation to give, which is part of the logic of public behavior imposed by the public law. Overcoming the underdevelopment requires intervention not only as regards improving the transactions based on exchange, not only as regards the creation of public welfare structures, but most of all as regards gradual openness, in the global context, to the forms of economic activity characterized by gratuity and communion” (CiV 39) - says Benedict XVI.

What combines all of the abovementioned proposals is the statement that the proper condition of human affairs as well as the moral sanity of the world can never be guaranteed solely by structures, no matter how valuable they may be. “Such structures are not only important, but also necessary: yet they cannot and should not deprive people of freedom” - summarizes Benedict XVI in his encyclical Spe Salvi

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84 As Giorgio Vittadini underlines, “In defining love as truth, the pope excludes any possibility for a moral reduction of love. In this sense, it is the truth that combines love with cognition. […] building love on truth means restoring it to the proper aspect of theological virtues: faith, hope and love. The understanding of the very word “love” can often be reduced. […] In this case, it is the mention of love seen as the love for human destiny. It is related to the ontological and the cognitive aspect. Cognition as a starting point for love, growth. In my opinion, it is very important: this way, in the atmosphere of chaos and confusion, in which we are living right now - in which these values have been detached from human and historical experience many a time - everything is referred to the reality.” Siła miłości. Wywiad Davide Perillo z Giorgio Vittadini [The Power of Love. Interview of Davide Perillo with Giorgio Vittadini], http://www.cl.opoka.org.pl/artykul/0150.html (accessed 5.03.2017).
“Even the best of structures function properly only when the community truly believes in the arguments that convince them to opt for the community order of their own free will. Freedom needs conviction and belief; belief won’t exist on its own, but has to be acquired by the community all the time. Since a human being is always free and freedom is always fragile, the definitive and consolidated rule of good will never exist in the world. Whoever promises a better world - definitively and forever - makes a false promise and disregards human freedom. Freedom must be constantly acquired for the sake of good. It is virtually impossible to stick with the good on your on and of your own free will. If there could be any structures that would irrevocably establish a defined a good condition of the world, human freedom would thus be negated and for this reason, such structures would not be ultimately good in themselves” (SS 24).

The above proposals are also concurrent when it comes to the involvement of the Church in economic issues. The reasons may well be summarized by Ralf Dahrendorf (1929–2009), who says that political democracy and market economy, which aspire to rule the entire experience of human life—are “cold projects.” He explains that democracy and free market are “the inventions of the civilization of enlightened and collective minds, but they do not make your heart beat faster […]. They are mechanisms for solving problems and were created in order to facilitate the changes of taste, policy and even leadership without bloodshed and unnecessary suffering. As such, they are indeed magnificent inventions and it is not without a reason that they are so highly valued. But they are not ‘home’; they do not provide a human with identity or sense of belonging. In this sense, they leave you outdoors, in the cold, without a shelter. Democracy and economy are important, but not all-important. […] it is impossible to maintain the mechanisms of an open society, if the people don’t know where they belong. Democracy and anomy do not make a happy couple. In the end, anomy destroys freedom, if only because the moral vacuum it creates attract false deities and bad prophets. […] There is also the ‘Böckenförde paradox’: democracy and market economy are based on the premises they cannot guarantee themselves. They cannot create the necessary social bonds, not have they ever aspired to do so.”

9. What Necessity?

For the reasons as mentioned above, it seems that there are three major objectives of the involvement of the Church in the economy to indicate how to reconcile economic growth with environment-friendly attitude (focusing on how to use the earth and its potential better, without destroying our planet and exposing it to risk); to initiate and support actions aimed at achieving better economic cooperation and organization as a

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Social process (such action must be two-dimensional: it should be performed on the level of technical and scientific development as well as in the interpersonal dimension, on the organizational level); and to demonstrate that economic initiative is expressed on a level much deeper than the technical process, and realized in the dynamic human nature and as such has both ethical and anthropological dimension to it.86

The following elements remain the focus of the care and interest on the part of the Church:

Issues related to the expansion of economism, whose source is the fact that the modern well-developed industrial economy has considerably increased contemporary financial ambitions and expectations. This is also how social life has come to rely on actual, but also ostensible, economic needs, thus pushing other values and social needs aside, which are nevertheless necessary for the genuine growth of humanity and for the proper dignity of social existence. Of course, economy as such cannot in itself create or transmit human and social values. Its shape and functioning do, however, considerably impact the axiological and moral aptitude and sensitivity of a society.87

The question about the role of human being in an economic process. Human being is the objective and the source of an economic process not only in that people receive their due, fair payment or annuity in the course of the economic process, but also in that people remain or even become “more human” - as described by John Paul II - in the course of this process (LE, 27). In this context, John Paul II often admonished people and warned them against possible utopias or ideologies related to the development of production processes, against the risk of leaving the economic structure and progress exclusively to the domain of technical pragmatism and organizational rationalism.88

The problem of responsibility for the development of the global economy in the context of the fear that the facilities provided by contemporary economic and technical progress are not equally shared by and available to all the nations, that they won’t be used to effectively eliminate starvation in the world and provide means for development especially to Third World countries. Also the developing countries themselves must make a realistic for their own development. Focusing on this realism, the Vatican Council issues a warning against putting too much hope for the


87 “Many people, especially in economically developed countries, seem to rely so much on economics that almost their whole personal and social lives are full of economic attitude and this is the case both in the nations supporting collective economy and others” (GS 63). John Paul II noticed a similar threat in his encyclicals Redemptor Hominis (1979) and Laborem Exercens (1981).

solution of economic problems only in the transfer of the economic models and mentality of industrialized countries to the Third World.  

The Catholic social teaching has always combined the reforms of economic conditions with reforms of individual and social morality and customs. This dimension of the involvement of the Church in economic life remains unchanged: the Church not only wishes to define the objectives for social and ethical responsibility, but also wants to contribute to the renewal of the social and ethical awareness. The ultimate goal of each economic system is to serve man -human being as a whole as well as each of individual humans. This is why economic activity should always be perceived in its entire anthropological context. In this context, the challenge of meeting the economic needs of the whole humanity becomes a sort of ethical horizon, which updates and amends the “methods and laws” of economy. This horizon is not subject to anyone’s arbitrary decisions, but exists as an objective requirement. It is so because each actually existing society—as observed by Mario Toso—has social awareness and is based on shared intentions and feelings, on the solidarity and friendship among its members, on their virtues and vices. It is also created by the bulk of common heritage - financial, biological, cultural, as well as the heritage of authorities, institutions and structures.

A society as a form of unifying relations among individual people is, however, only “partially” a product of human intelligence, practical reason, and human striving. Some aspects of this unity or order are the subject matter of psychological research, other aspects are discovered in the course of studying human biographies and the history, and further aspects of this unity are discovered by ethics, economics, political philosophy, and related fields of study. It is about achieving such order of human relations, which makes it possible to obtain a single, shared action oriented towards a common goal - an order in which each of the members of a society will find at least a partial self-fulfillment while assisting in the self-fulfillment of other members of the same community by ensuring and protecting their growth in the conditions of freedom and responsibility and in other aspect of human growth.

All the levels of this unity are essential in order for the society to exist. However, none of them can replace the ultimate level of “orderly unity” expressed in the cooperation and common involvement. The unity of cooperation, which is observed in fully formed societies, assumes a special type of cooperation, founded on friendship: in a family, in a society, in politics and institutions.

This friendship differs from the one present in the communities bound by shared interest or among the players of team sports. Shared interest and activities as observed among business partners or football team members ultimately focused not on the interest or love of another human being, but rather on “usefulness” or

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89 See: Church and Economics, ed. L. Roos.


91 See: S. Grygiel, Kimże jest człowiek? Szkice z filozofii osoby [What is Man? Sketches from the Philosophy of the Person], (Kielce: Jedność, 1995), 82–83.
“pleasure”; in other words, it has individual and personal objectives. These are the communities where the good and common action is definitely present, but the ultimate goal is not common growth. On the contrary, a strong society is one that becomes more of a community, which assumes the kind of friendship that directly implements the love of others and the wellbeing (eternal and temporal) of all its members. And this is the ultimate reason and purpose of the engagement of the Church in economy.

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WE ARE MORE THAN SELFIES
CASE STUDY OF YOUTH, CIVIC TECHNOLOGIES AND AGAPIC ACTION

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1. Introduction

Each Saturday a group of young people meet voluntarily to share details of the digital campaign’s progress and next week agenda with universities and partners for the digital literacy project. They discuss passionately about the variables that condition youth’s education-labour trajectories. With an already cold mate, each participant chooses the post-it with next week tasks. At the end of the meeting a girl remembers Asana, a team work app. Selfies with post-it tasks are taken and uploaded. Those who could not attend the meeting will know what was agreed. Memorandums are boring, someone points out. Laburo Joven’s team understands community as an open dialogue between peers, a collective management of resources and the opportunity to express tenseness. The resultant strengthens group commitment and consensus for a common benefit. It is an experience of collective and shared responsibility.

2. “Nihil de nobis, sine nobis”

Laburo Joven is a grassroots movement born in 2017 by the enthusiasm of three young educators. “It was born because of a shared concern. The concern of not being satisfied with what was happening”, Jorge states. With only one year, Laburo Joven is a diverse and open community of young people with multiple disciplines and professional backgrounds. All sharing the same purpose: to democratize access of digital employment opportunities by challenging adolescents and young people’s personal and professional development in Argentina. A volunteer smaller group (5 to 7 members depending on demand) coordinates the ongoing projects and initiatives, such as the 3rd edition of Developers4Good Hackathon and the digital literacy project in partnership with the National Ministry of Labour. This last one aims to reach 1500 people under 21 years old who do not study nor work across 5 Argentinian regions.

93 “Nothing about us, without us”, phrase used by the young participants of Hackathon 2017.

94 Developers for Good is a group of young people, entrepreneurs, programmers and technology experts who understand that their knowledge is a means to transform reality and face social problems. https://developersforgood.com/ Media: http://malevamag.com/asi-es-developers-4-good-la-genial-hackaton-de-proyectos-tecnologicos-con-impacto-social/
The case study presents Laburo Joven’s civic technology experience as a call to action for social change. The concept of agapic love becomes provocative when approaching solidarity phenomenon characterized by excess and sharing culture with a critical view towards reality. It begins contextualizing what it is meant by civic technologies ecosystem, and continues describing Laburo Joven’s background. Next, from a methodological approach the analysis introduces the concept of agapic action, considering Cataldi and Sena works (2016) in dialogue with theoretical contributions of Boltaski (1990), Sorokin (1954) and Iorio (2015). A reflective analysis surrounds the idea of the agapic action, to allow highlighting Laburo Joven’s circuits of reciprocity and exercise of love in the digital age. Finally, the text will encourage new questions and challenges of agapic action bearing in mind the modern market-logic of capitalism.

3. Technology for common benefit

In recent decades the revolution generated by the use of Internet and new technologies has brought citizenship to an increasing amount of information. However, the impact of new technologies on people's lives has varied considerably among Latin American countries. Since 2011, the use of Internet has remarkably increased: Mexico, Argentina and Brazil are the countries with the greatest number of users in the region. The use of Internet grows steadily thanks to the appearance of mobile devices such as cell phones and tablets, allowing the access to digital networks without the need of a computer 95.

On the one hand, the scaling of Internet penetration in the population makes it possible for citizens to have more and better information towards governments’ accountability. On the other hand, the rise in the use of Internet and digital technologies had a ‘contagion effect’ on traditional and bureaucratic Latin American structures. Those changes exposed a new paradigm of public management supported by an open government approach 96. The open government approach set base on three fundamental pillars: a. transparency for accountability and social control, b. citizen cooperation and c. initiatives coming from non-governmental organizations and institutions.

Among a complex Latin American scenario with structural inequality, new civic demands and massive access to new technologies and Internet consumption, the

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95 http://www.internetworldstats.com/stats2.htm

96 As an example, in 2011 the Alliance for Open Government was formed with the aim of offering a new model of government management. This international initiative had the participation of 15 countries in its Latin American chapter. It engage governments in favor of transparency, civic participation, fight against corruption and the use of new technologies in order to consolidate democracy and raise public services’ quality (Ramírez-Alujas & Dassen, 2014: 49). Its main objective was to connect citizenship with decision-making processes, making them protagonists at all levels of command (central, regional and local). As well as regulations were adapted to promote and implement these kind of policies.
ecosystem of civic technologies emerges. Its conceptualization and identification dates a little more than 5 years. However, its particular dynamism and acceleration rhythm made it possible to shape, mature and define synergies of action and collective participation.

The ecosystem of civic technologies is neither pre-defined nor homogeneous. On the contrary, a multiplicity of actors converges: organizations and movements of civil society, companies and start-ups, national and sub-national governments, international foundations, donors, data journalists and civic hackers. The articulation of individual and collective actors from different sectors of society enables social change throughout digital platforms, apps and new functionalities. Its design and development chase legitimate and effective channels for citizen participation, political advocacy and changes in public government spheres.

Initiatives of civic technology include multiple social problems. Some examples are digital platforms for neighbourhood participation, blockchain technology to manage public data, geo-referenced mapping on access to safe water and even an app to report sexual harassment. Of course, initiatives focus on specific and targeted purposes, relying on the contribution to social changes. Positive changes can also be decoded into mitigating or avoiding practices that are harmful to one or more organizations.

Civic tech concepts count on participatory diagnoses, co-creation processes, and iterated prototyping and online-offline equilibrium actions. Given the scope, civic technologies are often categorized according actors involved:

- Citizen to Citizen (C2C): Technology that improves citizen mobilization or improves connections between citizens.
- Citizen to Government (C2G): Technology that improves the frequency or quality of interaction between citizens and government.
- Government Technology (Govtech4): Innovative technology solutions that make government more efficient and effective at service delivery.

4. Become a permanent BETA

Laburo Joven is part of an emerging civic technologies ecosystem in constant growth and transformation. It is a community dedicated to improve the way in which organizations and young people connect and shape long-term relations in the labour market of new technologies. In this sense, Laburo Joven defines its intervention model based on three axes for social action: building community, close engagement and employment opportunities.

The first axis focuses on promoting improbable relations between programmers and non-programmers, individuals who had never interacted before and maybe they have never would. The second axis builds solid relationships based on participants’ interests and needs. The third axis emphasis a market-logic: capturing talent and

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97 “Engines of Change. What civic tech can learn from social movements”, Omidyar Network.
generating job opportunities. Laburo Joven’s projects carry out offline or online activities. Let’s see some examples:

- Workshops focused on digital literacy, entrepreneurship tools, social-emotional skills and career guidance,
- BETA initiatives open to experiment and co-creation ideas,
- Nodes, peer to peer engagement strategy,
- Hackathon Developers4Good,
- A digital literacy teachers’ network, and
- Meetups.

Laburo Joven aims to be an innovative contribution to social change, promoting local impact and transforming ideas into digital prototypes that confront social problems. For this purpose, it promotes spaces and links between people and organizations from different socio-demographic contexts, professional trajectories and technical profiles.

5. An exploration of agapic action

The case study circumscribed an initiative led by civic tech promoters driven by social love, a sharing culture and collective dynamics. If the social dimension of love is already unusual among Social Sciences, more rarely is the analysis of social love and technology. However, the idea of social love + technology + young people makes sense for Laburo Joven’s community. There, it acquires meaning, relevance and consistency.

From a conceptual framework, elements of agapic love can be explored in Laburo Joven radical experience. The structure of analysis is as follows. First it is addressed the fundamental motivations and bonds that make possible a culture of shared responsibility. Next, a series of agapic attributes are explored, such as leave of absence, reciprocity, unconditionally and gratuity. Finally, an ongoing process of institutionalization will be described.

An agapic action is not a feeling, a mere intention or a state of mind. On the contrary, it is a concrete social action. The agape shows itself in practice, contextually sharpened by time and place. As a ‘present act’ Castefranchi (1991), based on the works of Boltanski, Simmel, Sorokin, Honneth, would define it as a concrete action in real and everyday life. We can define it as "an action, relationship or social interaction in which the subjects overcome all their antecedents and, therefore, offer more than what the situation requires to obtain benefits" (Iorio, 2015: 25). The sociological contributions of Social-One and Cataldi, Sena and Cristao case studies will be used as theoretical-practical guidelines.

Let’s start with the agapic action as engine for change. In 2017 the initial appealing idea was soon joined by many other professionals, teachers and entrepreneurs who found themselves uncomfortable and willing to do something instead. They found themselves in conversations, agreeing in the way to approach the problem. When asking about the origins of the initiative, people testimonies usually converge it with their life stories. "To talk about Laburo Joven I need to go way behind. I was
educated in a specific way: every human being is worth the same. It is not a minor issue and I saw we not always agree with it". Secondary school anecdotes, primary socialisation and youth frustrations are recurrent topics when referring to how society works and social relations are regulated. Testimonies include Laburo Joven community as part of their lives, as a way of being with others.

The purposes of the agapic action are the structural variables that condition education-labour trajectories. Education’s uncomfortable and unclear WHY. Certainly, the purpose of Laburo Joven is to improve the way in which organizations and young people connect and build long-term relations in the labour market of new technologies. What calls the attention is how others are conceived throughout the way. A Math teacher mentioned at a learning loop: "the most curious students are those who fell off [the educational system]. It's good that they did rebel and not adapt and it is bad that they did not have other alternatives buy just to drop school. No opportunities being offered are what it is wrong and I want to do something." It would seem that a critical approach focuses on whom and how young people access to their first job. Under what premises and opportunities are we insert ourselves in the labour market? He adds, "if it's to find a job, it does not summon me. If Laburo Joven means to develop human being potential, if all that wealth that each person has is challenge to explore it, then it summons me."

In this sense, a holistic human-centred approach is conceived as key to social action. Meaning: an anthropological view of who performs the action and who is affected by it. A volunteer highlights: "the ‘social thing’ goes through me. Why this experience has to be an accessory that I put-and-take in my life? I need to integrate the social and professional aspects of my life." The engine of change and its impact are, therefore, the motivation of acting agapic. Another teacher states, "I want kids to be able to reflect and cross-examine many things. Most do not have the opportunity to ask themselves even these questions. That gives me a lot of anger."

As a result, another relevant agapic element for social action is the culture of shared responsibility, as constitutive of community and sense of belonging. Laburo Joven’s dynamics of collaborative and interdependent work allows to strength community face-to-face and virtual bonds. Thus, among this kind of group practices it is of vital importance for new members and projects to embrace the efficacy of collective "feelings" (Gibson, Cantijoch, and Galandini: 2014). The construction of collective responsibility generates a multiplying effect that even expands and transcends its founders.

Collective responsibility generates a multiplying effect that even expands and transcends Laburo Joven’s founders. A good example can be Manijas Digitales, a small and new volunteer group created 4 months willing to shape Laburo Joven’s institutional communication and social media networks. In these sense, the internal power distribution crystallizes decision-making instances anchored by a horizontal structure and favoured by collective and participatory dynamics among volunteers. Volunteer work is often characterized by its leave of absence and gratuity. If we quantify time dedicated to operational management (funders and Manijas Digitales only), voluntary effort commits over 400 monthly hours. From an emic perspective, volunteer commitment does not reside so much in the time spend but in the
methodology used and collectively adopted. In other words, reciprocity between peers, how it is perceived and collective responsibility it is what attach them.

In the technology field, most tools and processes cannot be fully understood without reciprocity and sharing knowledge as underlying philosophies. A volunteer engineer argues, "I love everything that happens with the new technologies regarding underlying philosophies that are out there fighting. The key is to use SCRUM and when you get a team to have a shared rhythm and vision, what's done is a complete different result." Isolated knowledge in a computer has no value. Laburo Joven differential value relies on how information and knowledge is promoted and managed. Testimonies are radical on this point: "If it is on your computer just for you, it is stupid and it does not work. Directly it is useless. And useless technology is an oxymoron."

The civic technologies ecosystem is characterised by a collaborative spirit reinforced upon co-creation spaces with multiple stakeholders. Co-creation is not simply doing something together. Instead, means design face-to-face dynamics with a symmetrical participation between stakeholders and where the value relies on the contributions quality. The human-centred approach and User experience (Ux), makes it possible to articulate multiple sectors of society favoured by dialogue and cooperation.

Last but not least, Laburo Joven manifests a particular process of agapic institutionalization. Institutionalization understood not only as a formal organization but, as crystallized norms agreed by the whole group. According to this, Laburo Joven community does not have an organigram, clear roles and areas. Even more, it does not have rented staff and works through volunteer efforts. The only coordination subgroup is sufficiently open and permeable to any willing volunteer. As a non-formal organization the community tries to establish its own gaming rules. Laburo Joven is in a process of incipient institutionalization with a still strong rebellious spirit or anarchic nature, in Boltanski (1990) terms. Its rebellious spirit allowed them to gain public weight and achieve tangible results in a short time. So far, not being institutionalized has not been an impediment to carry out projects and achieve goals.

All in all, Laburo Joven experience can be considered as a social action characterized by agapic features. Its civic tech development carried out by a young and plural community establishes offline strategies necessary to catalyst citizen participation and mobilization. Collaborative work, a horizontal distribution of power and fluid circuits of reciprocity give good clues of an agapic action in the ecosystem of civic technologies. As an engine for change, its share responsibility invites us to explore a community based on leave absence and gratuity work for social transformation. Curiosity, peer to peer learning process and a human-centered approach are Laburo Joven’s differential value.
6. Methodological note

For the case study of Laburo Joven, information was gathered from a series of methodological techniques and analysis strategies with a triangle qualitative-quantitative approach. The qualitative approach included in-depth interviews and life stories with key actors of Laburo Joven. Participant observations were made in face-to-face instances and online platforms. The quantitative approach included the analysis of strategy documents, audio-visual content, press releases and articles.

REFERENCES

- SECTION IV -

Relationships, inclusion and well-being in social policies
ASSESSMENT AND REVISION OF THE SECURITY NEEDS DURING THE REFERRALS OF VICTIMS TO ASSISTANCE AND SUPPORT STRUCTURES - KOSOVO PRACTICES

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1. Introduction

Violence against women is an umbrella term for “all acts of gender-based violence that result in, or are likely to result in, physical, sexual, psychological or economic harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life”98. It constitutes a violation of human rights and a form of discrimination against women. According to the Istanbul Convention, such acts may cover, but are not limited to, domestic violence, psychological violence, physical violence, sexual violence, including rape, stalking, sexual harassment, forced marriage, female genital mutilation, forced abortion and forced sterilisation and crimes in the name of so-called “honour”.

Violence against women brings a number of risks that are diverse and extensive and in some cases unique to this phenomenon. The capacity of the people who conducted violence to retaliate against victims who have managed to escape and/or have testified against them is well documented. Therefore, the risk posed to victims of violence by their perpetrators cannot be underestimated. It’s the duty of actors directly dealing with victims of violence to ensure that the risks are properly identified and assessed at every stage of the assistance process and that, within realistic and reasonable means, appropriate safety measures are taken to ensure that they are effectively managed.

The security needs of victims are identified as a major priority by all of those working with victims. These issues are present at each stage of the victim assistance process. According to the law enforcement authorities and service providers, assessment of the security needs for the victims should be a continuous process. For the purpose of this document we will be focussing only on the security needs of the victims during their referral to assistance and support structures (i.e. shelters), including early risk assessment and pre–departure risk assessment99.

The first step to meet the security needs of the victims of violence is to properly identify and assess the level of risk. Effective risk assessment involves an early risk assessment, its continuous review, and specific assessment in response to particular events. As an attempt to decide how likely it is that a risk will become reality and what measures should be taken to reduce or avoid it completely, a comprehensive risk

98 Article 3(a), Istanbul Convention

99 According to SOPs, the pre-departure risk assessment is an evaluation procedure to carefully assess the assisted person’s safety prior to her/his return.
assessment is needed. In order to determine to what extent the behaviour and situation of a victim gives reason to fear acts of revenge and to assess the security conditions of the place where a victim would live, as well as to what degree the law enforcement authorities would be able and willing to ensure the victim security, a range of risk indicators need to be considered in each case. These indicators should be assessed by the responsible authorities according to their best knowledge and expertise. This risk should not only be recognized and respective counter-measures planned for, but should be also a key aspect where the service providers dealing with victims of violence should be continuously focused on during the whole process of assistance and support.

Providing assistance to victims of violence is a risk for the service providers as well. That risk is expected to be increased as the service providers help more victims to escape from their perpetrators and testify against them. The key to manage such situations lies in the careful assessment of the security risk involved in each case, and the constant adherence to best practice of security procedures.

The objective of this paper is to assess and revise the security needs during the referrals of victims to assistance and support structures in Kosovo and to give proposals for improving the respective measures and the corresponding regulative framework, aiming to ensure that the security needs of victims are met.

This assessment is based on the study of the national legislation and policies, the Standard Operational Procedures (SOPs) for Victims of Violence, as well as interviews with national and international stakeholders working in the violence against women field, including: Shelters (i.e. Interim Secure Facility and Kosovo Shelters Coalition), Police, Victims’ Advocates (VAs) and Organization for Security and Co-operation in Europe (OSCE) Mission in Kosovo.

2. Security needs during the referrals of victims to assistance and support structures

Women victims of violence are particularly vulnerable during investigations or criminal proceedings, when they may have to face the perpetrator in a confined space. The Istanbul Convention asks that measures be taken to support victims of gender-based violence through the legal process. Article 55, paragraph 2 outlines “the possibility for governmental and non-governmental organisations and domestic violence counsellors to assist and/or support victims, at their request, during investigations and judicial proceedings.” Furthermore, States Parties should “provide victims with appropriate support services so that their rights and interests are duly presented and taken into account” (Article 56, paragraph 1(e)). In some member states of the Council of Europe, such support services are provided in the form of independent domestic violence advisor.

The Istanbul Convention not only describes the type of support services that should be available for women victims of gender-based violence, but it also sets standards for how such support services should be provided. In Article 18, paragraph 3, the Istanbul Convention requires support services: be based on a gendered understanding
of violence against women and domestic violence, and focus on the human rights and safety of the victim; be based on an integrated approach which takes into account the relationship between victims, perpetrators, children, and their wider social environment; aim at avoiding secondary victimisation; aim at the empowerment and economic independence of women victims of violence; be located, when appropriate, on the same premises; and address the specific needs of vulnerable persons, including child victims, and be made available to them. Furthermore, the provision of services shall not depend on the victim’s willingness to press charges or testify against any perpetrator (Article 18, paragraph 4).

Victims of violence are entitled to safety. Article 18(3) of the Istanbul Convention requires that support services prioritise the safety of service users. Such an obligation not only implies guaranteeing the physical protection of the victim, but it also requires the establishment of an environment where victims feel safe to disclose experiences of violence, where they are believed and where they have the possibility to explore options.100

Thence, security needs are crucial and should be correctly assessed. An important part of fulfilling this duty is to conduct a risk assessment in relation to victims of violence or at risks ones. The risk assessment process is not a simple process and requires a well-co-ordinated response from different governmental and non-governmental agencies in the country.

Security Needs Assessment

As stated in the Kosovo SOPs, the responsible body for carrying out the risk assessment is the Kosovo Police, i.e. the Domestic Violence Investigation Units (DVIU) at the local level, which is the main law enforcement authority responsible for assessing cases and determining the security risks prior to referring a case to the shelter. This assessment includes initial risk-threat assessments at the moment the victim has been identified and prior to re-integration. The formal risk assessment is performed by the Police Officers during the interviews process. The interview is based on an official Victims of violence Basic Data Form used to determine whether a person is an actual victim of violence or at risk one and to assess the corresponding risk.

Domestic Violence Investigation Units (DVIU) have been established in every municipality, consisting of a male and female police officer specifically trained to deal with such cases.

The criteria that the Police Units use to determine the security risk include where the perpetrator is at the moment, what kind of statement the victim has given to the police, i.e. whether it includes specific names of perpetrator and their addresses which ultimately increases the victim’s risk to be targeted in retaliation, and what would happen to him/her if the perpetrator discovered his/her whereabouts. The

precise determination of that level of risk is difficult and depends on various factors including the type of violence, the individual perpetrators and victims involved, the culture of the victims and perpetrators. The used method to assess levels of risk consists of considering the severity of the risk and the likelihood of the risk occurring. Both severity and likelihood are ranked as high, medium or low. The overall risk rating is calculated by multiplying severity by likelihood.

In addition to the Police Officers, the Victim Advocates (VAs)\textsuperscript{101} in particular in their role as case managers for adults, and Social Workers (Centres for Social Work)\textsuperscript{102} case managers for children, play also an important role in the risk assessment and are an important source of information.

In case of a child who is a presumed victim of trafficking/victim of trafficking, it’s the social worker from the relevant municipal Centre for Social Work who is appointed as a case manager to accompany the child throughout the entire process until a durable solution in the best interests of the child has been identified and implemented.

Depending on the security risk assessment, victims should either be referred to a high-secure facility or to a medium or low risk shelter. There are 9 (nine) shelters operating in Kosovo, one public shelter under the Department for Social Welfare of Ministry of Labour and Social Welfare (MLSW) and eight NGO-run shelters under the Kosovo Shelter Coalition, respectively:

1. Interim Secure Facility (ISF), in Prishtina/Priština, a governmental shelter for VoT at high risk;
2. Hopes, Home shelter (H&H) in Prishtina/Priština, a specialized shelter for children;
3. Centre for Protection of Victim and Prevention of Trafficking (PVPT) in Prishtina/Priština, a shelter dedicated to the long-term rehabilitation of trafficking victims;
4. Centre for Protection of Women and Children (CPWC) in Prishtina/Priština, a mixed target shelter for low risk victims, including both victims of trafficking and victims domestic violence;

\textsuperscript{101} Victim Advocacy and Assistance Office (VAAO)/ Victim Advocates (VAs) - Located within the Office of the State Prosecutor, the VAAO is an independent entity in charge of ensuring the rights and access to justice and services of all victims of crime. Through seven regional offices, the vast majority of victims supported by VAs are women victims of domestic violence. According to the LPDV and the SOPS, VAs play a key role in protecting the rights of victims of domestic violence during criminal proceedings and are responsible, in particular, for initiating procedures for protection measures, participating in all court sessions, and monitoring court proceedings. The VAAO also operates a territory-wide, free of charge, 24/7 telephone helpline for victims of domestic violence, sexual violence, trafficking in human beings, as well as other for other victims of crime.

\textsuperscript{102} CSWs operate in all 38 municipalities providing social and family services to victims of domestic violence and their children. Through their cases workers, CSWs are also responsible for identifying and co-ordinating existing services with a view to empower victims and reintegrate them into society. Case workers also refer women to other available services such as shelters.
5. Safe House in Gjakova/ Đakovica, a mixed target shelter for low risk victims, including both victims of trafficking and victims of domestic violence;
6. Women Wellness Centre (WWC) in Peje/Peć, a mixed target shelter for low risk victims, including both victims of trafficking and victims of domestic violence;
7. Centre for Protection of Women and Children (CPWC) in Mitrovica/ Kosovska Mitrovica, a mixed target shelter for low risk victims, including both victims of trafficking and victims of domestic violence;
8. “Liria” Centre for the Protection of Women and Children in Gjilan/ Gnjilane, a mixed target shelter for low risk victims, including both victims of trafficking and victims of domestic violence;
9. Centre for Protection of Women and Children in Prizren/Prizren, a mixed target shelter for low risk victims, including both victims of trafficking and victims of domestic violence.

The early risk assessment is completed prior to referring the case to the shelter. The determination of the risk level is included in the Basic Data Form which has a specific section on the risk assessment. In fact, this section is very limited and does not enable a comprehensive risk assessment. It is mostly focused on the physical safety, leaving aside the other forms of risks.

The assessment of the risk level is also related with the safety of the shelters’ staff and other professionals dealing with victims of violence, including VA and/or SW. An incorrect risk assessment can be dangerous for the professional staff that provides direct assistance to victims of violence, because of not taking adequate measures to address any security concerns which arise. According to the level of risk, each case should be addressed correctly to the appropriate shelter in order to avoid any potential risk.

The pre-departure risk assessment is another stage where the security needs of the victims of violence should be assessed. According to the SOPs, risk and security assessment prior to return is crucial to ensure that the victim of violence as well as her/his family and friends are safe. The security needs of the victims of violence are assessed according to the information received from the Police Officers. They are the responsible authorities for identifying any imminent or future risks to victims’ safety as well as any imminent or future risk to victims’ significant other’s and family’s safety.

Identified Problems
• As stated by all shelter directors during the interviews, the shelters staffs are not included in the early risk assessment process. The shelters directors have confirmed that in majority cases the security needs of the victims are correctly evaluated by the responsible institutions (Police and case manager) and the referral of cases is always preceded by the early risk assessment. On the other side, the directors have confirmed as well that they have also encountered several cases which have demonstrated specific problems in assessing security risks. It has happened that the case was first identified to be at a low risk, but within a short period, the case managers of the shelters have found out that the case in fact has higher risk than it was previously identified. In such cases, the management staff of the low/medium-
risk shelters has contacted the Police and insisted that the victim was of a higher level risk. As the shelter was not equipped to provide sufficient protection to such cases, the management staff has requested the re-assessment of the risk, as they have considered the case as bringing risks for other victims as well as the shelter’s personnel. In such cases the Police Unit has re-assessed the risk.

- Even though the Police Officers and VAs have received a number of trainings on how to approach the work related to victims of violence cases and the sensitivities involved as well as about the need to inform the victims on their rights and to assist them throughout the criminal proceedings, there is still an apparent need for longer, specialized training, particularly on risk assessment. This was also confirmed by the shelter directors; particularly they have been arguing that VAs should be better trained and guided in order to be effectively active in representing the victims and in defending their rights.

- The security needs of the victims are only assessed by the Police Officers during the early risk assessment, prior to referral of the case to the respective shelter. There is no periodic review of the level of risk by the side of the Police and case manager (VA or social worker). As soon as the case is referred to the shelter, it is considered as closed for the above mentioned structures, meaning that there is no further risk assessment on the case conducted by the Police Officers.

- In most cases, the early risk assessment is done at the same time with the initial screening. In the majority of cases, they do the interview with the victims within one day, without giving the right time to the victim to gain trust in the authorities and therefore provide full and reliable information. They do the assessment in one day since they have to immediately refer the victim to the appropriate shelter. In fact, it is important that Police Officers conduct comprehensive initial assessments and screening with the referral source prior to referring victims to a shelter. This screening is for Police Officers to assess the suitability of a shelter location and programme for the concerned victim(s) and any potential risks presented by the victim(s) to current residents of the shelter.

- Safe and long-term social inclusion of victims of violence should incorporate a detailed assessment of security risks that a victim may face upon return to his or her family, community, or country of origin. Several issues need to be examined such as: whether family members have already been contacted by the perpetrators, if the victim of violence has been threatened during the reflection period or during legal proceedings, if the victim’s place of residence is known to the perpetrators, if the victim is marginalized and socially isolated through cultural or social stigmatization, and if the responsible authorities are able or willing to protect the victim or witness from possible reprisals or violence. Therefore, a person can only be returned following an individual risk assessment which takes into account also the risk of stigmatization, and protects the victim’s privacy. As stated in the SOPs, the Police Officers are responsible for collecting information on the possible risks, whereas the case manager and the shelter case manager are responsible for the social inclusion assessment. Practically, in all the cases defined as cases with low level of risk, the pre-departure risk assessment is conducted by the shelters staff while the Police
Officers and case manager of the public structures are not dealing with this process at all.

- Regarding the safety of the staff, that is also an issue directly connected with the safety of the victims, all the shelters that are part of the Kosovo Shelter Coalition do not have the outdoor guardian service. They have only an internal alarm system, equipped with security cameras, that actually is not connected with the local Police Stations. As stated by the shelters directors, years ago, when KFOR was present in Kosovo, the internal alarm system was directly connected with the police station, so in any incident case the police reaction was immediate. Even though there are no major incidents registered during this period (since KFOR left), the shelters directors recommend either an alarm system connecting with the Police Station or an outdoor guardian service. Actually, the shelter staff themselves are doing the guardian service, but because of the lack of funds the number of staff is recently reduced, therefore the staff members have to stay longer in surveillance.

3. Recommendations

- The duty of the responsible bodies for the risk assessment is to ensure that the risks are properly identified and assessed at every stage of the assistance process and that, within realistic and reasonable means, appropriate security measures are taken to ensure that the risks are effectively managed. According to the SOPs, Police Officers, the appointed case manager and prosecutor are the responsible bodies for conducting the risk assessment. In order to ensure an effective risk assessment, there is a need for a strong and ongoing cooperation among the above mentioned actors, service providers (i.e shelters, CSWs, local NGOs etc.) and the relevant local or national law enforcement authorities during the risk assessment process, which should not be limited to the initial protection and assistance phase but, as foreseen in the new SOPs, it should be an ongoing process.

- The risk assessment is a comprehensive process, thus the assessment must be focused on the possible threats from perpetrators and their associates as well as to the security of the victims of violence and his or her relatives. Therefore, in addition to a security assessment, the risk assessment should take into account broader economic and social factors, which might otherwise precipitate an individual back into the violent cycle. It’s important that risks concerning specially the victim of violence have to be analysed on a social level. This has to do with risks that lead to the marginalization and stigmatization of a person affected by violence. These risks might not appear to be acute in the actual situation but have to be considered in the long run, since they can become causes for repeated violence in women or children and for other violations of human rights. A careful assessment should be made of the family situation. It will be necessary to investigate the willingness and ability of the family, particularly in the child cases, the ability of parents or other family members to provide appropriate care. All this process should be made by the authorities who are responsible for the risk assessment process.
- The risk assessment is a complex process, thus it requires raising awareness and training on a regular basis of all actors working with victims of violence, especially the Police and other relevant officials such as victims’ advocates and social workers. Continuous training courses on specific techniques, methods and indicators used for the risk assessment process are needed at this stage. In addition, learning from the best practices from other countries would be helpful for the responsible authorities directly dealing with the risk assessment for victims of violence. Training should be also conceived as an opportunity to actively involve field staff from the key agencies in order to analyse and improve their working methodologies and tools.

- There may be different risks at different stages of victims of violence’s cases and thus the risk assessment needs to be a continuous process. Therefore, it will be necessary to conduct a periodic review of the risks. Each case might present different specific circumstances and risks and it will need to be assessed on the available information and indicators. It is not enough to conduct an assessment once, as security measures will be effective only if followed up with regularly reviewed and updated other assessments. The risk assessment should be reviewed on a monthly basis, at the least. Depending on the circumstances of a case, risk assessments may have to be reviewed on a weekly or daily basis during periods of high risk. In the SOPs risk assessment is foreseen in each single phase of the victim support process, from early referral to long term assistance and social inclusion, therefore before, during and after the criminal and court proceedings. It will be of fundamental importance to ensure full and uniform implementation of the SOPs all over Kosovo and to provide the implementing agencies with adequate tools and resources and to support them with training and monitoring.

- Special factors need to be taken into account when doing a risk assessment for a child victim. The risk assessment must take into account particularly the consequences for a child if he or she faces insufficient provision of food or health services or care in general. In the case of children, it’s important that a risk assessment shall verify that family reunification is in the best interests of the child. In cases where there are serious concerns for the care, protection and wellbeing of the child, it may be necessary to involve the appropriate local authorities (CSWs), other local NGOs and local communities for any further action or future support required. A careful assessment should take into consideration the child’s access to food, housing, health care, education, vocational training in the place where he/she will return. In addition, it’s very important that appropriate mechanisms are in place to effectively monitor the ongoing wellbeing of the child victim.
• Police should be open to other forms of exploitation or risks other than mere physical safety, as it would further improve and speed up the procedures of the identification and risk assessment.
• The Victims Data Basic Form used by the Police needs to be reviewed. Such revision could take place in the framework of the above-described comprehensive multi-agency process of revising the SOPs Tools. There is a particular need to extend the section on the risk assessment with further specific indicators in order to ensure a proper determination of the risk level. As its stated in the SOPs, it’s important to ensure that in each case, the risk assessment report and safety plan are attached to the risk assessment form.

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ALBANIAN NATIONAL AND LOCAL LEVEL EFFORT TO TARGET YOUTH EMPLOYMENT

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1. Introduction

Youth should be seen with the eye of a true and worthy partner in governance, bringing a direct impact in the development of Albania. Within the years, Albania is facing high levels of unemployment of younger ages, also with a job market that does not match the qualifications of young people. Unemployment in Albania is considered as the most emerge issue, which affects mainly young people. Even if, the unemployment rate in Albania related to INSTAT, went from 17.3 percent at the end of 2015, to 13.4 in December 2017, there is still a lot to do for the youth unemployment rate which is 24.6 percent, which it means that one in four young people aged 15 to 29 in Albania, remain unemployed (INSTAT, 2017).

Albania is exhibiting the highest share of low skilled (46.7 percent) and the lowest share of high skilled people in the Western Balkans (World Bank and The Vienna Institute for International Economic Studies, 2017). A high number of young graduates, they cannot find a job. These graduates, after leaving the university banks, strive to find a job which links to their qualification. As a lack of a variety in the labor market, many young people attempt to emigrate abroad. Policies related to the interventions improving the situation of youth employment are related to the establishment and development of representative structures of youth at all levels, involving young people in all decision-making boards, at central and local level, and raising awareness for youth entrepreneurship. Albania does not yet have a dedicated Youth Law, the labor market in Albania is segmented and the young people are less involved in it.

This paper focuses on the national and local level effort to target youth employment in Albania, the challenges of young job seekers and the consequences of youth unemployment, also, initiatives which have been undertaken to increase the rate of youth employment in Albania and recommendations. It contains a variety of relevant sources which are mainly national. Most the data used in this paper, was taken by the latest Albanian Statistical Institute reports. This paper provides recommendations on how to chase the employment issue for young people in Albania. The suggestions do not only focus on the labor market development but also, in alternative ways of increasing youth employment, which combine with the economic and social context of Albania.

For the realization of this study, secondary data was used, the reason for the selection of secondary data was not only a statistical presentation of the results but also an interpretation of the presented data in this paper and some provided recommendations for possible future interventions and initiatives related to youth employment in Albania. The purpose of this study was to present how the current regulatory and
programmatic mechanisms function at national and local level to target youth employment, especially for marginalized categories. Related to this paper a detailed literature review of the areas of interest was conducted identifying the previous and current local and national initiatives to chase the youth employment issue. Through the literature review reports and studies related to youth employment were identified. Relevant and coherent data from national agencies and non-governmental organizations in the areas of youth and employment, were identified and reviewed. The evidence gathered from the review of national reports and strategies are assembled to present the situation of young people employability in the country. Scientific literature and a variety of documents were analyzed to state the position of Albanian Youth people in the labour market, also, statistical data from national agencies to identify the challenges of youth and their involvement in the labour market, with the aim to understand how we can increase the youth employment rates.

2. Youth unemployment in Albania

In the five-year period 2012-2016, unemployment statistics in Albania, give a dynamic picture of the unemployment situation in the labor market. In 2012, was recorded the lowest rate of unemployment with 13.8 % for the age group of the population 15-64 years. After 2012, the unemployment rate has a growing trend marking the highest value in 2014, with 17.9 %. While in 2016 there is a decrease of this indicator by 1.9 percentage points compared to 2015, marking the value of 15.6 % (INSTAT, 2017).

Young people are generally characterized by a higher unemployment rate compared to other age groups. According to the Labor Force Survey, in 2012, the unemployment rate for young people aged 15-29 was 26.0 %. The unemployment rate for this age group has increased till 2015 with 33.2% and then falls in 2016 to 28.9 %. In 2016, the unemployment rate for young people aged 15-29 years continues to be almost twice as high as the unemployment rate for the population aged 15 and over (INSTAT, 2017).

In the population aged 15-29, a special group is identified, including young people who are neither employed nor attending education or training. Throughout 2012-2016, on average three out of ten young people aged 15-29 are part of this group. In 2016 young people who do not work and are not in education or training constitute 30 % of young people. In this group, 39.2% of young people are unemployed because they cannot find a job, the rest are out of the labor market because they are discouraged (13.1%), or by fulfilling family responsibilities (20.0%), or for other

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103 The Labour Force Survey is the survey conducted to collect the data on the basic characteristics of the working age population. It is further used to estimate the total labour force in the country, as well as to obtain the data on demographic, educational, socio-economic and other characteristics of the population. The main aim of this survey is to obtain the data on three main, mutually exclusive, contingents of population: the employed, the unemployed and inactive persons. The data are also used to monitor measure and assess economic and social trends in Albania.
reasons (27.7%). Comparing youth who are neither in employment nor in education or vocational training by sex and their status in the labour market, it is noted that males are more active than females (50.6 % of males are seeking for a job and are available to work, while for females this percentage is 28.4 %), (INSTAT, 2017).

Albania has a sub-developed and informal economy with a percentage relatively low, related to paid employees and very high percentage of self-employed workers. Most of the 58.1 percent of the employed population they are considered in unprotected employment (INSTAT 2015). Searching for opportunities to find a suitable place to start their career, young employees do not differ from older ones in terms of protection when it comes to employment, more to the point, usually young people start their employment path by helping their family businesses, in case they own one.

The lack of practical skills in relation to market requirements. There are discrepancies between the skills required by businesses and fields of study of graduates. In many cases, employees do not comply with the work they perform. Some are overqualified for the work they do - while others are not quite qualified for their work. Under-qualification is likely to negatively affect the efficiency and quality of work. Furthermore, the over-qualified workers are dissatisfied with the work, what also affects the performance of the company (Employment and Skills Strategy, 2014-2020).

From a business point of view, the main problem is the suitability of the type of skills acquired in education with what is required by them. On this optic both employers and education sector have to work together so that the internship contents/curriculum is in strong relationship with the education components (Hackaj, 2015).

In terms of global statistics related to youth, three out of four employed young people are in informal employment, compared to three in five for adults, which makes young people more exposed in inappropriate working conditions. In developing countries, this ratio is as high as 19 out of 20 for young women and men (ILO, 2017). Between 2010 and 2016 unemployment rates increased in all three educational groups (that is, low, medium and highly educated) in Albania (World Bank and The Vienna Institute for International Economic Studies, 2017).

Youth employment is a real issue, especially if we account for unpaid family labour. Most employed youth have informal or unpaid family jobs which points toward underemployment and poor employment conditions. Most of the unemployed have low levels of education and for those living in rural areas, the main source of employment is agriculture. Young females have a similar unemployment rate, but this hides poorer employment conditions mostly unpaid family jobs, which appear to be growing and there are sector disparities. Social inclusion remains an issue. Minority groups such as Roma and other vulnerable groups such as the disabled are often left behind, and policy responses are not always materialized accordingly (Employment and Skills Strategy, 2014-2020).

In addition, even when young people are employed, their occupation consists in jobs that are not rewarding and sufficient productive. In Albania, 36.1 percent of the youth workforce - 142 thousand people - were not in lucrative employment (INSTAT, 2015). Experts in the field of employment state that there is a variety of factors which have a negative impact on the involvement of young people in the labor market. Due
to various factors, including lack of experience, young people are at much higher risk than adults to be unemployed.

The 2015 World Economic Forum Gender Gap Index report ranked Albania 70th out of 145 countries. Albania was ranked fifth on wage equality for similar work, but 69th for women's economic participation. Women are overrepresented as contributing family earners and the agricultural sector employs more than 54% of all active women. As a result, women's dependency on men who are regarded as 'heads of the household' is perpetuated, and the proportion of women in rural areas benefiting from paid maternity leave, at 19%, is significantly lower than the 59% rate for those in urban areas (EC, 2016).

According to the ILO, young unemployed (aged 15-24) account for 45 percent of the 191 million unemployed globally. Young people often face inappropriate working conditions such as longer hours of work or lower wages than their older colleagues (UNCTAD, 2014). The indicators such as the high level of youth unemployment and poor working conditions are interrelated, but also affect negatively not only young people’s lives but also the current and future development of the economy.

### Table 1. Differences between youth and non-youth

<table>
<thead>
<tr>
<th>Variables</th>
<th>Youth</th>
<th>Non-youth</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Individual Characteristics</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Monthly wage (old ALL)</td>
<td>244842</td>
<td>334178</td>
</tr>
<tr>
<td>Social security entitlement</td>
<td>50.64%</td>
<td>70.27%</td>
</tr>
<tr>
<td>Work experience</td>
<td>4.95</td>
<td>25.87</td>
</tr>
<tr>
<td>Education</td>
<td>10.88</td>
<td>11.36</td>
</tr>
<tr>
<td><strong>Household Composition</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Household size</td>
<td>4.87</td>
<td>4.82</td>
</tr>
<tr>
<td>Household male labour</td>
<td>1.98</td>
<td>1.42</td>
</tr>
<tr>
<td>Household female labour</td>
<td>1.51</td>
<td>1.29</td>
</tr>
<tr>
<td>Number of children 0 to 5 years</td>
<td>0.19</td>
<td>0.37</td>
</tr>
<tr>
<td><strong>Regions</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Coastal</td>
<td>39.68%</td>
<td>31.63%</td>
</tr>
<tr>
<td>Central</td>
<td>40.90%</td>
<td>39.45%</td>
</tr>
<tr>
<td>Mountain</td>
<td>2.87%</td>
<td>5.47%</td>
</tr>
<tr>
<td>Tirana</td>
<td>16.55%</td>
<td>23.45%</td>
</tr>
<tr>
<td>Urban</td>
<td>53.50%</td>
<td>61.14%</td>
</tr>
<tr>
<td>Rural</td>
<td>46.50%</td>
<td>38.86%</td>
</tr>
</tbody>
</table>


Furthermore as shown in table 1, when compared to non-youth, there are apparent disadvantages in terms of monthly wages, work experience, education, social security
entitlement, etc. The wage gap between youth and non-youth is about 36.5%. Youth in the labour market has about 5 years of work experience compared to about 26 years for non-youth and has on average 10.9 years of education compared to 11.4 for non-youth. About half of working youth report to be entitled to social security compared to about 70% of non-youth. This points towards potential high level of informality in terms of youth employment, which is consequently related to their occupations and terms of employment worsening their vulnerability in the labour market (Employment and Skills Strategy, 2014-2020).

Family composition shows that working youth come from larger households than working non-youth, with more male and female labour. Consequently, they may be required to provide for the household and hence may join the labour market instead of continuing further with their education. Working youth has a higher concentration in rural areas compared to working non-youth, which may indicate that they may take over family farming or other agricultural work, whereas non-youth may seek employment elsewhere.

As shown in table 2, youth occupations are mainly concentrated in crafts and trade work, service workers, agriculture and elementary jobs. They are very low professionals, technicians and clerks.

**Table 2. Participation in occupations by youth status (%)**

<table>
<thead>
<tr>
<th>Variables</th>
<th>Youth</th>
<th>Non-youth</th>
</tr>
</thead>
<tbody>
<tr>
<td>Legislators</td>
<td>1.34%</td>
<td>2.63%</td>
</tr>
<tr>
<td>Professionals</td>
<td>8.24%</td>
<td>15.45%</td>
</tr>
<tr>
<td>Technicians</td>
<td>2.03%</td>
<td>7.07%</td>
</tr>
<tr>
<td>Clerks</td>
<td>3.07%</td>
<td>2.23%</td>
</tr>
<tr>
<td>Service workers</td>
<td>21.41%</td>
<td>17.38%</td>
</tr>
<tr>
<td>Agriculture</td>
<td>19.37%</td>
<td>17.20%</td>
</tr>
<tr>
<td>Crafts\ trade workers</td>
<td>24.31%</td>
<td>17.78%</td>
</tr>
<tr>
<td>Plant\ machinery operators</td>
<td>7.52%</td>
<td>9.59%</td>
</tr>
<tr>
<td>Elementary occupations</td>
<td>11.17%</td>
<td>9.25%</td>
</tr>
</tbody>
</table>

From a study conducted by Deloitte, it was concluded that Albanian youth perceives work as an opportunity for personal and professional growth rather than a social obligation, they see it as a mean of affirming them both professionally and socially. It is interesting to note the fact that young people would accept to work without money, this finding it is especially noteworthy for the age group over 23 years old. Work seems to be a way to achieve not only existential needs, but also the needs associated with achieving and self-esteem (Deloitte, 2015).

### 3. Challenges of Young Job Seekers
Youth do not only face challenges to enter the labor market but also, they face difficulties related to the working conditions, as a matter of a fact, the percentage of unprotected employment among young people is (60.6 percent corresponding to 186 thousand young people). On the other hand, given that around 90% of registered companies in Albania are family businesses with 1-4 employees, it makes this sector not part of an open labor market, the situation becomes more challenging with the fact that the companies with more than 80 employees represent only about 1% of industrial companies in Albania (INSTAT 2017).

There is a lack of jobs available for young people with secondary education, but the problem is further escalated for young people with higher education who do not have much employment opportunities in line with their level of expertise (Boka, Torluccio, 2013). When a group of young unemployed people was asked about how long it would take for young people to find a job, the findings resulted that more than half think that it will take between 3 and 6 months. Meanwhile, 1 in 6 young people (16%) think that it would take more than a year to find a job (Deloitte, 2015).

Also, one of the challenges faced by this group of young people who were entering for the first time in the labor market, was to find a job which suits their field of study. It is important that policies which combat unemployment have an impact on young people. Employment promotion interventions should focus on young people. Young people face a higher risk, to get exposed in informal sector. Many young people are not active in the labor market, the power to participate in the workforce is on average 53% for adults and only 34% for young people aged 15-24. In countries with a younger workforce, such as Albania the fact remains that the number of young people who are not engaged in employment, education or training is at a high level, which affects the quality of youth choices related to the future.

Some young people remain out of workforce because they face barriers to labor market participation. This may harm the prospects for long-term unemployment and may lead many young people to abandon the labor market and education, or to emigrate. Another challenge it is the situation of economic growth which affects employment opportunities for young people more than for adults. Young people are disproportionately affected by economic cycles compared to adults. When the economy declines, young people are mostly the ones who lose jobs, while they benefit less from employment if the economy starts to grow (World Bank, 2016).

There are many facts that youth unemployment is strongly responsive to negative economic shocks rather than positive ones. Evidence suggests that the new labor force segment has been disproportionately affected by the major recession shocks. The Labor Regulation also, limits the employment of young people, youth unemployment reacts more strongly to negative economic shocks than positive ones. In the EU, unemployment rates tend to increase more during recessions, but in enlargement countries, growth is more dramatic.

Lack of access to funding reduces opportunities for young people who generally have more positive attitudes towards entrepreneurship than older generations, but only a small part has actually started a business (Cassia, L. et.al., 2012). Regarding to the access in the labor market from young women, social norms and lack of access to childcare services are among the most important obstacles faced by young women, to
enter the labor market (World Bank, 2016). Such attitudes tend to be more damaging to young women who are often faced with the resistance that comes from social norms and traditional roles.

To foster youth employment there is a need to identify which sectors are seeking to hire new employees. Even if, in Albania, youth have the right to choose the profession that they want for their future there is a need to focus on specific professions. To achieve this, the contribution of active policies towards vocational training need to be taken to increase the importance of specialized professions. Vocational training is expensive and it is very difficult to keep up with changing demands, especially when the Albanian economy is still unstable and sector development is not always clear. As a result, the overall capacity of centers and laboratories remains anxious, considering also limited resources and obsolete equipment.

More to the point, sometimes, skills acquired through vocational training do not correspond to those required by the labor market, resulting in a lack of professional skills. Also, poor cooperation between public and private actors (ministries, agencies, local authorities, social partners, NGOs, etc.) leads to poor access of labor market. Furthermore, lack of employment opportunities for young people in rural areas increases the exposure to informal work (to support the family economy) as well as in urban areas (where they are informally employed in the sector services).

Young people with a low level of education are more inclined to be unemployed, suffer from discrimination and poverty. The difficulty is even bigger when youth are part of minorities. While 80% of children in Albania have completed secondary education, the percentage drops to 21% respectively for Roma children (EBRD, 2016). A higher level of education is accompanied by more chances for finding employment, as well as better rewards on Labor market. Usually, lack of education is associated with jobs where low skills are required, which offer lower salaries and lower security in that workplace. Consequently, less educated people are more vulnerable from exclusion from the labor market.

According to a qualitative review conducted recently (Hackaj, 2015), Albanian youth employment patterns look complex, mixed and long. Young people move frequently in and out of the labour force, they start mostly in low-qualified jobs that very often have nothing to do with their diplomas and qualifications. This practice often involves backtracking and blending of statuses employee–student -especially in the current times of education reform, economic crisis and technological turbulence – which make the analysis of the trajectories from school to work even more difficult.

The vulnerability of these individuals increases even more, when lack of education is accompanied by absolute poverty. On average, poor working people have around 9.6 years of education compared to 11.5 years for non-poor people. However, the quality of education needs to be evaluated and improved, especially since emigration by young skilled people is high while job opportunities are low. As PISA results indicate, Albania is far below OECD and EU average in terms of basic skills of 15-year olds. More cooperation between education institutions and the business sector is needed to better prepare graduates for the evolving labour market (European Commission, 2016).
4. Consequences of Youth Unemployment

Unemployed youth are not the only one who face the consequences, youth unemployment produces lower consumption and sometimes, long periods of unemployment may have a devastating impact on life and career choice of youth in the future. Youth unemployment is not only causing economic problems but also social, as a way of example, among the young people who came back from emigration, the economic conditions were the dominant reasons: lack of employment, better job opportunities and more income were the three main reasons for emigration of Albanian youth (INSTAT, 2015).

Youth unemployment it can result in the creation of a rupture in their transition to adulthood. The impact of not finding viable work and a career has consequences not just for young people but also for their families and society at large (Gough, Langevang, Owusu, 2013). Youth unemployment causes a variety of effects, it impacts on long term implications for youth well-being and increases the risk of unemployment later in life after controlling for human capital factors. In addition to health and well-being, youth unemployment has implications for societies as a whole, the ILO’s World of Work Report warns that such levels of youth unemployment are a predictor of social unrest (ILO, 2013).

Youth who are able to accumulate more socioeconomic, educational, and motivational resources throughout their lives have higher levels of trust in institutions than do those who have been able to acquire fewer resources, also, the economic situation of youth plays an important role to youth empowerment, as a matter of a fact, about 15% of the population aged 15 to 29 in Albania, were poor and could not meet basic living standards (INSTAT, 2015).

The implications of economic informality damage fair competition and puts youth in a disadvantaged situation, lack of youth initiative and fear of failure, family traditions and control that the family continues to exert on the lives of young people can lead to unemployment (Dogan, 2015). Direct consequences of youth unemployment can lead to underemployment which refers to those who are overeducated, who accept a job that is below their education level, or who accept a job in a different field than their focus. Both of these have negative consequences for salaries and the happiness of graduates (Beduwe, Giret, 2011).

Alternatively, when not able to find a job, young job seekers often decide to continue their education, acquiring graduate degrees (Clark, 2011). This can potentially make them even more overeducated for the job they ultimately take. Lack of employment it leads as a result of non-coordination between the number of graduates and the available jobs at this level, a situation which have been relevant in the context of Albania for a lot of years. It is important to recognize that not all job growth occurs in the highly educated segment of population.

As evidenced by the data, young people and especially young women, have limited access in the labor market. The high unemployment rate of young people is not characteristic only of the Albanian labor market. Also, many European countries face
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high unemployment rates among young people, especially as well as a consequence of the economic crisis. Another challenge faced by young people is the transition from the education system to employment for the first time. Another consequence of youth unemployment which can be harmful for Albania is youth emigration, Albania is among the countries with the highest emigration rates in the world (emigrants in these countries make up 22-45% of population). Taking into account the effects of youth unemployment, it is necessary to increase the number of youth employment rates (Anuarq et al., 2013). When faced with poor employment prospects, unemployed job seekers may choose a second route out of the current context, which is to migrate.

The phenomenon of Albanian migration has intensified in the last 25 years (EUROSTAT, 2016): that is, the recent rapid growth of the number of Albanian asylum-seekers in the European Union (EU), (around 66,000 persons in 2015 compared to the 1,925 in 2010). Economic factors are without a doubt the key push factor of Albanian migration during its three decades. Studies reveal that high unemployment and underemployment rates, low wages, poverty and low living standards are the main motives of migration for ¾ of Albanian migrants (Gëdeshi, Zwager, 2012).

In Europe, this is particularly salient due to the free movement of labor principle of EU member countries. As a case in point, in 2012, there were 1 million new immigrants in Germany, mostly highly educated and unemployed job seekers from Southern and Eastern European Countries (Taberner, 2012). Although solving the youth unemployment problem temporarily for these job seekers, immigration brings with it many challenges and complications, such as the need for cultural adjustment on the part of the job seeker as well as those inside the employing organization, language difficulties, and the emotional toll of separation from extended families.

More to the point, particularly in countries where tertiary education is paid by the government, the loss of their highly educated workers is a form of “brain drain” reducing the return on this form of investment. A study by the German Foundation Friedrich Ebert, points out the worrying fact that 60% of young people want to emigrate abroad, listing the main reasons as economic. This percentage has increased in relation to the 53% that was in the study (Friedrich Ebert, 2015).

In this regard, employment is the main concern of young people, especially for those who have completed their studies or are in their last year. From the survey data, it turns out that the practice of having a preliminary work placement, or otherwise known as internship, is not widespread among young people. Currently, one in four young people works in Albania, only 30 percent of those employed have a job matching with the study profile or their profession.

5. Local and national development on youth employability

Regional Departments at a local level play an important role in implementing policies for the development of youth in Albania. Even if the biggest responsibility is considered to be given at a national level, local Governmental Institutions, have their
responsibilities regarding their given efforts to boost youth employment. Local initiatives, tend to focus more on the investment and empowerment of youth entrepreneurship, for instance, the Municipality of Tirana project for youth employment, aims to support youth social businesses. Since 2016, the youth employment promotion program for of the Municipality of Tirana supports the creation or expansion of successful business activities by young people who are capable of being successful in a competitive market.

The main target groups of the youth employment promotion program for young people are Albanian citizens aged 18-35 years old, young people from rural areas of the Municipality of Tirana, young people with disabilities and young people who have never been employed before. Even if the focus is on youth entrepreneurship, local actors are generating innovative ideas to boost youth employment. The Tirana Chamber of Commerce and Industry, the Municipality of Tirana and the Ministry of Education and Sports, they hold editions of Work and Study Fairs. Over 40 companies, 20 different universities, and institutions, participate in this fair every year to expose opportunities to young people who are interested working while their study.

Besides the yearly initiatives and the funding provided for youth entrepreneurship, in terms of local initiatives the Municipality of Tirana also offers opportunities for a number of students to follow paid internships and to prepare for the challenges of the labor market. The interns work closely with the municipality teams, positions are open especially for those who study architecture, engineering, urban planning, for all those who deal with management issues or engineering projects. Another opportunity offered by the Municipality of Tirana is also the financial support of all those young people who have innovative business ideas. Those who are entrepreneurs or have the spirit of entrepreneurship and want to start their own business, the Municipality of Tirana helps them with both grants and loans. If the sum is bigger than what the local authorities offer, they also have a microcredit scheme where the Municipality of Tirana is a shareholder in a $ 4 million fund to fund ideas coming from youth.

In cooperation with the International Labor Office, as the leader of the United Nations Program on Youth Employment and Migration, are implementing the Employment Pact, together with the Municipality of Tirana, which will be based on over 40 policy options for addressing youth employment challenges and achieving targets on issues such as youth training, employment, vocational training and the promotion of the creation of 1000 new youth-focused jobs. Even if in Albania it does not exist a youth law which protects youth rights, for years, the Directorate of Coordination of Youth Policies, is working to build it. This institution has a mission to “develop advanced policies in the field of youth”.

Albania has a National Employment Service which operates through 36 employment offices – regional, district and local – and 10 public centers for vocational training. Related to other national initiatives, the National Youth Strategy and the National Youth Action Plan 2015-2020 are the main platforms focusing on youth, which through these strategies aim to raise youth awareness of their role in building society, in the sphere culture, as well as in the socio-economic spheres. Youth Action Plan aims to design the indirect policies for the full integration of youth in order to become active members of society. This action plan is based on 6 strategic objectives, one of them aims to encourage youth employment through effective labor market initiatives.

Social inclusion and economic participation require one cross-sectoral approach on several levels. Key players in this area are the Ministry of health and social protection, Ministry of Education, Sport and Youth and the Ministry of Economic Development, Tourism, Trade and Entrepreneurship are the main ministries which are related to youth, employment, vocational education and social protection of youth. The National Employment Service has an important role to help youth overcome the challenges of unemployment and get in the path to find a suitable job. In this framework, several active policies for inclusion in the labor market have been undertaken. The Albanian legislation on Employment Promotion and the Strategy of Employment and Skills define social dialogue as a key aspect for the functioning of active and labor market policies in Albania, the real impact of social dialogue and tripartite subjects on developing and implementing policies today is actually very limited.

More to the point, the National Strategy for Development and Integration 2014-2020 (NSDI) - sets an integrated approach to the socio-economic development of the country as well as integration in the EU. The impact that this strategy requires is in 3 perspectives: first, a developed greater economic growth through labor market growth, education – strengthening vocational education and training, volunteering - and minimizing informal economy. Second, it aims to transform economic growth into social prosperity, through investment in public services that facilitate inclusion, cohesion, and the quality of life. The third axis of the strategy it is based on empowering governance, democracy and the parameters of the law.

Strategy for Employment and Skills 2014-2020 aims to build a more educated and skilled workforce according to the needs of the labor market, as well as the creation of more space for jobs. The priority policies identified are: a) strengthening the employment opportunities through effective labor market policies; b) Providing quality education and training; c) promoting social inclusion and territorial cohesion; and d) strengthening the labor market and the qualification system. A first annual report was issued, according to which most progress was achieved in the area of employment policies and services, whereas the progress was limited in the area of social inclusion and territorial cohesion, as well as regards the governance system of the labour market. A strategic approach needs to be developed to tackle labour market challenges such as youth unemployment and informality.

Vocational training as part of the employment promotion programs was promoted to match market demands and provide unemployed or employed people with the right work skills. A special division of vocational education profiles according to
traditional gender roles is also evident and reinforces the division of occupations for women. The public vocational training centers offer professional courses at a national and center level (VET, 2018). The lack of a modernised VET legal framework is a major constraint for implementing a number of measures in the jobs and skills strategy effectively. Private sector involvement in designing and implementing labour market and VET policies remains a critical need. Employment and VET services need to be extended to rural areas and the most vulnerable groups.

SMEs play a significant role in the economy. They provide 80% of employment and two-thirds of value added in the non-agricultural private sector. Micro-businesses in particular make up a high proportion of the number of companies and account for 43% of jobs. Various state- and donor-funded schemes support SMEs' competitiveness but further steps need to be taken to strengthen their innovation capacity and improve their access to finance, such as developing the venture capital market (EC, 2016).

A new cooperation model between the public employment service and the private sector was launched by the Albanian government; it includes the joint-identification of the labour market needs, the participation of the private sector in curricula development, and new premises for practical work of Vocational, Education and Training (VET) students (Delegation of the European Union to Albania, 2016).

The National Employment and Skills Strategy and its Action Plan contain a series of comprehensive policy objectives and relevant measures in which a clear path for improving the employment and skills development sector is envisaged. Overall, as far as Albania is concerned, the amendments to the 1995 Law “On Employment Promotion” were aimed at improving employment mechanisms and enhancing the coverage of various marginalized groups. UNESCO highlights the growing discrepancy between supply and demand for skills as a major reason for high youth unemployment rates (UNESCO, 2013).

Public employment services help unemployed people with vacancies, and the purpose of such programs is to increase job demand. On the other hand, long-term goals of such programs are to build human capital to enter regular subsidized employment. One of the positive aspects of subsidized employment among others is that it allows firms to evaluate employee productivity during the subsidy period. Currently six employment promotion programs are applied nationally (National Employment Service, 2017):

- **Employment Promotion Program for Unemployed Jobseekers in Difficulty** approved by Council of Ministers Decision (CoMD) no. 48, 16.01.2008, (as amended). This program provides financial support for employers who provide temporary employment of unemployed jobseekers in difficulty.
- **Employment Promotion Program through training at the workplace** approved by the CoMD Nr. 47, 16.01.2008, (as amended). This program supports financially employers who guarantee the training of beneficiaries and recruit at least 50% of trained people in the same profession for an additional period of 6 months.
- **Program for promoting employment of unemployed women from special groups** approved by CoMD no. 632, 18.09.2003 (as amended). The women
employment program aims to integrate marginalized women into the labor market such as Roma women, elderly and with disabilities women.

- Employment Promotion Program for unemployed young people entering the labor market for the first time approved by CoMD no. 199 (11.1.2012). This program, which was added in 2012, specifically aims for unemployed young people, who were previously among the unemployed jobseekers. In 2012 this the program included the age group of 16-25, which actually include up to the age of 30.

- Employment Promotion Program for unemployed jobseekers graduated from Albanian and international universities, through internships in state institutions and enterprises or private organizations approved by CoMD no. 873 (27.12.2006).

- Employment Promotion Program through the institutional training approved by CoMD no. 646 (20.03.2006). The program provides training for beneficiaries from companies that guarantee employment afterwards training, or which they can demonstrate through labor market research and research that this training will be useful to participants.

- The Program for Promoting Employment of People with Disabilities, approved by CoMD no. 248 (30.04.2014). This program finances the employment of people with disabilities as well as training on workplace for people with disabilities. Earlier this group was treated together with other groups, now is treated as a separate group.

For the year 2018, the government has planned the adoption of several draft laws and decisions to promote employment. The Council of Ministers has planned the adoption of a special employment law, which will be followed by a series of decisions to enable its implementation. The new law being prepared consists of opening up new jobs, which will be permanent and qualitative. To enable the employment of priority groups, the government will subsidize wages, social security and health insurance. The object of the new law and draft decisions are unemployed, but there will be some categories defined in the ranks of the unemployed, who will benefit first. The categories that will benefit first are the unemployed in need or who are treated with economic aid, newly graduate students, single mothers, and people with disabilities. Also, priority will be given to unemployed jobseekers who have completed higher education at home or abroad. For this group, including newly graduates, the government will provide subsidies for funding every month, at a rate of 100% of the basic unemployment rate.

6. Effects of different programs on youth employment

YAPS, Youth Albania Professional Services, is the first social business in Tirana. The company works in the fields of parcel delivery, cleaning and fix-it services. It was founded in 2001 and currently employs 112 people. The employees are orphans, Roma, Egyptians or people coming from a difficult financial background. Its objectives is to hire and train young marginalized and neglected people, in order for them to manage a Social Business, to create self-esteem and confidence in young
people and create the conditions to switch to a higher level of education. YAPS was established under the auspices of UNICEF, with the participation of the Social Center “Don Bosco” and a group of companies. Big corporates as Coca Cola, KPMG, Vodafone Albania or the Embassy of the United States of America are regular clients and some of them are also YAPS board directors (EFES/EIS and EU, 2014)

Social Impact Award Albania is an initiative which aims to raise awareness of social entrepreneurship by providing a one-year education program for young people who want to transform blind intentions into practical actions to streamline social entrepreneurship by offering them the ability to harness practical skills on entrepreneurship, access in resources and contacts with similar entrepreneurs and professionals, etc. Through the Social Impact Award, the experiences gained by young people participating in this program are valuable to society, regardless of whether they choose to use these experiences later as social entrepreneurs, public or private organizations, or in other forms of civil engagement (Social Impact Award, 2018)

With over 40,000 students in Albania, there is a great potential for education and support of the future generation. At present, only a small percentage of these young people are in touch with practical information on entrepreneurship topics and still less support in building social enterprises. Social Impact Award aims to provide help to young people to discover their talents, gain practical skills, and raise their social entrepreneurship ideas. Also, the provided support during the whole period of training, it is helpful to prepare youth to enter the labor market and to get prepared to face with the consequences.

Another initiative is the LEAD Albania, a fellowship program similar to the White House Fellowship Program, aims to provide to young Albanian professionals with first-hand experience in the process of governing Albania. Fellows are assigned to senior positions within the Prime Ministry, Office of the President, Ministries, and Municipality of Tirana. The Fellowship experience is supported by an educational component where Fellows participate in seminars on: European integration, public policy, decision making, foreign policy, security policy, leadership, and soft skills development. The program envisions that Fellows will not only learn in their positions but that they will also contribute significantly to the productivity, efficiency and innovativeness of the host institutions. (Albania American Development Foundation, 2018)

The fellowship program aims to provide engagement in the labor of the central government agencies is at the heart of the LEAD Albania program. Fellows will spend a year as full-time, paid advisers or assistants to the top officials of the Prime Ministry, Ministries, the Office of the President, and the Municipality of Tirana. Fellows may also be required to work on issues outside of their area of expertise. Responsibilities can be wide ranging and will be defined in the job description developed by the AADF and each host institution prior to placement of the Fellow. Fellows may be required to undertake domestic and international travel as part of their assignment and for learning purposes.

In addition to the previous initiatives "Youth action for change" it is a project which aims to promote, employ and integrate youth in Albania, who face lack of inclusion...
in employment, education or vocational training. The project is in full compliance with the national and local policy framework, which aims to promote gender equality, human rights for the most vulnerable groups, protection and support for minority development, as set out in the documents and strategies. The main problems encountered with the education and development of professional skills in Albania come from various factors.

The project was implemented in the Municipality of Elbasan, Albania, it initiates an intervention strategy based on multi-sectoral participation, combining information and guidance of young people with psychosocial support, vocational training and employment with direct participation in the labor market by strengthening local institutions and civil society. Improving the living conditions for young people in the Municipality of Elbasan and supporting their integration to the labor market is the main aim (Other Vision, 2018).

LENS is another innovative initiative which fosters youth employment, the Self Employment Program is applied as an active labor market measure to start a business activity or to expand the opportunities to become self-employed. It includes training/counselling, financial support and advisory services for unemployed people. The self-employment program consists of financial support for implementing a business plan (LENS, 2016).

7. Conclusions

Youth unemployment in Albania it is one of the main challenges which government should overcome in order to foster innovation and development. Youth it is considered as the most powerful asset of our society, from this perspective, youth unemployment it has a long-term which have a high cost in the development of the country. Even if, we have high rates of a young population in Albania, the access of youth to the resources is weak and it is considered as a challenge for the economic development of the country.

Through this article, a variety of local and national initiatives to target and boost youth employment were presented. It is necessary not only to initiate additional policies which aim to increase the youth access in the labor market and youth self-employment but also, it is important to offer more start-up funds for young entrepreneurs and to make efforts to promote these schemes for all young people living in the territory of Albania.

Also, some of the main challenges of young job seekers and the consequences of youth unemployment were presented with the aim to demonstrate the importance of youth employment and effective employment policies related to youth empowerment. Furthermore, initiatives which have been undertaken to increase the rate of youth employment in Albania were stated in this article.

One of the main challenges faced by young people was to find a job which suits their field of study. Youth tend to remain out of the labor market because they face barriers to access the labor market. There are many facts that youth unemployment is strongly responsive to negative economic shocks rather than positive ones. Evidence suggests
that the new labor force segment has been disproportionately affected by the major recession shocks.
Even if, it exists a variety of action plans and policies which aim to foster youth employment, the youth unemployment rates in Albania remain at high levels compared to other age groups. The government has planned the adoption of several draft laws and decisions to promote employment but the previous initiatives didn’t result effective nor reduced the unemployment rates.
At the end of this paper, they are provided a series of recommendations on how to chase the employment issue for young people in Albania. The suggestions do not only focus on the labor market development but also, in alternative ways of increasing youth employment, which combine with the economic and social context of Albania.

8. Recommendations

In conclusion of this paper, are presented some recommendations to improve the function of youth employment policies for the promotion, support and improvement of youth and employment local and national initiatives.
Recommendations are directed to policy makers in the field of youth and employment:
- Designing programs that help young people to enter the labor market as professionals in their studies field.
- Increase the coverage of active labour market policies and improve the activation of unemployed and inactive people, especially youth, women and long-term unemployed. Step up current efforts to achieve a comprehensive approach to reducing undeclared work.
- A strategic approach needs to be developed to tackle labour market challenges such as youth unemployment and informality.
- Evaluation of drafted programs and those in the process of implementation for youth employment, regularly to achieve efficiency and sustainable results.
- Focus on programs to increase access for younger entrepreneurs to better access consultancy and information.
- Strengthen the mechanisms for research and access to employment, investment in professional services and development of job-seeking skills.
- Creating an environment facilitating the development of self-employment initiatives, building entrepreneurial skills, and facilitating access to credit.
- Provide training practices and programs in order to strengthen the youth initiatives which foster employment promotion but also encourage other young people to become familiar with the field of employment.
- Establish partnerships with young people who own enterprises to strengthen their operational capacity and efficiency.
- Increase the accessibility and information of youth with investment funds and low loans.
Engage youth in initiatives and mobilizations to foster the culture and spirit of entrepreneurship.

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TRAINING ACTION AS AGAPIC ACTION: WORKSHOP FOR SOCIAL INNOVATION

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1. Education: strategic asset for a new welfare

A correct description of “problems”, able to highlight their features and tasks, is the first fundamental step to understand how to face them, identifying decisive strategies. Applying this strategy to the analysis of the crisis involving Italian welfare system, less and less effective in tackling old and new social risks, means to recognize that the lack of financial resources is not among its main causes. A careful sociological and economical analysis shows how, in the last years, all economic resources available to our social protection system kept on increasing, and how also problems like poverty, inequality and unemployment raised along with them (Istat, 2016, 2017; Eurostat).

This first important feature of the problem, that is the fact that the progressive rise of social and welfare spending corresponded with a decrease of results (Fondazione E. Zancan, 2018), points out how it is not a foregone conclusion to believe that increasing quantity of economical resources available to welfare system is enough to increase also its effectiveness. In fact, the problem is not about quantity, but about quality: organizational-managerial and technical-professional strategies do not work and struggle with activating efficient social forms to take care of fundamental human needs. The challenge is then professional and organizational, and welfare players (both specialists and managers) are called to purpose and pushed to innovate their personal and professional culture.

In this context, training plays the role of a strategic leverage essential to produce that social innovation necessary to reconsider welfare strategies, moving from a redistributive and assistive paradigm to another really generative.

The value of training is guaranteed and nourished by original meaning of training effort: to promote vital processes, to support them in times of change, to guide potentialities (Fondazione E. ZAncan, 1993); however, conditions that allow education to produce innovation cannot be taken for granted: links between learning and behaviour, to learn and to act, training and change are not causally linear, so it is not possible to design training processes with absolute rationality without running the risk of falling into abstract formalizations which distance theirselves from reality experienced by people (Reggio, 2010).

These relations apply to be investigated deeply, highlighting conditions and possibilities that allow training to produce a real innovation both in specialist and organization.
2. Training systems

To understand the relation between training and innovation and how it should be sized to produce a change, the analysis of three ideal type training systems is proposed. They were originally tabled in France by J-M. Monteil (1985, 1989), then resumed in Italy by A. Palmonari (1990, 1996) and T. Vecchiato (2014).

J-M. Monteil identifies three training systems aimed at achievement of a certain result; a particular type of “knowledge” circulates within each of them.

The first system is called *pre-programmed finalized system* (S1). It’s aim is to forward/repeat already programmed pieces of information. This training system is typical of strongly institutionalized and bureaucratic structures: someone teaches, someone learns, and to learn means to listen and memorize. A typical example is the frontal class, where the lecturer forwards pieces of information untied from learners’ experience, who must grab it. In this system subjectivity of people is not relevant; it is the presence of people to train to be important. The *pre-programmed finalized system* is organized so that result of its action is already defined, known: in fact, there is no uncertainty, but redundancy. Training activity of people inside this system consists of reproducing and repeating information, in the way it has been defined by the programme. It’s a system where it is impossible to produce something different from what has already been pre-programmed. From remarks made, it appears that in this system change and innovation are conceptually denied, as they are inconsistent with a sole aim due to the total pre-programmation. In this system, however, a very important problem often occurs: if it does not produce other than itself, as individuals do nothing but repeating the pieces of information, it is likely to be extinguished because of entropy produced inside, due to ongoing repetition of information. Its extreme form is then *bureaucratism*.

The second system is called *divergent finalized system* (S2). It is typically represented by a differentiated “focus group”, composed of a set of people dealing with very different pasts, references, representations and preferences. It is often a group that comes out on the margins of official institutions. Contrary to pre-programmed system, it is not set up for the achievement of a unique pre-defined result, as it is a system made of a community of players placed in a weakly established space, subject to a self-regulation process. The organizational principle at the base of this system is not information, but the *knowledge* produced by the ongoing comparison of personal experiences. In this system people are central, each one reports his/her past and history. This system, contrary to S1, is a barely predictable system, that produces what interaction between people can express, and develops in relation to them. Also in this type of system the risk is the ongoing repetition, this time not of pieces of information like in S1, but of pasts and experiences end in themselves. The extreme form of this system is *anomy*, in the shape of inconclusive discussions and empty formalism.

S2 transitioning manifests with the emergence of an individual project, which is the result of international debate, but that establishes also that the individual takes the responsibility to act in a new and autonomous way, resulting in the possibility to lose the group. It’s just the comparison between experiences that occurs within the group.
that let the individual to express his/her personal identity, to become aware of his/her ability to make something original in form of creative project.

«Let’s take, for example, a group of social workers who submit their experience mutually and problematize within the group. It’s very important that from the debate comes out the boost, in a given subject, to face the situation in a new way. This implies that he/she does not give up to inertia of keeping on sharing his/her experience and takes responsibility for acting (or developing an action plan), in a new and self-employed way. Even if this means losing the contact with other members of the group» (Palmonari, 1996, p.138).

The third system is called *contractual finalized system* (S3). We saw that S2 allows, through debate, the emergence and shaping of individual projects that, to develop and not fall back on theirselves, need to update in an organized form of *knowledge*, on might say also in a new personal and organizational culture. The pivot for this update is S3 (contractual finalized system). It is organized depending on a result (for example it is possible to reproduce knowledge in form of written documents, projects), whose features have not been previously defined in detail in a program. The means used to achieve this result is the research, and also the way in which the research occurs is agreed among players at the beginning of their common work.

It is not only the comparison between experiences (knowledge) or the debate to guarantee the relation between people, but it is specific information that research spreads; that is research data. In fact, as individuals are involved in the implementation of a formal research project, results of carried out research (the new pieces of information) form as many data. In S3 communication concerns specific project information, no longer just individual knowledge of people. There is no longer just an exchange of knowledge, but also of pieces of information in the shape of knowledge-culture, which represent new elements which could modify positions of actors in the system, causing them to evolve on the basis of what it is expressed. In S3 the relationship with the other is mediated by a specific project, which the attention of interlocutors is focused on. But the conduct of individual research projects results in an immediate and direct implementation for players of an activity of theorization and systematic explanation of their own points of view, that produces new elements that modify the position of actors of the system making them move and evolve according to what is expressed.

The contractual finalized system is barely manageable from the outside, as its evolution is closely linked to exchanges it sets in motion.

For one of the biggest systems where it is, the society, it represents a vital need, since it is a carrier of potential innovation: when you start a research you don’t know what you will find, and if you knew, you would be inside S1.

3. *Contractual finalized system (S3), surplus and generative capacity*
The prototype of contractual finalized system (S3) is the research lab, meeting and exchange place for some people who developed a project to face a certain problem and some people who are specialists with reference to same problem; that is a place for someone who owns methodological tools and someone who has his/her own project, where there is a meeting of skills and scientific data, not of pasts or pre-programmed pieces of information.

The building within a creative project based on personal commitment and research is the main feature of S3. If this direct and creative commitment is missing, the training process is very limited, as the training subject, even if equipped with a conceptual and methodological system, could consider it as heteronomous and therefore meaningless. Two typical and strongly interconnected aspects of agape take shape in a contractual finalized system: the surplus and the generative capacity.

In fact, S3 is organized in relation to a groundbreaking result, whose characteristics are not defined in pre-packed programs, and then depends on free operational choice and on methodologies taken by training individuals (Monteil, 1985). In such a system, training action as agapic action is generative: it thinks in outcomes and surplus, not only in means and goals, in procedures to fulfil or in rational input and output (Vecchiato, 2016).

In this system training people tend to give more than they received in training setting (information, knowledge, methods…), as they give life to a original knowledge and to creative projects in a reality different from the former, where both Alter and Ego were immersed. In that direction the destiny of training action, as well as agapic action, is to break behind itself the decks it built for its own way, and recognize in this breakup its more private need (Araujo, Cataldi, & Iorio, 2015, p. 41).

In this system it is asked training person to go into the details of decisional processes to size on his/herself the pieces of information and methods when situations, questions and problems he/she faces change. At this level, we are in an educataional context where no information or methods are forwarded, but a process of research that wants to produce not only actions, but also new conditions to act (generative surplus) not determinable in advance takes shape. In such a system training action, like agapic action, determines its object and creates it as an object that did not exist previously (Araujo et al., 2015).

The change that training means to produce at this level is of cultural-identity type, and intercepts very deeper dimensions of the person, as it affects ways of thinking and making a sense of his/her proficiency, calling into question aspects that belong to inner part of the person, such as personal and professional values, attractions, distastes, feelings, reasons, habits and relations. Training at this level wants to involve the “whole” person – not only his/her cognitive level, not only his/her operational level – according to outcomes that result a creative research process.

Configuring an educational space by giving priority to research processes implies to recognize that the person in his/her entirety is the centre of innovation; in fact, a change needs informative contents, methods, but overall it needs people able to take over contents and methods in a creative way, to size them when situations, questions and problems they face vary, gambling not only what they know and do, but also what they are: their identity, culture, values, to provide new answers (Alastra,
In such a direction, a training that starts from problems experienced by people in their organizations is required, focused on developing a joint and collaborative research, negotiated with organizational actors and aimed at innovations of directories (Alastra et al., 2012), that does not consider only organizational needs, but also situation, goals, and expectations of subjects to train: what they know, what they can do, what they are willing to do, what they wish to do (Novara 1990; Bruscaglioni, 2007).

Training systems, elaboration starting from input of J-Marc Monteil (1985) and A. Palmonari (1990, 1996)
4. Workshop for social innovation

Methodological note
The case that will be presented explains the functioning of a contractual finalized system generating surplus in the form of written creative projects that contributed to modify working behaviour of social actors. The case is part of a wider research (Orizio, 2018) where data were gathered through deep interviews to 12 partecipants and partecipant observation within the whole training group.

The workshop
The workshop for social innovation is called Reconsider The Fight Against Poverty and took place in residential form for four days at E. Zancan Foundation Summer Research Centre in Malosco (TN). Workshop is led by three trainers, one playing a coordinating role, and the other two performing documentation activities.

In hard times poor in welfare innovations, the workshop is aimed at contributing to rethink, redraw and implement really effective aid measures to people and poor families, which go beyond the many assistive provisions, make the best use of available resources, create a social and economical value for the community, and enhance skills of helped people with actions in social return.

During the workshop, you start again from key issues, from welfare problems, to deepen their knowledge through quantitative and qualitative maps; and then you identify their properties and responsibilities to understand how to deal with them and finding solutions.

Issues are discussed in different contexts and with different methods: from debates in plenary with specialists, where problems are reconfigured and opinions are compared; to case studies which are critically analyzed and deconstructed to understand if what they promise is true, and if it’s worth achieving them; to processing of summaries in a small group, where insights are shaped so that they become more concrete; an finally, to return to plenary for sharing of projects and solutions resulted from training porcess. To sum up, the workshop is a gym where to test ideas and insights regarding war on povery, is a context where movement from theory to practice, from conception to action is boosted all the time, through the switch from Thinking to Modelling and Implementing, to produce new knowledge and creative projects.

Notes
Reconsider The Fight Against Poverty is a workshop for social innovation, so training was designed on the level of research lab (S3). The working method of the workshop is well defined and consists in thinking, modelling (the ideas), and implementing (turning the shaped idea into action). It is believed that these three steps could be understood as methodological framework, which “knowledge” is handled within: a research framework aimed at action, namely at creation of practical (and innovative) projects.

As we will see, the fact that the workshop was planned to work in S3 (research lab) does not imply the exclusion of functioning moments typical of S1 and S2.
The workshop opens in plenary with a deep description of problems: quantitative maps describe state and region actions against poverty. Then, in the training context, scientific pieces of information external to individuals are introduced; they imply that research lab (S3) works, in this first moment, in a typical S1 way (information). To this first informative moment, working groups aimed at sharing thoughts and questions arised from info submission follow. The transition from the typical S1 functioning way (information) to S2 (knowledge, experience debate) is evident here. Through cluster discussion and integration with their own experience, subjects take over information, previously external to them. In this way, information turns into knowledge.

During focus groups, while typical functioning times belonging to S1 move towards S2, micro-processes of critical thinking, deconstruction and defrosting take shape (Cunliffe, 2017; Schein, 2012).

Then, works in small groups occur in the workshop, aimed at building written summaries about ideas and thoughts emerged from the plenary. In this case the workshop (S3) works thanks to typical S2 moments: subjects achieve a further appropriation of information by integrating them with their own experience. From a methodological point of view, ideas start to take meaningful shape here. In addiction, from the debate also first drafts of projects, leverage for switch to S3 (creative knowledge) start to come out.

Finally, the work activity in plenary starts again in a small group, where additional informative content is reintroduced by trainers. Then you start to work again in a small group; this time the aim is to develop practical projects within methodological framework of modelling and implementing, getting closer and closer to the action. It is in this dimension that creative research process typical of S3 starts: each individual undertakes to produce something new, whose preconditions were not defined, intentionally. It is a written and creative project, it’s a new culture, result from fully involvement of the person, who, taking over information and turning it into knowledge, and using research methodologies suggested by the specialist (thinking, modelling, implementing) creates a contextualized, meaningful (not heteronomous) and scientifically sound knowledge.

As shown, the workshop is made of a dinamic interaction among the three training systems. No innovation (creative knowledge) can be produced without information, and the need of a debate between knowledge and experience cannot be neglected as well. As A. Palmonari states, a general training system needs the simultaneous presence and the dialectic relationship among the three training systems to be fair (Palmonari, 1990).

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INEQUALITY AND SOCIAL COHESION AT A MICRO LEVEL: THE ROLE OF EMPATHY AND PROSOCIAL BEHAVIOR

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1. Inequality, meritocracy and interpersonal relationships in the Chilean context

In recent years, Chile has established itself as the country with the best human development index and a below-average poverty rate in Latin America (UNDP, 2017). Despite this, in the Chilean context there are still major social inequalities related to working conditions, social mobility, access to health and quality education, as well as to social treatment and citizen participation. A report by the United Nations Development Program (UNDP, 2017) has delved into some aspects that reproduce inequality in Chile. A central aspect of inequality is, for example, the concentration of the country's income in the richest 1% of the population. Thus, although Chile is an economically stable country, the society perceives deep inequality. Some of its strongest social effects are those that we can identify through treatment in social spaces in which the rights of a person depend on one’s social condition.

In this line of reasoning, Bourdieu (1997) proposes that this conditioned action can be associated with the concept of *habitus*. The *habitus* expresses the intrinsic characteristics of an individual and the ways by which that individual relates to a certain group. It is what allows people to act, interpret and participate in the social world. These provisions are differentiated, so they function as distinctive signs between groups at a certain time and place. Another element that could be rooted in turn as a *habitus* in Chilean society is meritocracy.

In the aforementioned UNDP study (2017), the image of individual effort emerges as a key element within the social discourse in both the lower and middle classes, justifying the struggle to stay in the social position or move on in the social scale. Merit has an ambivalent character: it is considered a principle of justice that recognizes those who by their effort reach a higher position, being on the other hand opposed to those who have a higher social position by inheritance (Miller, 1999 in UNDP, 2017). In addition, meritocracy is associated with the stigmatization of vulnerable groups considered less enterprising, blaming them for not arising and promoting stereotypes. Thus, through the naturalized conception of meritocracy, inequality is legitimized and one’s own merits are seen as the element that makes social differences tolerable in the hope of a future social mobility (UNDP, 2017). Indeed, meritocracy may support structural inequalities, so that these inequalities are no longer compensated (Mena & Corbalán, 2010).

Equality is established as a horizon and is translated into a dignified treatment despite social differences. However, these demands for equal treatment are faced with an unequal and hierarchical society where socio-economic differences are translated into experiences of discrimination and abuse (UNDP, 2017), then it is worth asking: What
behaviors allow people to make a change to respond to these social conflicts promoting at the micro-level interpersonal social cohesion and positive interactions among different groups?

2. Development, promotion of empathy and prosocial behaviors

Several researchers have highlighted the influence of empathy (concern for others based on the understanding of their emotional state; Batson, 1990) and prosocial behaviors and civic actions (Flanagan & Faison, 2001; Luengo Kanacri, Pastorelli, Zuffianò, Castellani, Caprara, 2014) as the interpersonal bases of social cohesion. Prosocial behavior refers to voluntary actions undertaken to benefit others, such as sharing, donating, caring, comforting and helping (Batson, 1998, Eisenberg, Fabes, & Spinrad, 2006, Penner, Dovidio, Piliavin, & Schroeder, 2005), which not only allow to think or feel in favor of another, but to act in coherence with what one thinks and feels (Caprara, Luengo, Zuffianò, Gerbino & Pastorelli 2015). At a general level, in contexts such as schools, behaviors oriented towards cooperation, empathy and sharing are related to the development of a concern for others (Eisenberg, Spinard & Sadovsky, 2006). Note that prosocial behaviors do not necessarily lead to cohesion, because these can maintain social exclusion and reinforce differences in status between helper and helped. Therefore, it is essential to extend prosocial behaviors beyond the group to which one belongs (Batson, Ahmad & Tsang 2002).

The study on the characteristics of prosocial behaviors and their emergence are varied. Depending on the point of view or focus of analysis, prosocial behaviors have primarily generated the interest of philosophy and theology seeking to account for the way helping behaviors occur outside the group of belonging (Eisenberg, Fabes, & Spinrad, 2006). Prosocial behaviors may have both selfish and altruistic motivations (Eisenberg et. al, 2006). By altruism, we refer to the intrinsically motivated voluntary behavior destined to benefit another (Eisenberg & Mussen, 1989). The emergence of altruistic behaviors does not occur immediately, as it lays its foundations throughout the life cycle of a human being. From childhood, skills similar to altruism are formed, being evident the passage for example from egocentric behaviors in childhood (short-term gain) to behaviors in adolescence that respond to needs outside of their group of belonging (long gain term; Lourenco, 1994).

Under this logic, the development of the tendency to act prosocially is associated with the stage of development of the subject. The emergence of prosocial behaviors is taking collective nuances according to the development cycle, even so, the spaces of socialization since childhood are fundamental to grant alternative behavior patterns (Bandura, 2006). At the level of the cognitive development, being prosocial in adult ages means that individuals can agentically manage their need to help another person having to lose something at the short term, but obtaining a greater and lasting gain in the long term (gratification, permanent links, emotions related to loyalty, among others; Lourenco, 1994). Therefore, prosocial behaviors embrace a behavioral repertoire that makes it possible to think about a collective engagement with intrinsic needs that leads to cooperative behaviors.
Empathy refers to the emotional dimension and defines how the subject takes the perspective of the other and assumes concerns for others based on the understanding of their emotional state (Batson, 1990). For a promotion of these values and behaviors, it is necessary to work on prosocial behaviors between peers, so that, from intrinsic motivations, each subject is able to empathize with the reality of the other and together think about collaborative behaviors between groups.

3. ProCiviCo Program

The ProCiviCo program (PROsocial and CIVic participation in school contexts for social COhesion in Chile) is a school-based intervention developed in Chile and founded on a prior program (Caprara, Luengo Kanacri, Zuffianò, Gerbino, & Pastorelli, 2015). The program is based on the idea that different mechanisms are related to prosocial behaviors, which can contribute to spaces where people are more likely to care about their communities and less dependent on interpersonal prejudices and conflicts (Luengo Kanacri & Jiménez-Moya, 2017). Within this model, children and adolescents who respond to the others’ needs and cooperate will be more able to engage and participate in civic life (Luengo Kanacri & Jiménez-Moya, 2017).

The intervention is developed in five consequent stages. First, it begins working at the individual level, promoting prosocial behaviors, such as sharing, comforting and helping. Second, working at this level, students are trained to recognize and regulate emotions. Third, work is performed at the interpersonal level, developing empathy. Fourth, the mastery of overcoming social prejudices at the interpersonal level, at school, in the neighborhood and in the society is tested. Fifth, the intervention ends with a micro project of citizen and school participation, for promoting a collective efficacy where the four previously mentioned components are combined.

The implemented intervention considers personal dimensions associated with the development of values, such as universalism. It makes evident that when opportunities for the acceptance of others as equals are emphasized, the community benefits and each student can develop experiences of mastery in which a personal sense of efficacy in being prosocial became stronger. This aspect contributes significantly to prosocial behaviors, by converting traits and values into effective behaviors destined to benefit everyone (Bandura, 1997; Caprara, Alessandri, & Eisenberg, 2012).

Of importance, the intervention was delivered in schools. Work in school contexts becomes relevant for developing prosocial behaviors and civic engagement, since these are settings of maximum socialization. In schools it is thus possible to test student’s concerns and abilities to solve problems concerning local, national and international matters from a perspective of social justice and equality (Yates & Youniss, 1996). Furthermore, schools are places of socialization that can facilitate learning contexts of prosocial behaviors (Jennings & Greenberg, 2009).

Prior interventions based on the prosociality model and its determinants have already evidenced an increase in prosocial behavior, beliefs of interpersonal self-efficacy and kindness, and a decrease in physical aggression, results above and beyond the
development trend normative of these variables (as a prior program called Cepidea demonstrates; see Caprara, Luengo Kanacri et al., 2015). These results are relevant in school contexts, since after the intervention academic performances also improved (Caprara et al., 2014). Currently, using a RCT design, results of the ProCiviCo program have evidenced improvements in prosocial behaviors reported by 3 different informants (i.e., peer-report, self-report, teacher-report; Luengo Kanacri et al., in press).

4. Final remarks

When considering strongly unequal societies such as the Chilean one, one may wonder to what extent intervening at a micro level can contribute to the achievement of a change at a collective level. It is important to consider that individualistic values are mechanisms that allow in part the maintenance of the structure of the unequal system. The empirical evidence shows the benefits of working under these models: the development of prosocial skills is related to the spaces of socialization where these domains are tested, especially those referring to more personal dimensions, such as values and empathy. This would allow to show collaborative spaces where subjects not only think in relation to altruistic values but can act in relation to these values (Caprara et al., 2014). In the short term, the impact can be measured in relation to the perception of the peers; instead, in intersubjective dimensions this development can be evidenced in the long term, being perceived at the individual level and throughout the life development. Evidence changes in common spaces.

Finally, it is only through interpersonal relationships that the concept of the other emerge. It is therefore necessary to intervene from these spaces, considering their characteristics, and not forgetting that these social networks are composed by members who have personal dimensions. Since structural inequality is reflected in interpersonal relationships, when confronting unequal settings, it is a challenge to propose interventions in which prosocial behaviors are learned and expressed, as a way to mobilize the system toward prosocial values and shared norms.

The category of agapic action (Iorio, 2011) can contribute to this line of reasoning allowing a distinction between a strict sense of love as primary affective bonds and the concept of solidarity as social bonds. It is only by means of interpersonal relationships that it is possible to turn this sense of love for the other into real behaviors and actions open to all humanity. Therefore, the intervention at the micro level emerges as a socialization practice for the development of an agapic love in action in the social space. In this vein, the development of comprehensive public policies in education appears as relevant as for allowing the development of skills that encourage the emergence of prosocial behaviors and values. Through education, it would be possible to cover the micro-social edges, which would bring us closer to the ideal of an egalitarian society.

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DECONSTRUCTING INSECURITY. THE AGAPIC ACTION IN THE INTERVENTIONS ON CITIZEN SECURITY

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1. Introduction

This paper aims to analyze a social intervention in light of the category of "agapic action". We will work with the project "Deconstruction of Insecurity - Construction of Citizenship"\textsuperscript{104}, which later became the project "Security, Rights, Democracy", winner of the University Volunteering Program "University Social Commitment" 2016, organized by the National Ministry of Education of Argentina. Both interventions have been promoted by the research group "Observatory on disputes around insecurity" (within the Gino Germani Research Institute of the University of Buenos Aires, and directed by Dr. Nicolás Dallorso and Dr. Gabriela Seguezzo). They were constituted as experiences of "transference" from the university and research centers to different educational and cultural areas.

The project in question was originated in the seminar of the Political Science Degree "Government of Insecurity, Poverty Management", where the construction of (in)security\textsuperscript{105} is studied and problematized. With the neoliberal processes this issue begins to acquire greater relevance in the mid-1990s, and brings with it a hegemonic discourse, which almost mechanically associates insecurity with crime, violence, poverty and youth (Dallorso-Seguezzo, 2015). It is a discourse that emphasizes the lack of civil rights –those that guarantee fundamental freedoms, and the security of private property and people– and leaves aside social rights, which are related to the living conditions of individuals (Castel, 2004).

This construction, deeply rooted in common sense, is naturalized. Beyond the political-ideological position of each of the social actors, the matrix that establishes the insecurity-crime-poverty bond manifests itself as regularity. Hence the difficulty of problematizing this object of study, which produces and re-produces the criminalization of the most vulnerable sectors and which therefore, implies a particular form of government –in the Foucaultian sense– over them. Currently, the discourse of (in)security emphasizes "citizen security", which is assimilated to "urban security", precisely because it is conceived in relation to public places and with the type of crimes we previously mentioned. That is why security is posed as a problem

\textsuperscript{104} The students who wrote the original project were Ana Inés Frere Affanni, María Belén Piñeiro and Camila Yánez. The subsequent modifications were the result of the work of several members of the Observatory.

\textsuperscript{105} As Rangugi (2010) suggests, we refer to this term as “(in)security”, to reflect the relationship established between the terms "insecurity" and "security", in which, for the second one to exist, interventions are required on the first, whose reality is presented unquestioned and unquestionable.
to be solved by all citizens, who are the potential victims (Daroqui, 2003). Within the framework of this discourse, which imposes (in)security as the most urgent problem to be solved in the political agenda, mechanisms of punitive intervention are usually proposed. However, during the last years a proactive or preventive pole has emerged, even if the punitive one has not decreased (Rangugni, 2004).

On the other hand, following Foucault, security can be approached from the governmentality matrix, since it is the result of a multiplicity of practices of government authorities that are constituted as centers of power exercise. Precisely based on this conception, which allows thinking about political interventions beyond statehood, a project of work with adolescents and young people in secondary schools was proposed. Its objective was to generate new common senses around (in)security, transcending the bounds of University. The authors considered school a good starting point, since it is which must provide the necessary tools so that students can form a critical thinking about social problems in general (Frere Affanni, Piñeiro, Vázquez and Yáñez, 2016). The original project began to be implemented in 2016. At the end of the same year, under the new name of "Security, Rights, Democracy", it underwent some transformations in order to improve its application. These include workshops in traditional secondary schools, adult schools, popular education schools, etc. Through various dynamics, the receptors of the intervention "discovered" some issues that naturalize "(in)security" and institutional violence (which is one of the perspectives of security). This is a first step in the deconstruction of such a complex problem. Likewise, in parallel, the research group works on the preparation of a guide book aimed at students and teachers of these schools, so that they are the ones that can continue with the work in an independent way.

In this paper we will analyze this intervention under the light of the seven propositions of the agapic action (Colasanto and Iorio, 2008), aiming at establishing the extent to which the project fits them. We will do it through the interpretation of the designs of the projects, of a paper that gathered the experiences of its implementation so far, and the evaluations that the driving group has been carrying out over these years.

As the author of this paper, it is necessary to say that I also belong to the founding group of the project, and that I am still working for it. For this reason, certain personal assessments may be noted that are not reflected in any previous writing. This implication can also bring with it a certain bias, which will be tried to be avoided as much as possible, submitting my own scientific practice to the "epistemological surveillance" suggested by Bourdieu, Chamboderon and Passeron (2002).

2. Proposition 1: Agape as the primary motivation for action

The project was conceived in the context of a university seminar, but we believe that "exceedance" could be seen in its implementation. The initial situation did not require implementing the intervention but, because of the impact of the discourse of (in)security on the daily life of all citizens (with more serious consequences for vulnerable sectors), the authors wanted to overcome the limits of university research...
and try to collaborate in the construction of new common senses that could provide solutions to the conflicts associated with this problem. Following the definition of agapic action (Iorio, 2015), the project was not a utilitarian or commodified act because there was no calculation of marginal profits, nor did it imply for its authors to be in a condition of non possessing, as the logic of solidarity. However, the motivation that initiated the work was not the "love", at least explicitly on the part of those who originated it, but the desire to act before a complex situation, to "do something" with the knowledge produced from academic world, to be able to transmit it outside its scope, and where education plays a fundamental role. The motivation was the conviction of the necessary work with the community, aimed at generating social change in a situation that has serious daily consequences, mainly for the vulnerable sectors. The idea was that knowledge would not be closed within the university, but that it would put at the service of the community, not vertically or as a simple "transference" (concept of which we will discuss later), but working as peers with the "non-academic" educational community.

3. Proposition 2: The agapic action as interpenetration of the subjects creates emergent properties of the social, that is to say, its social institutionalization

We consider that we can speak of “interpenetration” in the experience of the project workshops: while the "trainers" meet the receivers of the intervention and in this interaction both subjects enrich; there is a reciprocal learning. For example, in one of the experiences university students realized that they were going with some preconceived ideas about the prejudices that the boys might have. Certain answers were expected in the dynamics, which then did not necessarily occur in practice, such as a situation that occurred in a middle-class school. During a game in which it was necessary to discover who had stolen a bank and argue the answer, it was expected that they would choose the poor person, since this is what is usually maintained by the discourse of insecurity. However, more than one said "if someone is rich it is because he stole someone else..." Likewise, it was also thought that in the popular schools there would be a totally negative image of the police. On the contrary, on many occasions they naturalized that on a daily basis security forces detained them for how they dressed, and even justified it. At the same time, they had knowledge of the police daily practices, which allowed the workshops to be enriched by the exchange. Thus, it was found that the criminalization of poverty also occurs on the part of those sectors suffering such problem, which often repeat prejudiced phrases, such as "those who wear sports clothes steal" (a boy who was wearing those clothes; when he was asked if he stole, he said that he did not, but that he knew many that did).

On the other hand, learning also occurs in the receivers of the action, due to the approach of a topic that is not usually treated in school, and also because they want to get involved in the project to get over our intervention and to continue the project in their hands (and their teachers’) as protagonists. However, we consider that the project does not have enough time of development to
affirm that there is an institutionalization of it. For the time being, as we will see later, it would be necessary to generate a mechanism to promote the continuity of the work at schools, without the necessary presence of the university students who initially promoted the action.

4. Proposition 3: Agape and the tragedy contained in its actions and experience

We believe that the "tragedy" or the critical situation is in part what drives the interest to start the project. The (in)security is imposed on the public agenda as the most urgent issue to be solved, and the proposals are usually punitive, and aimed at the poor population. Even "social" interventions (those who consider that crime is fruit of necessity) maintain the association between (in)security, crime and poverty. The concern for these serious consequences that the discourse in question assumes day by day, especially for the popular sectors, was what motivated the founders to think about didactic tools that could contribute to the generation of new common senses around the problem. This diagnosis of seriousness is what makes emerge an action that offers more than what the situation itself requested, the “exceedance” that characterizes the agape.

On the other hand, we can trace the existence of certain "crisis" that the analyzed project went through in different moments of work. Firstly, the original design encountered some implementation difficulties. The idea was to start with training teachers in the subject and, afterwards, to carry out workshops with the students, in which the teachers would guide the activities, and the trainers would participate as tutors, accompanying the process as partners. The product of the proposal would have been a booklet addressed to the teachers, and not to the students. However, when the implementation began, a secondary teacher allowed us to use time of her class, so the order originally thought was inverted: the university students began giving the workshops to the students. This change, which could have implied a problem, we believe, was extremely positive, since it could have been incoherent to design an intervention directed mainly to young people but with teachers as intermediaries. On the other hand, targeting directly the teenagers is an advantage, because, as it is a topic deeply rooted in common sense, reception in the teachers may not have been in line with our expectations. In addition, as this way of approaching security implies a clear political stance, and it could have happened that teachers disagree (which actually happened), so having them as intermediaries could have caused an even more biased arrival to the students. As a consequence of this first change of direction of the project and the concrete possibility that the workshop participants got themselves heading the class, the didactic tool was also modified. Instead of looking for and selecting texts for the preparation of the booklets that would be taken to the teachers, the group began to think about concrete activities to work with the students. The axes of the theme "insecurity" were defined, which were more interesting and relevant for the adolescence stage, and several activities were elaborated for each one of them. The challenge at this point was to be able to translate the knowledge produced at university into an adequate format for the receivers,
without losing sight of the objective of the intervention (Frere Affanni et al., 2016).
Now, all these difficulties or "crises" that the first implementation underwent, far
from stopping the action, made it grow: the changes were made with the formulation
of a new project, with the same objectives but with the necessary modifications for a
better reach. The resolution of this first type of crisis (i.e. the generation of a new
project that would solve the previous problems keeping its assets), also helped us
solve a second type of crisis, related to the continuity of the work. The progress of the
project on many occasions was slowed down, mainly because it was all based on
volunteer work, with no salary at all. The new project "Security, rights, democracy"
and its presentation and successful application to the University Volunteer Program
"University Social Commitment" 2016, of the National Ministry of Education,
involved the incorporation of new people to the team (teachers, graduates and
students of the Faculty of Social Sciences of the UBA). Thus, the distribution of tasks
alleviated the situation and allowed the university group to go ahead both with the
workshops and with the writing of the booklet. In addition, this funding also gave the
possibility of financing travel expenses, materials, etc., although it did not implied
wages for those who carried out the workshops. Now, we must ask ourselves if the
actors who promoted the action perceived all these difficulties as crises that required
an overcoming of their actions, or simply they went ahead as "a duty" towards the
research group.

5. Proposition 4: The “Agape” transcends the life and the action of those who
produce it

The transcendence of the agapic action is an aspect that can be clearly seen in the
analyzed project. Firstly, because the intervention no longer depends on the
"founding group": different people joined the team and others stopped participating.
Secondly, because the original idea was changing according to the experience of
working together with the receivers of the intervention, and it is expected that it can
continue to change according to the needs that may arise.
However, I believe that the project would miss another step in this "transcendence",
since it has not yet been possible to establish a systematic mechanism to ensure (or at
least promote) the continuity of the intervention beyond the workshops given by the
university students. Although the objectives of the project contemplate the need and
desire that the security issue continues after one or two of our approaches, only
occasional mechanisms have been considered. For example, after carrying out an
activity in a school for adults in a popular neighborhood, a brochure was made
summarizing what had been worked that day and the conclusions to which all
together had managed to arrive. The idea was that this material would remain in the
school, and could be an input of future activities that teachers and students prepared,
but independently of our intervention. However, beyond the fact that the community
of this institution has been interested in the subject, they have not carried out new
activities until now. Therefore, it would be important to think a systematic way of
accompanying the work process of the schools in which the project intervenes, in
order to encourage the continuity of the activity.

6. Proposition 5: Agape, as an action of freedom, breaks the rule.

The project we are analyzing breaks (or at least is what it tries to do) in the first place, with the isolation that university has regarding the non-academic community. The authors observed that there was a production of deeply rooted discourses and common senses, and that studying them was not enough and there was a need of intervention. From this proposal and the decision to implement it, there was already a rupture of the "wall" of the university.

A second break is related to the receptors of the intervention. Many works on the subject are dedicated exclusively to the popular sectors, which has its logic because it is the most vulnerable population and they are the ones who suffer most the consequences of the hegemonic discourse of insecurity. However, we believe that if we want to work with common senses, it is fundamental to carry out our work breaking the class structure, thinking about transversal projects. Although the type of activities may vary depending on the social extraction of the receptor (for example, in some it is more important to work on the aspect of institutional violence, and in others the fears or prejudices), it is necessary not to limit our work to the lower classes but also to expand our intervention to the middle and high sectors, which certainly are also producers and reproducers of the discourses of (in)security. It was important to stop putting the popular classes in the place of "victims", although they had a privileged place in the intervention. In addition, precisely because the objective is to break with the mechanical association between insecurity, crime and poverty, it was essential to think of an intervention that broke that logic itself.

Finally, the third rupture is directly related to the objective of the project, that is, to begin to tear down the hegemonic discourse of (in)security that reproduces discriminatory stereotypes and reinforces the criminalization of poverty.

7. Proposition 6: The agapic action is rooted in everyday life.

The action had its origin in a problem that is clearly present in everyday life, at least in the daily life of Latin American societies. In this sense, the design of the intervention tried to work with the issue of (in)security using simple dynamics, which will work on specific situations that the receptors could find on everyday life. In this way, the project emerged as an original contribution to the construction of common senses around (in)security, necessary for social change. However, evaluating at the real impact possibilities, work was privileged at a small scale, but without neglecting the ambitious goal that guides the project.

On the other hand, this intervention is an activity that is part of everyday life for both its promoters and their receptors. To the first ones, it was based on the concern of university students and young researchers who wanted to put their knowledge at the service of the community, but in a position of equality with those they worked with.
On behalf of the receivers, the intervention foresees that the workshops take place within school activities and within their usual schedule. In effect, the long-term goal of the project is to continue the problematization of (in)security, not as an extraordinary event but as a regular work at schools.

8. Proposition 7: The “Agape” as a way to build institutions and community development.

We consider that this proposal is shown in the intention that receptors of the intervention would not be passive receivers, but protagonists of the action. In this direction, dynamics aim at allowing students discover the stereotypes associated with (in)security; but they are also encouraged to make a production that attempts to break them. For example, change the discriminatory headlines of certain newspaper articles; make audiovisual or graphic material to help make people aware of the problem, etc. In addition, the product of the intervention is a booklet that aims to transcend the initial task, and is available to schools and their students so they can work independently. As we have said, one deficiency that the project has is that it does not foresee a device that promotes this continuity.

On the other hand, the authors have also made a reflection about the problem of the nomenclature of this experience. The words that are usually used in Argentina for this type of work are those of "extension" or "transference", as a way of transmitting the knowledge built from university to civil society, in this case to the high school. However, with these concepts university students do not want to be located as subjects of power that possess absolute truth, whose goal is to transmit it to students. For that reason, they take up Paulo Freire and his criticism of "banking" education, which supposes a subject that narrates, while another subject hears; where the former has the monopoly on the truth, and the student only has to listen to the narrative of the narrator and accept it as the only legitimate discourse. The only role that the learners fulfill is to receive deposits from depositors, and to learn without apprehension. In this sense, the founders of the intervention do not simply want to "deposit" content into adolescents’ and young people heads, but "to enable students to develop their curiosity, becoming more critical, and to produce knowledge in collaboration with teachers. We want a problematic education, as a tool for social transformation, for liberation, for which a dialogical relationship must be established to overcome the asymmetric educator-educating relationship. The educator is not only the educator, but also the one who is educated through dialogue with the learner, who, being educated, also educates." (Frere Affanni et al., 2016, p.9-10).

Undoubtedly, this way of working –or, at least, of conceiving the ideal way to "intervene"– is an action that tries to promote the development of communities, based on the fact that this communities are the ones that (as protagonists and together with us) could build new common senses, new consensus among sectors of civil society about the importance of democratic security as a citizen's right.
9. Conclusions

This paper analyzed, in the light of the concept of agapic action, a social intervention promoted by a group of university students. The objective was to inquire about the existence of agape in social interventions on security aspects, although they do not start with an explicit objective of "love to the other", so that they can fit into the typical characteristics of this action. Therefore, we chose to work with each of the propositions about “Homo Agapicus” suggested by Colasanto and Iorio (2008). Thus, we saw that the projects "Deconstruction of (in)security, Construction of Citizenship" and "Security, Rights, Democracy" adjust, with nuances, to such proposals.

In the first place, the “exceedance” that characterizes the intervention may suggest that the agape was the primary motivation, although it was not thought of in those terms by the actors. The university seminar from which the project arose did not require to be carried out, but it was the desire of its authors to connect the knowledge produced in an academic way with the rest of the community, with the aim of building new common meanings about security, which might imply a social transformation.

Second, the intervention carried out created emerging social properties, where all the actors were enriched from each activity. However, we still could not talk about the social institutionalization of the project, since it is at its early stages and is still in development phase.

Third, we can say that the intervention has gone through different moments of "crisis", both in its origin, its implementation and its continuity. On the one hand, the emergence of the project responded to the concern about the serious consequences of the hegemonic discourse of (in)security, especially because it stands as the most urgent problem to be solved in the political agenda; and because it is reduced to street crimes in popular sectors. On the other hand, the project suffered some difficulties during its implementation and its continuity, which produced certain changes that brought about solutions for other types of problems, such as the lack of human and economic resources. At this point, we wonder if the indicated crises were really perceived as such by the protagonists of the intervention.

In the fourth place, we can say that the analyzed projects transcended those who produced it. Not only was the original idea changing according the needs, but also the group that initiated and originally promoted. We consider it is necessary to go one step further in the "transcendence" of the action, establishing a systematic mechanism that promotes the continuity of the intervention without the direct action of the university students.

Fifth, we find at least three ruptures that this action implied: the wall between the university community and the rest of civil society; the universality of the receptors against their frequent targeting; and the prejudices that the discourse of insecurity promotes towards poverty.

Sixth, the agapic action has its roots in everyday life, and this is a feature that can be found in the analyzed project, both because the theme is present in it, and because of the way in which the intervention was designed, working with simple and affordable dynamics to the receptors.

Finally, we believe that the project analyzed is the germ of a new approach on (in)security that places the receivers of the intervention at the center of the scene, as protagonists of the creation of new consensus about the importance of deconstructing discourse that associates insecurity with poverty, criminalizing it. All these points are in pursuit of a necessary generation of security in an expanded and democratic sense and as a citizen's right. In this sense, we consider that the analyzed project, in general terms, can be considered as an “agapic action” and that it can be a kick-start for the generation of new ways of understanding social interventions regarding security.
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ACT AGAPE-LOVE AND FORGIVENESS: THEORY OR POSSIBLE PRACTICE?

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1. The Process of Forgiveness

Derrida maintains that forgiveness "takes meaning (...), finds its possibility (...) only where it is called to do the impossible and to forgive the unforgivable"; and he does not consider forgiveness "the forgivable, the venial, the excusable, what can always be forgiven" (Derrida, 2004, 46-47).

McCollough & Worthington (1995) argue that forgiveness is a complex phenomenon in the affective, cognitive, and behavioral spheres, where negative emotions and judgment toward the offender are not denied, but the offender is looked upon with compassion, benevolence, and love.

Forgiveness is an inner and personal motion of the victim herself and although it also concerns the offender, it does not directly and emotionally involve him. Rather, as Paleri and Pelucchi also state, it is up to him to take the necessary steps, if he thinks it appropriate, to resolve his inner conflict and eventually apologize for the damage caused (in Barcaccia B. and Mancini F., 2013, p. 47).

Forgiveness is not an obligatory choice, nor is it automatic, nor immediate, nor even obvious, and it is absolutely free. Like the mourning processing, it takes time and works on oneself. Yet, if you do not allow it, you risk remaining closed in yourself and dying imprisoned in your ghosts.

As D'Urso claims (in Barcaccia B. and Mancini F., 2013, p.123), the forgiveness granted, frees the victim from a dangerous bond with the culprit and leaves him/her free to accept or not.

The greatest victory that can be won with forgiveness is freedom, and emerges at the very moment when the victim forgives; in fact "the damage suffered had placed him/her in a sort of passive or inferior position" (in Barcaccia B. and Mancini F., 2013, p. 123), while the granting of forgiveness puts him/her in a dynamic, superior position, makes him/her become an active subject and no longer an object, thus regaining his lost dignity.

Using a metaphor, we could say that the process of forgiveness is similar to the metamorphosis of the butterfly. The caterpillar closes in the chrysalis and stays there until the end of the process that will lead it to become an adult butterfly. At that point,

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106 Ursula Markham (2014) in her text "The processing of mourning" deepens the various phases that a person lives from the moment he/she learns of the death of a loved one. She lists 7 passages that are nothing more than a succession of different emotions: Incredulity or rejection, pain, anger, guilt, fear, acceptance, peace. The same emotions are those experienced by a person who has suffered the victim of an injustice
it pierces the chrysalis and flies away to a new life. The time for the hatching of the cocoon is important so that the wings can be released by blinking. If they are not beaten, they will remain united and prevent them from flying.

The process of forgiveness requires man to find himself again, acknowledging the wound and heal it, wondering whether to forgive and act on forgiveness and fly away. With forgiveness, the forgiver regains possession of his own self, and no longer, feels excluded from himself, he feels included in the world of the other. The forgiven is also reinstated, and if he accepts being forgiven the process becomes one of reciprocity that would lead to reconciliation.

Granting forgiveness, going to the guilty person therefore means making the gift of recognition to the guilty person, aware that he may never be reciprocated.

According to the American psychoanalyst J. Hillman it is necessary to find the ethical dimension of existence, "doing good in spite of evil and not detaching oneself from evil, but maintaining a virtuous direction in spite of the deviation of evil" (Nanetti, 2015, p. 67). To support this thesis we can cite the experience of Liliana Segre, who was interned, at a very young age, in the concentration camp of Auschwitz-Birkenau. In an interview she recounts the day of the liberation, (she was 14 years old): "the guards [...] who up to a minute before had the right to death on us [...] threw away their uniforms [...] and wore their civilian clothes. We looked at them astounded and said: they are returning to their home. [...] They were throwing out their weapons. [...] near me he stripped himself (the commander of the camp where she was locked up) and threw his gun at my feet [...] I thought: "Now I’ll take this gun and I’ll shoot him. Finally, revenge, they have killed everybody, I lost everything, I don't even feel guilty when faced with something like this". [...] It was a moment, [...] it was an extraordinary moment that showed the difference between me and my murderer (considered as guilty of crimes), because I could never kill, because it was another ethics I had learnt [...] it was a culture of life. At that moment I was choosing life, [...] he may return to his life (editor’s note: the commander) and at that moment I was free". (Colapresti M., 2009).

Liliana Segre has managed to face her own shadow, which is "what we do not like about us". (Nanetti, 2009, p. 69) and, in that moment, she also managed to forgive and free herself, because if shadow and fear are not "looked in the face" they are destined "to break into our lives in a ruinous way" (Nanetti, 2009, p. 71) with devastating consequences.

As it has been said, forgiveness does not repress or ignore the wound, but it recognizes the need to confront it, so that the victim and the culprit become increasingly aware of their own fragilities, accepting themselves without condemnation.

Having established this, we can therefore say that forgiveness is a liberating act, first of all towards ourselves, then towards one or more people who have caused us material damage, physical injury or an offence. It is a process that requires time and willpower.

Social disciplines agree in considering forgiveness as a scientific category and empirical practice brings cases of forgiveness even at the level of national law, see for
example, the "Truth and Reconciliation Commission" established by Nelson Mandela in South Africa when he became President of the Republic. Mandela was the leader of the anti-apartheid movement and with his policy he was able to combine political and pragmatic approaches to the struggle for the liberation of his (black) South African people. In his opening speech to the Presidency of the South African nation on 10 May 1994, he said that despite the difficult experience "a society must be born, of which all humanity will be proud of [...] The time for wound healing has come. The time for bridging the abysses that divide has come. The time to build is upon us". (Mandela, 1994).

The Truth and Reconciliation Commission (TRC) was called upon to investigate the violations of human rights during apartheid, both by those close to the government and by militants of the Mandela-led movement who had committed crimes, with the possibility of obtaining an amnesty for those who had confessed. Surely, the work of that Commission was not perfect and it received a great deal of criticism as the number of amnesties was high. Probably more justice and rigour were expected in order to respect and re-establish a certain equity between the offended and the offenders, also as a necessary prerequisite for reconciliation. In confirmation of this lack of rigour, we point out that the majority of those guilty of the abuses maintained the same positions of power as those they held during the apartheid regime. This measure, however, was a first step and an example of reconciliation in a disintegrated nation, as well as an important gesture towards the slow process of democracy and racial integration in South Africa.

2. Forgiveness and the great religions

It is customary to associate forgiveness with a religious fact, limiting it to Christians alone. Psychology, as well as other social sciences have dealt with it, and the category of forgiveness is also present in other religions. For example, in Buddhism and Hinduism, although there is no talk of forgiveness, the virtue of compassion and tolerance is sought. The latter has a more selfish meaning than forgiveness, it tends to protect its own person. Compassion counterbalances this function and, although it does not coincide with forgiveness, "tends to include it". (in Barcaccia M. e Mancini F. , 2013, p. 60). In fact, although compassion can also eliminate or reduce one's own suffering, a compassionate person "will refrain from reacting to the offenses of others" (in Barcaccia M. and Mancini F. , 2013, p. 60) and will do so as a tolerant victim, in order to avoid not only his /her own sufferings, but in particular those of others. Just as in forgiveness the victim's empathy with the perpetrator can come into play, in compassion the offended can see in the offender a person "in need of help, exposed to pain even more than the victim". (in Barcaccia M. e Mancini F. , 2013, p. 60).
"The victim's Buddhist compassion for his/her aggressor implies a change of attitude that is similar to the reframing (2) postulated by a variety of clinical and psychological approaches as a crucial step in the forgiving process (in Barcaccia B. and Mancini F., 2013, p. 61).

In the Muslim tradition, there is no clear talk of forgiveness, but it is contemplated and the exact meaning of the term repentance is "to return". Allah turns unto the believers, saying, O believers, repent before Allah of sincere repentance. Perhaps your Lord will wipe out your sins and introduce you to the Gardens where the streams flow". (Quran, Surat at-Taharim, 8).

In the Surat 42, 40 (Koran) you can read: "The sanction of an injustice is a corresponding evil, but he who forgives and reconciles himself will have in Allah his remuneration. Verily he does not love the unrighteous.

For a Muslim, therefore, asking for forgiveness is also the same as asking for purification, it is a way to take refuge in the mercy and grace of Allah, who according to his attribute Ghafur, is the only one able to forgive. Allah can be asked forgiveness for his own sins, but also for those of others (provided that the people for whom such an act is performed are faithful Muslims and believers).

From this emerges a subtle difference between the request for forgiveness and actual repentance. In fact, while the request for forgiveness is an act regularly performed by believers (just think that it is included among the pillars of Islam), repentance corresponds to a specific attitude in the face of a guilt that must be accompanied by the firm decision not to repeat it. To repent is therefore to seek refuge with Allah for one's sins, promising not to fall back on them; moreover, forgiveness among men inevitably provides for justice, for the only one able to forgive is only Allah, while man can only act through this.

In the Jewish world the term forgiveness, as well as practice, are used with caution because the emphasis falls on man's expiation and on the recognition of one's responsibilities. The Hebrew theology professor Elliot N. Dorff argues that "for Judaism forgiveness is not exclusively and primarily an internal process, of a psychological nature" but rather "an act in accordance with what is imposed and assumed by the duty to forgive, in order to live together as a community worthy of the presence of God" (Barcaccia B., Mancini F., 2013, p. 63).

This conception seems rather normative and moral, and it can trigger a series of perplexities also because it could raise the doubt that forgiveness can only be a deterrent to the performance of anti-social acts, rather than meditated and matured processes of forgiveness.

The guilt is always individual, there is no collective guilt and it is not possible to forgive instead of another, even if forgiveness is a community "fact" and highlights the interpersonal side of forgiveness.

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107 In Neuro-Linguistic Programming, it is a process capable of changing a situation, giving it a different meaning.

108 Ghafur in Arabic means to cover, to protect, to hide totally.
Repentance, in the Jewish tradition, also implies acts of expiation (self-accusation) and reparation towards the victim and the community. It is not recommended to grant forgiveness if the culprit "shows no repentance" (Barcaccia B., Mancini F., 2013, p. 62), not only to the victim, but also to the community and, in the most serious cases, to grant it is illegal, because an undeserved forgiveness could encourage negative and persevering behavior in the error of the culprit. If not repented, the sinner can even be excluded from the community, until the moment of his repentance, which must be public, with the admission of his own wrong and the desire to no longer fall into error. If, on the contrary, the guilty is repentant, the victim and the community have the duty to forgive him and show that they have no resentment towards him, thus arriving at a reconciliation.

3. What is agapic action?

Once we have defined what forgiveness is, its dynamics and practices in some religious traditions, let us see what agapic action is and let us try to grasp its analogies with forgiveness.

Iorio (2014, p. 25) defines agape as "an action, relationship or social interaction in which the subjects exceed (in giving, in receiving, in not giving or not doing, in omitting) all its antecedents, and therefore it offers more than the situation requires in order to render benefits" (Iorio, 2014, p. 25). Consequently, agape is defined as "starting from itself and for itself without interest, without return, accounting or justification" (Iorio, 2014, p. 25).

Agape does not act in a utilitarian way, it is not a market exchange, there is in fact no supply or demand. It is not even based on the justice of giving or forgiving: it is simply a free act: it does not wait and it does not demand. Every person who forgives, loves freely, facing the pain caused by the loss of their loved ones or property, faces shame and fear.

The concept of agape does not fall within the categories of solidarity or even that of reciprocity, because normally those who love, hardly make the wrong for wrong and especially, if it were to be reciprocal, love for the enemy would not exist, and not even love addressed to unknown neighbors (such as donations for natural disasters, distance adoptions, etc. . ). The agape also turns towards the ungrateful, the one who does not thank and does not give a return.

In agape comes into play the surplus, "one has agape when people give up accounting" (Iorio, 214, p. 20) what they give.

Agapic love, as well as spiritual love, are the two types of love that come closest to the experience of those who forgive, of those who face the enemy not with revenge.

For Iorio, agape is "a force capable of generating social bonds, of transforming or reviving human relations" (quoted in Araujo, Cataldi, Iorio, 2015, p. 26).

In forgiveness, as in agapic action, one does not start from the assumption that the gesture is returned, even if reciprocity is not denied, neither is it sought nor demanded. By forgiving you love the person who has caused damage or injury, exceeding in the Weberian sense, and you give "more than the situation requires or
than what you have received" (quoted in Araujo, Cataldi, Iorio, 2015, p. 32). Those who forgive love their neighbor, the distant, the friend and the opponent, do not treat and do not seek possession of the object or the person. Nanetti argues that "in authentic love there is reciprocity between giving and receiving" (Nanetti, 2015, p. 244), there is simultaneity.

In support of what I said, I report excerpts from an interview (TGCOM, 2016) made to two women, respectively to the widow of a policeman killed on duty and to the mother of the young murderer who decided to meet after Mrs. Sisi (Matthew’s mother, the murderer) decided to ask forgiveness to the widow.

What did you say to each other? "That the wound was common, our lives were inextricably linked (...) by that enormous pain. Since then the dialogue has been continuous (...)".

What do you mean? "Faced with the loss of someone you love, you find yourself completely naked. Forgiveness puts some clothes on you, you can go back out on the street".

Then one day she met Matteo, (...), after the judgement at first-instance sentence…
"We looked at each other, we hugged each other, no one could find the words, but we immediately found many tears. I told him who the man he killed was. You have to face things for who they are."

What do you and Matteo's mother have in common? "The desire to be new people, to dialogue and move forward…".

In conclusion, we can support what the sociologist Paulo Henrique Martins says, that the gift (in this case the gift of forgiveness) "is the light bulb to guide the path of the pilgrim and that the agape is the flame that illuminates the dark allowing you to choose the safest path to follow" (quoted in Araujo, Cataldi, Iorio, 2015, p. 81).

For Lumera (2013, 154) "love is the only thing that multiplies by dividing it" and in the sincere and authentic gift of forgiveness lies happiness and freedom.

REFERENCES

Poster
**Sociological imagination and social promotion**

**Franco Micucci, Macerata – Italy – Reteviva**

**Method**

*tertium agens* (Tommaso Sorgi)

(Psycho-social reality acting among two or more people influencing them from outside and stimulating them inside)

It reinforces the personal behaviors in the social dimension

(speaking, listening, sharing, opening, trust, attention, sensitivity, patience, forgiveness, appreciation)

Communion relationship: A ↔ B → R

**Availability**

**necessity**


**Numbers (2017)**

- 250 registered
- 800 participants
- 12 permanent laboratories
- 11 people involved at home
- 6 brief journeys
- 13 aggregating moments
- 7 initiatives finalized at...
- 7 Opera tine meetings
- 31 "*l’ALT-OPARLANTE*": conferences

Create and re-create a community (Chiara Lubich)
Marco Ciccola, Mario Giostra, Ascoli Piceno - Italy

B6F Foundation: Gruppi di acquisto, bottega del riuso, organizzazione volontariato

B6F is an association of social promotion dealing with helpful activities aiming at promoting solidarity among people linked by shared ideals of fraternity. They devote attention to the needs of other people, who experience discomfort or being the weaker sections of society. This project originated from some friends and families sharing the same values, who wanted to start a social action to improve the situation of people who live in difficult conditions because of the economic depression affecting our territory. In the beginning, the idea consisted in the creation of a financial cooperation, able to intervene in the social context through microcredit initiatives. So, a sum of money was needed to start our action, and none of us could borrow it from banks.

The situation was similar to the one described in the Gospel, when Jesus had to feed about 5,000 people. The Apostles suggested to send them home, as they did not have the possibility to meet their needs. What did Jesus do on that occasion? He simply invited the Apostles to collect what was available, inviting everyone to share what they had. Five breads and two fishes were enough to make the miracle.

In our case, because of our lack of money and prosperity, we share what we are and what we can do. This "bread and fishes" approach is inspiring the B&F Foundation project. The goal we are pursuing consists in trying to be a community that has experienced reciprocity as the desire to create a more fraternal and supportive society. We are sure that society needs to be educated to a correct consumption of goods and services and to the creation of a group synergy. In sum, starting from ourselves and involving other people around us is the best way to shape a society able to promote help and support for the weaker sections of population.

In addition to that middle-long-term project, other more immediate activities have been conceived. They have been inspired by very uncomfortable situations gradually emerging from the social milieu.

About us ....

Our activities

All for people affected by the August/September 2016 earthquake

Through the Centro Piceno association network, an operational group has been activated following the dramatic impact of the earthquake, in close collaboration with the Civil Protection. In that context, with the cooperation of other bodies, the Emporio Project has been activated, which aims at helping businesses, suffering from the consequences of the earthquake, in their attempt to stay in their territory.

Conference "Stop Defeating Poverty"

Sociologist Vera Arsujo has analyzed the social experience of Chiara Lubich and the people surrounding her. Their action aimed at alleviating the suffering of the post-war period. It was a seminal and concrete way to establish charity and fraternity as the goals of their social action. It can be considered disconcerting, but surely still actual nowadays. In the end of the conference, the Brazilian sociologist, having noted the presence in the hall of various associations, has posed a challenge: "Is it possible to create a network?". The challenge was accepted: so, many secular and Christian associations working in the field of poverty have started to meet, know each other and cooperate.

Reuse through Whatsapp

Through social and interactive Whatsapp groups, anyone who knows a specific situation of need, shares it with others. Thus, a sort of free-resource market is activated in order to share, exchange, offer. In this way, people forming some sort of that activity also have a new life to objects, furniture, small used appliances. In good condition. They have been able to solve in a few hours emergency situations: some families have managed to furnish their houses. In particular, we succeeded in intervening in desperate situations caused by the earthquake.
Sociological imagination and social promotion

Tana Libera Tutti (Figli di Chiara), Chieti – Italy – Essere Per

Cultural Association
Tana Libera Tutti
(Chiara's Children)

ECONOMY OF LOVE

OBJECTIVES
RECLAIMING AND PROMOTING HUMAN DIGNITY BY GIVING YOURSELF AND SHARING YOUR TALENTS.

METHODS
BELIEVING IN OTHERS’ POTENTIALITY ENCOURAGING THE OTHER TO IMPROVE: “COMMUNING IN RESPECTING EACH OTHER.” SHARING AWARENESS OF MUTUAL LOVE LEADS TO MUTUAL GROWTH.

OUTCOMES
THE RESPECTFULNESS OF AN AUTHENTIC JOY OF LIVING WHICH INCREASES SELF-ESTEEM. THE DETERMINATION OF USING A HEALTHY PROFESSIONAL HUMANITY AND THE ABILITY TO GROW ORANGE TO OTHERS IN ORDER TO CREATE THE COMMUNITY.

CONCLUSION
“REMEMBER FOR YOU BEING WITH” WHEN LOVE, MY LIGHT IS LEFT TO OTHERS. WHEN YOU BECOME A BECOME EACH OTHER, TOGETHER WE ARE A COMPLETE AND A BRIGHTER WITNESS TO THE COMMUNITY. A TESTIMONY OF THE RAINBOW ‘S LAKSMANAM DESTRESS AND ENRICHMENT.

“LOVE BEGINS AT HOME AND RENEWS HUMANITY”

“MY TRUST IN YOU EMPLACES YOUR CAPABILITIES”

RAINBOW SCHOOL
IN HONOR OF LOVE, IT IMPLEMENTS AND DESIGNS LIFE, MARRIAGE AND AUTHORITY. ENRICH EVERY ASPECT: LOVE, KNOWLEDGE, LIFE AND CHALLENGES IMAGINE THE COLORS OF THE RAINBOW. THE SCHOOL BECOMES A PRACTICING HARMONY OF A NEW TYPE OF ECONOMY BASED ON COMMUNITY.

RED the blood by circulating nourishes, communicates and organizes.
CRAWNY the skin by transmuting, then it is renews and radiates life.
YELLOW the spirit in the word informs and elevates.
GREEN goodness of nature has been created for human health.
BLUE the transparent life by reflecting beauty moves itself.
INDIGO by forming the intellect and the will, man is adorned.
VIOLET infinite arteries by communicating units.
WHITE the intelligence and synthesis of the rainbow.

“Tana Libera tutti” association is the result of a collaboration of young people with the most diverse talents, who are involved in the promotion of a Culture of Giving. It is possible to realize a better world if each one of us rediscovers the true essence of being a “person”. We firmly believe in the importance of spreading the principles of the Economy of Communion, which stems from an idea of Chiara Lubich. The common good is the ultimate goal of this economy and therefore diverge from the current spirit of capitalism, which produces poverty.

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MULTIAGENCY WORK IN CHILD PROTECTION AND EXPERIENCES OF PROFESSIONALS FROM SOUTH EAST EUROPE

Enkelejda Bregu
University of Tirana, Tirana - Albania

ABSTRACT

Collaborative working between professionals of multidisciplinary team in child protection work has been generally promoted in the western world as best practice (Laming 2009, HM Govt 2010). Multiagency collaboration is important to ensure the best interest of the child and such an approach is widely considered to bring better outcomes for safeguarding children and promoting their wellbeing. Since countries in South East Europe (SEE) are actively engaged in developing and refining their child protection systems and considerable efforts are placed on introducing and building the capacity of workers to respond to child abuse from a multiagency perspective.

Information upon which the review was based was obtained from two sources: a) a selected literature review and from information gained from practitioners and academics, obtained via a desk review of documents; and b) semi-structured interviews with professionals from all countries and a focus group discussion with representatives of 8 countries involved in the process.

The article aims to explore different approaches of multiagency and inter-disciplinary work in the area of child protection from 8 countries in South East Europe. The article will present a number of influencing factors influencing the development of such practice, associated with challenges and achievements as well as with reflections and suggestions on how to further improve it further.

Some lesson learnt and recommendations drawn from the analysis show that the multidisciplinary work should be supported through adequate financial and human resources, strong support from leadership, clarity of roles and responsibilities and development of safeguarding supervision. In addition, the study reveals that more research work is required to explore in greater depth the emotional impact of safeguarding work and potential approaches to support professionals. There is little research in exploring child and young person’s experiences of collaborative approaches, so it is important that the future research work is focused on their experiences, perceptions and suggestions.

Key words: child protection, social work, child abuse, multidisciplinary groups, children’s rights.

109 Countries identified for this analysis are: Albania, FYROM, Kosovo, Serbia, Bosnia Herzegovina, Rumania, Montenegro and Bulgaria.
**Sociological imagination and social promotion:**

**Title:** Multiagency work in child protection and experiences of professionals from South East Europe

**Introduction**

- **Multiagency work is key to child protection work**
  - Child abuse and neglect involve a range of factors, and effective intervention requires collaboration among professionals.
  - Multiagency work enhances the ability of professionals to address complex cases by combining their expertise and resources.

**Methods**

- **Working Together to Protect Children**
  - Integration of different services and expertise is essential for effective child protection.
  - Collaboration among professionals from various backgrounds improves the quality of interventions.

**Conclusions**

- The outcomes of multiagency interventions can be assessed through the perspectives of professionals in child protection.
  - Improved collaboration among professionals leads to better outcomes for children and families.
  - Continuous evaluation and adaptation of multiagency practices are crucial for effective child protection.

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