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Giorgia Marinelli (eds.)

# Flight and Migration from Africa to Europe

Contributions of  
Psychology and Social Work

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Contributions of Psychology and Social Work

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This book is dedicated to the memory of Julia Knoke, who died far too young in May 2019. As Head of the International Office of the Hochschule Darmstadt, Julia started this summer school project with us - and without her we would not have started.



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## Editorial

The issue of migration has become a central focus in global contemporary political discourse. In Europe, it is considered a priority in the current and future European agenda, represented as a matter of urgency and emergency. Since 2015, the European Commission has presented the, regularly updated, document “European agenda on migration” to the European Parliament. This document describes several pragmatic and programmatic measures are described, in order to manage the migration flows inside European territories, but also to control the pressure of migration pushing from the outer European boundaries. It seems that one of the main issues related to migration is the possible conflict between EU citizens’ legitimate aspiration to feel safe and secure inside European borders and non-EU citizens’ right to be hosted and protected when running away from poverty, war, natural disasters, famine, severe political tensions, and so on.

The plain distinction between economic migrants and refugees/asylum seekers cannot be easily claimed, due to the different intersecting factors that can be considered as responsible for the migration process. For example, poverty is associated with migration: does this association explain migration as a process based on economic motivations? It may seem that it does, but it cannot be forgotten that poverty is very often associated with other conditions of vulnerability, which make a person more exposed to social exclusion, segregation, discrimination, and persecution. What we want to state here is that when we consider a migration process, which begins in a poor region not involved in an actual conflict with other regions, we are pushed to explain that process as due to economic motivating factors. This could be an oversimplified thought. What we face, in reality, are the multifaceted consequences of poverty, which always result in different and increasing levels of inaccessibility to the different layers of society, meaning, for those affected by it, a precarious, difficult or impossible realisation of one’s own individual rights.

Notwithstanding such complexity, it seems to us that a sort of “simple thinking” dominates the contemporary common opinion on migration. This topic has indeed polarised several political campaigns, causing the presentation of opinions and consensus, which seem to stand in front of one another as counterposed blocks. We are however convinced that the migration issue is too important to be dismissed as a rigid and unproductive contraposition of pros and cons. For this reason, we have decided to participate in the public debate on migration, offering a scientific, multidisciplinary, multi-professional contribution, with the idea that a patient exploration of this phenomenon can

be used in order to overcome the militant contraposition, which characterises the current political debate.

We got this opportunity to open this debate when we succeeded in organising a summer school in Rome, in June 2019, named “From Africa to Europe through Italy”, which was attended by psychology and social work students, together with academic scholars and prominent professionals, coming from three different European countries.

The first country we have to mention is Germany, which made real the summer school project. The summer school was funded by the German Academic Exchange Service DAAD in the framework of the programme “Hochschuldialog mit Südeuropa” (University dialogue with southern Europe) supported by the German Foreign Ministry. With this initiative, Germany has shown openness and the will to involve young generations in rationally confronting the topic so that better possible solutions can be found.

The second country is Italy, which hosted the seminars. Italy is a place often involved in migration events, due to its 5000 km long coasts, and to the short distance, less than 170 km, severing the small isle of Lampedusa from the Tunisian coast. In Italy, thousands of diverse and disconnected migration experiences can be detected and can serve as case studies, but can also contribute to the attempt of a systematic consideration of migration.

The last country involved in this project is Northern Macedonia, which testifies to the difficulty of realising truly inclusive processes; it is a small section of South Eastern Europe, with the Balkan Route in the background, walked across by families, or lone children, or vulnerable women, all longing for the desired European boundaries.

Although the summer school is enrooted in a multidisciplinary background, a preminent contribution is due to social work and psychology. Social workers are among the professionals with a higher probability of direct contact with migrant and refugees: they work in the field, they are often involved in emergency situations, they stand in the middle, on the psychosocial, emotional boundary, work in the very sensitive space between strangers and residents. They have to keep in mind that everyone is a stranger to someone else.

As for psychology, we wanted to share a particular theoretical perspective that is offered in some Italian universities: clinical psychology, based on psychoanalysis, aimed at exploring and intervening in social contexts. Differently from what is normally intended by the term “clinical psychology”, often focused on psychopathological individuals, this “Italian” theoretical perspective is interested in analysing the emotional dynamics modeling people behaviour and sense-making in a tight relationship with their culture and social contexts.

We wanted to offer our audience the possibility to reflect, with the support of theory and empirical research, on the socialised emotions that can explain some irrational behavior and emotional contagious among individual sharing the same social environment.

The different chapters forming this volume wind through a multicultural and multi-perspective dialogue, where studies and research, as well as descriptions of services to support migrants and refugees and case studies took part in building this common narration.

The first contribution (Carli & Paniccia, 2020) is a psychosocial research study carried out within the psychoanalytical theoretical framework, comparing German and Italian cultures on security and governance fields, with a specific focus on the migration topic. The authors help us to comprehend to what extent the sense of belonging to one's own community allows the individuals and groups to face changes – here represented by the social impact of the migration flows on the host communities – with a reasonable confidence that the changes can be dealt with. Without a sense of belonging, on the contrary, an individualistic tendency, eventually unscrupulous and predatory, may prevail.

The next contribution (Hein, 2020) illustrates an updated and synthetic juridical framework on European laws and regulations on migration, completed with a statistical analysis of migration flows in Europe during the last decade.

The following two contributions help to understand the social representation of the migrant/refugee, with a particular attention to its affective symbolic component. The emotional aspects evoked by the “stranger” and socialised in the host cultures will be discussed in the first of these two pieces of research (Marinelli et al. 2020), through the analysis of narratives collected interviewing people in Viernheim, a tiny town in Assia distinguished for its programmes in supporting the refugees. The other work (Pschiuk et al. 2020) is instead focused on the narratives of women talking about themselves, their journey to Europe, the emotions evoked by the relationship with their country of origin.

The volume continues with several contributions focused on professionals that may play a crucial role in managing and facilitating the relationships between migrant communities and host communities: social workers, cultural mediators, educators, psychologists. Here language is to be considered as an element of one's own identity (we call it “mother tongue”) as well as an instrument of communication and construction of relationships with the others (Filmer & Sturiale, 2020; Pirchio et al., 2020).

Finally, we have a set of contributions represented by the chapters describing some services offered to the migrants/refugees provided by the host

communities, with the aim to take charge of the apparent fragile situations related to the migration flows. These services can offer health care assistance to migrants and poor people (Tumiati et al., 2020), psychological support to children and families (Laezer & Leuzinger-Bohleber, 2020), or protection to victims of human trafficking and smuggling (Cesarano, Groterath & Moretti, 2020; Georgievska, 2020; Mannino et al., 2020).

The last contribution, again on the topic of the family and its influence on a migration decision, is focused on the analysis of the complex processes of family reunification that, when disregarded, may increase the likelihood of irregular ways of reuniting migrant family members in destination countries or supporting their relatives financially from abroad (Schiefer, 2020).

We decided to publish all the papers presented during the summer school in order to share and make accessible the common effort of all the speakers to offer a meaningful perspective, a rational view and a passionate attitude.

We hope that this book can benefit all the persons, students, professionals, scholars, and volunteers that are trying to help the management of this impressive global phenomenon, studying and researching, as well as carrying on theory-oriented and empirically based actions on the field; persons who are guided and inspired by their sense of responsibility towards human beings who bet on their own life and their future on the precision of the long jump that they will be able to perform, with our help or alone. They already made their decision. We can choose to be silent spectators only, distrustful or even hostile, or can accept to be a stranger to someone else and share solidarity.

Angelika Groterath, Viviana Langher, Giorgia Marinelli

# The Culture of Security and Governance in Italy and Germany: a comparison

*Renzo Carli, Rosa Maria Paniccia*

## Aims

This research study intends to show the local cultures evoked by the issues of Security and Governance in two populations: Germans and Italians.

The research was carried out by administering a specific questionnaire for each of the two issues to groups of Italians and Germans whose work was related to each issue. For each issue, young people aged 17 to 25 were also questioned.

By “local culture” we mean the set of symbolic mental dimensions that are evoked in talking about security and immigration, or governance.

The research hypothesis is that the themes elicited by the questions in the two questionnaires will bring out different interrelated symbolic visions. Our aim is to analyse these different symbolic visions and to show how they are related<sup>1</sup>. The data analysis will therefore enable us to describe the whole culture evoked by the issue and the different emotional dynamics making it up.

The analyses of the data emerging from the statistical elaboration of the responses to the two questionnaires will then be presented.

The questionnaire responses were subjected to factorial analysis of multiple correspondences and cluster analysis.

The interpretation of the data will consider the different clusters of questionnaire responses and the relation between them and the factorial space that emerges.

1 Usually the questionnaires are read using the range of different individuals responding to the questionnaire, question by question. In the methodology we used, both the range of respondents and the range of questions are “processed” statistically, presuming that the interaction between these ranges defines the local culture evoked by the issue being investigated. The methodology used can pinpoint the interactions between this double source of variability and diversity of data. The diverse range we are talking about is not related to a summation of elements (objects of symbolisation and individuals who symbolise) but to the interaction between these elements.

# Security and immigration

## Participants in the study

The number of participants in the research was 608: 308 Italians and 300 Germans. The participants overall were subdivided as follows (half Germans and half Italians):

## Participants' occupation:

- 1. Representatives of local administration, for example mayors, town councilors responsible for immigration etc. (22%)
- 2. Staff in immigrant reception centers and volunteer workers in the immigration field (22.4%)
- 3. Representatives of security forces (police, army, carabinieri, traffic wardens, finance corps etc.) (22.2%)
- 4. Young people between 17 and 25 years of age (33.4%):
  - Age:  
18-30 years: 38.2%  
31-60 years: 53.9%  
61 and above: 7.9%
  - Sex:  
male: 49.3%  
female: 50.7%

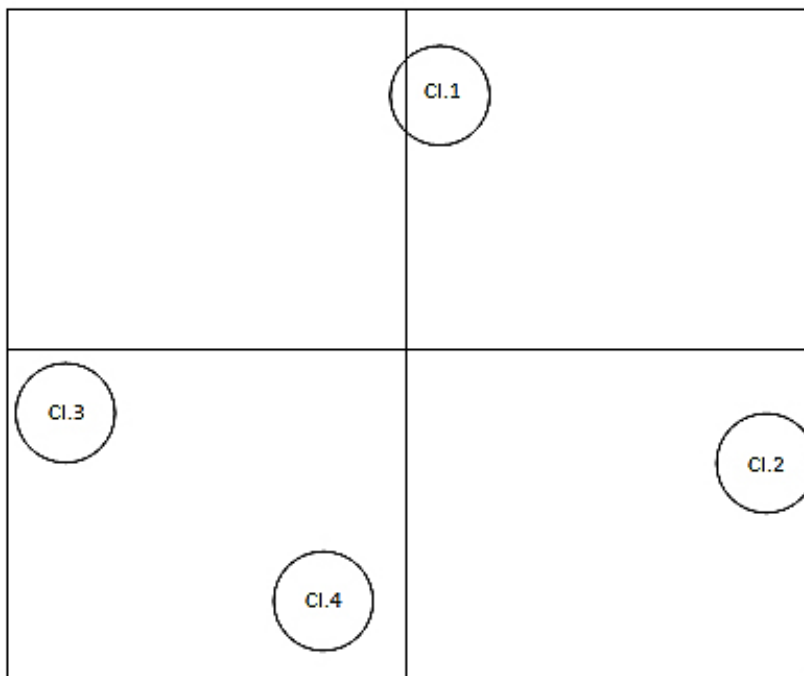
The ISO Questionnaire: Security, elaborated by Studio di Psicosociologia (SPS) in December 2017, was administered to the participants in February 2018. From the multiple correspondence analysis and cluster analysis on the data collected, the following factorial plane emerged, showing four clusters:

Table 1: Relationship between clusters and factors in Security research

Cluster	Frequency	Factor 1	Factor 2	Factor 3
Cluster 1	177	.140	591 (+)	.269
Cluster 2	151	-.745 (-)		.245
Cluster 3	134	.936 (+)	- .063	
Cluster 4	146	- .099	- 861 (-)	- .040
Total	608			

Source: The present research

Figure 1: Factorial plan for Security research



Source: The present research

Clusters 3 and 2 are *significantly* situated on the first factor, while Clusters 1 and 4 are *significantly* situated on the second factor.

### *Data analysis*

On the first factor (Clusters 3 and 2) the issue that clearly separates the German population from the Italian one is civism. Let's look at two definitions of the term:

In an Italian dictionary, civism is defined as: compliance with the rules of civil co-existence, dictated by respect for the rights of others and awareness of one's own obligations (Sabatini – Colletti).



In a German dictionary, the same term is defined as: understanding and commitment to the collectivity, to the *res publica* (Duden Wörterbuch).<sup>2</sup>

As can be seen, when one talks about civism one may think firstly of an individual characteristic. Following the rules, respecting the rights of others and being aware of one's own duties are characteristics that concern the single individual. In the ordinary sense, it is the individual that is endowed with civism.

In our study, however, civism, in the sense of upholding the rules of the game of living together and as the commitment to improve the experience of coexistence, is a "social" event based on reciprocity, i.e. on the confidence that everyone will follow the rules of the game and will make an effort for coexistence.

The first thing we want to underline is this: while the commonly held view of civism contains an individual component, in order to understand the research, it is important to think of civism as an attitude shared by specific social groups.

In other words, civism is not a "normative" phenomenon, tied to the relationship of each individual with the social rules, but a phenomenon based on *collusion*, that is, on the common symbolisation of the rules of the game and of living together. Civism therefore entails reciprocal and collective faith in the rules of the game.

The second thing we want to underline is that individual civism is related to the rules adopted by the single individual; civism as a shared attitude is related to the rules of the game endorsed by specific social groups.

The difference between norms and rules of the game is central in this case: the norm constrains individuals in their behaviour; the rules of the game are the basis of living together and only make sense if everyone accepts them and puts them into practice. For instance, the fact that only some of the players on the pitch in a football game follow the rules, while others ignore them, would make the contest between the two teams meaningless. The very game would not exist.

Let's talk about the data. They show two contrasting cultures: on the one hand a culture that has confidence in the shared rules of the game and, on the other, a culture that has no such faith.

The crucial difference between Germans and Italians, in this context, is the following: The Germans (Cluster 3) have faith in the fact that everyone follows the rules of the game and *therefore* tries to improve coexistence. The Italians (Cluster 1) have no such faith, being convinced that too many people do not follow the rules of the game; living together is marked by a breakdown of

2 The difference is interesting: The German definition seems less focused on the individual than the Italian one; recognition of the *res publica* is the basis of living together.

social values, in the sense of an absence of rules of the game governing social relations.

“Trust” or “distrust” in the reciprocity in following the rules of the game involves different attitudes, which extend to many areas of the social system.

For Germans, the future (in terms of the economy, civism and the structural efficiency of the country’s institutions) inspires confidence. Today everything, in general, is going well and will improve in the near future.

This confidence in development entails a valorisation of the differences within the community of living together. Migrants, in particular, are seen as frightened people fleeing from the war and persecution in their countries of origin, and not as grasping individuals out to get hold of the wealth of the country to which they have come; their diversity is seen as a resource, to be integrated into the social system.

By contrast, for Italians, not only is there no confidence in the sharing of the rules of the game, but there is also a deep distrust in the institutional control of infringements of the laws. This entails a failure of both the rules of the game and the control of individual compliance with the rules. The absence of respect for the rules of the game means that the “other”, in social relations, inspires distrust and is felt to be a potential or real aggressor. The only way of protecting the social system is therefore normative control, carried out by repressive institutions that have to ensure that norms are followed. However, in this system there is inefficiency in the system of control that should permeate the life of every person, that should intervene in every instance of social interaction. The mutual distrust makes it impossible to apply the system of control to such widespread rule breaking.

The breakdown of social values reported by the Italian culture, neutralises the efficacy of the system of control, which can only work in a less distrustful climate, in a context where law-breaking is less pervasive and more circumscribed, above all, where law-breaking is more clearly distinguished from the failure to uphold the rules of the game.

In this culture, in the same *anomic* dynamics, the migrant is felt to be a dangerous competitor, in the greed that takes the place of the rules of the game and based on which everyone seeks to get hold of the possessions that, albeit illusorily, symbolize wellbeing.

For the Italian culture the absence of civism therefore means widespread distrust towards the “other”, seen systematically as different-same. Different but also the same, because it is onto the “other” that people project the divergent connotations which each person thinks he shares since they are unavoidable, but from which they free themselves by believing that it is the other who brings them into play. Hence the emphasis on crime, on the pressure of migrant flows, on the inefficiency of the political authorities, and on

corruption as expressions of problems that one would like to see solved by regulatory control, which is however impossible.

In short, in this first juxtaposition, civism, or faith in the mutual compliance with the rules of the game, or the absence of civism, condition two very different cultures. One, the German culture, believes in the rules of the game and seeks to valorise the integration of difference in the social system. The other, the Italian culture, confuses infringing the regulations with ignoring the rules of the game, distrusts the “outsider” as a potential danger, and sees the solution of the distrust in social control, felt however to be impossible. Hence, for the Italians interviewed, the state of anomie disorients people, making them lose faith in any possible development of the economic and social system they live in, fuelling their belief in the powerlessness of all official authority, forcing them to lead a life based on fear and distrust.

On the second factor (Clusters 1 and 4) the compactness of this cultural difference between Germans and Italians is challenged by two other cultures, one belonging to the Germans and the other to the Italians.

The Germans (Cluster 4), in this second cultural area, still have confidence in the *present* of their social system, which they see as based on civism. However, they feel threatened by an uncertain future, at the mercy of dangers outside the German world, reassuring only “for the time being”; the German society is felt to be hanging in a sort of precarious equilibrium because of the looming external world with its extraneousness.

The external threats come from religious radicalisation, international crime, terrorism, migrants (who are here no longer in flight from the dangers in their native land as in Cluster 3 of the first factor, but motivated by envious greed), and from the Islamic world in general. The problem for living together in the community is crime, in all these forms.

The criminal is “different” from the law-abiding citizen engaged in improving coexistence. The criminal does not follow the rules of the game and needs to be kept under control. We are faced with a culture of control, different from the one previously described for the Italians: here control, which should be exerted by the police, magistrates and politicians, has to defend a social system in which people believe, and which would work well if it were not for external threats. Here, crime is evident because the behaviour of those who follow the rules of the game is clear; control is therefore possible. People are willing to see their individual liberties limited and to undergo controls on their private life, in order to improve security and restore faith in the future. Their future is entrusted to control, in all fields of coexistence.

The Italians (Cluster 1) experience the opposite culture. They lack confidence in the country’s economy, quality of life, compliance with the rules of the game, development of business and of the country in general, and in the

efficacy of politics. This is because the whole country is marked by corruption and this corruption has a two-way relationship with unemployment. Corruption is the only threat to security. However, as we saw earlier, corruption is not a characteristic of the “other”, it is not a phenomenon that can be attributed to what is external to the system. It involves all citizens, a sort of epidemic which nobody can or wants to escape. While for the Germans the danger comes from outside, for the Italians the danger comes from within, from the Italians themselves and from the culture of corruption that permeates them.

One of the features of corruption is intolerance for diversity in all its aspects. Membership of familistic groups is the vehicle for corruption, but whoever does not belong to them is dangerous. However, this all concerns the struggle between power groups. The migrant is “too” different to be seen as a danger. The migrant is too unimportant if compared to the “world of crime” that organises, promotes, defends corruption, to be a threat to the community. For this reason, it is hoped that migrants will be integrated. Such integration could, on the other hand, lead to migrants participating in violent power groups and in the process of corruption.

In short, it seems that compliance with the rules of the game, and therefore civism, is the most important factor to generate a feeling of security.

The alternatives to civism are:

- a) Anomie as flouting the rules of the game and *failure of control* over crime. The flouters take power; civism loses on all fronts.
- b) The *impossibility of control* because everyone, including the controllers, are implicated in the process of corruption that fuels a form of living together opposed to the values of civism. Corruption prevents any development, destroys any control designed to restore civism. When the “different” comes from outside, it can be integrated, although there is the danger that such integration occurs in a system of criminal corruption.
- c) The hope that there should be *an effective control* over crime, external to the system: the danger is external and all the members of the social system help the controllers.

In other words, the alternative to civism is violence. It is only in the German culture of cluster 3, where there is faith in civism, that violence seems to be absent from the experience of the interviewees. Instead of violence there is cultural enrichment in the integration of many cultural differences seen as a resource.

In all the other cultures without civism, violence dominates: “external” violence, in the “autarchic” Germans or, in the anomic Italians who don’t

believe in the possibility of controlling violence, the devastating internal violence of corruption that destroys every aspect of civil coexistence.

It is important to remember that upholding the rules of the game is not an end in itself. It serves to “do” something, to act collectively within the rules of the game. When the rules of the game are upheld, there can be shared production goals. The violation of the rules of the game is an end in itself and its meaning is confined to the act of infringing, directed against the other who will suffer the consequences of this transgression. Breaking the rules therefore unfolds in a dual relationship, where there is a transgressor and whoever is damaged by the transgression. Keep in mind that the greatest damage from the transgression is the collapse of mutual trust, the entry of doubt and diffidence in social relations. Complying with the rules on the other hand serves to engage the social system in all its forms in sharing an interest in what it is believed can be achieved together, thanks also to the sharing of the rules of the game. The inclusion of diversity, in Cluster 3 of German culture, for example, is what the participants in the research think they can achieve together thanks to the valorization of what enriches their community.

## Governance

### *Participants in the study*

The participants in the study numbered 606: 305 Italians and 301 Germans.

#### *Participants' occupation:*

1. employed in different roles in large or medium sized listed companies with over 100 employees (16.7%)
2. employed in different roles in family businesses (16.8%)
3. employed in different roles in banks or fund management companies (16.5%)
4. independent financial promoters or working for private and public banks (16.5%)
5. young people aged 17-25 years (33.5%)
  - *Age:*
    - 18-30 years: 37.5%
    - 31-60 years: 55.6%
    - 61 years and over: 6.9%

- Sex:  
male: 47.7%  
female: 52.3%

The participants were administered the ISO Questionnaire: Governance, elaborated by Studio di Psicosociologia in December 2017, was administered to the participants in February 2018.

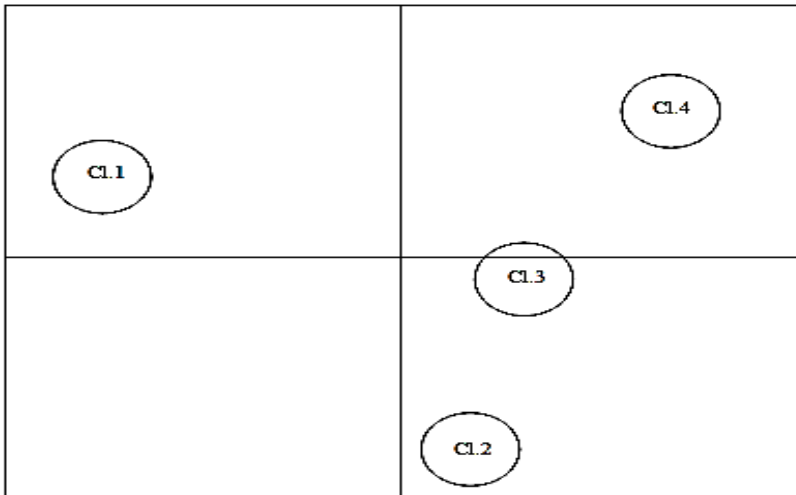
*Table 2:* Relationship between clusters and factors in Governance research

Cluster	Frequency	Factor 1	Factor 2	Factor 3
Cluster 1	231	- .875 (-)	.103	- .021
Cluster 2	91		- .781 (-)	- .218
Cluster 3	185	.191	- .121	.688 (+)
Cluster 4	99	.864 (+)	.108	- .029
<b>Total</b>	606			

*Source:* The present research

Multiple correspondence analysis and Cluster analysis on the data collected showed the following factorial plane, with four clusters:

*Figure 2:* Factorial plan for Governance research



*Source:* The present research

Clusters 1 and 4 are situated significantly on the first factor.  
Cluster 2 is situated on the second factor.  
Cluster 3 is situated on the third factor.

## **Data analysis**

On the first factor there are two contrasting cultures, marked by a totally different vision of the neo-liberal paradigm: this paradigm is associated with “success” in Cluster 1, significantly generated by the German participants; it is associated with “crisis” in Cluster 4, characterised by participants working in family businesses (with no distinctive German–Italian features).

The neo-liberal paradigm, in the case of Cluster 1, is associated with a positive vision of globalisation: it leads to a spread of democratic values, a higher quality of life in the majority of the world population and the opening of markets. Globalisation also generates its rules spontaneously, without governance interventions outside the market.

Who belongs to this completely neo-liberal culture? These participants declare secure, extensive wellbeing: in the culture there is profound civism, the economic situation and the quality of life in the social system are high and it is hoped that they will rise further. The protagonists of the social system, magistrates, the police, politicians, are all friendly, efficient and respected. The social structures of the context in which people live are generally reliable. It is a culture capable of planning for development, while membership of power groups is not valorised (in this cultural analysis, the two cultures, planning for development and belonging to power groups, are in contrast to each other). It is a social context where the problems of corruption and unemployment are not present. Citizens enjoy high quality public services, from health to banks and insurance system, from the media to trade unions, from political parties to firms – both large and medium/small – through to the police and the church. Young people’s success is based on creativity and professional competence.

In short, it is a culture where compliance with the rules of the game and high quality professional and relational competence help to create an efficient social system capable of inspiring confidence in the citizens.

In this valorisation of the liberal paradigm, it is predicted that in international governance the role of the United States will diminish and that of Germany will increase. Multinationals and large financial groups will be the protagonists of globalization, along with the international organisations. However, they will not need to govern it but simply accompany it, taking advantage of it: the regulator of international relations is the market.