

EMANUELE MARIA MERLO*, VINCENZO NATO**, SALVATORE SETTINERI***

CLINICAL PSYCHOLOGY OF RESILIENCE AND SOCIAL INCLUSION OF THE ADOLESCENT MIGRANTS

SUMMARY: 1. Introduction. – 1.1 Resilience. – 2. Immigration between law and socio-political narrative. – 2.1. Current state of immigration in Italy. – 2.2 The distinction between economic and political migrations, in the contemporary socio-political narrative. – 2.3 Brief notes on the consolidated text on immigration - Legislative Decree 286/98. – 2.3 Brief conclusions on the legal aspects. – 3. Social inclusion and resilience. – 3.1 The adolescent migrant. – 4. Conclusions. – 5. Bibliography.

1. *Introduction*

The interest of clinical psychology on the problems of young migrants is the synthesis of the humanity required for health professionals. Since one of the authors ¹ denounced the problem related to the Mediterranean Sea, the question of hospitality has worsened further, aligned with other parts of the world.

The clinical practice with young migrants arises from the confluence of the vulnerability typical of the adolescent crisis and psychopathology. It is well known as the result of the relationship between environment and body (autoplastic adaptation) and/or environment and the individual, where the latter tries to adapt for the purposes of homeostasis (heteroplastic adaptation).

Homeostasis is an ancient and modern concept appeared in the biological study of mankind. It is ancient as proposed by Canner in 1922 for issues related to the physiology of autonomic behaviour, modern since it has been assumed for the regulation of emotions that significantly participate in the adaptation and maladjustment processes. In fact, from a clinical point of view, every good inclusion must evaluate the health status of the subject and the environment, or create an emotional balance. This must include social aspects, the reduction of prejudices, the improvement of the environment and of the subject's domains.

* Contract Professor, Department of Human and Pediatric Pathology "Gaetano Barresi", University of Messina, Italy.

CRISCAT (International Research Center for Theoretical and Applied Cognitive Sciences), University of Messina and University Consortium of Eastern Mediterranean, Noto (CUMO), Italy.

Email corresponding author: emerlo@unime.it (Emanuele Maria Merlo)

** Lawyer of the Court of Reggio Calabria, Expert of Migration Phenomena and Legislation, Italy.

*** Department of Biomedical and Dental Sciences and Morphofunctional Imaging, University of Messina, Italy.

¹ Salvatore Settineri, "Editorial". *Mediterranean Journal of Clinical Psychology*, 4 no.3 (2016).

The attempt at this operation therefore requires the consideration of multiple parameters that have gradually been affirmed in the field of catastrophes and related psychopathology. The incoming paragraph will present this term, became necessary in order to justify the strong positive response to adverse events. On extreme occasions, in fact, some subjects responded better than others, in analogy to the flexibility of metals. They could be considered more flexible or more resilient, experiencing low levels of psychopathology and higher adaptation results.

1.1 Resilience

Resilience is a transversal and positive competence as a response to adversity related to severe circumstances². This construct connects two issues: the first is linked to the age of the subjects, in our case young people, namely adolescents; the second issue is linked to the environment that must include the social segment, considering a kind of adaptation dictated by the escape from adverse circumstances.

Figure 1 represents how resilience improves social inclusion through the following conceptualizations:

- Absence of symptoms and therefore the appearance of simpler adolescent crises, with no need for secondary psychopathological models;
- Reduction of the traumatic effects especially linked to the processes of emigration involving a very high number of migrants;
- Accompaniment to adulthood through biological, psychological and social stabilization.

The neurobiological component has been underlined by neuroscientific research including a hormonal component, a component linked to neuronal plasticity and a component of biological synchronicity with behavioural manifestation, allowing the regulation of human relationships. A particular reference to the above-mentioned changes is due to interpersonal relationships.

The hormonal component, oxytocin, just like all hormones related to homeostatic balance (for example the regulation of hydration and temperature), allows us to understand how the effects of the transition from hot climates to more temperate ones is always highlighted and sufficiently studied in migrants. In humans, like mammals, oxytocin supports resilience mechanisms through neuronal plasticity, as for change and adaptation. Inclusion from a biological point of view, even if promoted from the outside, favours neuroplasticity and can be defined in images underlined by welcoming gestures.

² Ruth Feldman. "The neurobiology of human attachments." *Trends in cognitive sciences* 21, no. 2 (2017): 80-99.

Welcoming, in moral terms, corresponds to an attention to the external object (in psychoanalytic terms), in order to care, creating spaces for the Other, to the Winnicottian positioning of transitional areas. Feldmann in 2017 spoke about the affiliative brain to underline a network that foresees close relationships. Psychologically, an affiliation network is an ontic relationship, based on something profound, biologically relevant, providing for the emergence of positive feelings such as self-esteem. The direct relationship between development and plasticity is well known, it is also known how traumatic aspects interfere negatively. Resilience therefore arises as a model of strength, of energy capacity capable of supporting responses to stressful agents.

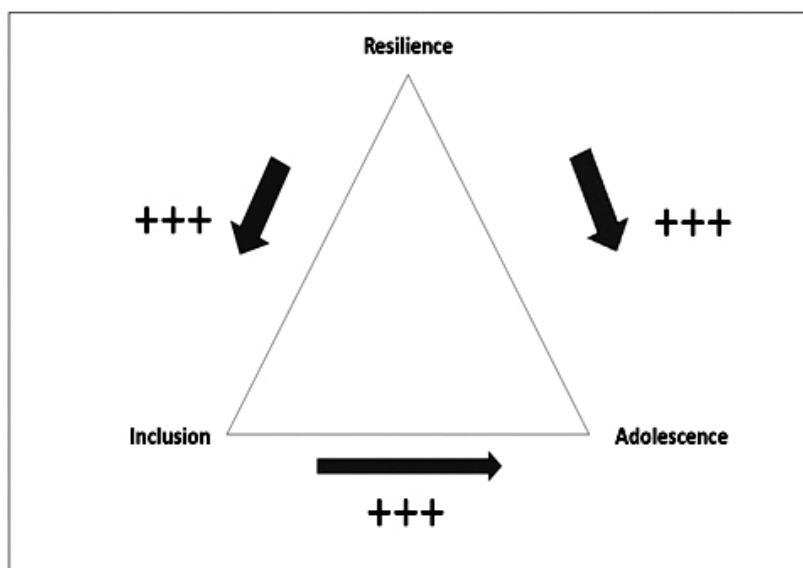


Fig. 1

As previously stated, Figure 1. summarizes the positive action on inclusion and adolescent transformative processes; inclusion also helps to overcome the adolescent phase. But it must be emphasized that when the processes in terms of intensity are reduced (for example with the passage with a significant reduction of action), the quality that resilience places at the service of both the adaptation and transformation processes of the development phase are reduced.

When the fall is significant, in the absence of social support factors, the door to psychopathology opens with elements of somatic transformation (psychosomatic due to uprooting) or phenomena of social alarm (due to the non-directed emergency of aggression).

The coordination among biological signals and adequate social behaviours,

favours inclusive processes because social relations are *tonic* for signals, corresponding emotional productions, reduction of danger processes, implementation of the tolerance to frustration, the last unusually low with bipolar reactions in terms of inhibition or, a strong tendency to act.

In other words, resilience increases euthymic processes by favouring tonic object representations. When we talk about tonic object relationship, we refer to the balance of agonistic and antagonistic forces that do not need signs of distress. The object relationship is therefore a plastic, a series of images in which the subject can experience his internal *milieu* in terms of authenticity without resorting to pathological regressive mechanisms of affective immaturity or psychopathology.

Table 1. summarizes the characteristics of resilience according to Feldeman

Biological perspective	It involves neuronal plasticity
Structural perspective	It implies intra and extrapsychic stability
Evolutionary perspective	It is temporal
Interpersonal perspective	It is social
Diadic perspective	It is monodic but favours the subsequent third
In the evolutionary scale	It is a specific mechanism for humans
In the relationship with consciousness	It favours the structures of meaning

With reference to Table 1., it has been mentioned the relationship with third figures (meant with reference to Peirce semiotics) and on the facilitation of the mechanisms of attribution of meaning. The object relations theory and in particular the theory of attachment, have emphasized the importance of the mother-child dyad which, thanks also to the role of oxytocin, favours stability mechanisms. Since the overcoming of the archaic and narcissistic defence mechanisms favours the concrete perception of reality and therefore the role of love offered by other objects, the latter can become “psychic” strictly meant as affectively invested, free from anguish and reachable by desire.

Inclusion is not only strengthened by resilient individuals, it is reinforced by the inclusion itself, in a dialogic Morenian vision. Those who fear the other are basically afraid of their own phantasms above all because of a lack of knowledge of the other. Resilience, favouring synchronicity leads to actuality.

The history of psychopathology, on an evolutionary level, could be rewritten in the light of an ancient capacity for representation and the coarctation due to maternal issues. In psychotraumatic pathology it can occur for many reasons and at all times ranging from pregnancy (depression in pregnancy), puerperal depression and psychosis, depression in the first year of life and so on. These depressive

aspects have been overlooked by Western culture in which the mother/child relationship was still considered impregnated with tenderness and otherness³. The role and deficiency of oxytocin should revise these social intentions.

The father too can play his part in the genesis of the dissonance before, during and after. It is not just a question of events which, while manifesting themselves psychologically, it can have biological origins. Taking the linguistic term, diachrony. In the relationship with migrants, the general public should learn and extend to the audience the three basic needs that are transversal to all cultures, namely:

- A) The need for security.
- B) The need for gratification.
- C) The need for sociability.

We must therefore recognize these needs to ourselves and by the golden rule recognize them to all humanity⁴. As has already been said, these needs are implemented by the emotional system and therefore are rooted in the depths of individuals. Both biological and psychological studies show that the resilience factor responds to the considered needs through:

- 1) Positive experiences especially if intensified, prolonged and expanded;
- 2) Experiences, in accordance with genetic psychology, which can be assimilated and favoured in their accommodation;
- 3) Experiences that can foresee negative repercussions, such as adverse experiences (illnesses, inadequate social responses, catastrophes) that allow the subjects to put together painful representations and internal representations of wish.

Welcoming small and large emigrations improved the human genome, certainly at least as much as the environment.

2. *Immigration between law and socio-political narrative*

2.1. *Current state of immigration in Italy*

According to the 2019 Immigration Statistical Dossier of the Idos Study and Research Centre⁵, foreign citizens residing in Italy amounted to 5255503 units, equal to 8.7% of the Italian population (it was 6.5% in 2008). From 2013 to 2018, foreign residents increased by 6.8%.

³ Jean Bergeret and Marcel Houser. "Aux origines de la vie affective. L'incontournable prise en compte de la période foetale." *Revue française de psychanalyse* 71, no. 1 (2007): 81-95.

⁴ Rick Hanson and Forrest Hanson. *La forza della resilienza: i 12 segreti per essere felici, appagati e calmi*. Giunti, 2019.

⁵ Idos Study and Research Centre. Statistical Dossier on Immigration in Italy (2019).

Analysing the distribution by age, it is noted that the foreign underage population is equal to 20.2% of the total; over 65s stop at 4.4%. The foreign born in 2018 were 65,444 and represent 14.9% of the new born in our country. Foreign students in Italian schools are over 841 thousand.

Half of the immigrant residents are of European origin (50.2%; 30.1% EU), just over a fifth African (21.7%) and Asian (20.8%), 7.2% of American. The most represented nationality is Romanian (23%, over 1.2 million units), followed by Albanian (8.4%) and Moroccan (8%), fourth by Chinese (5.7%), fifth by Ukrainian (4.6%).

The requests for international protection amounted to 59950, 32.2% of which were accepted.

Of the new residence permits issued in 2018, 52.4% were for family reasons, 41.6% for asylum and other humanitarian reasons, 6% for work.

Foreign workers are 2455000, 65.9% in services (20.8% in commerce, hotels, restaurants); 27.7% in industry; 6.4% in agriculture, forestry and fishing. Compared to ten years ago, there is an increase in immigrants active in the services and agriculture sectors and, on the other hand, a decline in industry (both construction and industry in the strict sense).

Foreign workers account for 17.9% of the total employed in agriculture, 11.2% in industry, and 9.9% in services.

A third of foreign workers (33.3%) carry out unskilled professions (the share is 8.2% among Italian workers), 29.7% are workers or artisans, 29.4% are employed, only the 7.6% carry out skilled professions (against 38.5% of Italian employed).

The over-educated are 35.5% (among the Italians they are 25%); the underemployed 7.3%. The average monthly wage is 1023 euros, much lower than that of Italian workers: 1366 euros.

Women represent 44.2% of foreign workers, a percentage higher than that of Italian workers (41.8%).

There are about 400000 foreign unemployed, with an unemployment rate of 14%.

The enterprises managed by foreign residents are 602180, equal to 9.9% of the total number of enterprises in our country. Foreign business owners come mainly from Morocco, China and Romania.

There are 20224 foreign prisoners in Italy.

2.2 The distinction between economic and political migrations, in the contemporary socio-political narrative

A fundamental distinction, especially in the European public discourse of recent years, tends to be presented more and more often, not only as a juridical

or analytical definition but as a distinction on the basis of which to differentiate “deserving” migrants from “undeserving” migrants, those to be welcomed by migrants to be rejected.

In the concrete articulation of migration processes there is never a single factor that leads to emigration. There is always a complex set of contributing causes that are difficult to unravel, and so an individual, regardless of what the regulations provide, can find himself simultaneously looking for work and for the recognition of refugee status. The migratory processes that, at least since 2011, have been affecting Europe show this explicitly.

As for Italy, it will be remembered that during the so-called “North Africa Emergency” the majority of the geographical origins of migrants who came to our country to escape the war in Libya were not North African at all. Libya, which still today is a nerve centre of many of the routes leading to Europe, until 2011, was an area of great attraction for thousands of workers from other parts of the African continent, forced to leave the country after military intervention. Workers, therefore, who, overnight, became refugees fleeing a war endorsed by the United Nations Security Council.

The journey of those arriving in Europe today, especially for those coming from sub-Saharan countries, can last for years, has high costs and presents enormous difficulties. It may therefore happen that a person who has left to escape a conflict or persecution finds himself having to work along his migratory path to put together the amount necessary to reach the coveted Europe. It may also happen that a person, who left to look for work, becomes the object of harassment, persecution, violence, arbitrary incarceration along the migratory path. This is what happened (and continues to happen) in Libya, and it is what is happening today in Turkey. It would be possible to pretend not to see, but this is what happens.

The boundaries between political and economic migrations are much more blurred than what we would like to believe and, above all, than what the different regulations imply.

The truth, the one that is difficult to admit, is that today it is impossible to enter Europe, if not for very few. States are trying in every way to block entrances to their territory by activating, for this purpose, directly or indirectly, a series of devices ranging from agreements signed with Erdogan’s government to the establishment of hotspots, from walls with barbed wire to the proliferation of refugee camps that arise in the border areas, from Calais to Idomeni.

The current European management of migration also affects the few who manage to enter and their social and labor inclusion (or exclusion, given the data) process. And it acts not only in the most immediately visible aspects, as happens for example with the application of the Dublin Treaty which prevents

individuals from choosing the country in which they can build their own future, one in which they can take advantage of a support network right from the initial, the most delicate, of the process of social insertion in the new place of life

Consider the Italian case: Whoever manages to enter the circuit that could potentially guarantee him a residence permit for political reasons, or another form of protection, is included in a path in which he will be subject to continuous control.

2.3 Brief notes on the consolidated text on immigration - Legislative Decree 286/98

Italy has been, for most of its history, a land of emigration, and many lands from which previously we ran away from hunger are today among the most powerful locomotives of Italian and European development. However, the development of Italian immigration legislation seems to have remained faithful to the first approach, that of Italy as a land of emigrants: until the mid-1980s the entry of foreigners to Italy was governed by laws dating back to the Fascist period. This state of affairs was in clear contrast to the constitutional dictates, expressed in Article 10, paragraph 2.2, which states that: “the legal status of the foreigner is governed by law in accordance with international standards and treaties”. The first law of the Italian Republic on this matter was law no. 943/1986, which dealt with the issue of immigration, moreover only in relation to the issue of work, in an emergency and not organic way. The legislative decree n. 286 of 1998 represents, supported and integrated by the European and regional legislation of the sector, the cornerstone of the Italian immigration system; it introduced important, and sometimes controversial, novelties in the context of national immigration legislation, such as the introduction of the entry quota system as a meeting point between supply and demand for foreign labor, mitigated by the so-called sponsor system, already introduced by Turco - Napolitano, which allows foreign workers to enter the Italian labor market through a direct call from the employer. The T.U. it also provided for the possibility of family reunification for legally resident foreigners before it was legislated at European level and in general extended to foreigners a series of rights that were not previously contemplated by the Italian regulatory system. The T.U. is a complex set of rules which consists of 49 articles, divided into 6 Titles.

The first Title includes article 1, on the scope of application of the Consolidated Law and article 2 on the rights and duties of the legally resident alien, who is equivalent to an Italian citizen both with regard to civil rights (paragraph 2.2), both with regard to labor rights (paragraph 2.3). Compared to the original text, the addition of an article 2 bis, inserted pursuant to art. 2 of the law n. 189/2002 (so-

called Bossi-Fini), which establishes and regulates the Committee for coordination and monitoring. Title I of the Consolidated Text closes with the very important and controversial article 3 on migration policies: this article provides, after consulting the Ministry of Labor and taking into account family reunification and the international protection measures granted, a planning of flows in entrance on two levels.

Title II (art. 4 - 20) is of fundamental importance in the economy of the text, it is in fact the longest and most structured of this regulatory complex. It is in turn divided into chapters: the first head (art.4 - 9), governing entry and stay, opens with article 4, which deals with the modalities of legal entry into the Italian territory, which can take place through possession of a residence permit or passport with a regular visa; art. 4 governs only the latter case. Recently, the Minniti decree law (law no. 46 of 2017) introduced paragraph 6 bis, on the prevention of terrorism, in the context of this article.

Foreigners who have been legally residing on Italian territory for at least 5 years who have a certain economic stability are granted an indefinite residence permit (art.9), while the following articles 9 bis and 9 ter (introduced in compliance with the 2003 / 109 / EC and 2009/50 / EC) regulate the entry and stay of those who have received a residence permit or an EU Blue Card from another Member State.

The characterization of flows as a variable dependent on the needs of the internal labor market emerge broadly from Article 21, leader of the articles provided for in Title III. It contains one of the architraves of the Consolidated Law, that is the determination of the entry flows, then expressed in the documents provided for by article 3. The following articles are characterized by their length and articulation, and regulate sectors such as temporary employment determined and indefinite (articles 22 and 23), seasonal work (articles 24 and 25), self-employment (article 26), special cases (article 27), voluntary work (article 27 bis), scientific research (art. 27 ter), highly skilled workers (art. 27 quater).

Article 28 on the right to family unity opens the short Title IV dedicated, in fact, to this right and the protection of minors; the articles dedicated to family reunification follow (29 and 29 bis, with the latter extending this right also to refugees pursuant to Legislative Decree 5/2007), to the residence permit for family reasons (30) and the blocking of articles concerning minors: general provisions (art.31), provisions concerning minors in custody upon reaching the age of majority (art.32) and on the committee for foreign minors (art.33).

The following Title V provides for the provision of some essential services and rights: thus, for example, Chapter I (articles 34 - 36) is dedicated to the provisions on health matters, the subsequent to the provisions on education and the right to study and profession (articles 37 - 39 bis), Chapter III (articles 40 - 41) instead provides for housing and social assistance and finally the Title

is closed by Chapter IV relating to the provisions on social integration, discrimination and the establishment of a fund for migration policies (articles 42 - 46).

2.3 Brief conclusions on the legal aspects

Despite the importance of the instrument, and the many changes (more than 30 since its approval), perplexities continue to exist on many aspects of the Consolidated Law, starting from the wide margin granted to the administrative authority in terms of expulsions, to the importance covered by the CIE (Identification and Expulsion Centres), which often makes them overcrowded, to end with its structure which by its intrinsic nature “creates” illegal immigrants, who do not benefit from the facilities granted by the legislation. A very profound revision of this instrument is certainly necessary, as has never been carried out, which is outdated for a country that has gone from 1.3 million resident foreigners in 2001 to 5 million in 2016, which recognized citizenship to almost 180,000 immigrants in 2015 compared to 10,000 in 2001 and in the last 3 years, on average, it has welcomed over 160,000 migrants a year.

3. Social inclusion and resilience

Social inclusion or exclusion can be supported or disadvantaged by ideas, especially if influenced by logics that positively or negatively affect emotional processes. Morin⁶ performed a thorough examination comparing ideas in open or closed systems that can favour or disadvantage inclusion processes and therefore provide the implementation or impoverishment of resilience. Morin identifies open systems that tend to favour closure and systems that, on the contrary, open. In this sense, sets of ideas can be theories since they open to the experiential needs of the previous paragraph.

Each system of ideas, has common elements common which are characterized by:

a) A hard core, indemonstrable, not questionable or interpretable; great theories, if illusorily built on supposed-evidence, are not exempt. Freud, for example, in Analysis terminable and interminable faced this risk⁷, among the unjustifiable figures to the interminability of the analysis, refers to a rocky core.

b) A system of ideas resists refutations by annexing them to its own convic-

⁶ Edgar, Morin. “Le idee: habitat, vita, organizzazione, usi e costumi.[Ideas: Habitat, life, organization, use, and customs.].” *Milano: Feltrinelli* (1991).

⁷ Sigmund, Freud. “Analisi terminabile e interminabile, vol.” XI, *Boringhieri, Torino* (1937).

tions. The implementation of the complex in an analytical sense is what makes the complex expand. In this case, ideas are charged with emotions that lose their homeostatic maintenance value but, little by little, according to their intensity, they generate psychopathology. Similarly, internal complexes can converge into external complexes of the same nature: we are not far from social prejudices, from homophobic processes, racism, intolerance of different human characteristics.

c) A system of ideas which tends to eliminate all that is not corresponding as in the antigen and antibody reaction; in this case the construction of the antibody can follow, to continue the metaphor, the experience of the vaccine;

d) A system of ideas is orthodox when the theoretical core is at the centre of the system in which all the elements of judgment can only revolve around; this is prejudice, for example, sustained in the past by religious sentiments, today by racial sentiments.

Morin concludes that the systems can give rise to theories or doctrines where the first ones are characterized by the acceptance of criticism, by the willingness to be refuted in the light of complexity theory: *"a theory is open, is a theory that accepts the idea of its own death."* (p. 139)⁸.

The doctrines, on the contrary, are self-referential, refractory to the acceptance of experience, rejecting any criticism, they can resort to anathema, dogmatism, orthodoxy and, despite being born in a predominantly religious and ideological sphere, they assume towards emotions, an enslavement that transcends their main purposes.

Therefore, inclusion cannot be based only on a moral of sentiment at least for two reasons: -moral constructs are essentially linked to representations, they originate in the relationship with others, in the ability to project affects and not freely influenced by the world of ideas.

If inclusion is not to be based only on emotions, it is also true that the often-observed exclusion is based on choices, often irrational, in which few or more emotional groups tend to separate human movements through the construction of fortresses delimitating states. Examples of these fortresses are the walls as constructions proper on the earth's surface or imaginary like the blocks in the sea. The other becomes a stranger and coincides with the enemy, the usurper, the thief of our wealth.

A clear example coming from psychoanalytic perspectives is foreseen by

⁸ Edgar, Morin, "Le idee: habitat, vita, organizzazione, usi e costumi.[Ideas: Habitat, life, organization, use, and customs.]." *Milano: Feltrinelli* (1991). p.139

Freud's work ^{9, 10}, he himself victim of Nazism and forced to leave Austria. The evolution of the theory, implies deep reflection on the theme of ethics, as in the case of Jacques Lacan, with direct reference to the Other's role in these dynamics. Articles directly referencing ethics suggest the risk due to the phantoms operating on terms of horrific consequences of human relations ¹¹. The theme of perversion is not excluded from the discussion, as analysed in depth in *Kant avec Sade* ¹². In this case, the "golden rule" represents in fact the perfect metaphor of an imaginary (narcissistic) position putting the individuals in a mirroring perspective.

The theme of law is fundamental, especially when refused in the light of three fundamental steps useful to establish a perverse path: criticism, refoundation and metamorphosis reducing the other to the object of desire, whatever it could be (the above-mentioned rule in fact, seems to only refer to positive possibilities, ignoring the extent of desire and more accurately of *jouissance*).

3.1 *The adolescent migrant*

Resilience and social inclusion must then be projected in the light of the vast adolescent consideration which presents two main vulnerabilities: the first, biological, which has just been mentioned and the social vulnerability; the latter includes several strongly marked segments, as is well known by initiation rites, identification models and crisis experimentation. Overcoming these events represents the starting point for the subsequent stages of development linked to the processes of intimacy and the establishment of social-based relationships (secondary attachment) built on higher identification mechanisms.

As all aspects related to any past trauma, listening represents a bridge between a past and a present of those who relive it. Inclusion in new realities must take this into account since the suffering generated by situations with ancient causes must be "cured" while suffering often grows in the discrepancy between fantasy and reality, desire and immediate impossibility of being able to satisfy it. If we consider the objective discomforts to which the migrant is exposed, mental suffering arises as a set of negative emotions that allow immature feelings to emerge: ingratitude, jealousy and envy.

⁹ Sigmund, Freud. *Psicologia delle masse e analisi dell'Io*. Newton Compton Editori, 2012.

¹⁰ Sigmund, Freud. "Il disagio della civiltà, nuova edizione 2003." (1930).

¹¹ Jacques Lacan. "Il seminario. Libro VII. L'etica della psicoanalisi (1959-1960)." (1994).

¹² Jacques Lacan. "Kant avec Sade» in: *Ecrits*." (1966).

As Branco Pereira A.¹³ observes, recent ethnographies on refugees in Brazil, have not provided sufficient information on young people's mental health. The term mental health is often thought, contrary to its original sense, as necessarily associated with the mere absence of active psychopathology. This creates, in common thought, further prejudices that are added to those directed towards non-emigrants.

Branco Pereira (2018) proposes a summary that includes an analysis of the literature which indicates the terms that, in the opinion of the writers, should be taken into account for social inclusion:

- a) The shock of the emigration experience added to the original one (s);
- b) The elaboration of the past event is placed as an indelible wound;
- c) A possible past suffering is actualized by the lack of assistance in the present.

From a practical point of view, the inclusion of the adolescent migrant should include an integrated approach between multiple points of view such as the ethnopsychanalytic, the ethnopsychiatric and the intercultural one. The aforementioned plans could envisage various avenues aimed at adaptation strategies.

However, the adolescent migrant or refugee finds himself in a complex relationship made up of relations that give meaning to the body (nutrition, hygiene, emerging sexuality), with his own thought (his own forms of relationship between ideas and perceptions, symbolic activity), with one's own emotional style and the memory of primary objects, often absent in reality, especially in unaccompanied young people (as caregivers, relatives or parents).

The world of imaginations generates a fantastic world, not frequently contemplated by the literature on resilience which should also provide for a regression in the service of the Ego¹⁴ as postulated by psychoanalysis in therapeutic processes¹⁵. The creation of an internal space, even if regressive, generates a better tolerance to frustration; intolerance and related frustration are inevitable in countries, such as those in Europe, where the culture of intolerance has significant roots.

It is well known as the anguish of death is a recurring theme for adolescents, never real for those who have experienced it on an escape journey, often made up of exploitation, not rarely by torture. Death anguish is a traumatic element

¹³ Alexandre Branco Pereira. "O refúgio do trauma. Notas etnográficas sobre trauma, racismo e temporalidades do sofrimento em um serviço de saúde mental para refugiados." *REMHU: Revista Interdisciplinar da Mobilidade Humana* 26, no. 53 (2018): 79-97.

¹⁴ Ernst Kris. "Psychoanalytic explorations in art." (1952).

¹⁵ Guy Lavallée. "Où suis-je?." *Revue française de psychanalyse* 71, no. 1 (2007): 115-134.

that, for those who propose a path of insertion, must take place in terms of strategies dealing with emotions and symbolic *representamen* of psychopathology (Merlo, 2019). The possibilities related to social inclusion, provide for interdisciplinary perspectives such as those envisaged by both the clinical approach, both anthropology and some philosophical visions strongly centered on humanity ¹⁶.

4. *Conclusions*

As Brusset ¹⁷ assumed about the relational links, the integrative perspectives can be considered through a polysemic approach that does not allow the separation among the involved terms. With reference to inclusion, we cannot take separately those who propose it and those who practice. The relationship with the other includes the imaginary, the virtual, the potential, the anticipatory, the retrospective etc. This is not intended in order to limit spontaneity, but represents an invitation for us useful to ponder the speech whose extreme and negative limit consists of acting out and subsequent violence.

The ability to be involved in a tolerant co-existence with the other demonstrates, in a positive way, how the individual can overcome his narcissism, favouring bilateral identification processes.

Those who practice psychotherapy should have sufficient knowledge. Those who do not practice therapy are equally aware, since they have access to their own introspective processes (a good compass is indicated by emotional processes). In any case, it is always hard to understand how difficult human relationships are from the interpersonal conflicts that arise. Now the relationship with the migrant must be aimed at exploiting personal training and talent, obtaining the maximum return from the relationship. We would quote Brusset once again, about the psychoanalytic *praxis*, exploring the human relationship aimed at assistance and recovery: the process of subjectivation (i.e. when we apply comprehension rather than explanation) starting from a work of common identification between two partners. The metaphor and the appropriation of meaning.

¹⁶ Liisa H Malkki. "Speechless emissaries: Refugees, humanitarianism, and dehistoricization." *Cultural anthropology* 11, no. 3 (1996): 377-404.

¹⁷ Bernard Brusset. "Métapsychologie des liens et troisième topique." *Revue française de psychanalyse* 70, no. 5 (2006): 1213-1282.

5. Bibliography

- Salvatore Settineri, "Editorial". *Mediterranean Journal of Clinical Psychology*, 4 no.3 (2016).
- Ruth Feldman. "The neurobiology of human attachments." *Trends in cognitive sciences* 21, no. 2 (2017): 80-99.
- Jean Bergeret and Marcel Houser. "Aux origines de la vie affective. L'incontournable prise en compte de la période fœtale." *Revue française de psychanalyse* 71, no. 1 (2007): 81-95.
- Rick Hanson and Forrest Hanson. *La forza della resilienza: i 12 segreti per essere felici, appagati e calmi*. Giunti, 2019.
- Idos Study and Research Centre. Statistical Dossier on Immigration in Italy (2019).
- Edgar, Morin. "Le idee: habitat, vita, organizzazione, usi e costumi.[Ideas: Habitat, life, organization, use, and customs.]." *Milano: Feltrinelli* (1991).
- Sigmund, Freud. "Analisi terminabile e interminabile, vol." XI, *Boringhieri, Torino* (1937).
- Edgar, Morin, "Le idee: habitat, vita, organizzazione, usi e costumi.[Ideas: Habitat, life, organization, use, and customs.]." *Milano: Feltrinelli* (1991). p.139
- Sigmund, Freud. *Psicologia delle masse e analisi dell'Io*. Newton Compton Editori, 2012.
- Sigmund, Freud. "Il disagio della civiltà, nuova edizione 2003." (1930).
- Jacques Lacan. "Il seminario. Libro VII. L'etica della psicoanalisi (1959-1960)." (1994).
- Jacques Lacan. "Kant avec Sade» in: *Ecrits*." (1966).
- Alexandre Branco Pereira. "O refúgio do trauma. Notas etnográficas sobre trauma, racismo e temporalidades do sofrimento em um serviço de saúde mental para refugiados." *REMHU: Revista Interdisciplinar da Mobilidade Humana* 26, no. 53 (2018): 79-97.
- Ernst Kris. "Psychoanalytic explorations in art." (1952).
- Guy Lavallée. "Où suis-je?." *Revue française de psychanalyse* 71, no. 1 (2007): 115-134.
- Liisa H. Malkki. "Speechless emissaries: Refugees, humanitarianism, and dehistoricization." *Cultural anthropology* 11, no. 3 (1996): 377-404.
- Bernard Brusset. "Métopsychoologie des liens et troisième topique." *Revue française de psychanalyse* 70, no. 5 (2006): 1213-1282.

