

EDUCATIONAL INTERVENTIONS FOR PEOPLE WITH SOCIAL AND HEALTH DIFFICULTIES IN ITALY

The case of a “welcoming community” for young and adults

-

INTERVENTI EDUCATIVI CON PERSONE IN DIFFICOLTA' SOCIO SANITARIE IN ITALIA

Il caso di una Comunità di Accoglienza per giovani e adulti

Dario Fortin, University of Trento - Italy

Abstract

This article presents a case study which we consider significant for the social work of “welcoming communities” in Italy. In the first part, we describe the history, methodologies and educational instruments aimed at young adults with social and work integration difficulties. In the second part, we present research questions, methods and results of a field research carried out over 8 years, during which researchers were continuously present. All the 375 persons living in the welcoming community *Villa S. Ignazio*, in Northern Italy, have been observed. In the conclusions, we point out the main elements for a critical reflection that may lead to a methodological enhancement of the activities, also considering the global economic and political crisis which is particularly dangerous for the rights of the vulnerable people.

Questo articolo presenta uno studio di caso che consideriamo emblematico per il lavoro sociale delle Comunità di Accoglienza residenziali in Italia. Nella prima parte si descrivono la storia, le metodologie e gli strumenti educativi rivolti a giovani adulti in difficoltà di inserimento sociale e lavorativo. Nella seconda parte presentiamo domande di ricerca, metodi e risultati di una indagine sul campo svolta in 8 anni di presenza continuativa dei ricercatori. Sono state osservate tutte le 375 persone ospitate nella Comunità di Accoglienza Villa S. Ignazio di Trento nel nord Italia. Nelle conclusioni si evidenziano i principali elementi di riflessione critica al fine di un rafforzamento metodologico delle attività, anche in considerazione del momento di crisi economica e politica globale particolarmente pericolosa per i diritti delle persone più deboli.

Key Words

Welcoming Communities; young adults with difficulties; Individualized Educational Project; CNCA; JSN; Insider Researcher; Social Health Educators.

*This is an Accepted Manuscript of an article published by Taylor & Francis in EUROPEAN JOURNAL OF SOCIAL WORK on 20.06.2014 available online (Article DOI): http://www.tandfonline.com/doi/abs/10.1080/13691457.2014.923383?journalCode=cesw20#.VbM8_ntlBe
Fortin D., Educational interventions for people with social and health difficulties in Italy: the case of a ‘welcoming community’ for young and adults, “European Journal of Social Work” Vol. 18, Iss. 3, 2015 (Print version)*

Introduction

This article presents the results of a case study in the field of social work with people with social and health problems in Italy. In particular, it highlights the educational intervention methodology and the results of educational interventions carried out over 8 years (from 2002 to 2009) in a “welcoming community”¹ in Northern Italy. The pedagogical project of the centre is paradigmatic for the field of welcoming communities in Italy, it is based on the decades-long experience on the field of thousands of social health educators and on the main schools of thought of humanistic psychology, phenomenology and pedagogy and it aims at reaching higher levels of social and psychological autonomy, improving health conditions and preventing cases of marginalization.

In particular, we have observed 375 young adults, of either sex, with social and health difficulties who lived in the residential welcoming community². The 375 persons were accommodated upon request from local social and health services, with an Individualized Educational Project (IEP).

The evaluation indicators have considered the following aspects: reason of the request for help, objectives of the individualized project, social and health services involved in the intervention, quality of the project participation of the services involved, subjects with whom the guest had relationships inside and outside the community, expected and real length of the project, level of personal skills and quality of relationships established at the end of the project, reasons for discharge, educators' evaluation of the stay and crucial elements for the success of the project.

Due to space constraints, we have decided to provide a summary of the most significant results.

¹ The term “Welcoming Communities” should be considered as a temporary solution, which needs to be confirmed. As a matter of fact, the author and his collaborators (both from universities and from public and private services) had significant linguistic and semantic difficulties in identifying a term which could faithfully translate the Italian term “Comunità di Accoglienza”. In this case, the author referred to Levinas' (1969) concept of “welcoming the Other”. Both “comunità” (community) and “accoglienza” (welcome) are two words with a very strong semantic meaning, as they both refer to primitive Christian communities, thus having an intrinsic ethical, spiritual and relational value, which goes beyond both the classification of social care and health services and the residential or day centres. While analyzing the literature on the web, the author found some terms which may be close to our meaning, such as therapeutic communities, community shelters, residential homes, residential care centres, children homes, foster care centres, reception centres, etc.

During his research, Carl R. Rogers (1961), found an effective phrase which is particularly close to our concept of “accoglienza” (welcoming), that is to say an attitude of “*unconditional positive consideration*”. More recently, in a study on core counseling psychology, Mick Cooper has helped us in this task by defining Levinas' (1969) concept of “*welcoming the Other*” as “a deep, radical welcoming” (Cooper 2009). In the present paper, it is possible to understand the context and characteristics of these interventions, but we believe that the problem of a correct international definition of this specific typology of interventions and structures, which have had a significant role for the non-profit Italian organizations, is still open. It will be necessary, indeed, to further analyze this specific problem in a future study.

Author note: references to what requested by the reviewer are in brackets [...]

² The length of stay in the welcoming community varied from person to person (from 3 days to 3 years, on average) and every day there were approximately 25 people living at the same time in the centre. If we add volunteers, young people doing their civil service and religious people (15 in total), there was an average of 40 people per day staying in the welcoming community

The case study suggests extending this type of research to other social and health services and organizations both in the province of Trento and in other areas of Italy in order to provide the policy makers and the scientific community with the positive results obtained by welcoming communities in Italy.

Context: welcoming communities

We believe it is extremely important from an epistemological point of view to describe to the international readers some features of the significant work of welcoming communities in Italy³.

The presence of welcoming communities in Italy

In Italy, the first welcoming communities were founded in the Sixties, during a stage of profound social, cultural and political changes that animated *the short twentieth century* (Hobsbawm 1994). The innovative and provocative contents of the Second Vatican Ecumenical Council (Ioannes XXIII 1968; CNCA 1983; Fanucci 1999; Sorge 2002), together with the boost of protest movements of the Italian '68 (Ginsborg 1989; Beretta 1998; Chini 2009) prepared the ground for the process of de-institutionalization of the mentally ill⁴ (Basaglia 1968), of disabled people (Canevaro and Gaudreau 1988) and of minors (Gabrielli 1996; Courtney and Iwaniec 2009), who had to be given more dignity through alternative ways of treatment, different from madhouses and total institutions (Goffman 1961; Caudill 1967; Bortoli 1999). At the same time, it was necessary to give new answers to the questions of young people who had found in drugs a wrong way of compensating their existential suffering (Cancrini 1982; CNCA 2005c), especially in big cities. Among the various efforts of non-assistential services, we would like to highlight here the initiative of more than 100 priests (CNCA 1983) and almost 7000 social workers (especially Social Health Educators) who, together with the same amount of volunteers and their welcoming communities in different Italian regions, felt the need to integrate the experience of 2000 centers into two national Federations⁵.

The specific and founding characteristics of these non-profit organizations can be summed up into two essential and interconnecting aspects: first of all the need for a *personalized welcoming project*, based on the respect of the person, in a context of non institutionalized shared living, which aims both at making the person the centre of attention and at his/her social and work integration. Secondly, the centre has to be a *cultural presence within the territory* for the promotion of health, the improvement of caring citizenship

³ Over the last 25 years, the author has collaborated with almost hundred welcoming communities scattered throughout Italy and involved in almost all sectors of social work

⁴ There was a really famous antipsychiatric movement, founded in Gorizia and Trieste, which reorganized psychiatric treatments by offering alternative ways of treatment and the progressive closing down of madhouses. The movement was animated by the existential and phenomenological psychiatrist Franco Basaglia (1924-1980), who gave the name to the law L.180 from 1978

⁵ These are the CNCA (*Coordinamento Nazionale Comunità di Accoglienza* _ National Coordination of Welcoming Communities (www.cnca.it) and the Jesuit Social Network JSN-Italy (www.jsn.it). These two Federations have also established connections and innovative projects in collaboration with non-profit organizations, cultural centres and local administrations in many European countries, most of which are officially approved and funded by the European Social Fund

and the politics of fundamental human rights protection⁶. These aspects have also been recognized by the professionals of this sector, such as in the “International Definition of Social Work” (IFSW 2000)⁷.

The specific case: short history of *Villa S. Ignazio*

Today, *Villa S. Ignazio* (VSI) is a welcoming community and a centre of psycho-pedagogical, cultural and spiritual training, as well as a point of reference, in particular for Northern Italy, for thousands of people every year. Its current structure depends on some changes that we have to mention here. VSI was founded in Trento⁸ in 1930 as a house for *spiritual exercises* (Ignatius of Loyola, 1541). It was founded, indeed, in order to reflect or find again the link between life and faith, thanks to the work of the Jesuits fathers, who were inspired by the innovative spirituality of their founder, Ignatius of Loyola (1491-1556)⁹. Following this mission, during the Sixties it also became a centre for vocational orientation, promoting spiritual encounters and hosting groups or persons interested in the search for faith and in human promotion (Fortin and Gottardi, 2013). At the same time, there was a continuous rise in the number of accommodation requests from people with housing problems, especially from the south of Italy, who had found themselves in situations of emergency or in particularly difficult cases that had not been solved by the public assistance or by private solidarity.

In 1968, thanks to the boost from revolutionary student movements and from the Second Vatican Ecumenical Council, there was a crucial turning point: doors were opened to people who no longer had a house or who were living in difficulties and these doors would no longer be closed. The community of VSI started to be filled with people participating in its initiatives and sharing its underlying values. These people were more and more involved in the management of the house and through their volunteering they often turned from being simple users to having a joint responsibility (Fortin 2004).

In 1978, Jesuits and lay people decided to adopt the form of Social Cooperative, paving the way for many other institutions (Giacomoni 1980; Borzaga 1996). In their Statute they defined the guidelines which had to be followed.

The establishment of the *Foundation S. Ignazio* in 1998 led to a re-organization of the various activities and non-profit corporations developed thanks to the intense work of VSI and of the Jesuits. Nowadays, the activities and the services offered by VSI are carried out within four different sectors: Hospitality, Social Accommodation, Culture and VSI projects. Moreover, there is a very strong and daily collaboration with associations located in the welcoming community, which are part of the Foundation¹⁰. All the actions of the different sectors and organizations are focused on the person, considered as an entity to be promoted and enhanced.

⁶ For further details, see the “Ten Principles” of CNCA at: <http://www.cnca.it/essere-cnca/principi> and the “Preamble to the Statute” of JSN-Italy at: <http://www.jsn.it/Internet/italiano/content.asp?idSettore=13>

⁷ On the definition of International Social Work, see also: Van Ewijk (2009); Hare (2004); Folgheraiter and Raineri (2012)

⁸ Trento is the regional capital of a small Autonomous Province in Northern Italy, located in the heart of the Dolomites, between South Tyrol to the North, Veneto to the South East and Lombardy to the West

⁹ For details on the life of the founder of the order of the Jesuits, see: De Dalmases C. (1985)

¹⁰ Laboratory of Education to Dialogue (personal and professional training), Diakonia of Faith (spiritual training), Friends of *Villa S. Ignazio* (promotion of volunteering), *Samuele* (labour market integration), *Astalli* Centre (accommodation for refugees), *Volontarinstrada* –Volunteers on the road– (support for the homeless), *L'altrastrada* – The other street– (support for prostitutes) and Volunteering Tutors (rights of unaccompanied foreign minors).

Currently, all the activities of the welcoming community try to meet the needs of the person, providing accommodation, material and psycho-educational help through many and various proposals relating to education, spirituality and solidarity (Fortin 2011a).

Specific characteristics and pedagogical instruments

A MIXED COMMUNITY

The community dimension of VSI implies the presence (very often with shared accommodation) and interaction of people with different cultures, histories and motivations, such as people with various difficulties (an average of 25 guests per day) volunteers, people doing their civil service, educators, trainees, religious (approximately 15 of them per day were living in the centre) and employees. In this sense, the community has the characteristic of a “mixed” community, considered as a “laboratory of relations”, where staying together becomes a way of discovering progressive points of balance (Fortin 2004). The mixed community becomes effective in its daily routine through the *sharing* (CNCA 2005a) and genuineness of inter-subjective relationships, within an environment of *unconditional positive consideration* and of *empathy* (Rogers 1961) which favours personal growth, management of personal responsibilities and forms of mutual aid (Folgheraiter and Donati 1991).

EDUCATIONAL METHODOLOGY

The educational methodology refers to a positive evaluation of the Person (Rogers 1961), as a psycho-physical unit able to undergo a personal and social growth process and to become responsible for its own choices and protagonist of its own history. It is based on the belief that every person, when supported and helped, is able to *learn from their own experience* (Ignatius of Loyola 1541; Dewey 1938; Bion 1962; Laing 1967; Ferrière 1969; Rogers 1969; Kolb 1984; Society of Jesus 1986, 1994) the direction towards a higher level of autonomy and self-realization (Maslow 1954).

Typical instruments of this type of educational methodology are¹¹:

- Common hospitality practices
- Negotiation with the guest
- Teamwork
- Work on the field (in a communitarian setting)
- Social networking
- Management of conflicts

EDUCATIONAL INSTRUMENTS

The instruments that have inspired the educational methodology which characterizes the activities of VSI have been created over the years by the educators and they aim at creating the conditions that allow guests to: gain a better knowledge of themselves, read their own history and accept themselves, build significant relationships, respect social and community rules, improve the way of dealing with others and with reality, prepare for a positive social and labour integration.

These instruments are¹²:

¹¹ For a detailed description of these methodological instruments, see Fortin (ed. 1998) and Fortin (2004)

- The Coordination and the weekly teamwork
- Planning
- House meeting¹³
- Initial trial period
- Information exchange
- Shifts covering 24 hours a day
- Dialogue with the educator
- Psychological support and treatments (with specialists)

People observed and involved

According to a Convention¹⁴ with the Autonomous Province of Trento, under the law L.P. 35/1983 regarding the “*Regulation of interventions aimed at preventing and eliminating cases of marginalization*”, the welcoming community of VSI offers accommodation to people over 18, of either sex, with different problems (Fortin 2004).

The 375 persons that we observed during the 8-year study [240 males, corresponding to 64%, and 135 females, corresponding to 36%] were divided¹⁵ (for descriptive reasons) into seven types of discomfort, based on factors determining their health and on the type of help request. These groups are: subjects with social problems, psychological problems, alcohol problems and former convicts [42 persons, corresponding to 11.2%]; subjects with mental health problems [38 persons, corresponding to 10.1%]; subjects in emergency situations (like family crisis, eviction, etc.) [209 persons, corresponding to 55.7%]; immigrants with no fixed abode [17 persons, corresponding to 4.5%]; immigrants in convalescence period [19 persons, corresponding to 5.1%]; asylum seekers or political refugees [34 persons, corresponding to 9.1%]; subjects looking for social protection (prostitution and trafficking) [16 persons, corresponding to 4.3%].

As many as 225 persons were foreign citizens [corresponding to 60%], whereas 119 [corresponding to 31.7%] had Italian citizenship. In 31 cases [corresponding to 8.3%] it was not possible to identify the citizenship due to lack of identity documentation. The latter, anyway, does not constitute a priority requirement for the accommodation.

33 persons had a certificate of disability [corresponding to 8.8%].

Methods and procedures

All 375 IEP carried out between 2002 and 2009 were examined, which means that the whole phenomenon was investigated. The technique used was the participant observation conducted by the Social Health Educators (SHE), who were at the same time insider researchers [1] on the field. They have filled in an *Assessment Form*, which was developed together with the research staff, and they have also used other professional instruments, such as *daily task notebooks*, *guests' personal files* and the *minutes of the weekly team meetings*.

¹² For a detailed description of these methodological instruments, see Fortin (ed. 1998) and Fortin (2004)

¹³ “House meeting” is a weekly meeting with all the guests of the community

¹⁴ A “Convention” is a type of contract between a public authority and a non-profit organization, where objectives, instruments, intervention methods, funding modalities and financial statements are established

¹⁵ The research staff decided to adopt the same subdivision agreed by the Cooperative *Villa S. Ignazio* and the Service for Social Politics of the Autonomous Province of Trento, according to the Convention under the law L.P. 35/83 “*Regulation of interventions aimed at preventing and eliminating cases of marginalization*”

The results of the educational interventions take into account the evaluation of different stakeholders who had a direct correlation with this non-profit organization, that is to say: the point of view of SHE; the point of view of the ultimate recipients, through qualitative interviews with six guests¹⁶; the point of view of some key informants (volunteers, professionals), through *focus groups*¹⁷ and interviews¹⁸.

Although the present research project has a significant amount of data, it can be placed in the field of qualitative research methodologies (Corbetta 1999; Denzin and Lincoln 2005; Silverman 2008), aiming at an educational application in the social health field. The results of the interventions are, indeed, the result of the collection of different types of data (observation, interviews, dialogues, archived documents) and of the use of multiple methods (Moustakas 1994). The high amount of information gathered through qualitative and quantitative detection instruments is, indeed, the result of the *participant observation* technique of the social health educators-researchers on the field, typical of ethnographic research conducted by subjects participating for a long time in the daily activities (Atkinson and Hammersley 1998; Sorcio 2005; Barnao 2007). Thanks to the sharing of daily life, the capacity of empathy, the attention to the person and the care for genuine and sociable relationships, the researcher-educator was able to enter without obstacles into the phenomenological world of people (Husserl 1964) and to deeply understand them (Rogers 1945). It is therefore clear that the quantitative data was extremely useful, especially from the point of view of communication of the results. Charts, in particular, were useful for a fast and easy description of specific results, but they are to be considered within an epistemological framework that privileges an empirical and phenomenological dimension, which can identify the essence of human phenomena (Atkinson and Hammersley 1998; Tarozzi and Mortari 2010).

The *focus groups* with the educators (Bloor et al. 2001) and the *semi structured interviews* with guests and volunteers allowed a multidimensional study of the phenomenon (Mantovani 1998; Baldacci 2001) through the description and interpretation of the subjects interviewed about their life and professional experiences at VSI.

Other important instruments were our accurate, systematic, long-term collection of archived documents of VSI and its deep analysis with respect to the history of welcoming communities in Italy, its cultural and organizational models as well as the principles and educational intervention methods that were chosen and

¹⁶ The six interviews were carried out with guests who had been discharged from the welcoming community at a specific moment during the retrospective study, that is to say simultaneously with the analysis of the 375 Assessment Forms (June 2010-March 2011). The guests were chosen considering the composition of the welcoming community. This small number of qualitative interviews with respect to the number of IEP considered was due to the practical difficulties of finding the guests who had been discharged during the period 2002-2009. Despite being a critical aspect of the research, it provided a significant support for the phenomenological interpretation, according to the so-called "in vivo" method (Glaser and Strauss 1967/Strati ed. 2009, p. 139; Tarozzi 2008 p.97) [2]

¹⁷ During the analysis of the Assessment Forms, three Focus Groups were created with the eight Social Health Educators employed in the welcoming community (including 4 SHE-inside researchers). The analysis method used was "feedback groups" (Bloor et al. 2002, p. 106), where the focus was based on a former report, according to which participants are asked to "express their opinions in order to widen and better define the focus of analysis" (idem). These Focus Groups "may be the best method, since they minimize, compared to other techniques, the interviewer bias" (idem) [2]

¹⁸ Twelve in-depth interviews were carried out with the same amount of key informants: 7 Social Health Educators (employees), 1 volunteer (living in the community), 2 young people doing their civil service (living in the community) and 2 people with administrative functions (employees)

employed over the years and described in some publications (Fortin 1999, 2004, 2009, 2011a; Passalacqua 1972, 1988, 1991, 1993, 2001, 2002, 2008; Barnao 2007).

Research objectives

The main objective of the research commissioner¹⁹ was to increase the *knowledge* of the activities of the welcoming community of VSI²⁰, with a particular focus on principles and intervention methodologies that have a real impact on the quality of life of guests, volunteers and people taking part in the civilian service who actively participate in the life of the house.

At the same time, the management of the organization also wanted to provide the subjects involved with a *self-evaluation* instrument in order to promote reflections with an impact both at an *operational level* (to improve the quality of the instruments and methods of social educational intervention) and at a *cultural political level* (to improve social and health politics in the local territory).

The third objective was to provide social and health workers, policy makers and other public and private stakeholders (Abma-Widdershoven 2008) of the local territory with the research results as an instrument of *communication*, change and rise of public awareness.

As you can notice, the objectives do not refer only to the possibility of stimulating other studies within this sector²¹, but they also aim at technical and professional developments and at a higher level of cultural awareness of the phenomenon of social exclusion (Smith 2012). According to the welcoming communities guidelines (CNCA 2005a; Fortin 2004; JSN 2007), institutions and citizens, organized in non-profit associations, should try to give more qualified answers to social problems and increase or create a sense of solidarity and participation of all citizens in the realization of the common good. In this sense, we can also classify this study as an action-research project (Lewin 1946).

Research Staff

The research group was made up of outsider and insider researchers [1] with different functions: 4 Social Health Educators (SHE) employed in the Welcoming Community for the participant observation and the completion of the Assessment Form; 2 external researchers for the development of the Assessment Form; 1 external researcher for data processing and organizational tasks; 1 Scientific Director for the planning, supervision and coordination of the staff and for the verification of the research methodology.

Social Health Educators involved in the research

We asked the Social Health Educators employed in the welcoming community, with a decade-long experience, to play the role of researchers on the field as “insider researchers”, [1] since they were direct

¹⁹ The research commissioner is the Social Solidarity Cooperative *Villa S. Ignazio* of Trento (VSI), which is one of the first non-profit organizations in Northern Italy offering accommodation to young adults with problems of marginalization and many different proposals relating to education, spirituality and solidarity of citizens

²⁰ VSI has four sectors of activity and two of them (Social Care and Hospitality) make up the welcoming community for young adults with social and health problems

²¹ The need for further research in this sector is not an insignificant fact. The Italian research is, indeed, lagging behind in the field of social work and, in particular, of social and health educational care

participant observers of the phenomenological reality of people living in the house. As we will explain in the conclusions, there are significant studies promoting the challenge to use insider social work experts with extensive experience in ethnographic research. We believe that the social workers²² of the Italian welcoming communities may effectively carry out *research functions* (Crisafulli et. al., 2010; Driessens et. al. 2011) as far as they have a sufficient number of years of experience and a degree in Social Health Education or Social Work or Psychology, with a high number of hours of supervised practice (traineeship), as well as forms of phenomenological *experiential learning*, such as laboratory training, open training, cooperative learning, counseling training, etc., that are necessary for self-knowledge and awareness of their own potentialities and educational limits (Fortin 2011b). These SHE-insider researchers [1] need to spend a lot of time in creating and developing the conditions of *trust and safety* (Abma and Widdershoven 2008, p.220) aimed at favouring dialogue, freedom of expression and self-evaluation. Phenomenological research applies, indeed, the logic of welcoming as opposed to the logic of imposition and control. "Phenomenology is also the experience of receiving, leaving room to the other, and making oneself hospitable toward its difference" (Tarozzi and Mortari 2010, p. 44).

Other subjects involved

In order to have a greater completeness of information on the phenomenon, the study has highlighted not only the point of view of the educators, but also the one of other subjects involved in the activities. During the last years, various disciplines, such as sociology of organizations and business economics have aroused the curiosity of social workers regarding the so-called *multi-stakeholder* approach for evaluating the quality of organizations. This approach is currently used in some Italian regions as a form of evaluation, in the sector of social, health and educational services (Lipari 1995; De Ambrogio 2003; Veronesi-Devastato 2001; Bezzi 2001; CNCA 2005b; Abma and Widdershoven 2008), as an alternative to the hated ISO 9000 certifications.

The phenomenon was then investigated from various points of view of people considered to be stakeholders of the centre:

- Guests with difficulties (both living in the community at the time of the research and former guests who occasionally visit the community, through *semi-structured interviews*);
- Key informants (volunteers, educators and religious, through *semi-structured interviews* and *focus groups*);
- External social and health professionals (social assistants, psychiatrists and social health educators²³)

Critical aspects

²² On the different roles of "Assistente Sociale" [Social Worker] and "Educatore Professionale" [Social Health Educator] in Italy and on the different names for the profession of Educators in Europe, see Fortin D. (2011b)

²³ This part was included in the original research project, but it has not been carried out yet, due to overlapping institutional schedules of the centre

Besides the already mentioned strong points of the research methods used, it is necessary to point out some limitations related to organizational issues.

The first limitation is due to the lack of use of the same Assessment Form both at the time of admission to the community and at other stages of the experience in order to allow a comparison. The evaluation of the guests' progress was carried out constantly through classical professional monitoring methods: evaluations and reports in weekly groups; evaluation and reports within the multi-professional network (social assistants, GPs, specialists, family members, etc.). Understanding the guests' progress within the IEP required a great effort from the SHE-insider researchers. A faster and stricter method would imply the use of the same Assessment Form during the different stages of the IEP in order to allow more detailed comparisons.

The second limitation concerns the study of the point of view of a stakeholders' category with a high turnover rate (as we will explain in the conclusions).

The third limitation is represented by the small number of interviews and focus groups that could be conducted. During the negotiation phase of the research project, this sample was reduced due to both organisational problems (overlapping tasks of the people involved) and economic limitations in the analysis of the qualitative data. Nevertheless, the research staff decided to use the focus groups in a flexible and creative way (Kitzinger and Barbour, 1999), both as a precious "secondary" method for the analysis of the linguistic expressions of the target population and for "triangulations" of the final results of a mixed method research (Bloor et al., 2001, p. 131) [2]

Finally, the other limitation concerns the point of view of the guests. Although extensively considered by the SHE-insider researchers, people in charge of the research were suggested, during the feedback stages in the Focus Group, to:

- Investigate specific aspects of the experience of a small sample of guests, giving as much space as possible to their voices (this action was carried out in this research through the interviews with six discharged guests);
- Develop a new self-assessment instrument that will be directly used by the guests of the community (this suggestion will be further explored);

Some significant results

The main results of the research will now be described, also illustrating the main initial questions of the research project, including the background theoretical references. The results will be presented focusing in particular on three aspects: the IEP with the guest (questions 1, 2); the collaboration with the network of services (question 3) and an aspect common to the previous two, that is to say the intervention of both the community and the network to help the guest (question 4).

Some results about IEP with guests

The first point concerned the *results of the IEP* with the guest. Both the management and social health educators, volunteers, members and people visiting the house had the general feeling that guests were satisfied with the centre, especially in terms of relational environment and opportunities to socialize. Nevertheless, there was the need to have a general picture of the *efficiency* of the social and educational

actions of the centre, within a hermeneutic framework of different possible orientations (Gagliardi 1995; Brusciaglioni 1997; Morgan 1999; Bezzi 2001; CNCA 2005b; Schwandt 2003) not as much as to evaluate the work of the educators, but to have a clearer picture of the concrete results achieved by the guests. The period of time considered was not limited to the classic annual collection of statistical data on hospitality in the centres, but it was long enough to offer a long-term view of the phenomenon.

The **results of the interventions** concerning all the people accommodated from 2002 to 2009 are particularly interesting. The chart below, which shows the reason for the termination of the project, according to the SHE-insider researchers [1], indicates that 82.2% of the guests left the community fulfilling the objectives of their own project. The percentage of people sent away [8.9%] or who abandoned the project [8.6%] was lower.

Chart 1.

At this point, it is interesting to listen directly to what the guests said during the self-assessment interviews, when they described their own progress, thanks to their experience in the welcoming community, compared to their own objectives. The *significant outcome dimension*²⁴ which stems from this analysis concerns *self-awareness*: I am more patient, psychologically I feel more relaxed and I have less worries, I felt unsettled, I am trying to start a new life, it makes me reflect (I was not used to do it), it makes me feel good, more relaxed, more meticulous, reflecting on my life, need for a change, I changed my aggressive behaviour (I used to beat up everyone), improving because there is a rule, not doing it my own way (it never worked), inside the welcoming community you are a person and outside you are another one, reflecting (it makes me feel better), I don't tell fibs anymore, I have kicked some bad habits, fear of not being accepted by everyone, it helped me a lot, then you learn, I still have relational problems (but I am more friendly and open), I was able to bring out a new part of my character

By analyzing some **life skills of the guest** at the time of discharge, the SHE-insider researchers on the field were able to evaluate the ability of facing life situations related to the concept of *autonomy* of the person (WHO 2001; Rogers 1961). The identified skills were: personal hygiene/self-care, personal health care, cleaning of common spaces, meal preparation, work/study commitments, management of money and spare time, relationship with educators, other guests, family members, friends and professionals who were considered as a point of reference for the guest.

The *significant outcome dimension* of *autonomy* is expressed through the following key-words used by the guests²⁵ concerning growth opportunities in the welcoming community: my commitments, finding a job, starting afresh, you know whom you can ask for help, you have board and lodging, economic help, something concrete in your hands, they give me a hand, I was helped to find a job and a house, I learned

²⁴ During the semi-structured interviews, guests were asked to undertake a self-assessment of their experience in the welcoming community. The points for reflection concerned: a) Their objectives in the community; b) Wellbeing/Unease in the community; c) A comparison with previous experiences of living together.

For the analysis of the interviews, we have grouped the answers to these questions into three *outcome dimensions* which emerged as relevant from an educational point of view: awareness, autonomy and socialization.

²⁵ Although the goal of the research was not to create a new theory, to show the guests' point of view (as requested during the data analysis within the Focus Groups with the SHE) we chose the so-called "in vivo" coding, a procedure typical of the Grounded Theory (Glaser & Strauss 1967/Strati ed. 2009, p. 139). According to this procedure, "the words used by the participants (guests) are used to define the concepts" (Tarozzi 2008, p.97). This strategy is useful in order to preserve the high value that guests place on their visions and actions and at the same time, "it prevents the risk of impoverishment of language within a technical-academic lexicon" (Idem).

many things (that I didn't know), I have to manage my time, not being controlled (especially by parents), freedom, rules, it gave me the chance to go further, non-mandatory rules, a point of reference, security.

The second question concerned *socialization* (Freire 1970; Brofenbrenner 1979; Hinde 1979; CNCA 2005a). Very often, the life of young people and adults living in welcoming communities is characterized by lack of family relationships, with significant effects on the levels of self-esteem and autonomy and, consequently, on the skills of socialization and building of significant relationships. We know that these people tend to isolate themselves in order to avoid difficulties, thus not being able to identify simple opportunities of relationship with others, which are necessary for social and labour integration and for sufficient self-esteem. Another dangerous aspect is the possibility of being uprooted from their own environment, which can occur when a person is living in a welcoming community which can be a reassuring and protective place (Goffman 1961; Jervis 1984; CNCA 2005a; Courtney and Iwaniec 2009). It was particularly interesting to investigate with whom the guests of VSI had the chance to socialize, through relationships with people inside and outside the structure.

As to the *relations with the external world*, guests maintained relationships especially with friends [36.8%] and family members [30.9%]. As we can see from the chart below, relationships with workmates were quite rare [13.5%] and love relationships were even less frequent [6.8%].

Chart 2.

As to the *relations inside the structure*, people maintaining relationships with the guest were mainly the other guests [37.6%] and the volunteers who, together with people taking part in the civilian service, made up 31.9%. The staff had a positive influence on the project [17.7%] and also the few religious people of the centre (the Jesuits fathers) had a rather positive influence [9.8%] on the wellbeing of the guests with difficulties.

Chart 3.

The fundamental aspect of *socialization* in the welcoming community is clearly evident also in the results of the interviews with the discharged guests. It represents the other *significant outcome dimension*, which we will describe here with the key-words used by the guests when defining the impact of the community on their life: friendship, talking, staying together, you talk about it with people, dialogue (I was not used to it), people listening to you (it doesn't happen outside the welcoming community), talking (makes me feel good), sometimes I argue, living together, I was warmly welcomed, I am not alone, exchanging views (also with them), living together in a group, you get involved, they don't mind (what you are and what you were), like a family, a lot of people, never alone, meeting place, youth, girls, it's a mixture of people, you can talk, a group, playing, cinema, gym.

Some results about social networking

The third question concerned the use of the professional instrument of *social networking* (Maguire 1983; Donati 1991; Folgheraiter 1998, 2004, 2007; Raineri 2003). The hosting structure spends a lot of time and energy in creating a support network which is not only useful for a pleasant stay of the guest at VSI, but

which is especially focused on the objectives of autonomy ²⁶ and social and work integration once the guests leave the welcoming community. The present analysis thus highlights the active participation of the subjects in social networking and their degree of involvement in the project.

As to the **subjects involved in social networking**, as we can see from chart number 4, the local Social Service, thanks to the work of the Social Workers in the various districts of Trento and of its province, is the service with which VSI has more frequent relations [more than 50% of the projects]. This value is definitely higher compared to the other actors of the local territory.

Chart 4.

Moreover, if we compare the subjects involved at the beginning and at the end of the project, we can see that, according to the evaluation of the SHE-insider researchers, after the start-up of the hospitality projects, the Social Service increased its involvement with 5 more projects. Almost all subjects in the graph had the tendency to increase by some percentage points. The explanation given by the results of the Focus Groups showed that the educators of VSI become an active part, together with the guest, in order to integrate actors outside the welcoming community, who were initially not involved in the *coping network* (Folgheraiter 2007b) of the subjects. At the same time, there was a problem experienced by many people, which is well described in an interview with an educator: *“Potentially, the network is really important, but in reality it becomes less efficient because in public services there is an extremely high turnover (of social assistants, psychiatrists and other social workers) which prevents you from providing continuous networking (...). When the social assistant changes every two/three months and you are the expert of the situation who has to update the social assistant, then it is difficult because you feel you don’t have the support from the service. Moreover, I can imagine the difficulty of the guest in establishing a relationship with a stranger and in continuously finding a person who does not know how long he/she will stay. And the guest will have to start from scratch. In this way you cannot build significant relationships (...).”*²⁷

The only subject with a lower participation during the implementation stage of the project are “previous residential services”, which can be explained, as stated by the educators of a focus group, with the natural tendency to consider a guest “discharged” when another centre starts taking care of him/her.

We want to point out here that 32.5% of the guests had previously lived in residential centres [122 projects over the 8 year period).

As to the **continuity of participation in the project of the services involved**, we can notice a significant degree of continuity of three important services involved in the network: the Social Service, the Psychiatric Service and the Organizations for the Labour Integration. As to the other professionals involved in the projects, the results were rather negative: the Psychotherapist and the General Practitioner showed a very low continuity level, demonstrating that these professions are not yet equipped for networking on individualized educational projects. On the contrary, the continuity level of the family members involved was positive.

²⁶ The outcome dimension of “autonomy” is made up of the key-words used by guests themselves in the interviews

²⁷ The code of the interviewee is indicated between square brackets

The coping network with guests

A mutual agreement between all actors involved represents both the common point between the two focuses of intervention described above (the guest and the network) and the **fourth research question**, which concerned the consensual definition of the *objectives of the personalized project*. What we want to highlight here is a pedagogically crucial stage of the intervention planning (Maslow 1954; Illich 1974; Popper 1979; Bloom 1983; Jarvis 1987; Massa 1990; Milani 2000; Brandani and Zuffinetti 2004, Crisafulli et. al. 2010) which corresponds to the identification of the objectives that can be realistically –that is, phenomenologically– achieved by the person (Lidz 1968; Husserl 1973; Rogers 1980; Bertolini and Caronia 1993; Dallari 2000; Barnao and Fortin 2009). During this stage of the educational intervention, it seemed important to stress the ethical and professional need to find an agreement between the different actors , as these were part of a *coping network* (Folgheraiter, 2007b). The degree of collaboration and agreement between guest, hosting structure, services and family members involved is indeed a fundamental instrument for the *empowerment* of the guest and for coping with complex problems, such as the acceptance of a psychiatric treatment, the integration into a new work context or the search for a way to live independently.

The analysis concerning the **consensual identification of the objectives** of the individualized educational project showed that the degree of agreement with the Services was, according to the SHE-insider researchers, “good/excellent” in 57.1% of the cases and “sufficient” in 27.2% of the cases. Only in 4 cases out of 375 the agreement was “non-existent/very low”, thus demonstrating that the collaborations of VSI in the local territory²⁸ were highly efficient.

Also the agreement with the *Guest* was quite good: it was qualified as “sufficient” in 36.6% of the cases and “good/excellent” in 39.6% of the cases. In 11.6% of the cases the agreement was “non-existent”²⁹, whereas in 12.5% of the cases it was not recorded. This allowed a fast identification of the internal objectives and of the educational instruments activated in almost 75% of the cases.

Chart 5.

Conclusions and discussion

This article focused on a retrospective case study –particularly significant for welcoming communities, especially in Northern Italy– concerning residential educational interventions for young people and adults with social and health difficulties. We have described the main cultural and methodological guidelines of this experience, which is particularly interesting for the history of social work in Italy. We want to conclude with a reflection that can also offer instruments aimed at evaluating and self-evaluating the educational

²⁸ In 14.7% of the cases (55 projects) the value was not recorded due to the impossibility of establishing collaborations, for example with people who stayed just for a few days and with no connection with the territory

²⁹ This value must be considered, since unlike the degree of agreement with the Services, it is more difficult to reach an agreement with the guests, who very often are not free to choose the answer to their needs, but have to accept what the territory can offer them at that moment.

interventions. We present here a summary of the most significant results of the research project related to the main questions raised at the beginning of the study.

The clearest result concerning the **outcomes of the projects** is that in the years considered, as much as 82.7% of the people discharged had fulfilled the objectives of their project. The main factor determining the outcome of the projects is connected with the *specific characteristics of the support network* built around the guests during their stay in the community. This raised questions on the educators' low consideration of the properties and specific characteristics of the welcoming communities that can have an influence on the outcome of an educational project. This topic is to be further analyzed.

The **main objective** of the guests is the practical autonomy offered by a place to live and a job, but also by existential objectives. In 70% of the cases there was a fast and consensual identification of the objectives and of the educational instruments activated.

As to the **socialization**, the analysis showed an extremely poor network of personal contacts outside the centre (in 23.3% of the cases there were few or even no relationships) and a particular need for love relations. Socialization during the stay in the community was very good and it took place especially with volunteers, people taking part in the civilian service and other guests. There was still a problem of loneliness (few months after leaving the community), especially for people with depressive tendencies.

As to the professional instrument of **social networking**, we can say that public and private services were highly involved in the implementation of the IEP. We noticed that the network of services involved in the project was quite stable already from the initial stage, meaning that the network knots are not easy to untie. These knots tend to become a little stronger during the implementation of the project in the welcoming community. What emerges here is the efficiency of the collaboration between the welcoming community and the network within the local territory. Nevertheless, there are some efficiency problems due to the high turnover of social workers in local administrations, with high risks of break-up of the support network once the guests are able to work and live autonomously.

In conclusion: what are the new research paths?

We think we should conclude this article with some observations that may hopefully lead to constructive criticism and encourage further reflection.

A MORE APPROPRIATE EVALUATION OF LIFE SKILLS

In this retrospective analysis, we noticed that sometimes educators have difficulties in identifying some life skills areas. The analysis of these areas within the Focus Group has resulted in a proposal to register the personal and relational skills at two different times, both at the moment of arrival and at the time of discharge. This will be useful in the future in order to specify the change of skills with reference to the single project objectives. These necessary methodological considerations and critics, confirmed by educators themselves, led the research staff to make the necessary modifications to the evaluation instruments in order to increase the quality and quantity of information.

INFLUENCE OF THE CHARACTERISTICS OF THE WELCOMING COMMUNITY

According to the analysis, SHE-insider researches showed just little consideration for the role of the welcoming community as a crucial element for the positive outcome of the projects. It is interesting to note

that they attach more value to the distinctive properties of the services network and of the guests, rather than to the specific characteristics of the community they belong to.

To complete the picture, we think it would be important to improve this research project by analyzing the point of view of the representatives of the external organizations that cooperate in the IEP (social assistants, doctors, psychologists, educators from other organizations, etc...) ³⁰. These stakeholders make up the professional part of social networking and they should be interviewed with specific focus groups in order to provide external feedback to better represent their complex professional identity (Fargion 2008; Fortin 2011b) and to offer evaluation instruments for a new process of change (Abma and Widdershoven 2008).

DEVELOPING THE ROLE OF THE INSIDER RESEARCHER [1]

In social health education, as well as in social work, teaching, nursing and other helping professions, it is fundamental that the research staff is aware of the advantages and disadvantages of employing insider researchers for the evaluation of the system they belong to, especially in the case study research (Unluer, 2012) ³¹. Among the various advantages identified ³², we can cite for example the fact that insider-researchers generally know the politics of the institution, not only the formal hierarchy but also how it “really works”. They know how to best approach people. In general, they have a great deal of knowledge, which takes an outsider a long time to acquire (Smyth and Holian, 2008 in Unluer, 2012).

Besides these advantages, the staff must be well aware of some difficulties that have to be considered for the role of insider: for example, greater familiarity can lead to a loss of objectivity. Unconsciously making wrong assumptions about the research process based on the researcher’s prior knowledge can be considered a bias (DeLyser, 2001; Hewitt-Taylor, 2002 in Unluer 2012). However, the SHE seems to be more educated to self-awareness in the relationship with different subjects and contexts (Fortin, 2011b), thus having less difficulties in carrying out the double role of insider and researcher (Morgan, 2006; DeLyser, 2001; Gerrish, 1997) and reducing the risks undermining the validity ³³ of the research ³⁴ [1].

Anyway, since it is highly probable that in the near future most of the Italian research studies within social health education and social work will be conducted by insiders, “we have a vital interest in making sense of such complexity” (Humphrey 2012, p.572) and of the great challenge we have ahead of us.[1]

INFLUENCE OF THE ECONOMIC CRISIS

³⁰ The research project included two Focus Groups with external organizations that will be created in a near future

³¹ The author refers to Adler & Adler (1994) to clarify that “these roles can range from complete membership of the group being studied (an insider) to complete stranger (an outsider)” [1]

³² Bonner and Tolhurst (2002) identified three key advantages of being an insider-researcher: (a) having a greater understanding of the culture being studied; (b) not altering the flow of social interaction unnaturally; and (c) having an established intimacy which promotes both the telling and the judging of truth (cited in: Unluer, 2012) [1]

³³ For a discussion on the validity of insider research, see Rooney P. (2005); Murray and Lawrence (2000) [1]

³⁴ There are many steps an insider can take to guard against bias in the work, for example careful attention to feedback from participants, initial evaluation of data, triangulation in the methods of gathering data and awareness of the issues represented in the project (Costley 2010, p.6)

Another variable which has to be considered in the next years is the economic crisis, which is causing an increase in unemployment, penalizing first of all the vulnerable people (Costa 2010). This implies a longer stay in the welcoming community (longer than the time initially expected in the IEP), as one educator explained in an interview: “Until two months ago, if the person arriving at the centre was unemployed, with our help he/she was able to find a job within one month. Today it is no longer so. Our guests used to find a job in the cleaning industry, construction sector, green sector, etc. but today these jobs are carried out by people who could have more qualified jobs. In this way, our guests stay out of the labour market even for an entire year”. For people without any job opportunities there is a risk of falling into depression. This will increase the risk of creating a culture of dependence and passivity against which the current organizational instruments will be certainly inadequate.

Finally, we want to point out that the guests with difficulties showed that their wellbeing depended on the degree of *socialization*, *self-awareness* and *autonomy* that they had reached. These are the significant outcome dimensions that emerged from this study. Starting from these psycho-pedagogical and social dimensions, we think it will still be possible to face the challenges of the current process of change with more updated professional instruments and with renewed commitment.

Although this paper presents a small case study which needs to be further analyzed, there is no doubt that these experiences of welcoming communities play an extraordinary role for the wellbeing of people and for social and cultural changes within the territory. A closer approach of the Italian research sector to the educational realities of the social and health field could enhance both excellence and good practices and at the same time it could also be positively influenced by them.

Acknowledgments

We want to thank all the people who have collaborated in this research project: guests and former guests, social health educators, volunteers, people taking part in the civilian service, participants and social workers of the project “Puntonet” and the General Coordination and Management Board of *Villa S. Ignazio*. A particular thanks goes to Silvia Morandini and Elisa Michelon for their important role in managing all the documents and information.

Funding

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors. It was part of the learning process within the ESF Projects of the Autonomous Province of Trento, called “Puntonet”, in favour of unemployed people with a certified disability and carried out by *Villa S. Ignazio*.

References

- Abma T.A. and Widdershoven G.A.M. (2008), ‘Evaluation and/as Social Relation’, *Evaluation*, 14(2):209-225, Los Angeles, London, New Delhi and Singapore, SAGE
- Adler P. A. and Adler P. (1994), *Observational techniques*, in N. K. Denzin and Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 377–392). Thousand Oaks, CA, SAGE [1]
- Atkinson P. and Hammersley M. (1998), *Ethnography and Participant Observation*, in Denzin N.K., Lincoln Y.S., *Strategies of Qualitative Inquiry*, London, SAGE

- Baldacci M. (2001), *Metodologia della ricerca pedagogica*, Milano, B. Mondadori
- Barnao C. and Fortin D. eds. (2009), *Accoglienza e autorità nella relazione educativa. Riflessioni multidisciplinari*, Trento, Erickson
- Barnao C. (2007), 'L'osservazione partecipante per la comprensione dei fenomeni di marginalità sociale', *Salute e Società* (6), Milano, FrancoAngeli, pp 135-155
- Basaglia F.(1968), *L'istituzione negata*, Milano, Baldini Castoldi Dalai
- Beretta R. (1998) *Il lungo autunno, controstoria del sessantotto cattolico*, Milano, Rizzoli
- Bertolini P., Caronia L. (1993), *Ragazzi difficili. Pedagogia interpretativa e linee di intervento*, Firenze, La Nuova Italia
- Bezzi C. (2001), *Il disegno della ricerca valutativa*, Milano, Franco Angeli
- Bonner A. and Tolhurst, G. (2002), 'Insider-outsider perspectives of participant observation' *Nurse Researcher*, 9(4), pp 7-19 [1]
- Borzaga C. (1996), 'Social cooperatives and work integration in Italy', *Annals of Public and Cooperative Economics*, Vol. 67, first published online: 31 mar 2007, DOI: 10.1111/j.1467-8292.1996.tb01803.x
- Bion W.R. (1962), *Learning from Experience*, London, William Heinemann; [tr. It. (1972), *Apprendere dall'esperienza*, Roma, Armando]
- Bloom B.S. (ed) (1983), *Tassonomia degli obiettivi educativi*, Teramo, Lisciani
- Bloor M., Frankland J., Thomas M. and Robson K. (2001), *Focus groups in social research*, London, SAGE [tr. It. (2002), *I focus group nella ricerca sociale*, Trento, Erickson, p. 106]
- Bortoli B. (1997), *Teoria e storia del servizio sociale*, Roma, Carocci
- Brandani W. and Zuffinetti P. (2004), *Le competenze dell'educatore professionale*, Roma, Carocci
- Brannick T and Coghlan D (2007), 'In Defence of Being 'Native'. The Case for Insider Academic Research', *Organizational Research Methods* 10(1), pp 59–74 [1]
- Bronfenbrenner U. (1979), *The Ecology of Human Development. Experiment by Nature and Design*, Cambridge, Harvard University Press
- Bruscaglioni M. (1997), *La gestione dei processi nella formazione degli adulti*, Milano, Franco Angeli
- Canevaro A. and Gaudreau J. (1988), *L'educazione degli handicappati dai primi tentativi alla pedagogia moderna*, Roma, NIS
- Cancrini L. (1982), *Quei temerari sulle macchine volanti. Studio sulle terapie dei tossicomani*, Roma, Carocci
- Caudill W. (1967), *The Psychiatric Hospital as a Small Society*, Cambridge, MA, Harvard University Press
- Chini A. (2009), *Il dissenso cattolico in Italia e a Trento*, Trento, Edizioni UCT

Cooper M. (2009), 'Welcoming the other: actualising the humanistic ethic at the core of counselling psychology practice', *Counselling Psychology Review*, British Psychological Society, 24 (3/4), p.8

Corbetta (1999), *Metodologia e tecniche della ricerca sociale*, Bologna, Il Mulino

CNCA (1983), *Sarete liberi davvero*, Torino, Edizioni Gruppo Abele, and in: <http://cnca.it/documenti/libri-e-cd-rom?download=130:sarete-liberi-davvero>

CNCA (2005a), *Una storia di accoglienza. Antologia dei documenti CNCA 1982-2005*, Roma, Comunità Edizioni

CNCA (2005b), *Un sistema di qualità per il CNCA: il MAQS®*, Roma, Comunità Edizioni, and in: <http://cnca.it/documenti/libri-e-cd-rom?download=138:un-sistema-qualita-per-il-cnca-il-modello-attivo-per-la-qualita-sociale-maqs>

CNCA (2005c), *Sostanze senza dimora*, Roma, Comunità Edizioni, and in: <http://cnca.it/documenti/libri-e-cd-rom?download=131:sostanze-senza-dimora>

Costa G. (2010), 'Italia: investire in diritti, guadagnare in sviluppo', in: *Aggiornamenti Sociali*, 61(12), pp. 725-730; and in: <http://clmr.infoteca.it/bw5net/opac.aspx?web=BLRT&OPAC=AGSO>

Costley C. (2010), *Key concepts for the insider-researcher*, in: Costley C., Elliott G.C. and Gibbs P. (eds.), *Doing Work Based Research. Approaches to Enquiry for Insider-Researchers*, Thousand Oaks, CA, SAGE[1]

Courtney M.E. and Iwaniec D eds. (2009), *Residential Care of Children: Comparative Perspectives*, New York, Oxford University Press

Crisafulli F., Molteni L., Paoletti L., Scarpa P.N., Sambugaro L. and Giuliodoro S. (2010), *Il "core competence" dell'educatore professionale. Linee di indirizzo per la formazione*, Milano, Unicopli, pp.57-71

Dallari M. (2000), *I saperi e l'identità. Costruzione delle conoscenze e della conoscenza di sé*, Milano, Guerini

De Ambrogio U. (a cura di) (2003), *Valutare gli interventi e le politiche sociali*, Roma, Carocci

De Dalmases C. (1985), *Ignatius of Loyola: founder of the Jesuits. His life and work*, St. Louis, Anand

DeLyser D. (2001), "'Do you really live here?'" Thoughts on insider research', *Geographical Review*, 91(1), pp 441-453 [1]

Denzin K.N. and Lincoln Y.S. (eds.) (2005), *Qualitative Research*, 3d ed., Thousand Oaks CA, SAGE

Dewey J. (1938), *Experience and education*, New York, Kappa Delta Pi.

Donati P. (1991), *Teoria relazionale della società*, Milano, Franco Angeli

Driessens K., Saurama E. and Fargion S. (2011), 'Research with social workers to improve their social interventions', *European Journal of Social Work*, 14:1, pp. 71-88

- Fanucci A.M. (1999), *Io prete padre sessantottino non pentito*, Assisi, Cittadella Editrice
- Fargion S. (2009), *Il servizio sociale. Storia, temi, dibattiti*, Bari, Editori Laterza
- Fargion S. (2008), 'Reflections on social work's identity. International themes in Italian practitioners' representation of social work', *International Social Work*, 5(2): pp.206-219
- Ferrière A. (1969), *La liberazione dell'uomo*, Firenze, La Nuova Italia.
- Folgheraiter F. and Donati P. (Eds.) (1991), *Community care. Teoria e pratica del lavoro sociale di rete*, Trento, Erickson
- Folgheraiter F. (1998), *Teoria e metodologia del Servizio Sociale*, Milano, Angeli
- Folgheraiter F. (2004), *Relational Social Work. Toward Networking and Societal Practices*, London, JKP Ltd
- Folgheraiter F. (2007), 'Relational Social Work. Principles and Practices', *Social Politics & Society*, 6:2, 267-274
- Folgheraiter F. (2007b), *La logica sociale dell'aiuto. Fondamenti per una teoria relazionale del welfare*, Trento, Erickson, pp.365-464
- Folgheraiter F. and Raineri M.L. (2012), 'A critical analysis of the social work definition according to the relational paradigm', *International Social Work*, 55,(4), pp. 473-487
- Fortin D. (1998) (ed.), *Accoglienza sociale, Ospitalità, Inserimento lavorativo*. «Strumenti di formazione» Vol. 4, Trento, Villa S. Ignazio.
- Fortin D. (1999) *Villa S. Ignazio e il progetto Sintonia a Trento*. In AA.VV., *Operatori sociali in sintonia con la persona in difficoltà*. Atti del Convegno internazionale, Trento, Villa S. Ignazio
- Fortin D. (2004), *L'esperienza di Villa S. Ignazio*, Trento, Erickson.
- Fortin D. (2009), *Costruire il cambiamento sociale con la formazione e l'accoglienza della persona. L'esperienza di Villa S. Ignazio a Trento*, in: Barnao C. and Fortin D. (eds.), *Accoglienza e autorità nella relazione educativa. Riflessioni multidisciplinari*, Trento, Erickson, 2009, p. 237-256.
- Fortin D. (2011a), *Uno spazio per costruire sicurezza con la formazione e l'accoglienza della persona. L'esperienza di Villa S. Ignazio a Trento*, in: Fortin D. and Colombo F. (eds.), *Sentire sicurezza nel tempo delle paure*, Milano, Franco Angeli, p. 285-303
- Fortin D. (2011b), 'Exploring Social Work in Italy: The Case of University Training of 'Social Health Educators'', in *Social Work Education*, Av. online: 25 Nov 2011 Taylor & Francis Group, Routledge, pp.17-38
- Fortin D. and Gottardi G. (2013), 'Empowerment sociale ed efficacia dell'Approccio Centrato sulla Persona. Dall'accoglienza della persona alla formazione universitaria degli educatori professionali', *Da Persona a Persona, Rivista di Studi Rogersiani*, (1), pp 155-181
- Freire P. (1970), *Pedagogy of the oppressed*, New York, Continuum

- Gabrielli G. (ed.) (1996), *Minori. Luoghi comuni*, collana CNCA proposte, Capodarco di Fermo, Comunità Edizioni
- Gagliardi P. (ed.) (1995), *Le imprese come culture*, Torino, Utet Libreria
- Gerrish K. (1997), 'Being a "marginal native": Dilemmas of the participant observer', *Nurse Researcher*, 5(1), pp 25-34 [1]
- Giacomoni F. (1980), *La cooperazione del Trentino*, Trento, Ed. Panorama
- Ginsborg P. (1989), *Storia d'Italia dal dopoguerra ad oggi*, Torino, Einaudi
- Glaser G.B. and Strauss A.L. (1967), *The discovery of Grounded Theory: strategies for qualitative research*, , Hawtorne NY, De Gruyter [It. vers. Strati 2009 ed., *La scoperta della Grounded Theory: strategie per la ricerca qualitativa*, Roma, Armando, p. 139]
- Goffman (1961), *Asylums: Essays on the Social Situation of Mental Patients and Other Inmates*, New York, Doubleday
- Jarvis, P. (1987) *Adult Learning in the Social Context*, London: Croom Helm
- Jervis G. (1984), *Presenza e identità*, Milano, Garzanti
- Hare, I. (2004), 'Defining social work for the 21st century. The International Federation of Social Workers revised the definition of social work', *International Social Work*, 47(3), pp. 407–424
- Hinde R.A. (1979), *Towards Understanding Relationships*, London, London Academic Press
- Hobsbawm E.J. (1994), *Age of extremes. The Short Twentieth Century*, [tr. It. *Il secolo breve*, Milano, Rizzoli]
- Humphrey C. (2012), 'Dilemmas in doing insider research in professional education', *Qualitative Social Work*, 2013 12: 572 originally published online 14 May 2012, DOI: 10.1177/1473325012446006 [1]
- Husserl E. (1964), *The idea of phenomenology*, [1907]. tr. W. P. Alston and G. Nakhnikian. The Hague: Martinus Nijhof
- Husserl E. (1973), *Aus den Vorlesungen Grundprobleme der Phanomenologie. Wintersemester 1910-11*, in Husserl E., *Zur phanomenologie der intersubjektivitat. Texte aus dem Nachlass: Ester Teil (1905-1920)*, Husserliana, vol.XIII, Den Haag, Kern I., Nijhoff
- Kitzinger J. and Barbour R. (1999), *Introduction: the challenge and promise of focus group*, in Barbour and Kitzinger J. (eds.), *Developing focus group research: politics, theory and practice*, London, SAGE [2]
- Kolb, D. A. (1984) *Experiential Learning*, Englewood Cliffs, NJ.: Prentice Hall
- Ignatius of Loyola (1541), *Spiritual Exercises*, in: www.jesuit.org/old/Spirituality/Spiritual+Exercises/default.aspx
- Illich I. (1974), *Medical Nemesis*. Edinburgh, Edinburgh University Press

- International Federation of Social Workers (IFSW) (2000), *International Definition of Social Work*, IFSW, Montreal [online]. Available at: <http://www.eassw.org/definition.asp>.
- Ioannes XXIII (1968), *Pacem in terris*. Lettera Enciclica di Sua Santità, Roma 11 aprile 1963, Roma, Paoline.
- JSN (2007), *Preambolo allo Statuto, Statuto, Regolamento*, Roma, Archivio JSN Italia
- Laing R.D. (1955), *The divided self*, Tavistock Publications [tr.it. (1969), *L'io diviso*, Pref. Letizia Jervis Comba; tr. David Mazzacapa; collana: *Nuovo politecnico*, Einaudi, Torino].
- Laing R.D. (1967), *The Politics of Experience*, Penguin Books Ltd. Harmondsworth, Middlesex, England [ed. It. (1968), *La politica dell'esperienza*, Milano Giangiacomo Feltrinelli Editore]
- Levinas E. (1969), *Totality and infinity: an essay on exteriority*, (A. Lingis, Trans.) Pittsburgh, PA: Duquesne University Press
- Lewin, K. (1946), *Action research and minority problems*, J Soc. Issues 2(4), pp.34-46
- Lidz T. (1968), *The person. His development throughout the life cycle*, Basic Books, New York, [Tr.It.: (1971), *La persona umana. Suo sviluppo attraverso il ciclo di vita*, Astrolabio, Roma, pp. 94-95]
- Lipari D. (1995), *Progettazione e valutazione nei processi formativi*, Roma, Edizioni Lavoro
- Maguire L. (1983), *Understanding social networks*, SAGE, US, London, New Delhi [tr. It. Folgheraiter F.(1989), *Il lavoro sociale di rete*, Trento, Erickson]
- Mantovani S. (1998) *La ricerca sul campo in educazione, i metodi qualitativi*, Milano, B. Mondadori
- Maslow A. H. (1954), *Motivation and Personality*, Harper & Brothers, New York, 2nd edition: 1970
- Massa R. (1990), *Istituzioni di pedagogia e scienze dell'educazione*, Roma-Bari, Editori Laterza
- Milani L. (2000), *Competenza pedagogica e progettualità educativa*, Brescia, La Scuola
- Morgan G. (1999), *Images, le metafore dell'organizzazione*, Milano, Franco Angeli.
- Morgan J. (2006), 'Managing Oneself in Role as an Insider Researcher', *Socio-analysis*, Vol. 8, pp 37-48. [1]
- Moustakas C. E. (1994), *Phenomenological research methods*, London, Sage Publications.
- Murray L. and Lawrence B. (2000) 'The basis of critique of practitioner-based enquiry', in L. Murray and B. Lawrence (eds), *Practitioner-based Enquiry: Principles for Postgraduate Research*, London: Falmer Press, pp. 16–34 [1]
- Passalacqua L. (S.I.) (1972), 'Villa S. Ignazio: un recapito di amicizia e di servizio', *Fractio Panis*, 4(31), Trento.
- Passalacqua L. (S.I.) (1988), *Verso dove? Lettera di p. Livio a soci e amici. Contributo privato ad una lettura sociale sul prossimo futuro di Villa S. Ignazio*, Trento, Archivio Villa S. Ignazio.
- Passalacqua L. (S.I.) (1991), *Il terzo periodo dei gesuiti a Trento: Villa S. Ignazio*, Trento, Archivio Villa S. Ignazio.

- Passalacqua L. (S.I.) (1993), *Relazione di p. Livio Passalacqua alla Giornata della Diaconia del 23 maggio 1993*, Archivio Villa S. Ignazio, Trento
- Passalacqua L. (S.I.) (2001), *Da S. Ignazio di Loyola a Carl Rogers.*, in: Stedile C. (eds), *Quelli che...(aspettano una proposta)*. Strumenti di formazione, n. 8, Trento, Villa S. Ignazio, pp. 150-159
- Passalacqua L. (S.I.) (2002), *Villa S. Ignazio: storia di frontiere*. In AA.VV., *Siamo ancora frontiera?*, Strumenti di formazione. Quad. n. 9, Trento, Villa S. Ignazio, pp.6-9
- Passalacqua L. (2008), *L'esperienza di Villa S. Ignazio raccontata da Padre Livio Passalacqua*, DVD, Trento, Fondazione S. Ignazio
- Popper K. (1979), *Objective knowledge*, (revised edition) Oxford, Oxford University Press
- Raineri M.L. (2003), *Il tirocinio di servizio sociale. Guida per una formazione riflessiva*, Milano, Franco Angeli
- Rogers C.R. (1945), 'The non directive method as a technique for social research', *American Journal of Sociology*, 50, pp.279-283
- Rogers, C.R. (1961), *On Becoming a Person*, [tr.it *La terapia centrata-sul-cliente*, Martinelli, Firenze 1970]
- Rogers C.R. (1969), *Freedom to Learn*, Columbus, OH, Charles Merrill
- Rogers C.R. (1980), *A way of being*, Houghton Mifflin Company, Boston
- Rooney P. (2005), 'Researching from the inside – does it compromise validity ?', *Level3*, Issue3, in: <http://level3.dit.ie/html/issue3/rooney/rooney1.htm> [1]
- Silverman D. (2008), *Manuale di ricerca sociale e qualitativa*, Carocci, Roma, orig. ed. (2000), *Interpreting qualitative data*, SAGE, London, Thousand Oaks and New Delhi
- Smith R. (2012), 'Values, practice and meaning in social work research', *European Journal of Social Work*, Routledge, London, DOI:10.1080/13691457.2012.702308, pp.1-16
- Society of Jesus (1986), *The Characteristics of Jesuit Education*, CIAESJ, available in: http://www.sjweb.info/documents/education/characteristics_en.doc
- Society of Jesus (1994), *Ignatian Pedagogy. A practical approach*, available in: http://www.sjweb.info/documents/education/pedagogy_en.doc
- Sorcio P. (2005), *La ricerca qualitativa in educazione. Problemi e metodi*, Carocci, Roma
- Sorge B. (2002), 'A quarant'anni dal Concilio Vaticano II', *Aggiornamenti Sociali*, 9-10, Milano
- Schwandt T.A. (2003), 'Back to the Rough Ground!' Beyond Theory to Practice in Evaluation', *Evaluation*, SAGE Publications (London, Thousand Oaks and New Delhi) [1356–3890 (200307)9:3; 353–364; 038566] 9(3), pp. 353–364
- Tarozzi M. (2008), *Che cos'è la Grounded Theory*, Roma, Carocci, p.97

Tarozzi M. and Mortari L. (eds.) (2010), *Phenomenology and Human Science Research Today*, ZetaBooks, Bucharest

Unluer S. (2012), 'Being an insider researcher while conducting case study research', *The Qualitative Report*, 17(Art. 58), 1-14. Retrieved from <http://www.nova.edu/ssss/QR/QR17/unluer.pdf> [1]

Van Ewijk H. (2009), 'Citizenship-based Social Work', *International Social Work*, 52(2), pp. 167-179

Veronesi M. and Devastato G. (a cura di) (2001), *Generare la qualità, governare la responsabilità*, Comunità Edizioni, Roma

W.H.O. (2001), *ICF International Classifications of Functioning, Disability and Health*, Geneva

Chart 1.

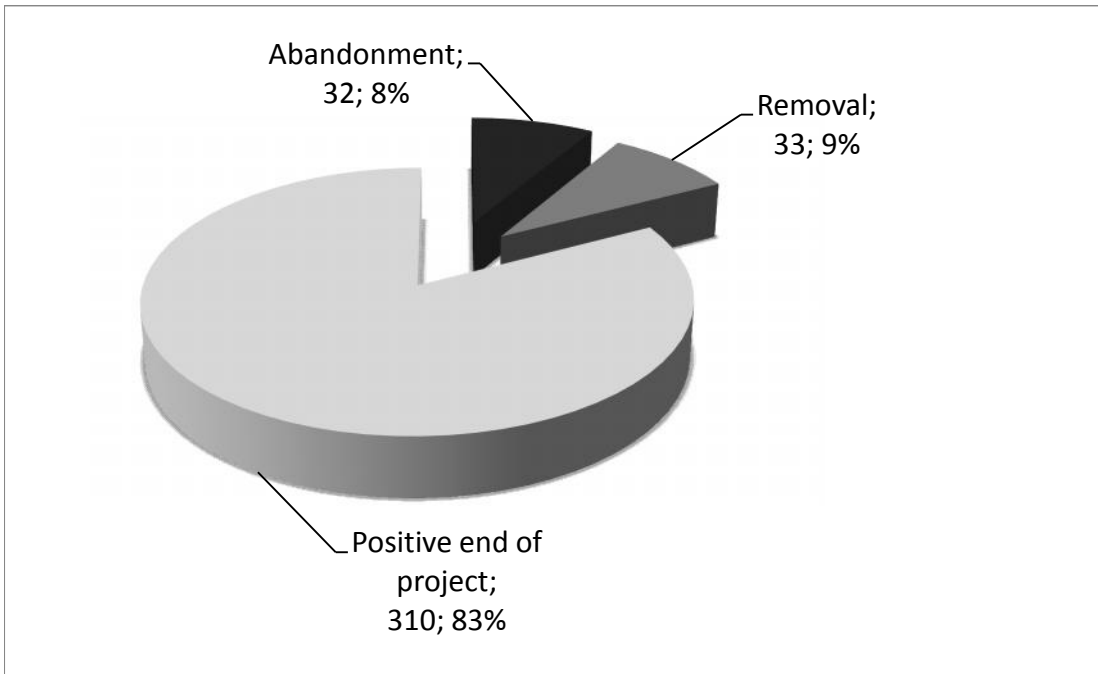


Chart 2.

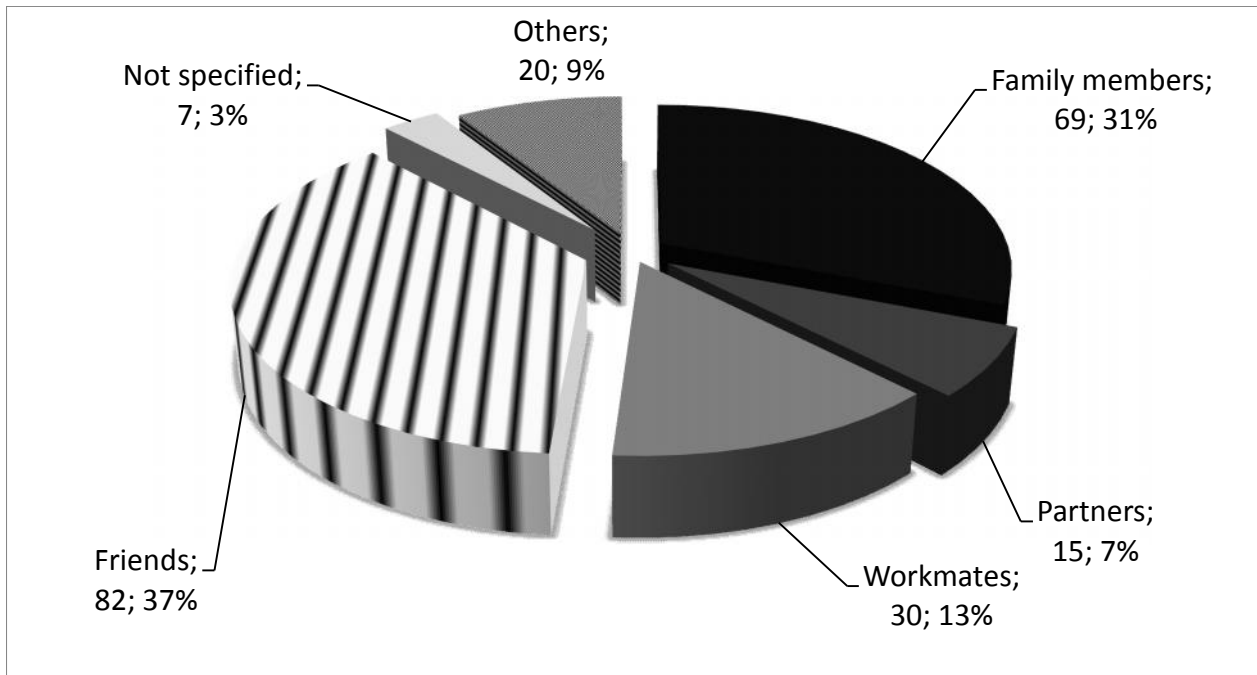


Chart 3.

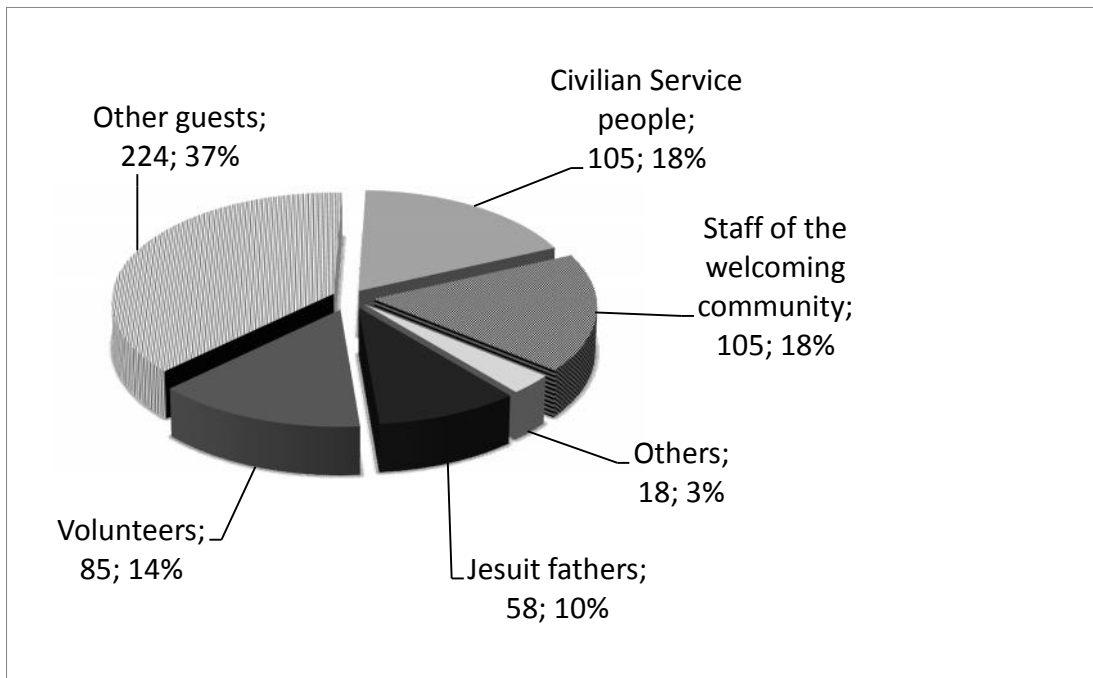


Chart 4.

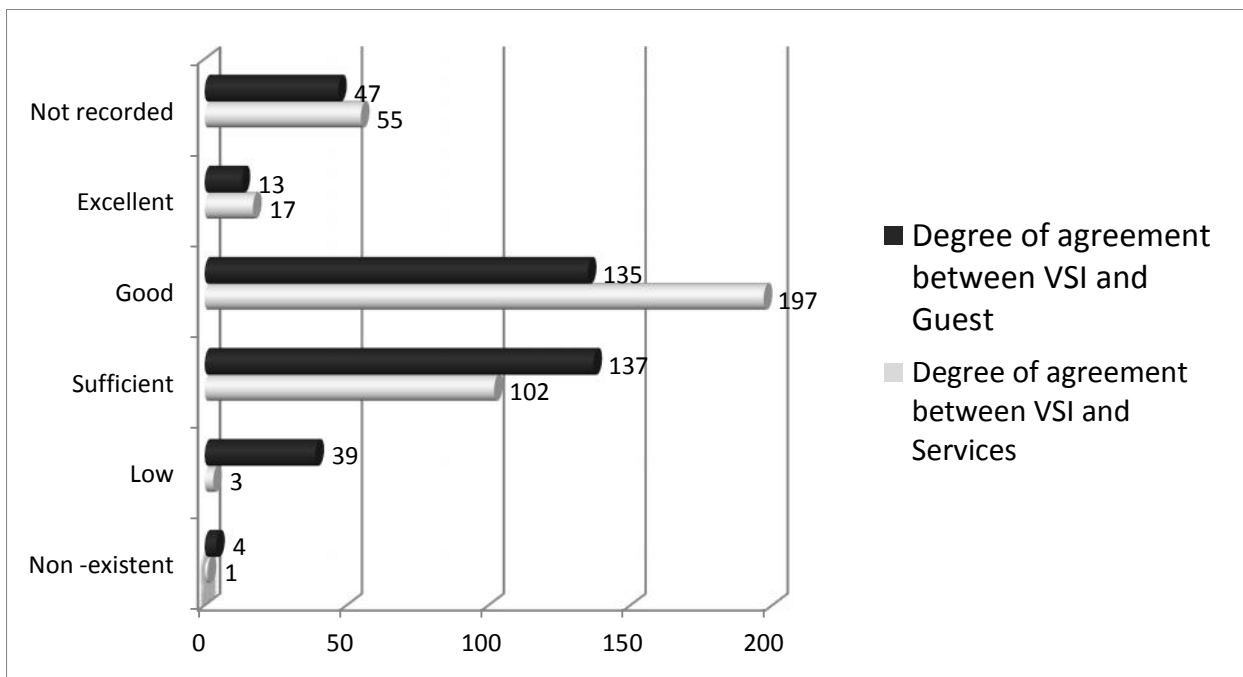
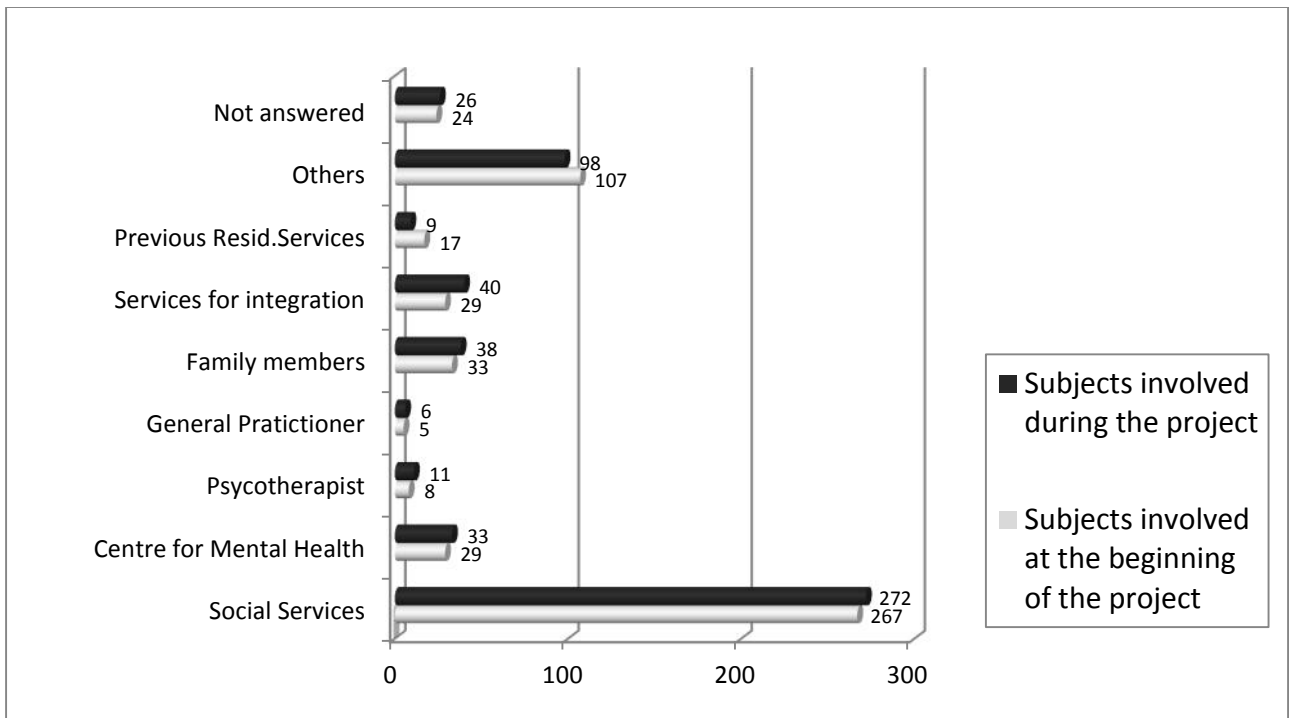


Chart 5.





Dario Fortin

Department of Psychology and Cognitive Sciences, University of Trento, Rovereto, Italy
Corso Bettini, 31 – 38068 ROVERETO (ITALY)
tel. Rovereto (University) +39-0464-808147 – fax +39-0464-80.86.02
tel. Trento (Research Office Villa S. Ignazio) +39-0461-23.87.20
e-mail: dario.fortin@unitn.it

Dario Fortin is Assistant Professor in *Methodology of Social Health Education* at the University of Trento (Italy) and leader of the *Research Office Villa S. Ignazio* of Trento.