

## Preface

Migration has been a constant throughout history, driven by the inherent human need to search for better living conditions. In recent decades, these migration flows have been a continual presence from different corners of the planet, not exactly through people's own choice or will, but for reasons of subsistence, owing to natural disasters, demographic imbalances, political and economic strife at the hands of governments, and persecution on the grounds of ideology and religion, among other things.

United Nations statistics (2019) lay bare this cruel reality. At the end of the twentieth century, there were 153 million displaced persons around the world, and by the first decade of the twenty-first century, that figure had exceeded 272 million. More than half of these people went to Europe (82 million) or North America (59 million). North Africa and West Asia welcomed the third largest number of migrants (49 million), followed by sub-Saharan Africa (24 million), Central and Southern Asia (20 million), East and Southeast Asia (18 million), Latin America and the Caribbean (12 million), and Oceania (9 million). This is a measure of how this phenomenon affects every continent on the planet.

The last World Migration Report of the United Nations' International Organization for Migration (2020) shows an increase in displaced persons of about 14 million, which makes for a total of 286.6 million people who have been forced to leave their homeland, their homes, and their loved ones, with thousands of them losing their lives striving for the right to a dignified life. The majority do not reach their destinations. They become permanent immigrants or refugees for many years, sometimes in thrall to continuous displacement from one country to another, in a permanent situation of poverty and social vulnerability. This situation is a function of how host countries manage the massive influx of displaced persons, which makes social dynamics more complex, presenting new challenges in terms of human rights, social policies, economics, health, education, active citizenship, and social justice, among other things.

In this regard, over the past two decades heads of state and governments from different countries, as well as nongovernmental organizations, have succeeded in establishing agreements and proposals to address these situations, thus contributing to greater cooperation on international migration in all its dimensions. These include the New York Declaration for Refugees and Migrants adopted by the United Nations General Assembly (2016) and the Global Compact for Safe, Orderly and Regular Migration (2018). However, empirical research has shown a frequent and complex global situation of vulnerability with regard to the human rights of immigrants and refugees in the fields of health (Guadagno, 2020; Willen et al., 2017), the workplace (Malaeb & Whaba, 2018), education, and active citizenship (Geron & Gemini, 2017), as well as situations of inequity and social injustice (Leong et al., 2017), such as racism, segregation, and political discourses that exacerbate social disparities and prejudices between host communities, immigrants, and refugees.

These situations are the motivation for the present work, which brings together studies by researchers from all around the world: Malaysia, South Africa, the United States, Colombia, Germany, Denmark, Spain, Greece, the United Kingdom, Switzerland, and Australia. The handbook provides an insight into the question of migration and refugees from an action-oriented perspective, in order to contribute to the understanding of and possible solutions to global problems in terms of education and active citizenship for social justice. The aim is to encourage critical thinking on racial conflicts, inequity, the vulnerability of human rights with regard to access to education, work, and citizen participation, and to present proposals for the incorporation of social programs and educational policies for the care of refugees and immigrants with disabilities. It also presents experiences of empirically proven successes, in order to contribute to a more sustainable global society.

The change of perspective proposed in the various studies that make up this handbook on promoting social justice for immigrants and refugees in host countries is underpinned by a focus on “Education,” given the transformative power that education has over the lives of people and its influence on society. We focus specifically on a form of education such as that mentioned by Walsh and Monarca (2020), which opens doors and widens cracks in order to bring about change and insurgency in the structures that produce inequality, supremacy, and violence. This kind of education proposes relevant learning actions in formal contexts from early childhood education up to higher education, with special regard for cross-border higher education programs and teachers’ intercultural professional training and development, given their role as catalyzing agents in culturally diverse educational contexts. At the same time, this kind of education attaches importance to learning experiences in nonformal contexts, such as NGOs and networks between institutions for the promotion of learning experiences and socio-professional and community integration among refugees and immigrants, so that they may adopt an attitude of active involvement, responsibility, and social commitment toward the host society, while simultaneously advancing their right to active and committed citizenship with a view toward social transformation.

This handbook consists of a series of research contributions presented as chapters, tackling different problems and proposing possible solutions. The first group of chapters highlights community education as an alternative for the promotion of social integration and active citizenship among refugees and immigrants. Another group of studies underlines the need for new political and methodological frameworks; coordinated and sustained actions to address the serious problems of racial and ethnic discrimination against unaccompanied minors, migrants, and refugees; and the development of opportunities for inclusive education among forced migrants with disabilities. The final set of chapters involves research on the importance of formal education as a catalyst for active citizenship and social justice. Practical educational experiences and inclusive frameworks from early childhood education to higher education are examined, with a particular interest in teachers’ initial and professional training as a catalyst for change and education toward global and intercultural citizenship.

In the chapter entitled “Community Education, Active Citizenship, and Immigration,” the authors identify a set of factors that seriously hinder immigrants’ and refugees’ full integration. These include the devaluation of democracy; the polarization and clash between ideologies and social movements; the heightened social and economic crisis, further compounded by the pandemic; the fragmentation of society; and hence the generation of greater social inequality. They discuss how to overcome barriers and create conditions to encourage the integration of migrants into host societies. They advocate the promotion of community ties through actions of shared learning between locals and migrants and community institutions. Using a case study, they empirically report on successful examples of community

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education currently being implemented in Catalonia (Spain), in which migrants have opportunities to exercise their political rights of association and participation.

The community education model also provides a pathway toward adult education, which is offered to immigrants and refugees who need to acquire basic language and employment skills in the United States. The research presented in the chapter “Building Cultural Capital and Workforce Skills for Immigrants Through Adult Education in the United States” describes the experience of a community education program implemented in the state of California. It highlights the importance of the role of such educational programs in encouraging the development of social capital and essential professional skills for immigrants, as well as in promoting social and economic justice. In addition to highlighting the importance of community education in promoting integration, citizen responsibility, and the acquisition of relational and professional skills for refugees in the United States, the chapter “Programs and Non-Conventional Educational Projects Focused on Migrants and Refugees” stresses the importance of assessing the effectiveness of community social intervention programs for refugees.

In the same vein, socio-educational programs represent a meaningful alternative for inclusion and social justice among unaccompanied minors, which can be seen in different geographical contexts around the world. In the chapter entitled “Child and Adolescent Care Services: Addressing the Vulnerability of Unaccompanied Minors in Barcelona,” the authors discuss this serious situation of vulnerability with regard to the rights of unaccompanied minors. They present a descriptive study that reveals the successes and errors of the current protection system in Catalonia (Spain) by analyzing the role of socio-educational intervention in overcoming the prejudicial discourses and attitudes that criminalize unaccompanied minors. They argue that European migration policy, which is designed to monitor, control, and distribute mobility, must urgently take steps to end the violation of the rights of unaccompanied minors. They further propose the development of contingency plans to identify needs in terms of facilities, specialized staff, the adoption of mentoring programs, and social assistance in order to ensure comprehensive support for minors. In addition, they suggest promoting networks and exchanges within communities in order to establish connections and encourage social integration between migrant minors and other young people in the community.

Another situation of interest with regard to education for social justice is described in the chapter “The Educational Inclusion of Forced Migrants With a Disability: A Critical Analysis of the Washington Group Questionnaires.” From Denmark, the author critically analyzes the role that the Washington Group Questionnaires (WGQ) can play in creating opportunities for inclusive education among forced migrants with disabilities. He notes that the assessment aligns well with the Sustainable Development Goals, according to which nation-states must collect information on forced migrants with disabilities, in order to design and implement policies to safeguard their rights. However, he highlights certain shortcomings, since the questionnaires propose a concise taxonomy of personal defects that reduces the complexity of the experience of disability to a few aspects focused on bodily functions. Without dismissing outright the categorization made by the WGQ assessment, the author suggests that emphasis should be placed on three basic design principles that ought to form the basis of classification practices in this field: acknowledging that classification is an act of balance; ensuring that participants’ voices are collected and documented; and paying particular attention to what is left out. The purpose being to meet the needs of children and adolescents with disabilities and to assess their educational potential.

Another set of studies in this handbook emphasizes that although overt racism is not socially acceptable in postmodern society, covert racism continues to fuel harmful values, prejudices, and negative sentiments. Political discourses and institutions frequently have prejudiced connotations, producing a

negative impact on social contexts and reaffirming social injustice against migrants and refugees. In this regard, the author of the chapter “Cultural Citizenship and Refugee Integration: The Case of African Youth in Australia” presents a study supported by an analytical framework focusing on the cultural citizenship of Black African youth of refugee origin in Australia. He unveils how the discourses of certain politicians and sections of the media racialize youth violence and stigmatize Black Africans as dangerous criminals. He explains how such stigmatization hinders the social integration of African refugees in Australia, perpetuates socio-economic disadvantages, and permanently situates them on the margins of society. Faced with these outcomes, the researcher calls for action by Australian society in general, and in particular by the institutions responsible for the resettlement and integration of refugees, to implement concerted policy measures that ensure the equal respect and decent representation of these young Africans in Australia. He goes on to maintain that inclusive education policies can play a fundamental role in enabling schools to create inclusive learning environments, where “differences” are valued and citizenship is nurtured in a context of equity and social justice, given that educational institutions are critical sites of recognition and inclusion.

This kind of representational situation with regard to racial and ethnic stigma in Australia can also be seen in the Spanish context. In the chapter “The Media Representation of Refugee Women in Spain: The Humanitarian Crisis of the First Female Refugees in the Press,” the authors explore the influence of the press on the social representation of the phenomenon of migration in general, and that of refugees in particular, and they discuss the media representation of refugee women in the press. The results suggest that the press does not appear to have a major influence on the social representation of refugees and migration. Nevertheless, the authors find the effect of the narrative structure of the headline to be of significance in the perception of the phenomena under study. They point out that refugee women are invisible in the news. When any reference is made to them, representations are associated with situations of sexual exploitation, prostitution, or trafficking. Everything appears to be more heavily focused on the sensationalism of news-making, which reinforces prejudices and stereotypes that stigmatize refugee women, as opposed to their actual life stories, aspirations, cultural wealth, or strengths.

In Germany, the situation of segregation and stigmatization of refugees is no different. In the chapter “Employment Integration at Any Cost? Germany’s 2016 Integration Act and Social Mobility,” the author describes the analysis of a case study showing that refugee integration programs affect the social mobility of people who seek protection in Germany. They further stratify the labor market, due to the precarious work offered via the program. Moreover, negative representations of refugees in the media, as well as a lack of conversation and dialogue with German citizens, are an obstacle to social mobility and to the advancement of integration. She stresses the need for greater official recognition of refugees’ educational qualifications and past work experience, as well as a rethinking of professional development programs as a key to facilitating dialogue, contact, and interpersonal relationships.

Empirical evidence once again shows how social injustice is driven by prejudices, stereotypes, and covert or overt forms of racism toward refugees and migrants on a global scale. This is a regrettable state of affairs that persists in the twenty-first century, showing that, in spite of efforts, antiracist socio-educational initiatives suffer from serious limitations that have prevented them from effectively dealing with this segregating and stigmatizing phenomenon. The chapter “Methodological Proposals for a Renewal of Antiracist Socio-Educational Action” presents a well-argued critique of classic antiracism theories and interventions, with reference to their ethnocentric streak, arguing that the model of functional interculturality as a means of managing diversity—particularly prevalent in educational, social, and institutional practices and discourses—ignores the power asymmetries that exist between groups, not to mention the

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racist and colonialist logic that permeates the relations and structural inequality between groups and the intersection between “race,” cultural origin, gender, class, etc. In order to renew this classic antiracism from a critical/transformational and emancipatory perspective, the authors put forward new conceptual tools and innovative methodological proposals, namely: critical reflexivity; the decolonization of one’s own culture; transformation based on understanding; leadership among groups that have been racialized and discriminated against; participatory communication; and communicational empowerment.

The theoretical proposals presented in the previous chapter are intertwined and contrasted with the understanding of research into the life stories of refugees in different geographical contexts around the world. But more importantly, if these stories are told in the first person, then progress can be made toward genuine social and cultural integration. This is the case of the chapter “Refugee Voices on Active Citizenship and Social Justice: Life Stories From the Field,” in which the author uses the firsthand accounts of two young refugees to study how the opportunities and challenges they face in their educational paths prepare or hinder them in the exercise of active citizenship. Their perception of issues related to inclusion and social justice is also gleaned. Their stories seem to echo thousands of stories around the world: a life of struggle, social exclusion, isolation, and discrimination. Nonetheless, they have also overcome many difficulties and have accessed the right to education and social participation, regardless of their environments, thanks to a capacity for resilience and support from organizations and policies, suggesting that all is not lost and that progress can be made toward social reconstruction. The author’s recommendations are in line with the proposals of the 2030 Agenda for Sustainable Development, in terms of the necessary cohesion and joint orientations for structural action in the economic, social, and environmental spheres, hand in hand with quality education, in order to reduce inequalities.

Another important aspect addressed by this handbook is that of formal education as a driver of active citizenship and social justice. Children, like adults, must get to grips with the new world in which they have to live, be it on a permanent or temporary basis. They need to rebuild their world and re-imagine themselves in the wake of the new realities and contexts they face. To this end, school must offer methodologies with inclusive experiences for refugee or migrant children, their peers in their host communities, and their families. With this in mind, the chapter “Understanding and Facing Migration Through Stories for Influence” presents a case study among kindergartens with a high percentage of children of immigrant origin in the United States and Greece in order to link the theory and practice of inclusive education frameworks and to help children understand migration and empathize with and proactively welcome children from different cultures. Furthermore, it describes some stories of migration told by the children themselves to illustrate the lessons learned from the experience. The authors claim that listening to or telling stories plays a key part in building meaning and making sense of situations.

Along similar lines, in the chapter entitled “Refugee Education: Insights From Intercultural Education,” the researcher analyzes in the case of Switzerland the links between intercultural approaches to education and the schooling of refugee students in the city of Geneva, from two different angles: cultural diversity in schools based on Berry’s acculturation model; and the theory of linguistic interdependence. She maintains that heritage language teachers (using the students’ mother tongue) may play a role as cultural mediators and thus participate in the (educational) integration of refugee parents and children. She also suggests that the intersection between empirical and theoretical approaches and findings in the international literature will make it possible to consider the complexity of welcoming refugee students in schools.

Another chapter related to formal education for active citizenship is “Teen Dating Violence Prevention Based on an Education for Intercultural and Critical Citizenship,” which presents a critical analysis

of teen dating violence in Spain and its multidimensional nature. It highlights that public policies and preventive strategies dealing with this type of violence maintain a monocultural and homogenizing relational approach, rendering relations of violence between immigrant and non-heterosexual teens invisible. It makes the case for schools to adopt preventive measures based on an intercultural critical citizenship approach that must guide action toward socio-emotional education, education in values, and virtual education.

On the other hand, the contributors who focus on the context of higher education, in countries such as South Africa, Spain, Malaysia, and Colombia, agree that universities have a great deal of responsibility and a social commitment when it comes to the comprehensive training of future professionals who will be driving progress toward a sustainable global society in the present and the immediate future.

The chapter “Conceptualizing a Win-Win in the Refugee and Higher Education Enigma: Insights From Southern Africa” analyzes the situation of refugees in South African higher education. The authors take the informed capacity approach to human development, which focuses on the freedoms and opportunities available to people in leading their lives with motivation and social recognition. The results suggest that the sphere of higher education in South Africa, while open to refugees, still presents challenges that limit their freedoms. They argue that higher education institutions could be used as driving forces for the creation of a positive perception of refugees by providing them with a space for educational advancement, since creating opportunities for advancement through higher education improves the standard of living of refugees, as well as those around them, and makes it easier for them to exercise active citizenship, thus contributing to the development of the host country and the sustainability of global society.

From Malaysia, the chapter “Between Global Mind-Set and Open Mind: Practical Insights Into Intercultural Competence in CBHE” presents a systematic review of the latest studies on cross-border higher education programs (CBHE) as an international collaborative learning approach fostering an open mind and a global mind-set among students. The findings report that such programs seek to improve cultural awareness and global competence in order to encourage social development and meet the requirements of global citizenship. They argue that by providing the combined learning initiative in cognitive aspects and values in order to promote social cooperation, and thus also emotional skills, attempts to maintain a global mind-set and an open mind in the CBHE environment were fully addressed through intercultural competence with regard to diversity, thus encouraging meaningful global learning.

Along these same lines of the importance of higher education in promoting citizenship and social justice, initial teacher training is a key factor in promoting the development of intercultural competence among future professionals. It can provide them with the skills, attitudes, knowledge, and values to efficiently manage culturally diverse educational contexts and contribute to fulfilling the right to quality education for all boys and girls in an equitable manner, regardless of nationality, ethnic origin, or gender. However, some research shows that initial teacher training is not always tailored to the multicultural reality of society. This is demonstrated in the chapter “Balancing the Initial Teacher Training in Intercultural Education in the Autonomous Community of Andalusia (Spain) in the Period 2000-2020,” which assesses the discourses, theories, and pedagogical practices involved in initial teacher training in intercultural education over the last twenty years in the Autonomous Community of Andalusia (Spain). The authors reflect that despite the passage of time and developments in the design of curricula, the training received continues to not efficiently address the multicultural reality of the educational context in Andalusia. The authors suggest revising curricula in order to incorporate courses and methodological strategies that work on the cognitive, emotional, and relational dimensions of intercultural education, and

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to make future teachers more familiar with real culturally diverse contexts, so that training may foster the development of intercultural competence among teachers.

The dimension of critical knowledge on migration processes and their management provides a basis for training in and the development of intercultural competence among teachers in training. In this regard, the chapter “Decolonial, Feminist, and Antiracist Pedagogies: Opening Paths Toward Diversity Through Teacher Training” describes an educational experience during initial teacher training that is based on interculturality with a gender perspective. It shows how decolonial, feminist, and antiracist pedagogies help build critical educational processes. It suggests that these pedagogies should be part of the intercultural approach in curricula.

The chapter “A Global Competence Approach to Teaching Development for Intercultural Education” introduces the design of a training and professional development model for intercultural education through the creation of a community of professional practice on a mixed platform, involving both web and face-to-face environments. At the heart of the proposal lies teachers’ reflective practice in order to improve the quality of interactions and of the teaching-learning process with students in culturally diverse settings. The theoretical reference framework consists of the global competence approach, the theoretical aspects of global education for critical and intercultural citizenship, and the proposal of meaningful and interactive teaching strategies, supported by information and communications technology (ICT) resources, as an open window to the world in order to understand the wealth and complexity of cultural diversity.

With regard to information and communications technology in our global era, digital tools are widely acknowledged to offer a variety of options for the use of interactive methodologies and for collaborative and intercultural learning. In this regard, a group of Colombian researchers authored the chapter “Web Apps for Intercultural Competences and Sustainable Development: A Case Study in Higher Education,” which describes the design, development, and analysis of a digital application for the development of intercultural competence. It explains that the basis for the creation of the tool is the ADDIE model of instructional design, integrating pedagogical principles related to virtual education, intercultural education, teacher self-training, and universal design for learning. Peer review highlighted key aspects of the app, such as its content and dynamics, authentic learning activities, the use of emerging technologies, numerous possibilities for interaction with technology, an intuitive interface, and the introduction of strategies for self-regulated learning.

In short, the *Handbook of Research on Promoting Social Justice for Immigrants and Refugees Through Active Citizenship and Intercultural Education* will help readers to deepen their understanding of the global problems affecting refugees and migrants, while broadening the perspective to take into account racial conflicts, inequity, the vulnerability of human rights with regard to access to education, work, and citizen engagement, and the possibilities for action in various spheres. The recommendations made in each of the chapters will no doubt be of use to researchers, social educators, teachers, career advisors, sociologists, and education and social policy administrators.

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