NEW URBAN SPACE OF MIGRANTS: GEOGRAPHICAL AND ECONOMICS IMPACTS

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Abstract

The paper focuses on the human mobility in Mediterranean cities. This stream of immigrants change to the space of urban life for the historical, geographical and cultural factors leaded to themselves. The paper'll analyse two cities, Naples and Valencia, because both are very interested of this phenomenon, that changing the articulation of metropolitan areas.The methodology used to compare the different way of new territorialisation based on some indicators: density for districts, the distribution of non EU immigrants in districts, the population pyramid of the non Eu immigrants living in that cities and the place of worship. Starting of this comparison it is possible to understand which is the city, between Naples or Valencia, highlights more integration and new form of territorialisation than the other.

Keywords: Human Mobility, Mediterranean Migrations, Urban Space, Multicultural Integration, Management of Immigration, New Territorialisation
JEL classification:

1. Features of Multicultural Cities in Mediterranean Basin

In this moment, most of the Mediterranean cities are affected by the phenomena of migration and immigration. "In general, larger cities have higher rates of immigration than in smaller cities, which attract newcomers mainly from the surrounding areas. About three-quarters of migrations take place within national boundaries. However, the percentage of non-national migration is increasing, particularly in larger cities, especially in Spain, Greece and North Italy "(EU 2009) on average, in the Mediterranean countries, each year more than one million people migrate. The countries with the highest emigration rates are Turkey, Morocco and Albania.

In 2011 emigrated more than 2 million people. "Globalization, the increasing mobility and significant growth and continued population in the immediate vicinity of Europe, especially in Africa, combined with poor economic performance and political instability, may fuel further immigration." (EC, 2007c).

The high growth rates of migration, occurred during the past decade, will have a deep impact, according to some scholars, in the cities profoundly, altering the urban population in the coming era. The massive presence of immigrants is the basis of a multi-racial society in which they mix traditions, culture and history. The Mediterranean cities become a melting pot, where the present merges with the past, giving rise to new and different form of territorialisation, what is created is similar to the Chinese boxes, where the city centre is the smallest box where you rest and inhere all other boxes, or the peripheries. Each box has its own form, its own top, and exists as there is one in the other larger or smaller, the next and previous. The suburbs are like those boxes, with their own autonomy and self-reference, united by the same container that constitutes a single whole, form the network of urban system open to new ideas and innovations.

In these suburbs multiculturalism generates a flux of new economic activities, new community centres, new centres of worship and new forms of housing. This human dynamism and then space projects the Mediterranean cities in new urban forms "modelled as those of the third generation," in which there is an increased mobility and "further dispersion of assets and people over large urban areas" (Borlini B., Memo, F., 2009, p.4).

The processes of urban evolution described are accompanied by the modification of the territorial and organizational social activities - housing, employment, service, study, consumption, relax - that today are dispersed in a regional network that connects and

combines different forms of settlement (the central areas, suburban areas, suburbs, urban decadent).

According Admin and Thrift (2005, p. 26: Borlini B., Memo, F., 2009, p.3) "certainly cities today are not equipped with systems of internal consistency" (Borlini B., F. Memo, op. cit. p.4).

"In these urban areas, the main protagonists of change are: residents, migrants and tourists, who come to a growing weakening of their ties with the territory." (Borlini B., Memo F., op.cit. P.5).

The separation from the roots has been felt particularly by the community of residents who can not withdraw into an isolated system, has been forced to open up, so that the continuous mobility and new relational dynamics, have forced not only new opportunities of social relations, but also innovative spatial links.

Within the urban environment, however, the spaces "tell the activities of those who occupies it, consumes it, transforms it, lives it" (Cristaldi, 2012, p. 17), reflecting the needs of divergent and even opposite to each social group. The conflicts, in fact, develop within the same group, horizontally and between different groups, vertically. Consequently, the urban space becomes limited in comparison to the needs of the community, also because of the increasing number of functions that cities develop. Nevertheless the Mediterranean cities have expanded beyond their natural borders and incorporated those areas that until now have constituted the marginal suburbs, taken out from the urban context.

The enlargement of the cities along with the "gentrification" - the process of mobility of "marginal segments of the population (elderly and immigrants) replaced by other upper-middle-income population that prefers to return to the city centre, as the centre of the culture that animates the city itself "(Cristaldi, 2012, p. 23) - have contributed to produce unlimited use of natural resources in the area, causing a lot of pressure on them. The new requirements overlap with those of the original residents. Consequently the natural resources reach very quickly to the limit of the carry capacity for the increased mobility of people, which makes them more polluted and congested, and for new technologies, which makes it relatively more accessible than ever before.

As regard this, in particular in the Mediterranean cities of the south the relative scarcity of water and the poverty of the soil are a heavy factor of conflict between the different communities. These factors result in degraded areas, whereas in the past, the historical city centres have been abandoned by the residents.

The ancient Mediterranean cities - like Naples - try to contain the abandonment of the centre, primarily through the recovery of the historical centre, with social and rank higher functions: government facilities, museums and palaces of historic-artistic are all located on the city center; their restructuring has two functions: the first is to instil in migrants and residents the importance of governmental authority, as a balance for the conflicts and the second, not least, is that to steal the valuable buildings in degrading situations.

The remaining parts of city centre, although central, are left to the initiative of private individuals: the degradation becomes inversely proportional to the level of welfare of the residents. In places where the middle-income citizens or upper-commerce companies and services are residents, there is the high level of care to such that these places are almost foreclosed - even for its high prices - to those who would bring social and material degradation. If the renovation of buildings takes a lot of benefits, this investment takes high costs for the fixed cost of property management. Generally they derive from the continuous renovations to restore the houses to the quality standards of the past, thereby an escape of the original residents. If such houses are left to degradation, they become a privileged place for those immigrants who have reached a certain income to afford such rental payments relatively high.

However, the poor population inhabits - including immigrants of different ethnicities – in the suburbs more or less distant from the centre but gravitate in the centre urban because they have a job in the centre or near the centre. This exchange between centre and suburbs forms a spatial and functional continuity, that is not good for the meeting both citizens and immigrants. The expression of the conflict between immigrant communities and residents in fact, is expressed most often in the "ghetto": to remain on the margins of society and

immigrants in the suburbs means exclusion from citizens, detachment from all welfare services state and dignified living conditions and working.

The newest and deep restructuring mediterranean cities, indeed, as Valencia (Scarpelli L., 2000, pag.425), have created new territorialisation processes, restructuring the suburbs provided with all the necessary services, thanks to which it is possible to find in them a centre in which are contained the main functions as well as in the old city centre. In these modern urban forms, resources are made available and accessible to the entire population and are used according to the demand of the various communities. In these cities, recently renovated, for example, for both public and private, such as waste disposal and public transport services are efficient thanks to the use of new technologies that improve their environmental impact.

Despite this new way of managing resources, it continues to be unresolved, even in these cities renovated, many issues related to the high spatial dynamism of the suburbs.

In this perspective, old and new cities do not have big differences: both Naples and Valencia, currently have a high population density with a propensity for enlargement of the inland periphery rather than toward the coastal area. In that cities in 2011 there has been an income per capita (Naples is around € 18,000 per year and about to Valencia € 23,000 per year) less than in the large urban areas of the respective countries.

2. Demographic Aspect of Immigrants in Naples and Valencia

At this stage the Mediterranean cities represent the synthesis of the processes of territorialisation of new people who insist and live in the city. It should be noted that if residents are generally conservative and habitual behaviours, immigrants, with their diversity and their new requirements, can help give new form to the spaces innovating the urban fabric. This transformation is not immediate and it is said that it is better or worse than in the past, but it is useful verify and describe the change. The speed in which these changes occur, however, arise very often the type of immigrants there are in fact, those who have long-term projects to remain and settle, other medium and other short-term. It will be the long-term immigrants that by making that difficult "path of integration that includes the rights and duties" (speech of Pope Benedict XVI, 2012, on the occasion of the Day of Migrants) will contribute to the renewal of the urban system. It came also loosening his tie between origins and destinations - for colonial ties or geographical proximity - which in the past had characterized international migration. At the same time, the processes of globalization, marked by complex dynamics of "de-territorialisation" and "re-territorialisation", contributed to the development of a network of lines migratory more composite than in the past. (Russian Krauss D., C. Schmoll, 2006 pg.699).

In the Spanish city of Valencia, for example, the growth rate of immigrants living in the past ten years has been exponential (see table 1 - the percentage of non-EU foreign immigrants increased in the period 2000-2012 from 2.5% to 6 , 7%) to the point of inducing the local government to plan for integration policies that mean the knowledge of the laws and the Spanish language and Valencia idiom, contributing to a greater spread of immigrants even in residential settings.

Figure 1: Evolution of Foreigners in Valencia -www.valencia.es

Tab.1 Evoluzione della percentuale degli stranieri a Valencia, 2000-2008

Evolución Porcentaje Extranjeros en la Comunitat Valenciana
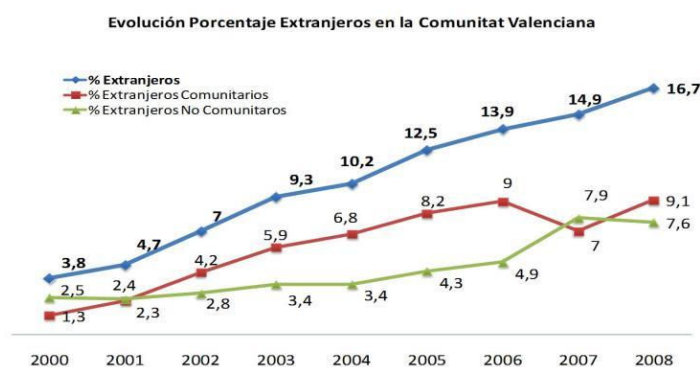
The high increase of migration flows, as was the case for Valencia, is also found in Naples. For Naples, as well as Valencia, this phenomenon is very recent, since both cities, in ages past, were places of emigration rather than immigration. The flow of migrants has registered in Naples, however, had a very strong growth rate (see table 2), which was not matched by an organic intervention to achieve full integration with the urban reality, as the contrary was the case for Valencia. The migration management in Naples triggered a mechanism of aggregation among countrymen and the different ethnic groups involved with forms of spatial segregation present in the central area. The different ways of integration are certainly derived from a series of difficult conditions already present in Naples unlike those of the Spanish city. In Valencia the wave of migration has taken advantage of major structural changes (City of Science and Technology and the entire park renovated River), which have permeated the city during the late 90s with great economic expansion (Scarpelli L., 2000, p. 452). This development has, however, seen the end with the advent of the global crisis of recent years.

Figure 2: Evolution of Foreigners in Naples

Andamento della popolazione con cittadinanza straniera - 2011

COMUNE DI NAPOLI - Dati ISTAT al 1° gennaio - Elaborazione TUTTITALIA.IT

The role of immigrants in the urban system depends on many factors not easily attributable to well-defined categories, even if the main are: the city's history, the social status of residents, labor policy pursued both by the national government that the local purposes of inclusion in the working world.

The phenomenon of migration both in Naples and Valencia is process relatively recent historical periods prior to our own, both of these cities have seen the emigration rather than immigration. The current phenomenon of migration starts the 80s of last century, but has grown exponentially in the last ten years, so that "have been expanded considerably the areas of origin of migrants" (Russian Krauss D., C. Schmoll, 2006 , p. 699)

In both cities, the movement of goods and people, is characterized by the "provisional" and the idea of the passage in other cities, so that the local economy is not centred on the value added by the port. The spatial separation of the port has consequently had a negative impact on the inclusion of migrants into the urban system, triggering a substantial mobility and a growing dynamism between the different areas of the city (port-centre).

In particular, Garibaldi Station of Naples has become "a laboratory for new forms of commercial circulation," a poor example of internationalization that has as its protagonists migrants (F. Amato, P. Coppola, 2009, page 141).

 The continuous flow of goods and people in both cities has given rise to a reticular pattern between port and central areas so that both can be defined as the "turntables" (C. Schmoll, 2004) in the Mediterranean area.

"Although the commercial sector accounts for many immigrants the gap more accessible" (F. Amato, P. Coppola, 2009, page 139) to the world of work, in Naples the tertiary sector absorbs more workers than other economic sectors. As noted in the age pyramid, to date the presence of women is the predominant workforce, such as domestic workers and careers is the sector in which there is still a high rate of employment. Contrary to what is recorded in Naples, in Valencia there is more balance between men and women. This diversity suggests a great opportunity to work in Valencia for both genders. The different structure of the population pyramid between the two cities also highlights the nature of the stability of foreign families living in Valencia, contrary to Naples, where the imbalance of women, implies greater "temporariness" of the migration plan to return to countries of origin. The Neapolitan pyramid structure is also synonym of the difficulties of integration with the citizens: a great part of the retire immigrants returns to their countries of origin.

Figure 3: Age Pyramid of Immigrants in Valencia
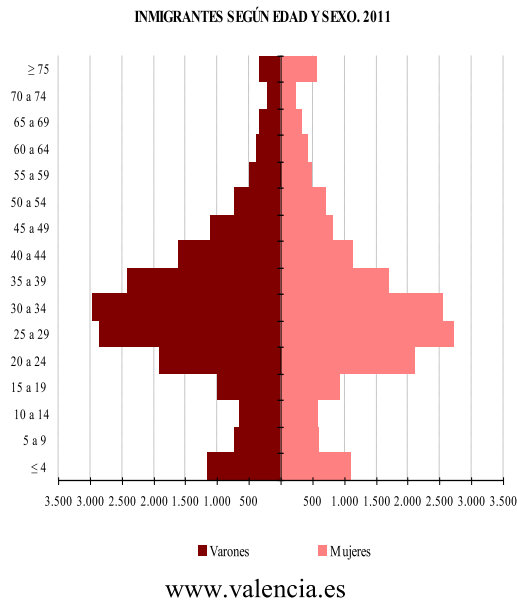
Figure 4: Age Pyramid of Immigrants in Naples

www.valencia.es
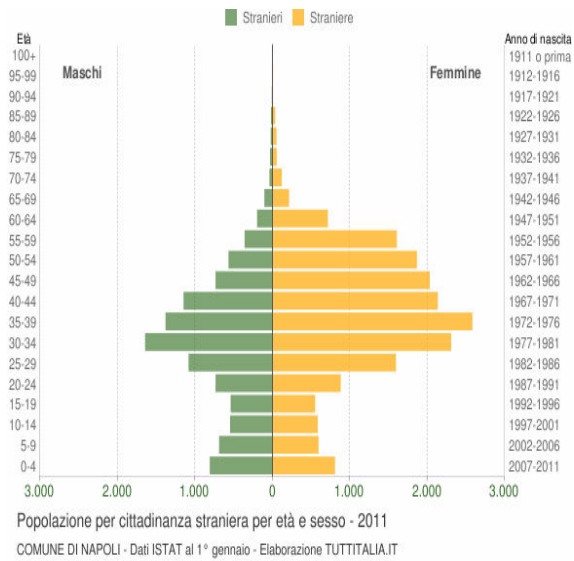
The age pyramid, in summary, suggests the difficult process of integration of foreign immigrants in Naples, while in the Valencia indicates a relative easier integration into the urban system. In the urban Naples are evident, however, the Push and Pull dynamics that do not allow real integration only in the residential system and increase the formation of enclaves between different ethnic groups. Ukraine community, although the most populous in Naples, was affected to own land thanks for more accessible and more near than the others, but also to the attractions of the cities more developed than Naples. For this reason the migration project of the Ukraine immigrants isn't in its initial phase, for a long-term or for stabilization. The return to the Ukraine land is always a powerful reminder and for this reason Ukraine immigrants do not have much interest to integrate, since their goal is to return to the homeland. Othewise, the data evidenced that "in 2002 the top three nationalities residents are migrants Sri Lankans, Filipinos and Cape Verdeans and are not the Ukrainians" (E. De Filippo, A. Spano, 2004 pag.361).

3. The New Urban Space of Immigrants in Naples and Valencia

The settlement of immigrants in the two urban systems, Naples and Valencia, goes to engage with the concomitant material and symbolic transformations of the territories and "emerging structures that you can not contain rigid and fixed" (L'altrove tra noi, 2003 page 35.)

The immigrant presence, however, helps to characterize and redevelop certain areas of reproduction and adaptation in settlement sites of the practices of their countries of origin, with the material transformation of some neighbourhoods. (L'altrove tra noi, 2003, p. 56). To interpret the rooting process of foreign immigrants in Naples and in Valencia, it is useful to identify three different phases of territorialisation, or three different forms that modify the urban system determined by the reification and the organizational model space of the city.

1 - Concentration: During this initial phase immigrant communities recognize the privileged place in the centre to accommodate the new arrivals and to start businesses, especially of goods and services from their countries. This phase, surpassed by Valencia but still present in Naples, is characterized by a kind of "siege" of the old town as urban areas are becoming privileged meeting between the communities. The main train station in Naples is a clear example of how the public space is not the same for everyone, as well as would like the utopia of "'agora", and how urban space is present as a highly dynamic process, often

temporary and linked to the practice of mobility, so the idea of a "weak territorialisation" of urban spaces is particularly effective tool for understanding these phenomena: "weak" because they often temporary and fluid, why not institutionalized (Russian Krauss D., C. Schmoll, 2006 p. 715). Each ethnic group has its own space within the large area of the central station, where not only commercial activities are initiated, they exchange goods, is offered and demand work and above all a meeting place and hangout among immigrants. This type of urban space becomes a place not only intentionally multi-ethnic but also multi-functional, giving rise to a complex system of ethnic economies, although marginal, very often the residents of Naples.The high number of hawkers at the station as well as warehouses, certainly reveals the centrality of Naples in the context of the globalization of trade, while at the local level you can certainly say that such migrations are cause for urban revitalization in terms of social inclusion in a area in decline.

In conclusion, the concentration of the station area is quite natural in the first phase of the migration process. But if such centralization lasts over time, as has happened in the urban context of Naples, "gives rise to segregation in ghettos low standard of living" to the point that they become places of activities designed to respond exclusively to the needs of immigrants so as to make decoy for others in similar situations. "This chain of settlements often cause a certain degradation of the neighbourhoods" (Turco in L'altrove tra noi, p. 35) of the second and fourth municipality of Naples as Montecalvario, Pendino, Porto, San Lorenzo and Poggioreale.

Figure 5 - Naples: Immigrants for Municipalities, 2011
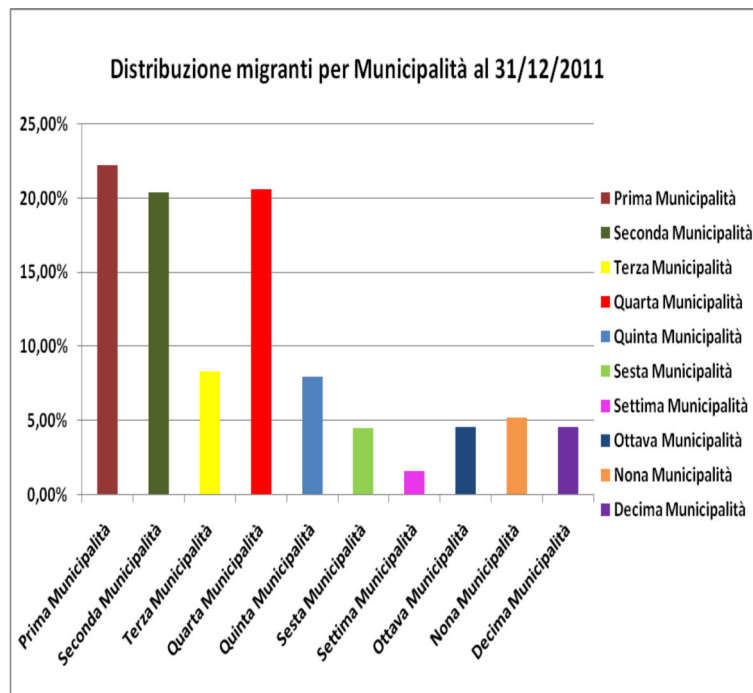
At this stage in Naples the new territorialisation, derived from the presence of migrants from central places, is made evident by the variegated colours of races and ethnicities, the presence of a large number of street vendors, the street that expose all their merchandise, goods and goods their country of origin and the presence of warehouses, mostly Chinese, filled with products of various nature. The latter are particularly different from the traditional settlement of shops, characterized by bright shop windows and signs and a different merchandise, contrary to what happens in the Chinese bazaar where there is a promiscuity of goods coming out of the shops, no signs and no special showcases. The station area can, however, find shops, phone centres, centres for sending money and restaurants run by Africans, Pakistanis, North Africans themselves to the needs of foreigners.

The existence of trade vendors and ethnic markets in the centre are the result of a process of grounding and stabilization of some communities established within the metropolitan area migrants who work and can then buy goods from their countries of origin and consider the centre as a meeting place, each in his own ethnic group.

In addition to businesses, meeting places for foreign immigrants are also the areas intended for the religious sphere: the geographical literature is very rich in contributions aimed to highlight the role of the religious centres as spatial aggregation point not only social, but also as a potential scale of change in the urban landscape. The latter characteristic is most noticeable for those religions where buildings, such as the mosque or the Christian churches, which are structurally very different from Catholic, then become symbols of change of the urban landscape. In Naples, as well as Mosques (Via Corso Lucci and Conrad of Swabia), many other centres Muslims (P.za Largo Market) and the churches greek-orthodox (Via Tommaso D'Aquino, c/o Cemetery Naples), or the Christian churches (Via dei Cimbri and Via Vaccaro) or Buddhist centres (Corso Vittorio Emanuele) communicate not only the strong presence of various religious entities, but emphasize the articulated structural change that the city lives daily. These centres have, however, also a great attraction for immigrants, that by practicing these religions are induced in meeting in these areas while residing throughout the metropolitan area and provincial level.

2 - Phase Diffusion: As anticipated the first phase of territorialisation derived from multiculturalism in the central area, does not exclude, nor does it affect the formation of a new phase, which among other things can be considered a continuation of that before.

These different ways of articulating the urban system, determined by the process of "de-structuring of the rural economy" (Fuschi M., 2008, p.60), is derived from the complex relationship between the city and migrations that transforms the urban organization in time and space. However re-symbolization and re-use of these spaces occur in everyday life, especially when the identity of individuals is mixed with that of the city. This is the second phase in which we can place Valencia, as the entire metropolitan area is pervaded by the presence of massive stable and migrants, as shown by the graph.

Valencia, unlike many cities in Spain, has had a very recent migration, but the policies implemented have had a strong influence on the stabilization of migrants in the city. The renewal of the urban   structure which occurred at the end of the nineties and the beginning of the millennium, however, resulted to find among migrants working conditions and a better life in their countries of origin.

The settlement of migrants in Valencia is very heterogeneous among other things, as there are mono-ethnic neighbourhoods and there was a very strong and dynamic migration - as demonstrated by the data of the municipality of Valencia - year to year there is a shift very strong among the same suburbs.

Figure 6: Valencia: Immigrants for Municipalities, 2012-www.valencia.es
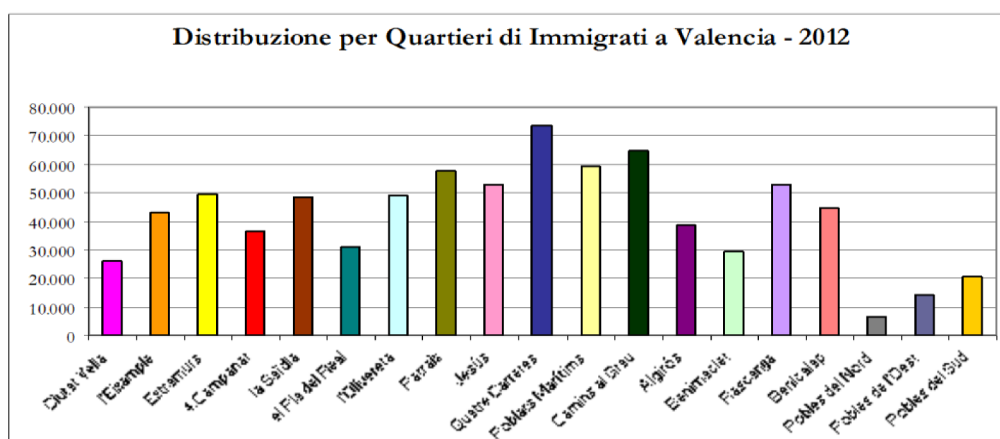
The presence of the mixing of ethnic groups in the city centre and suburbs can be easily deduced not only from Table 4, but above all by the fact that in Valencia centre a lot of these immigrants have   become entrepreneurs and managers of stores dedicated not only to immigrants but also to Valencia   residents. You can find immigrants who sell fruits, vegetables, household products, small craftsmen.

In Valencia the arrival of foreigners had not consequences for urban or infrastructure: the centre of Valencia today presents those features of immigrants in particular and confined public spaces, such as on the contrary it was reported in the municipality Naples.

The melting of cultures and ethnicities is very present and spread throughout the urban area and there are areas "reserved" to particular ethnic groups, although the marginal part of the port el barrio Cabayal remains the prerogative of the Romans You can definitely say that in Valencia both the city centre, is an expression of the whole urban area are progressive and dynamic interplay of multi- ethnicity so that for example the Chinese themselves, who despite massively present in the central area with their restaurants and shops, reside in different districts. This mixing and also the foreign presence in residential neighbourhoods have allowed the involvement of residents in integration policies, helping immigrants to integrate into society Valencia. Foreign immigrants themselves, they felt welcomed and this has allowed them to enter into the fabric of the city without much difficulty.

One of the signs that highlights the inclusion of foreign immigrants in the social structure of Valencia is the presence of the entire urban area of diverse places of worship. The latter, as we have said before, are the tangible expression of the new territorialisation of foreigners since the need to practice a religion, they anchored in a different place than the original, is the manifestation of the community to settlement in this area. In the religious structures, in fact, a permanent and stable community meets and becomes stronger. In the city of Valencia in 2011 there were, according to the Observatory of religious pluralism, in addition to the different parishes of the Roman Catholic Church: 262 Protestant Churches, 164 Islamic Centres, 81 Evangelical Churches, 15 Orthodox churches, 15 Buddhist centres, 14 centres of the Adventist Church and a large amount of places to pray other minority religions.

The great religious diversity implies, however, the gradual adaptation and tolerance of Valencian to the various communities in the area impacting very positively on their integration. It should be noted that the history of our city of Valencia is characterized by a blending of different cultures and different cultures that have made the Valencia over time a people very open to cultural diversity. (Scarpelli, L., 2000, pag.434)

3 - Phase Dispersion: The third form of territorialisation for integration, it is named "dispersion phase". It starts when immigrants already have some knowledge of the land and settle in areas far from the centre where not only the rents are lower, but where it is easier to find above all the unskilled labor in agriculture and industry. This occurred both in Naples and in Valencia, in the areas around airports and in those areas where there is intensive agriculture or the small and medium industry. It 's the case of Marcianise, Marano di Napoli, Giugliano in Naples and Castel Volturno, while in Valencia in West and northwest as el barrio de la Luz, La Font Santa and La Coma, marginal areas compared to the urban and areas in which, having been abandoned by residents for lack of work, are becoming hospitable to all those immigrants who fail to pay little with very low rents for the degradation of existing homes. In Naples, in particular, there was such a phenomenon in the crown north – north- west where reside the increase of the population is on average higher than in the last thirty years at 50% (Amato p. 161).

In these areas, immigrants are as the residents and start individual businesses by themselves. These shops are in most cases of low rank, such as greengrocers or hairdresser and are functional to all citizens regardless of gender or ethnicity. In these peri-urban areas of the integration process is not as simple as if on the one hand form of enclave within these areas isolated from the centres, the other the continuous contact with the local poor people can become ruling of a conflict between poor or otherwise of a full share of what little there is for everyone.

Phenomena of conflict, in the past, have been recorded with regard to both Naples Castel Volturno in Marcianise that, with regard to Valencia, in the port district and in other districts that are located in the surrounding peri-urban area, such as de la Luz. For some years these phenomena are less present on the one hand thanks to the natural acceptance by the residents of the presence of these people and the other to the will of foreigners to integrate. The cohabitation has become a target easily accessible thanks largely to those foreigners who, having a migration project lasting and stable, wants to remain in that place where he seeks more decent housing and a job in the suburbs to raise a family. Some Chinese families, for example, as well as some Africans have become in the outskirts of Valencia managers of

restaurants and bars, but also artisans and small traders. The selection of products and foods, contrary to what happened in the past, where the Chinese restaurants had only typical menu of their countries, have added the typical Valencian food. This kind of respect is very significant as we see the efforts of foreigners to abide by and to appropriate the Spanish culture without putting in any way that of their country of origin. In addition, to maintain the dishes, foreign managers have had to learn both the language that the traditional Valencian and Spanish, as well as stock up on the same premises.

In this stage, "the transformation of the district (or part of them) is visible through the testimony which expresses the complexity of relations with the society, which ranks as the expression of a renewed relationship between local and global (Russo D. Krauss, C. Schmoll, 2006, pp.. 701).

4. Conclusions

Human mobility in the Mediterranean and has had no apparent effect on the organization of urban spaces, helping to make the dynamic range of goods and services and creating socio-spatial relations entirely new, originally non-existent. These changes have, therefore, initiated new territorialisation processes both in Naples and in Valencia. In particular, as has been pointed out, the central station of Naples is not only the central place of the historic part of the city, but also the centre of a commercial system of the entire metropolitan area.

The consequences of this amplification of commercial space on the basis of informal relationships can form the basis on which a profound effect on the integration of immigrants and foreign residents. Valencia, as has been shown, thanks to the full consciousness of the new informal and formal ways of entire urban area, has shown a greater degree of integration than that of Naples. The attention to the new demands of civil society and social change is also derived from the implementation of the reform at the local level in the Fourth Section of Organic Law 4/2000, on the rights and freedoms of foreigners in Spain and their integration social. In this reform, in fact, states that "the public authorities'll promote the full integration of foreigners in the Spanish company" (Felip the Sardà JM, 2011)promoting the learning of the official languages Castilian and ensuring, through training, knowledge and respect for constitutional values of Spain and European Union and human rights, civil liberties, democracy, tolerance and equality between men and women.

The government authorities of the city of Valencia has also taken steps to ensure the integration of immigrants in Valencia with the Plan Director de Inmigración y Convivencia 2008-2011. In this plan, the government has started:

a) Courses on civil society and Valencian culture in which were taught the language Valencia, Valencian and Spanish laws and the procedure of public and private funding to start a business

b) Activities on civic education on a voluntary system

c) Financial support for a short time and training of immigrants to enter the labor market

d) Free access to health care and education - education

e) A number of measures in the fields of social participation and the housing system

f) Awareness of diversity

The Valencia model, therefore, has led to greater integration and a more harmonious territoriality of foreign immigrants in Valencia than Naples. In Naples, in fact, there are also phenomena enclave to the point that some foreign immigrants prefer to consider the city of Naples as a place to start for a new migration project. Naples has also been reported the fragmentary territorialisation of immigrants due to incoherent policies alternated over the years. In fact, apart from the pilot projects, such as the linguistic mediator, has not been made a general plan that could include the integration of immigrants not only as a social phenomenon, but also as a territorial phenomenon.

To conclude the integration Valencian model is valid and can be replicable to entire Europe, as this policy is based on the bidirectional respect of all persons, of the local law, of local language skill and above all on the commitment by the host host society.

Caption of Figure:

Figure 1: Of. Estadisdica, Ayuntamiento di Valencia, 2012, www.valencia.es

Figure 2: wwww.tuttitalia.it

Figure 3: Of. Estadisdica, Ayuntamiento di Valencia, 2012, www.valencia.es

Figure 4: wwww.tuttitalia.it

Figure 5: Trani G., 2013, Campania: i profili del disagio e dell'esclusione sociale tra i migranti in AA.VV: Dossier Regionale sulle povertà 2012 ,Delegazione Regionale Caritas della Campania (gennaio 2013, pp.117 - 123).

Figure 6: Of. Estadisdica, Ayuntamiento di Valencia, 2012, www.valencia.es

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