RESILIENCE PARADIGM'S CONTRIBUTIONS TO SOCIO EDUCATIONAL WORK. THE CASE OF THE CENTER ZABALOETXE FOR UNACCOMPANIED MIGRANT CHILDREN

APORTACIONES DEL PARADIGMA DE RESILIENCIA A LA ACCIÓN SOCIOEDUCATIVA. EL CASO DEL CENTRO DE MENORES EXTRANJEROS NO ACOMPAÑADOS ZABALOETXE

CONTRIBUIÇÕES DO PARADIGMA DA RESILIÊNCIA NA AÇÃO EDUCATIVA. O CASO DO CENTRO "ZABALOETXE" PARA MENORES NÃO ACOMPANHADOS

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ABSTRACT: In this article it has been carried out an approach to resilience and affectivity as key elements to socio-educational intervention. Its theoretical and qualitative research are based on the intervention of the educator and his ability as a resilience tutor within a center for unaccompanied migrant children. From a qualitative perspective, participant observation and 9 interviews held with 3 female and 6 male educators had been used. The analysis and interpretation of the results show some evidences linked to the detection of risk factors and protection, characteristics of the educational intervention in the reception phase, and the environment as key issues in the period of representation and relation, and finally on the socio-educative bases of the resilience teaching action. Some of the conclusions take in account the results of this investigation are the following: resilience shares with education a key factor such as the importance of the quality of the human environment and the interactions manifested within this last one, and as an educational bond is created, there is a space for its own stimulation. It is also set out the necessity of continuing with the research within this field linked to the resilience and the social education.

RESUMEN: En este artículo se realiza un acercamiento a la resiliencia y la afectividad como elementos clave en la intervención socioeducativa. Consta de una fundamentación teórica y una investigación cualitativa que se centra en la intervención del educador y la educadora y su potencialidad como tutor y tutora de resiliencia en un centro residencial de menores extranjeros no acompañados. Desde una perspectiva cualitativa se han utilizado como técnicas de recogida de datos la observación participante y nueve entrevistas con 3 educadoras y 6 educadores y el coordinador del Servicio. El análisis e interpretación de los resultados proporcionan evidencias relacionadas con la detección de factores de riesgo y protección, las características de la intervención educativa en la fase de acogida, la afec-

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tividad y el ambiente como claves en el tiempo de representación y relación, y por último sobre las bases socioeducativas de la acción tutorial resiliente. Algunas de las conclusiones teniendo en cuenta los resultados de la investigación son: que la resiliencia comparte con la educación un factor determinante como es la importancia de la calidad del entorno humano y las interacciones que en este se dan, y que en la medida que se crea un vínculo educativo hay espacio para la estimulación de la misma. También se plantea la necesidad de seguir investigando en este ámbito relacionado con la Resilencia y la Educación Social.

PALAVRAS-CHAVE:
resiliência
carinho
proteção à criança
educador social
tutor de resiliência

RESUMO: Este artigo descreve uma abordagem para a resiliência e emoções como elementos-chave da intervenção educativa realizada. Consiste de uma base teórica e uma pesquisa qualitativa que incide sobre a intervenção do professor e educador e seu potencial como tutor e tutor de resiliência numa instalação residencial para crianças desacompanhadas. A partir de uma perspectiva qualitativa, têm sido utilizadas, como técnicas de coleta de dados, a observação participante e nove entrevistas com educadores e coordenadora do Serviço. A análise e interpretação dos resultados fornecem evidências relacionadas com a deteção de fatores de risco e características de proteção da intervenção educacional na fase de recepção, as emoções e o meio ambiente como representação de chave no tempo e no relacionamento e, finalmente, com base no tutorial sócio resiliente. Alguns dos resultados, tendo em conta os resultados da pesquisa, são: que as quotas de resiliência com a educação como fator determinante é a importância da qualidade do ambiente humano e as interações que ocorrem neste; e que, quando é criado um vínculo educativo, há espaço para estimular o mesmo. É também apontada a necessidade de mais investigação nesta área relacionada com Resiliência e Educação Social.

0. Introduction

"—Freedom, work, good luck, everything
has God and his prophet.
—But why God does not give us the same fate
as the others? —I asked my mother.
—God only knows. We know nothing
and neither should we ask".
Mohamed Chukri (2000). *For Bread Alone*

When he was a child, Mohamed Chukri turned his suffering into an excellent work named *For bread alone*[1] (2000). Probably no one realized that illiterate young man wandering in the streets of Tanger, victim of the poverty and marginality, would end up translating to Arabic the works of Becker or García Lorca, to be one of the mentors of the contemporary Arabian literature. Considering the work and life of Mohamed Chukri leads us to the topic of the present research. In the one hand, because he, as the majority if the group linked to this study, was a young Moroccan man grown in the adversity and, in the other hand, because he was able to retake the path to his own existence and turn that adversity into something useful to offer. This denotes factors linked to the main concept of this study: the process of resilience.

1. Theoretical framework

1.1. Resilience as a process to develop an affective and a social environment

The term resilience comes from the field of physics and expresses the capacity that materials have to resist pressure, bend, recover their original shape, bear collisions and prevent deformation when experimenting external pressures and forces (De Pedro & Muñoz, 2005). It comes from the Latin word *resilio*, which means to bounce, to return leaping, to come back, to jut out (Kotliarenco, Cáceres & Fontecilla, 1992). J. Bolwby was the first using the word resilience from the point of view of psychology, emphasizing the role of the affective bond in the genesis of the last one, and defining it as a "moral resource, quality of a person who does not give up, who does not become downcast" (Bolwby, 1992, quoted bypor De Pedro & Muñoz, 2005).

The origin of the term within social sciences is normally attributed to Enmy Werner (2007), after observing in a longitudinal study that those children who had been living in very adverse conditions were able to grow happy and successfully. These individuals were considered "resilient" (Barranco, 2008). In this sense, Munist and other authors (1998, p.14) define resilient people as:

"(...) those, living an adverse situation or being exposed to a wide range of risk factors, have the capacity to use those protective factors to gain any adversity and to grow as adult and competent human beings, in spite of the unfavorable predictions".

Today it is accepted by several authors (Villalba, 2013; Margalit & Idan, 2004; Reich, Zautra, & Hall, 2010; Munist, Suarez & Suarez, 2010) that resilience is a paradigm within the social and educational action that implies a new overview at human difficulties and necessities by emphasizing each person's potential and strengths to face them, as well as the importance of

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relational quality in its own development. We should underline the increasing number of studies and publications in the last decades related to resilience and socio-educational action (Villalba, 2003, 2011; Ungar, 2004; Drapeau, Saint-Jacques, Lepine, Begin, & Bernard, 2007; Muñoz-Silva, 2012). Among the different approaches, there are also many different definitions about what resilience is (Becoña, 2006; Fuentes, Medina, Van Barnebeld & Escobar 2009; Kotliarenco, Caceres & Fontecilla, 1997; O'Dougherty, Masten, & Narayan, 2013; Poseck, Baquero & Jimenez, 2006; Walsh, 2012). This fact will point out a few difficulties in getting a precise definition for this wide term. It is considered as a resource, an ability, a capacity or quality, but it is always linked to intra-psychic social processes, and not to innate elements; processes that make it possible to have a healthy life within an unhealthy environment (Rutter, 1993, quoted by Aguirre, 2004). Resilience is understood to be universal, and it is not just among those exceptional humans but in every person and in natural variables of the surroundings (Vanistandael & Lecomté, 2002).

Resilience is not a catalogue of qualities that an individual could have, but a journey, a process that creates a bond to the environment from birth till death (Cyrulnik, 2008). As this author claims, "this is a process of a group of harmonized phenomena in which the subject enters within an affective, social and cultural context. Resilience is the art of navigating through streams" (Cyrulnik, 2008, p.212).

In the advent of resilience there are some risks and protective factors that help achieving positive results, as well as reducing and avoiding negative ones (Beconã, 2006). By risk factor we understand all individual, family or social characteristics which increment the possibility of suffering, disfunction or malfunction. It is perceived as protective factor every characteristic, fact or situation in charge of mitigating the effect of risk factors and rising the capacity to face adverse circumstances (Pereira, 2007).

From the perspective of Social Pedagogy, "The ugly duckling. Resilience: an unfinished unhappy childhood does not condition life", by Boris Cyrulnik, is a relevant study to be considered. He constantly emphasizes the importance of the environment, including governmental policies and those relationships established in the first one, for both, the evolution of the internal resources that act as a base in the process of resilience, and for its own genesis and strengthening. This affective and social environment has the ability to intensify or stop the "flames" of resilience.

Cyrulnik (2008) goes deeper into the process in which the "harmed" but resilient individuals are imbued, and underlines the idea that the same traumatizing event can take different directions, depending on the institutional affective environment available in the social context. He affirms that trauma is the ac-

ceptance of inter-subjectivity and the outcome of the process of resilience in transforming suffering in a "work of art" or "useful work".

1.2. The links of resilience. The scaffolding or complex net of the "ugly duckling"

Resilience is not a linear progression with no failures (Vanistandael & Lecomte, 2002), but a human environment dependent process in which many factors take part, and that is valid when facing and preventing adversities. We are vulnerable before the force of events, but resilience as a process gives us an opportunity to be creative and free. It acts as a defensive shield (Grotberg, 2001; Muñoz & De Pedro, 2005), but only when it is based on dignity, on a profound acceptance and on the right to affection that all humans have.

1.2.1. The welcoming

After the harm, after the traumatic recognition, the person has to be taken in to restart an affective bond which will lead to his/her own development: "(…) resuming the social bond allows the reorganization of the image built by the harmed one" (Cyrulnik, 2008, p.214). Sometimes just one person is enough to intensify the hope. This is the first and most basic condition; this is the moment when possibility arises to learn that there can be love in his/her life, and this hope will be the "flame" for an internal resilience, by starting the resilient process in an affectionate way. However, if there is no affectionate element to bring hope to "cope with it", the flame of resilience will weaken. On the other hand, society and culture will provide another type of welcoming depending on its own characteristics. Transmission is done not only as an institutional welcoming offered by society, but within the environment where harmed people are constituted. This can be more or less sensitive and more or less coherent with these people's needs.

1.2.2. The performance

Resilience process implies peoples´ transformation, as well as for the events they have experienced. This process is demonstrated within a relational world, the human world; "the process of resilience allows a harmed kid to transform his/her bruise into an organizer of the self, only if around there is a relationship which will allow him/her to go through a metamorphosis[1]" (Cyrulnik, 2008, p.205).

After an affectionate welcoming, we will find, once again, the responsibility within the environment to continue the process, offering a few spaces of expres-

sion where one can find it possible to socialize our internal world, to organize the tale and to treat our wound, so that memories will not prevail and will not capture consciousness. Briefly, it entails different ways to facilitate spaces, contexts of expression of feelings and emotions, and to take care of relationships in order to appropriately guide the process.

1.2.3. The relationship

The third of the links of resilience is the relationship and the access to social culture thanks to which suffering is metamorphosed. It entails an immersion in society through culture. In the two first links environment opens the doors, it makes the whole process possible, so that now the environment can receive it; the subject exceeds the threshold and immerges itself into the social culture where that "enriching reflection over the meaning of life" can be held, that "useful work", that "work of art" and where "it is possible to bring meaning to what just happened: organize the tale, understand and give" (Cyrulnik, 2008, p.214).

Nevertheless, for the social culture to offer new tracks for resilience, it is more important to offer an environment which will make the emergence of the actor possible, rather than mere spectators. A passive type of culture does not offer tracks for resilience since it only offers momentary relief given by the satisfaction of consumption based on diversion or on consuming and having. A creative type of culture, on the other hand, "is the social glue that gives hope to the evidences of the existence" (Cyrulnik, 2008, p.197).

1.3. Affectivity as key element in resilience processes

Human life, more than reason, equations or knowledge, flows between two vital universes: the complex universe of interpersonal bonds, and subjectivity itself (Goleman, 1995). Affectivity, the main element of resilience, is developed in a relational world, in human interactions, is dependent of the human environment. The affective dimension, with the affective life lesson as core subject, feeds and shapes the field of cognition (Rojas, 1993). It can also be responsible for our behavior and motivations.

John Bowly presented the first ideas about the theory of the attachment in 1958 and 1963, convinced that emotional disturbances in childhood had their origin in lived affective experiences. From 1953 forward, Mary Ainsworth who was Bowlby's main coworker, started to study the influence of the affective treatment received at home in children through researches and experiments (Navarro, 2012).

Affective experiences acquire an extraordinary meaning and guide our future, being the affective be-

havior vital from the point of view of the life experience of the people (Fromm, 2007, p.174). In their research Werner and Smith discovered that the benefits of attention received from an affectionate person were one of the main common characteristics (Vanistandael & Lecomté, 2002), and in the tales of resilient people (Cyrulnik 2008) the encounter with "affectionate mate" or a resilience tutor was the most important element in the process.

Human affection is the base for human development; it is positively lived, but it obviously has to be shown and this can be done in many different and diverse ways, such us through behavior (attentive, kind, sincere, loving, solidary, happy, etc.), corporal expression (smile, glance, hug, hands, etc.) or through actions (listening, giving, joking, flattering, comforting, congratulating, etc.) (Martí, 2000). The way affection is demonstrated does not matter, as through affection we value and dignify the human being, allowing his own integral development.

The main affective bonds can be found very closely: family, friends, spouse, etc. Nevertheless, when affective deficiencies are found in the environment of a person, the "encounter" comes into play with a person able to intensify the "flame" of the hope and become a resilience tutor. This term was first proposed by Cyrulnik to describe the person who helps us through thick and thin, bringing equally, support, confidence and independence through the process of resilience (Puig & Rubio, 2015).

Pereira (2007) defines them as figures of attachment, providing meaning to what just happened and generating hope in the achievement of a better life. This author also proposes a range of individual characteristics for resilience tutors as protective factors. The capacity to establish relationships and bounds, creativity, sense of humour, having initiative, autonomy, introspection, morality and confidence in oneself are some of those factors. Besides, it adds the capacity to establish clear and permeable limits oriented to the reinforcement of autonomy as a factor related to the external environment. Barudy y Dantagnan (2005) emphasize that these adults have to be flexible, able to face and solve problems, with communication abilities and skills to take part in the social nets of attachment.

1.4. Unaccompanied migrant children and institutional foster care

The so called unaccompanied migrant children (UMC) form a group within the migratory phenomenon, which started to take shape in Spain in the mid-nineties. Its defining basic elements are, firstly, the conditions of being foreigner and minor, and secondly, their situation of neglect as families of origin do not claim them. In 2009, two out of three mi-

nors came from Maghreb (Ararteko, 2011). The main reason for migration was the economy, nevertheless the context of origin changes from case to case (Etxeberria, Murua, Garmendia & Arrieta, 2012).

If we acknowledge the experience of the often traumatic voyage (Quiroga, Alonso & Soria, 2009), the arrival to a foreign country with very different language and culture, the affective breakup, and the existence of a growth process stage in which they are immersed, it is not difficult to understand the relevance of the resilient stimulation for the members of this group who face some life experiences that will influence their own lives.

From the moment of the arrival, these minors – protected by several national and international laws (Quiroga, Alonso & Soria, 2009) – will remain under the protection of competent social services; in the Basque Country, we point out the Provincial Council (Etxeberria, Murua, Garmendia & Arrieta, 2012). The Provincial Councils are, therefore, the ones in charge of mentoring these minors until they turn 18. There are different centres exclusively oriented to the attention of the group and those will be managed by different organizations connected to the Provincial Councils.

In these centres people work to cover basic needs and to normalize their situation in certain areas, such as their own training and personal development. The presence of the social worker takes an important role in this specific context. They are the ones living with the minors in the centres and in charge of supporting them, from basic needs to their education. They are the ones in charge of keeping cohabitation as normal as possible. Social workers in these centres turn into adult models of reference in this type of environment. There is a link between institutions, the education centre, health centres, etc., and the minors. Occasionally, the social worker will feel as a mere tool before these minors demands (Markez & Pastor, 2010), and that can lead to lack of motivation among social workers.

In this research, we analyse resilience in social education and we try to focus on affective foster care and in the role of the social worker in a centre for unaccompanied migrant children. The main questions guiding this research were the following: 'Is resilience stimulated in a centre for minors?' 'Does the social worker have the characteristics and resources of a resilience tutor with the minors?' And finally, 'To what extend is affectivity valued as a tool of intervention for the social worker in the context of a centre for unaccompanied migrant minors?' We will try to set the following goals:

• Proposing an approach to the term 'resilience' from the Social Education point of view;
• Identifying the qualities of resilience proven by social workers in a centre for minors, according to characteristics described by the different authors;

• Knowing to what extent the social worker of a centre for minors works using the characteristics and resources of a resilient tutor.

2. Methodology

Considering the characteristics and subjective complexity of the topic to present, as well as the different interrelations between the subject of study and different contexts, our methodological approach has been a qualitative one trying to understand what and how is happening (Sandin, 2003; Torrance, 2012; Tracy, 2010). Knowledge is not discovered, but constructed in the same social net of the principal actor of this study, and this is what justifies this qualitative approach. The purpose is not to provide the explanation, but the investigation from a holistic perspective that seeks multiple wide realities (Álvarez, 2003).

2.1. Sample

Research has been carried out in one of the UMC's centres in the Basque Country: the Residential Centre for Minors in Bizkaia Zabaloetxe. The centre is managed by Religious Amigonians and Tertiary Capuchins ,being the ownership of the Provincial Institute for Social Assistance dependent of the Department of Social Action of the Provincial Government of Biscay. Presently, the centre supports 60 minors, most of them Moroccans divided in five units. Each of them accommodates twelve minors and has a particular function mainly organized according to their age and behavior.

This research analyses the data collected from a unit called "Shelter" or "First reception" where most of the participant observation and the five interviews had been carried out. Social workers from other units had also been interviewed: two from the unit called "Residence", one from the unit called "Autonomy", and another from the unit called "Pre-adolescent", all of them with at least 7 years of working experience. Apart from the information collected from the 3 female and 6 male social workers, the coordinator of the centre was also interviewed.

2.2. Data and tool collection

The main data collection techniques used in the period that goes from February to May 2013 were, on one hand, the participant observation, and on the other hand, interviews. Techniques and procedures used will be described next:

• During a twelve week period, we used participant observation. Marshall and Rossman (1989 in Kawulich, 2006) defined it as "Systematic description of events, behavior and artefacts within

the chosen social context" (p.79). We took part in the task of the social workers in different units, for a period of three hours, twice a week. Data was systematically collected from each of the sessions according to the date and time, and after the observation all issues related to the object of investigation were noted down in a fieldwork notebook.

• Ten in-depth semi-structured interviews with social workers and the coordinator of the centre were carried out. The semi-structured interviews have, in the words of Del Rincón and others (1995), a non-pre-established number of open questions where the interviewed subject has to construct the answer. Vargas (2011) recommends the use of open questions for this type of interviews, explaining them clearly and simply and relating them to just one main idea focused on the main object of study. For that purpose, an outline with open questions related to goals and the bibliography was built.

In order to find out from which tool the information has been extracted, the following codes have been used:

• Notes from fieldwork and participant observation. (OP)
• Semi-structured interviews held with the coordinator of the centre. (COOR)
• In-depth interviews held with the social workers of the centre. (Edu1; Edu2;...; Edu9).

2.3. Procedure

Compiled data has been analysed through an inductive process of the information obtained by the transcription of interviews and fieldwork notes, with the help of an emergent categorical system. This process has eased the extraction of main ideas, organizing them in categories and subcategories (Rodríguez, Gil & García 1996).

3. Analysis and interpretation of the results

After data was analyed and synthesised, there are evidences of: detection of risk factors and protection; characteristics of the educational intervention at the time of arrival; affectivity and environment as key elements in the time of representation and relation; and the socio-educational bases of the resilient tutorial work.

3.1. Risk detection and protection factors within the process of resilience with UMC

Testimonials of most of the social workers of UMC live a hard experience that performs a deep impact in their vital process, which could be defined as a **migratory experience wound**.

"It is very hard for them and their families, it entails an alienation, a breakdown, a sacrifice, a risk" (Edu1).
"A crash, bigger than what they can expect" (Edu2).
"...at this age a big support is needed (...) they arrive to a different culture (...) it is a big change" (OP).

Minors themselves normally avoid talking about it, and when they do, they are not very emotional:

"...some of them describe their experience (...) saying they have travelled hidden in a truck (...) and when they came out they could not even move their legs (...) and they tell it to you even laughing (...) and you think about what this entails (...), suddenly they tell you they have been three years without any contact with their relatives (...) and you think, Oh!, a mum is a mum" (Edu3).

Demands for basic needs are to be fulfilled, making the migratory experience itself totally secondary. It is interesting to observe how some of the social workers consider more important achieving the goals that pushed them to migrate, than the experience itself.

"This experience is traumatizing for the one who fails (...) the fact of not being successfull; they actually come with a family project, that is becoming economically successful" (Edu4).

Compiled data also shows the role of affective references as scaffolding for the minors, therefore as a factor of protection of the possible resilient process. There are three main figures: friends (mainly mates from the centre), family from the place of origin and social workers. Nevertheless, most of them continue considering their own family as a significant affective reference which has a relevant influence over themselves.

"...Despite the problems, the bonds with their families continue to be strong..." (OP).
"...they always phone their families whenever they have to take an important decision (...) but they always emphasise how ephemeral these contacts are" (Edu5).

Friends are considered as one of the main sources of support, thus being normally very much attached to their friends and behaving in a very different way with social workers.

"They seek the support of their friends, mainly if they share the hometown..." (Edu3).
"...it can be observed that some of them are very close to their friends but very distant from social workers..." (OP).

Social workers see themselves as an important source of support, but few of them take the role of being the first affective reference. Nevertheless, occasionally they recognize they have become very important people for the minors.

> *"…specially for the youngest, it is obvious that the social worker is a very important reference…" (Edu6).*
> *"…Social workers are special models (…) but also some of the teachers have become true role models (…), replacing family is very difficult…" (Edu5).*

In some cases, a few of the social workers are still friends of the minors who were in the centre and also admit having helped many of them. They mention that, while being in the centre, minors see them as "some annoying people that are always after them" (Edu3), but once they leave and as time goes by, most of them positively value both: the stay in the centre and the treatment they received.

3.2. Characteristics of educational intervention while being welcomed / as a resident

The welcoming is one of the most important phases of the process of resilience at the centres. At this stage, there is the need for a first approach by the social workers, but they have mentioned difficulties in that phase.

> *"…they do not open up, you need to get the information from them…" (Edu6).*

In most of the cases, they feel that generalizing is difficult and it depends on each person, but all agree that it is not a very receptive group. As they generally consider social workers as a way for their own goals, there is a negative influence intheir approach.

> *"You need to be the one opening up (…) as time goes by they will tell you their experiences, their life lessons, but they will probably not tell you how they feel…" (OP).*
> *"…you will only speak about the daily issues, such as the school year, clothes, food (…) they speak, but not about how they feel" (Edu3).*

Nevertheless, other social workers believe it is very likely for them to open up.

> *"When you see they are not well or something happened to their relatives, and you ask them (…) It never happened to me that they did not want to talk" (Edu9).*
> *"There is not much option, they have their mates who are not models to follow (…) the parents who are not physically there and there are some established roles (…) and us, that we are in the middle, we are a distant relative, there is not another way (…) they can tell us*

their stories but they know we will not kick them (…) it is them who decide to approach us (…) I am not a parent neither a friend, we are in the middle (…) you are just a guy who is not his father, who speaks a different language…" (Edu2).

3.3. Affectivity and environment, key elements for performance and relation

Social workers emphasise the importance of affectivity when they are working, and some of them also see it as a key element to establish quality educational relationships.

> *"…when they arrive they have a huge emptiness, and the role of the social worker is very important in those moments (…) we need to be affective" (Edu8).*
> *"It is essential as this is the main instrument a social worker has to do his job. If the social worker cannot touch the heart of the minor, then he cannot help him to grow" (Coor).*
> *"…It is vital, it is the base for everything…" (Edu8).*
> *"Essential, he needs to feel loved, understood and accompanied as if he was with his parents…" (Edu6).*

An important issue pointed out in different interviews is the one related to the work of the social educator when he performs an affective treatment. It is important to be at ease with someone's job, on the contrary it could be reduced to mere assistance.

> *"…it is important to be at ease with any job, and more in this one because we work with people…" (OP).*
> *"…it is very important, they know (…) if you don' t like your job you will not work with them as you should (…) you will 'open and close the door', that' s it…" (Edu.3).*

According to the words of social workers, considering one's tasks exciting is directly linked to the environment of the centre. Social workers highlight three facts that have a clear influence on that environment. When appropriately established, they will favour a resilient educational action: an institutional service, the workmates and the minor's profile.

3.4. Patience, limits and listening as socio-educational bases of the resilient educational action

The most mentioned aspects could be found in the daily life relationship with the minors, and these would be **patience** and **establishing the limits**. Both, when not provided within an act of containment (it happens quite often), are oriented to the achievement of some educational goals. In most of the situations, a whole framework of values can be seen, which entails an acceptance of the person, dedication and trust in the process of growth of the minor

to whom is given time and attention, both pillars of resilience.

> *"We could have a Master's degree in patience" (OP).*
> *"...everyting is time, time to approach, time for them to assimilate many things, to grow (...) be patient can be rewarding, but not always (...)there is not other way though..." (OP).*
> *"...we insist and insist and we are all over them, and in the end we can see the results, but it demands perseverance..." (OP).*

Knowing how to **establish limits** demands effort and it is closely linked to patience and generally it requires confronting a behavior that results from lack of social skills, communication, cohabitation and human values.

> *"...we could pretend not to see anything, but we would lose the opportunity to teach them certain values..." (OP).*
> *"...the most tolerant with that behavior the worst, and they are stroke by the moment when they leavethe centre, as it will be harder (...) if we seek their wellbeing we should avoid this..." (OP).*
> *"Normally we spend time and show interest in the person (...) I work for them, I try hard, I could come here and not do anything, pretending not to see some things, but this is my job..." (OP).*

Showing affection daily can be very diverse: greetings, showing interest in someone's situation, encouraging, helping someone, trying to make someone laugh, being positive and providing assessments, and as a second "link", resilience, **being ready to listen**.

> *"They have emotional needs (...) we ask them about their families, their siblings, and they answer, OK, OK, but they do not want to go any further, then you see he locks himself up in the room and joins a mate, it depends on the complicity..." (OP).*
> *"... you feel they have the need to speak and you are ready to listen and you show him you will be there (...) I spend a long time trying to talk and listening to them, I think it is really important..." (Coor).*

4. Discussion and conclusions

From a social work point of view, resilience suggests a responsible attitude and highlights the importance of the quality of interaction between people for human development. It is optimistic, as it is something that can be stimulated before and after the misfortunes of life. In any field of social work there is room to stimulate this process, as importance is given to human interaction where there is a close and constant relationship with people.

The notion of resilience supposes a step towards that unachievable magic recipe of human happiness and the overcoming of misfortunes. It brings meaning to an essential element within social education, the hope against the determinism. It is not about assigning therapeutic functions to the social worker but to understand resilience is intertwined with education, as both are communicative and affective processes.

Social improvement and comprehensive development of people are the main goals of social work. There are many fields in which this could interact with people who had gone and are going through big adversities at both a social and personal level. As they interact with and take part of that human environment where resilience is manifested, social workers find themselves in a context where they can either accept or dignify people. Testimonies of social workers shown in this research corroborate those studies that have brought to light the relevance of the role played by affectionate people when dealing with people who had gone through relevant difficulties (Vanistandael & Lecomté, 2002), and the importance they have in the process, in our case in the context of UMC, as they can find a person that embraces and treats them with affection (Cyrulnik 2008).

Inside the aforementioned affective treat, it is also involved the necessity of authority and limits established by the educator. The results coincide with the model of resilience proposed by Henderson and Milstein (2003), which has achieve positive results with youngsters at school (Barranco, 2008). It is composed by six factors, not including those oriented to the constitution of resilience (being affective and supportive, establishing and transmitting big expectations and giving the opportunity to take part), but also setting up limits and reducing risk factors (establishing clear and firm limits, enriching the social bonds and teaching "skills for life"). Thanks to this behavior, as shown in this study, a message is sent to the minor: 'I welcome and accept you, but I regret any inappropriate behavior and I show you this because I want you to grow as a person'.

The social worker of a center for unaccompanied migrant children does not replace the family, but as he cohabits with the minor and is responsible for his/her development, he acquires a similar role due to demands from education and coexistence. Interviews show that social workers – together with other actors, such as relatives or members of the group – take part in the minors' development and support the process to face a situation of vulnerability and crisis. These actions make a relationship possible, and it is thanks to them that these minors are able to recover and intensify the hope to confront their personal situation (Cyrulnik, 2001). Therefore, the creation of an educational bond is directly linked to what it is considered

as an appropriate context not only for the development of the person and his/her values, but also to stimulate resilience, so that social workers can also be tutors. Thanks to attention, dedication and interest, the minors are valued and dignified, but there is also the risk of losing quality in foster care, as some institutional and organizational issues come into scene, because there is the risk of transforming the whole process in assistance and normative elements.

Even though social workers are not aware of the concept, sometimes elements related to resilience are used in socio-educational intervention.

"...he speaks a lot with me, he tells me many things (...) he used to live in the streets when he was a child (...) he explains that every time he was caught by the police he was beaten up (...) he has been in more than one centre in Morocco, and there everything is different (...) they treat them very badly, just like being in jail (...) he has suffered a lot (...) but he behaves well (...) I do not know how can he be that kind (...) sometimes when we are going to have lunch, I tell them: come on! Let's go to the dining room like you used to in the Centre of Tanger, and all of them make a line with their hands over their mates' shoulders and they start to walk (...) but we just do it for fun..." (OP).

There is an acceptance of the person and also an affective foster care based on showing interest and listening. As Cyrulnik (2008) describes, there are some moments to express life experiences and some opportunities to metamorphose the suffering through sense of humor. Thanks to this, the flame of hope and resilience will be intensified. In this sense, one of the conclusions of this research notes that even though centers for minors do not specify the use of resilience in their educational project, these are excellent places to put it in practice, as it is the main support that the group will receive from the moment they arrive until they turn 18. Their main needs are satisfied so they can face the future, and there is constant availability to help. Nevertheless, only as time goes by will it be known if the experience in the centers for unaccompanied minors was relevant and if it helped intensifying the flame of resilience.

Limitations of this research derive from its sample and its qualitative nature, which does not allow to extrapolate results and suggests the need for new research in the same direction. Still, we consider although not developed but it constitutes a very interesting topic of resilience is relevant in both the socio-educational task and in Social Pedagogy. For this reason we believe it is essential to continue working and further investigation through research oriented to the analysis of, for example, the overview of the group that has been in these centres, the situation of other centres for minors or the relationship with other groups and fields within Social Work.

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Notes

[1] Own translation

[2] Cyrulnik enumerates in multiple occasions the term "metamorphosis". Actually, he has written a comparative work on the resilient process of humans from their birth to their adult life, comparing it to the life cycle of a butterfly from its immobile larva stage to a winged butterfly level. Cyrulnik, as well as other authors, points out that the term resilience also implies energy and creativity emerged from the suffering, so it will entail more adaptation, survival.

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