



An Intersectional Approach to the Understandings of Well-being of Latin American Adolescent Migrants Living in Barcelona-Spain

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Abstract

Research on adolescent migrants has prioritized deficit- and adaptation-based approaches, with scarce attention to non-pathologizing perspectives. Faced with this challenge, the study of this population's understanding of well-being was articulated as a framework capable of strengthening the available knowledge. Qualitative studies on understandings of well-being have contributed to its perception as contextual, multifaceted and changing (Fattore et al., 2021). However, as Hunner-Kreisel and März (*Child Indicators Research*, 12(2), 425–442, 2019) posit, progress is still required in integrating critical perspectives. Considering this gap, incorporating the intersectional approach allowed the present study to learn about the understandings of well-being from a critical perspective, with a focus on the experiences in the new local space, elaborated by Latin American adolescent migrants living in Barcelona. These understandings were analyzed and articulated following the proposal of Winker and Degele (*European Journal of Women's Studies*, 18(1), 51–66, 2011), organized in the levels: identity constructions, symbolic representations and social structures. For the case of adolescent migrants, exploring understandings of well-being from this critical analytical approach strengthens a contextual and historically situated understanding by making oppressions and agencies visible. A qualitative design was used that included semi-structured interviews and the use of photographs as triggers for dialogue with 10 participants between 11 and 18 years of age. The results identify and describe four central understandings of well-being that Latin American adolescent migrants, participants in the study, construct around their new local space: (1) Process of transformations (new identifications, differentiations, belongings) and facing challenges as experiences that enhance a positive sense of self, by perceiving capabilities and growth; (2) Nuclear and extended family as a space of continuity and emotional support; (3) Development of reflective capacity, in terms of comparative analysis between the territory of origin and the new one, generating a sense of understanding of the world and evaluations of present and future living conditions; and (4) Practices that challenge social

asymmetry: agency, oriented to include difference; recognition of the relevance of bonds and social support, of linguistic integration and of the inclusive functioning of the school system. This study contributes to advancing critical perspectives on well-being, challenging universalist and psychologistic approaches. The findings offer practical insights for the design of psychosocial interventions and inclusive policies that strengthen adolescents' agency, promote their inclusion, and address the complex challenges faced by migrant youth in transnational contexts.

Keywords Adolescents · Migration · Subjective wellbeing · Qualitative methodologies · Intersectionality

1 Introduction

During the last decades, studies on international migration, originally focused on the adult population, especially men of productive age (Gil Araujo & Pedone, 2014; Pedone et al., 2012; Pedraza, 1991), have introduced children and adolescents (C&A) as participants in various research studies (Abdul-Rida & Nauck, 2014; Chavez & Menjivar, 2010; Tyrrell & Kallis, 2017; Vathi & Duci, 2016). Similarly, the field of "C&A and migration" has been recognized by various international organizations as part of current global migration flows, even though it continues to be invisibilized in various debates (International Organization for Migration [IOM], 2013; United Nations Children's Fund [UNICEF], 2023). These advances have allowed the study of C&A in migration contexts from different disciplines and theoretical-methodological perspectives, contributing to the progressive overcoming of the more traditional approaches that tended to accentuate the deficit and/or the processes of adaptation to the receiving societies, hindering comprehensive understandings (Huijsmans, 2017). In this framework, qualitative studies have been developed in recent years from theoretical-methodological perspectives that characterize C&A as active agents in migration dynamics, although it is still considered necessary for research to make a greater effort to highlight the perspectives and voices of this population (Dobson, 2009).

The study of children's well-being has been mainly developed from quantitative frameworks (Barata & Yoshikawa, 2014; Fattore et al., 2021; Stoecklin, 2021). These frameworks evaluate, through standardized scales, both global satisfaction with life and satisfaction with specific domains, associating their results with various sociodemographic variables; however, they do not allow for a dense qualification of which experiences contribute to the satisfaction of a particular domain and in what way they do so. In addition to these criticisms, there are questions regarding the normative nature of well-being and its westernized construction, tending towards the universalization of results (Fattore et al., 2019). Some research highlights that well-being cannot be adequately explored from exclusively quantitative approaches (Camfield et al., 2009b; Fattore, 2019; Newland et al., 2019) and that qualitative approaches are crucial for its understanding (Camfield et al., 2009a; Casas, 2011). It is recognized, therefore, that qualitative framings contribute to the understanding of C&A's well-being as contextual, multifaceted and changing (Fattore et al., 2021). Along the same lines, Hunner-Kreisel and März (2019) emphasize that the study of well-being from

qualitative approaches should advance in the introduction of critical perspectives that consider the interaction of subjective and objective conditions, contributing to the understanding of how social conditions demarcate the well-being of C&A.

Moreover, migrations correspond to a permanent phenomenon in the history of humanity (Echeverri Buriticá, 2005; Guzmán-Carrillo et al., 2015; Nelson & Prilleltensky, 2010), which is expressed in different ways, depending on the socio-cultural and historical contexts in which it takes place (Novick, 2011). The international migrations of the 21st century have global inequality as a backdrop, sustained by historically constructed asymmetries (Córdova, 2013; Parella and Cavalcanti, 2010). That the majority of people who leave their countries do so to improve their socio-economic or labor conditions can be understood as an expression of territorial inequalities at the global level. However, these inequalities do not necessarily disappear in the receiving country, since incorporation into the new society occurs within the framework of dynamics of power and oppression (de la Mata Benítez et al., 2010) and, even in some contexts, different levels of civic and socioeconomic stratification emerge around gender, age, nationality and ethnicity (Gil Araujo & Pedone, 2014; Pedone et al., 2012; Stefoni, 2018).

According to data from IOM (2024), the estimated number of international migrants is 281 million in the world, corresponding to 3.6% of the global population, which produces an estimated 831 billion dollars in international remittances. Of the total number of migrants, 14.6% correspond to C&A (IOM, 2022). In particular, migration flows in Latin America and the Caribbean show two patterns: intra-regional cross-border migration and migration to “rich” countries, which has been structured in recent decades as feminized migration (de la Torre Torres, 2011). Migration from Latin America and the Caribbean to Europe has quadrupled since 1990, reaching 5 million in 2020 (IOM, 2022). During the last few years, a hardening of family migration policies has taken place in Europe, characterized by logics of control, restriction and selection of migrants (Echeverri Buriticá et al., 2013), hindering or restricting the right to live as a family (Gil Araujo & Pedone, 2014). In parallel, the feminization of migrations has generated stigmatizing discourses that link this phenomenon with family dysfunctionalities, characterizing C&A as subjects with “problematic”, “deviant”, “criminal” behaviors or victims of abandonment (Echeverri Buriticá et al., 2013; Pedone et al., 2012). Specifically in Spain, the phenomenon of migration is relatively recent, compared to other European countries, so the available literature on migrant children is less robust (Aparicio Gómez, 2001). Since the 1990s, research on migrants’ children has been published, mainly focused on the school environment, with the most studied group being that of Moroccan children (Aparicio Gómez, 2001). However, from the turn of the century onwards, the available literature on Latin American migrant children and adolescents living in Spain has focused mainly on the study of: the identity and social integration of young people (for example: Echeverri Buriticá, 2005); participation in their daily lives and family relationships (Pavez Soto, 2010); coping and adjustment processes at the family level (e.g. Echeverri Buriticá et al., 2013; Henao-Agudelo et al., 2016; Pedone et al., 2012); and, the difficulties faced by young people in emancipation (Fernández-Simo et al., 2020).

Considering this introductory background, this research is configured as part of a broader doctoral thesis work, whose main objective is to analyze and compare - from the voices of Latin American adolescent migrants living in Santiago de Chile and Barcelona, Spain - the understandings they elaborate about their well-being, from an intersectional approach. In this way, we seek to contribute to the knowledge of adolescents in migration contexts, from a theoretical and methodological approach that puts their perspectives and experiences at the center. For this, it was decided to work with the notion of subjective wellbeing, exploring how adolescents conceptualize and experience wellbeing in migratory contexts, from a qualitative methodology. Along with the above, it was decided to incorporate intersectionality as a critical perspective, making possible the study of well-being from an approach that has been scarcely addressed and that densifies its analysis. This report seeks to answer the question “What and how are the understandings of well-being that Latin American adolescent migrants living in Barcelona construct around their new local space?”, following Winker and Degele’s (2011) proposal of multilevel intersectional analysis.

2 Conceptual Framework

2.1 Well-being of Children and Adolescents from Qualitative Approaches and the Introduction of Intersectionality as a Critical Perspective

During the last decades, a “new” childhood has emerged in social discourses, which is slowly permeating academic spaces. This new understanding of childhoods proposes children as agents and advocates the incorporation of their perspectives in studies, particularly in the field of well-being. In this line, research on children’s well-being, using qualitative methodologies, has contributed to characterize this construct as multifaceted, culturally situated and ambiguous in its experiences (Fattore et al., 2021). These types of studies do not promote a specific theoretical conceptualization of well-being, but rather critically engage with its reconstruction, positing that the well-being of children and adolescents is neither context-free nor static (Fattore et al., 2019). In particular, cultural theoretical approaches to the well-being of well-being do not normatively define what is considered as well-being producing knowledge on how conceptualizations and experiences of well-being are integrated and are part of social orders, their reproduction and transformation (Fegter, 2021). In this framework and addressing the risk that studies on well-being overlook the underlying structural conditions, which maintain inequalities and injustices (Hunner-Kreisel & Kuhn, 2010), calls for attention to incorporate critical perspectives into the study of well-being of C&A are made (Hunner-Kreisel & März, 2019). One of the critical perspectives, recently explored in studies of C&A well-being, corresponds to intersectionality (Hunner-Kreisel et al., 2021).

Broadly speaking, intersectionality seeks to understand power relations that are generated from socially constructed categories (Hill Collins & Bilge, 2019). The term intersectional was originally introduced by Crenshaw (1989) as a way of framing the different interactions between the categories of race and gender in Black women’s experiences in the workplace. As Crenshaw (1991) states, her work is part of a larger

collective effort by feminists to include factors other than race in the analysis of gender, and she asserts that one of the central aspects of this approach is its political relevance. To say that a category is socially constructed does not mean that the category in question has no meaning in the world. In this sense, the most urgent problem is configured on the basis of the values assigned to the categories and how these promote hierarchization and not on the existence of the category itself (Crenshaw, 1991). Therefore, recognizing its political relevance implies recognizing the possibilities of transforming the burden of subjugation assigned to it.

Regarding the methodological theoretical development of intersectionality, authors such as Winker and Degele (2011), Magliano (2015) and Carastathis et al. (2018), have made important efforts identifying tensions and possibilities. For example, Winker and Degele (2011), identify a gap around the methodological analysis of the application of intersectionality, arguing that it is still unclear at what levels the reciprocal effects of these categories of inequality apply, so they postulate that: social structures, identity constructions and symbolic representations; are constituted as a triad, which must be considered when projecting a multilevel analysis. For his part, Magliano (2015) states that, although intersectionality discusses forms of oppression, false universalisms and the incidence of multiple categorizations in people's lives, as a perspective it presents some theoretical and methodological ambiguities that, by the way, do not invalidate its contribution to the social sciences and, in fact, pose challenges for researchers. Thus also, Carastathis et al. (2018), proposes that intersectionality should be understood as "an analytical and political commitment to challenge the systems, infrastructures and logics that inflict violence on those considered out of place by nation states" (p.8), especially in the case of migrations. Also regarding the study of migrations, Magliano (2015) recognizes as one of the key contributions of this type of analysis, the dispute of any form of universalization, highlighting its potentiality in terms of the integration of the ways in which subjects question and activate resistances to face oppression. In examining the problematizations wielded by these authors, the multilevel analysis proposed by Winker and Degele (2011) is identified with particular interest. This approach is used to analyze social inequalities, understanding them as a complex phenomenon, which not only refers to socioeconomic status, but also to inequalities arising from lack of recognition and belonging, or experiences of discrimination along normative social orders (Winker & Degele, 2011). This approach was recently used by Hunner-Kreisel and März (2019) to understand the multiple interdependencies that affect participation and its link with the well-being of C&A, integrating aspects of identity, discourse and social structure.

2.2 Well-being of Latin American Migrant Children and Adolescents in Europe

Three recent studies offer complementary perspectives on the processes of social inclusion, cultural identity and well-being of Latin American adolescent migrants in Europe.

Miranda (2012) in her ethnographic study on Latin American migrant C&A in Genova, Italy, highlights how the experiences of social and educational inclusion are mediated by linguistic, cultural and contextual factors. The results underline that,

despite initial barriers associated with language and cultural differences, strategies of adaptation and peer solidarity facilitate integration. This process is strengthened by pedagogical initiatives that promote child protagonism and intercultural coexistence. However, challenges related to marginalization and identity tension persist, as some adolescents face dilemmas between assimilation and preservation of their culture of origin. The study concluded that educational and social institutions play a crucial role in building inclusive environments by adopting intercultural approaches that not only recognize differences, but turn them into opportunities for dialogue, mutual learning and active citizenship.

For their part, Hernández Fernández and Alcoceba Hernando (2015) examine the socialization dynamics of Latin American adolescents in Spain, addressing both face-to-face and digital contexts, and highlighting the impact of Information and Communication Technologies on the construction of cultural and social identities. The main conclusions point to a cosmopolitan pan-Americanism of Latin American youth in their face-to-face relationships, which contrasts with the intercultural homogeneity with respect to the patterns of use and control of risk in the management of their virtual identities, which do not differ from those of the rest of the young people investigated.

Finally, Lara (2017) analyzed the acculturation profiles and their relationship with behavioral autonomy, family conflicts, and subjective well-being of 331 first-generation Latin American adolescents residing in Spain. Four acculturation strategies (integration, separation, assimilation, and marginalization) were identified. Regarding well-being, it is important to note that the predominant strategy was integration and was associated with higher levels of life satisfaction, while marginalization was associated with lower satisfaction, evidencing the emotional difficulties associated with the lack of connection with both cultures. The study concluded that fostering cultural integration strategies may be fundamental to optimize well-being and facilitate positive psychological and social adjustment in migrant adolescents.

Taken together, these studies underscore the importance of addressing the inclusion of migrant adolescents from intercultural approaches, recognizing diversity as a resource for social cohesion and mutual learning. They also emphasize the need to promote cultural integration strategies that favor emotional well-being and positive identity development. The role of educational and social institutions is crucial to design interventions that not only minimize the risks of exclusion, but also enhance active participation, youth protagonism and the construction of intercultural citizenship.

2.3 Multilevel Intersectional Analysis

Winker and Degele (2011) propose the development of eight steps to facilitate the analytical process of the empirical material. The present report is inspired by this analytical proposal, focusing on the description of the levels: identity constructions, symbolic representations and social structures. Subsequently, these analytical levels were linked to the understandings and experiences of well-being articulated by the participants, contributing to the densification of the specific results and strengthen-

ing the ways of understanding the well-being of Latin American migrant adolescents living in Barcelona.

The level of identity constructions corresponds to the categories of differentiation, through which people delimit themselves (explicitly or implicitly) from others and self-position themselves, while generating a sense of belonging. The level of symbolic representations considers norms, ideologies and representations, used as justifications of differences and power asymmetries, while generating with them. These norms and values can be hegemonic or transformative representations, generating emancipatory actions. Finally, the level of social structures considers the social institutions, organizations and laws (meso and macro system) in which people act and which, in turn, (re)produce (Winker & Degele, 2011).

3 Method

3.1 Research Design Overview

The design was qualitative, of instantaneous nature, with a comparative and emergent perspective. Qualitative methodologies enable analyses understood as inductive and iterative processes, with the capacity for self-correction, allowing the achievement of contextually situated findings (Levitt et al., 2018). The instantaneous nature refers to the focus on the moment of the research; distinguished from the retrospective and longitudinal character (Flick, 2004, 2015). The comparative perspective, considers the knowledge of multiple participants regarding a concrete life experience, in this case, migration. Its emergent character refers to the susceptibility to modification, being structured according to the successive findings that took place during the course of the research (Sandoval Casilimas, 2002). The epistemological positioning was framed in social constructionism and integrated the influence of extra-discursive elements as a way of making a purely discursive approach more complex (Cromby & Nightingale, 1999).

3.2 Study Participants

3.2.1 Researcher Description

Following Levitt et al. (2018), the ethics of transparency is considered to correspond to one of the central standards of qualitative research, in terms of how the research team's own perspectives will converge in the development of the study. In this sense, the main researcher links her interest in studying the well-being of C&A to her previous practical experiences with this population, especially with groups located on the margins, as exemplified by her work with adolescents in conflict with the law and C&A in protection systems in her country of origin, Chile. In turn, the other two members of the team (Catalan-Spanish and Chilean) have extensive and outstanding experience in intervention psychology and social research, which has enhanced theoretical-methodological debates of great value for the present study.

3.2.2 Participants

Ten adolescents (5 girls and 5 boys) of Latin American origin, migrated to Barcelona at least one year ago, aged between 11 and 18 years, participated. The countries of origin of the participants were: Mexico (3), Chile (3), Peru (1), Colombia (1) and Dominican Republic (2).

3.2.3 Researcher-participant Relationship and Participant Recruitment

Access to the participants was achieved through the contact and familiarization of the main researcher with formal and informal organizations of migrants in the city of Barcelona and through the dissemination of the research through virtual social networks of mutual support of migrant communities. The study was approved by the Bioethics Commission of the University of Barcelona. Once a first contact was established, the principal investigator met individually with each potential participant and their legal representative in a brief meeting. In these meetings the study was presented and the ethical safeguards documentation was signed.

The present study corresponds to a subgroup of participants of a broader investigation, the number of participants was determined by the temporality of the project, access and maintenance of contact with the participants (Flick et al., 2012). The achievement of saturation was also considered (Bryman, 2012).

3.2.4 Participant Selection

The selection was made based on the following general characteristics: adolescent migrants, male and female, who met the following specific inclusion criteria: (a) age range between 10 and 18 years; (b) Latin America as geographical area of origin; (c) a minimum of 1 year of residence in Barcelona (destination territory) and (d) socio-economic level: medium and low. As a forward strategy, the snowball technique was used (Flick, 2015). The data were produced during the year 2022 in the province of Barcelona, Spain.

3.3 Data Production Techniques

Individual semi-structured interviews were conducted with each participant, using thematic axes of reflection in accordance with the research objectives in order to generate constructions of social meaning (Tonon, 2009). In addition, photographs taken by the participants themselves or images selected by them from the Internet were used to trigger dialogue and discussion of meanings around the understandings and experiences of well-being during the interviews. The interviews worked adequately, generating dense content, with an average duration of 87 min per participant. The use of photographs was positively valued by the participants, promoting trust and openness towards the dialogic space and signifying itself as a tool that allowed revisiting and connecting affectively with their migration experience and current life.

3.4 Field Procedures

The procedure included a stage of elaboration and piloting of data production instruments. The interview considered the use of the prepared guideline to guide the conversation, in addition to the use of photographs taken by the adolescent to deepen the key elements. The recording contemplated the storage of the photographs (digital files) and the audio recording of the interviews, ensuring their confidentiality.

3.5 Data Analysis Strategy

The data produced were analyzed following some of the steps proposed by the multilevel intersectional analysis developed by Winker and Degele (2011). A process of adjustment of the analytical model to the requirements of the present study was carried out, segmented into two phases: intra-case analysis and inter-case analysis. The intra-case analysis phase considered the following: active listening and transcription of each interview; annotation of general memos; initial coding, considering operations of fragmentation, conceptualization and analytical articulation (Krause, 1995); identification of codable quotations as identity constructions; identification of codable quotations as symbolic representations; and, finally, identification of codable quotations as social structures. The inter-case analysis phase considered the following: analysis of the set of codings classified as identity constructions, organizing them into themes and subthemes; analysis of the set of codings classified as symbolic representations, organizing them into themes and subthemes; analysis of the set of codings classified as social structures, organizing them into themes and subthemes. Finally, the themes and sub-themes were articulated into understandings of well-being linked to the participants' new local space. It is emphasized that the analytical procedure as a whole, required the deployment of mainly inductive strategies, in combination with some deductive strategies (Levitt et al., 2018).

3.6 Methodological Integrity

As criteria of scientific rigor, the use of density, depth, transparency and intersubjectivity (Krause, 1995) was considered. Regarding methodological integrity (Levitt et al., 2018), the different instances of triangulation between the main researcher and the team were key, in addition to the structured methods of reflexivity. Similarly, the spaces for analytical discussion and presentation of preliminary results were valuable for managing the complexity of the multilevel intersectional analysis model (Winker & Degele, 2011).

4 Results

The results were organized according to the dimensions that the adolescents interviewed considered relevant to the understandings elaborated about their well-being. To answer the research question, the analysis of the understandings of well-being focused on aspects related to the new local space. As explained in the Method sec-

tion, the procedure considered three analytical levels: identity constructions, symbolic representations and social structures.

Table 1 presents the synthesis of themes, sub-themes and understandings of well-being, organized by analytical levels.

The central themes of the analytical level identity constructions were articulated in terms of how the experience of migrating and inhabiting a new local space generates new understandings of the self, considering identities as dynamic and contextual constructs. The central themes of the analytical level symbolic representations were articulated in terms of how the experience of migrating and inhabiting a new local space generates new understandings and possible reproductions or transformations of the norms and values that operate within society, considering contextually situated aspects. Finally, the central theme of the analytical level of social structures was articulated in terms of how the experience of migrating and inhabiting a new local space generates new understandings of inequalities and the role of social policies and institutions, considering contextually situated aspects. The following characterizes each of the understandings of well-being elaborated from the identified themes and sub-themes.

4.1 Process of Transformations (new Identifications, Differentiations, Belongings) and Facing Challenges in the new Local Space as Experiences that Enhance a Positive Sense of self, by Perceiving Capabilities and Growth, which Allows well-being

The migratory experience implies inhabiting a new local space that offers experiences that activate diverse processes of identification, differentiation from others, sense of belonging and facing challenges.

At the level of identity constructions, experiences in the new local space enable the emergence of identifications related to belonging (nationality of origin) and positioning (cultural openness). These identifications are understood as articulators of the “self” and are experienced as positive characteristics, which are enunciated with pride. These new identifications enhance the positive sense of self and involve the development of meaningful activities that make it possible to be well.

Specifically, issues related to the recognition of the nationality of origin as part of the self emerge, through the experience of living in a different country; questions about origin, asked by other adolescents in the new local space; and/or the feeling of belonging to two territories, as shown in the following quote:

Interviewer: If you arrive at a place where there are boys and girls (...) who don't know you (...) what would you say about yourself? Participant: Well, uh, hello, I'm A, you know, I come from the Dominican Republic. Sometimes, like I say this very... like more to the five people I know at first, but in the end I just say Ah, I'm living in Barcelona! you know? because then they start asking and where is the Dominican Republic and all the rest (...) And, besides, they will notice my accent, I don't have a Spanish accent, so, they always end up asking me (E10 - girl, Dominican, 14 years old).

Table 1 Synthesis of themes, sub-themes and understandings of well-being, organized by analytical levels

Analytical level	Subject	Subtopic	Understandings of well-being
Identity constructions	Identity-building belonging of origin and positioning	Recognition of nationality as part of the self	Process of transformations (new identifications, differentiations, belongings) and facing challenges in the new local space as experiences that enhance a positive sense of self, by perceiving capabilities and growth, which allows well-being
		Openness to other territories and cultural diversity	
	Otherness and belonging to the new local space that builds identity	Positioning as an “other”	
		I am not like those in Spain	
Symbolic representations	Process of change and facing challenges that build identity	Sense of belonging in the new local space	Nuclear and extended family as a space of continuity and its capacity to configure itself as an agent that contributes to the well-being
		Changes associated with the migration experience experienced with difficulty	
	Nuclear and extended family as spaces for identity construction	Changes associated with the migratory experience, positively experienced	
		Emotional support and learning provided by the families make it possible to feel well in the new local space	
Social structures	Safe, diverse territories that promote an adequate quality of life make it possible to live well	Quality of life and safety are better in Barcelona	Situating oneself in the new local space develops reflective capacity, with regard to the comparative analysis between the territory of origin and the new one, generating a sense of understanding of the world and evaluations of present and future living conditions as promoters of well-being
		Life in the villages near Barcelona is quiet, but there is less diversity	
	Asymmetrical positions can be transformed through collaborative relationships, agency and institutional support	Being included and acting to include others (agency)	
		Support from adult figures	
		Bonds of friendship	Situating oneself in the new local space activates agency, aimed at including difference; it makes it possible to recognize the relevance of bonds and social support, in addition to making the language and the inclusive functioning of the school system visible, as aspects that make well-being possible
		Language and its specific uses	
		Barcelona school system has support for migrant students	
	Asymmetries and origins between different territories as macro structural aspects that generate effects on people's lives	Inequalities between Latin America and Europe	Situating oneself in the new local space develops reflective capacity, with regard to the comparative analysis between the territory of origin and the new one, generating a sense of understanding of the world and evaluations of present and future living conditions as promoters of well-being
		Economics and governments determine the quality of public policies and their effects on people's lives	

Likewise, issues related to a position of openness to other territories and cultural diversity emerge. The participants perceive themselves as subjects willing to explore new places and cultures, positively valuing diversity and cultural mix, to the extent that they recognize the existence of diverse ways of living, contextually situated, as the following quote indicates:

Interviewer: And in your class, are there more migrant boys or girls? Participant: In my class, that is, in Castellgalí there are only three migrants, because it is very Catalan, (...) you think of “very Catalan” and you think that if you are from another country they will treat you badly, ¿right? because they are only used to Catalans, but no (...) one thing I love is, that is, the culture, that there is a mix. That is, that there are not only children with Arab parents in one school and in another, only Catalan children. I mean, in the high school, for example, in my town (...) there are a lot of people with Arab parents and there are also a lot of Catalans and people from other countries... (E5, boy, Colombian, 11 years old).

Also, the migratory experience as a dynamic, challenging and agency-activating process, enables the emergence of identifications that situate the participants as *an “other”* in the new local space and promote reflections on the sense of belonging. These differentiations and belongings enable experiences of personal growth, related to the enhancement of a positive sense of self, recognition from the surrounding environment and the development of meaningful activities enabling the emergence of wellbeing.

However, positioning oneself as *an “other”* in the new local space can generate discomfort and make socialization difficult. For example, perceiving oneself as new and not knowing anyone in the school context can be difficult to manage. Together with the above, positioning oneself as *an “other”* enables the emergence of a collective identity with those who share this experience, articulating the idea of a “we, the migrants” and activating agencies around inclusion. This is exemplified in the following quote:

Interviewer: (...) when she started to participate (...) she felt more distant or isolated and you said very strongly and repeated it twice “because I know what it is like to feel that way” When did you feel that way? Participant: (...) When I came for the first time in elementary school. It is true that the first day, of course, because I am from somewhere else, and because pus had a different accent and I don’t know what and because I had other experiences, well, yes, more people approached me to talk to me. But on the second day, no. Then, of course, I said how strange people are (...) of course, I felt much more excluded then (...) it felt very strange (...) (E1 - girl, Mexican, 17 years old).

On the other hand, the experiences in the new local space make possible the emergence of differentiations that build identity. The participants seek to differentiate themselves from some adolescents in the new territory, whom they conceptualize as conflictive. These differentiations allow them to maintain a positive sense of self,

valuing their own characteristics that distinguish them. Thus, differentiations emerge that allow them to feel that they are not like those from Spain, to whom they attribute characteristics such as: disinterest, little adjustment to norms, attitudes of mockery and physical aggression in the school context, superficiality and tendency to complaint, as the following quote states:

Interviewer: What if I had asked you to bring photos that represented not being well here in Barcelona? Participant: (...) when they are very Spanish and it shocks you culturally (...) I have another friend, also Chilean (...) And we always talk... like it is super difficult... to meet people who are like you (...) because people here talk about super superficial things and are like more immature.... (...) But it's like that... I feel that people here (...) like life here is very easy for them and they are more like children and it's not just me, I mean, with many people who are immigrants we have also talked about it (E8 - girl, Chilean, 18 years old).

At the same time, processes are activated through which participants progressively begin to perceive a sense of belonging to the new local space, through interaction and participation in spaces (school and extracurricular activities). This highlights the dynamic and relational components of identifications and sense of belonging, as evidenced by the following quote:

Participant: I do well (with languages). Yes, I mean, I understand Catalan, but I don't speak it either. And I love it when people speak Catalan to me and it's like they think I'm like a Catalan and it's like uhh... (laughs) you know, and it's like I feel, I feel like I'm super local. (laughs) you know? and it's like I feel, I feel very much like I'm from here (...) (E10 - girl, Dominican, 14 years old).

Finally, identifications emerge related to the capabilities that are developed as a result of the migratory experience, as a process of challenging transformations, in which difficult experiences coexist with others that are experienced positively. Facing these challenges enables personal growth experiences. Thus, adolescents enhance a positive sense of themselves, when they identify that they are able to cope with the difficulties posed by the new local space, generate supportive relationships and good treatment, obtain recognition from their immediate environment and carry out meaningful activities that allow them to be well.

Specifically, questions emerge regarding the changes associated with the migration experience that are experienced with difficulty. Participants reflect on the emotions generated by the migration project, for example, fear and uncertainty, as well as the challenges associated with language and inclusion in the new school context, as exemplified by the following quote:

Interviewer: (...) at the beginning you had not grasped so well this idea of coming to stay, when do you think you realized that (...)? Participant: Yes, I don't know. I don't remember at what moment, but it was like, I don't know if I was thinking about it (...) at a certain moment I thought about it and I said to

myself, I was almost surprised and a little scared, this is serious and officially I'm coming to live in Spain (...) Yes, it gave me the typical scare here, I don't know if it was my stomach, I don't know if it was at the moment, but something in my head gave me a scare or something. Something of surprise (...) (E2- boy, Chilean, 14 years old).

Together with the above, questions emerge regarding the changes associated with the migration experience, which are experienced positively. Participants reflect on the lessons learned through migration, such as: learning to socialize and communicate more, being open to meeting new people and facing new realities, as illustrated in the following quote:

Participant: (...) And we went to the school in town, then, I was introduced to all the students (...) then they told me (...) if I wanted to start that day or tomorrow (...) That day I was nervous because I didn't know anyone. So (...) I said, well, let's start at once, I got to class and (...) There I looked for a place, alone and then it was a boy, who is now my best friend, who explained everything to me (E5 - boy, Colombian, 11 years old).

4.2 Nuclear and Extended Family as a Space of Continuity and its Capacity to Configure Itself as an Agent that Contributes to the well-being

At the level of identity constructions, together with the process of transformations involved in the participation in the new local space, nuclear and extended families are understood as spaces that provide continuity to face the dynamic nature of changes and new identifications, and also as links capable of enhancing wellbeing experiences. Adolescents incorporate in their identification processes, the experience of living daily with nuclear and extended families, valuing these figures, which provide emotional support and learning to face the new local space. Thus, the capacity of daily relationships of support, learning, affection and security at the family level to enhance wellbeing is affirmed, as shown in the following quotes:

Interviewer: (...) What people, places, activities that do not appear here, are important to be well here? (...) Participant: Well, my family, having my family here, for me it is, it is nice, yes. Interviewer: You mean your mother, grandmother, brother? Participant: Yes (E4 - girl, Peruvian, 17 years old).

Participant: Well, the truth is that the truth is that my parents tell me to travel because that way I can learn many more things about other countries, not to be fixed on the fact that there is only one place and one thing, it has to be like that and not any other way (...) (E6 - boy, Chilean, 12 years old).

4.3 Situating Oneself in the new Local Space Develops Reflective Capacity, Regarding the Comparative Analysis between the Territory of Origin and the

new one, Generating a Sense of Understanding of the World and Evaluations of Present and Future Living Conditions as Promoters of well-being

The processes of identity constructions developed from the migratory experience are affirmed at the levels of symbolic representations and social structures.

At the level of symbolic representations, adolescents conceptualize the new local space as a territory that allows them to live well, reflecting on the safety, diversity and quality of life offered by a city like Barcelona. In this sense, the social norm would be that a city like Barcelona allows a better standard of living than a Latin American city. Specifically, the participants reflect on the quality of life and safety provided by Barcelona, as well as the tranquility and diversity, as characteristics of a village and a city. These analyses enhance reflective capacities and enable the emergence of wellbeing experiences linked to contextual aspects. Reflections emerge, then, about the type of life offered by the new local space, the wellbeing it provides and the projection of a better future, as the following quote states:

Participant: Because in Chile (...) economically, we were much better off with my mother, because my mother had a stable job, she had been there for 10 years. On the other hand, here we are just barely making ends meet every month, but even so, life is better... like... relaxed because if you break a leg, you can go to the CAP and not have to pay for anything. Or that, if you go out to the disco at three in the morning, I go out super safe (E8 - girl, Chilean, 18 years old).

Together with the above, questions emerge regarding the experience of living in municipalities in the province of Barcelona, known as villages. In this regard, the participants note the tranquility that the lifestyle of a village provides, compared to the diversity of the big city; however, they note the limitation of the village, as a space with a more closed mentality on the part of its inhabitants, as stated in the following quote:

Participant: (...) Since there are not many people here, the town and since everyone knows each other (...) While in Villafranca it is like... more people (...) It is bigger (...), probably that is... that is why. Interviewer: (...) from everything you have told me, it seems that you like more open places, right? Participant: Yes (...) I mean (...) if I had been here all my life, for example, here in village, then I would be better known, it wouldn't be so bad. But since I haven't been here all my life, I don't like it (E3 - boy, Mexican, 13 years old).

At the level of social structures, participants reflect on the asymmetries between the Latin American and European contexts, attempting to explain their origins, using social, economic and political variables. They also consider aspects related to the quality of public policies and their effects on people's lives. These comparisons enhance reflective capacities, enabling the emergence of welfare experiences linked to contextual aspects. Thus, questions emerge regarding inequalities between Latin America and Europe in relation to safety, ways of living in the city, public transporta-

tion, school systems, opportunities for the future and poverty levels, as expressed in the following quote:

Participant: I mean, what I had to learn, being here, was that, staying here, I will have a better future (...) than in Chile (...) the European Union degree is much easier to homologate, in any country, than the Chilean degree. I don't know, the educational system (...) I mean, here I also go out in the street and I feel much safer. Here there is a public health system, it's like living well here (E8 - girl, Chilean, 18 years old).

Although all participants identify structural differences between the two territories, only some seek to explain them, raising issues related to the processes of colonization and appropriation of wealth carried out by Europe at the end of the 15th century, as expressed by the following participant:

Participant: (...) geographically speaking, the northern countries are richer than the southern countries. I don't know, because they were colonizers and everything else, things of history. Nothing, in the end, you have to know that when the Spaniards went to America they went to Santo Domingo, they arrived first (...) they took all the riches and then, it's not like... it's like the indigenous people were still there, so, they didn't know how to use, like modernly, all the gold they had (E10 - girl, Dominican, 14 years old).

Finally, reflections emerge regarding the effects of the economy and governments on the quality of public policies and people's lives, as stated in the following quote:

Interviewer: And what is the difference, then, between Spain and Colombia (...)? Participant: I think it's economic, because of course, public schools in Colombia don't have as many resources as the public schools here, right? And of course, then I think that the people... I mean, the ones I told you that sell drugs, for example, the children... are because their parents need money to pay for, I don't know, the food there, the school itself. And the people who don't have, that is (...) they have a public, but the quality is also lower (E5, boy, Colombian, 11 years old).

4.4 Situating Oneself in the new Local Space Activates Agency, Aimed at Including the Difference; it Allows Recognizing the Relevance of Bonds and Social Support, as well as Making Visible the Language and the Inclusive Functioning of the School System, as Aspects that make Wellbeing Possible

The processes of identifications and reflective capacities developed from the migratory experience are affirmed at the level of symbolic representations, as they activate social practices of agency that promote counter-hegemonic values. Participants highlight that collaborative relationships, agency and institutional support can contribute to the transformation of asymmetrical positions in the new local space. These processes and their particularities enhance wellbeing experiences, to the extent that they

foster a positive sense of self; allow participation in supportive relationships and good treatment; promote recognition from nearby environments; enable meaningful activities and develop reflexivity on contextual aspects.

Thus, reflections on the development of values related to inclusion and inclusive actions emerge. The participants understand the inclusion of migrant students, especially the experience of feeling welcomed at the beginning, as a task of all the actors in the school space. They also report that discriminatory practices generate discomfort. Participants identify as problematic the fact that local students do not show interest in including migrant students, as the following quotations state:

Participant: (...) for when someone arrives, for example, from a country (where) the situation is bad, always the children who are from there, from before and who know that it is bad or that they do not feel well, have to try to welcome them, so that they are not alone, because otherwise they will be sad, for ever (...) Well, it would not be good and that they leave you alone. And that people don't look at you because you are from another country, like they discriminate against you in some way, it has to be important that they welcome them well (E6 - boy, Chilean, 12 years old).

Participant: Yes, for example, classmates... they see that a new person comes from another country, it is as if they were just another person coming. They don't take care of integrating him, you know? No. I mean, the teachers are very interested, but the classmates are not like Oh, let's get him used to the class! Let's introduce him! (E4 - girl, Peruvian, 17 years old).

Likewise, reflections emerge on actions that attempt to transform the hegemonic norm of exclusion of the different. The participants, regarding their own experiences of exclusion in the new local space, deploy practices of daily agency, being alert to situations of discrimination and acting against hegemony, by deploying strategies that seek to curb such situations, whether personal experiences or those of others; welcoming, accepting and raising awareness, as stated in the following quotations:

Interviewer: (...) when you feel outside and you live that experience, you are also able to recognize when another person (is living it) and you act as, perhaps, you would have liked them to act with you, right? Participant: Sure, with me (...) that's how I see it, instead of sitting with a friend or that I can see her later in the playground, I sit next to that other person, who for example in that class doesn't know anyone. Of course. It's like a help, even if it's just a little thing or talking for a while, it's also useful (E1 - girl, Mexican, 17 years old).

Interviewer: What do you think could be done to reduce this? Participant: I don't know, I mean, in the end everybody is going to have some difference, (...) maybe raise awareness, but maybe they don't realize, maybe what they do or insult other people they don't really realize what they are doing, but sometimes they do, so I don't know. Interviewer: And when you say conscientize, what do

you mean? Participant: It's like saying, like, that it's not right, like campaigning (E10 - girl, Dominican, 14 years old).

In addition to the above, the support of adult figures in the new local space is highlighted. Teachers, sports coaches and mental health professionals, who deploy actions based on inclusive values, are positively valued. These professionals play a significant role in the challenges faced by the participants, as the following quote indicates:

Participant: (...) yes, normally basketball makes me feel good. And the coach is very nice and very open. There was one season when I was missing a lot. So, he told me, come (...) let's talk, kind of what's up? I don't want you to see me as the enemy (...) And I told him, well, studies and so on. And he told me if you need any help, I can give you help with Catalan, for example, because his wife is very Catalan and speaks Catalan a lot (...) He was concerned and I also took that into account and that's why, well, being there makes me feel good (...) (E1 - girl, Mexican, 17 years old).

On the other hand, friendship bonds in the new local space, especially at school, are highlighted. In this sense, the participants report values associated with the importance of being recognized and considered in the new territory. Through these ties, the adolescents manage to feel part of the new context, as shown in the following quote:

Interviewer: (...) what could you say has been like... an important thing that you have had to learn with all these changes. Participant: Well, how to integrate into a school and how to make friends more easily. Interviewer: For example, if you could talk to another child about this, what would your advice be? Participant: Well, first make friends, then have contact with the moms and then let them tell you what they do, where they buy things and everything like the locals (...) Interviewer: Super, and to make friends, what would you tell that child? Participant: Well, there, try to become like them, as they are already there in the class, like not becoming the new kid, like pretending that you are already there. And then, afterwards, they talk to you and that's it (E7 - boy, Mexican-Swiss, 12 years old).

Reflections on the norms and representations related to language and its specific uses when going through a migratory process also emerge. The participants talk about the particularities of the use of Spanish depending on the country of origin, the barriers involved in not speaking the language of the country of destination, whether Spanish or Catalan, and how this aspect can place people on the margins of certain social interactions, as illustrated by the following quote:

Participant: (...) what happens is that sometimes, especially if they don't know Spanish, there are times when... especially in those situations they tend to get more upset, they tend to say more things because they don't understand, because they don't understand the same language, so they take advantage of it.

It happens sometimes here, but well, it's a bit unfortunate, shocking (...) (E2-boy, Chilean, 14 years old).

Finally, reflexions emerge around the rules of institutional functioning, especially in relation to the support offered by the Barcelona school system for migrant students. The participants highlight the “*aula d'acollida*” (school policy school that provides new students with adequate attention to relational and linguistic - learning and use of Catalan - needs and progress without losing contact with the rest of the class) as a good practice, as well as the welcoming actions when integrating into the new educational establishments, as expressed in the following quote:

Interviewer: And didn't you have to be in “*aula d'acollida*”? Participant: Yes (...) in fact, it worked a lot, it was like my “save” and maybe yes. In fact, I cried with the teacher many times because... it was like I couldn't take it anymore. And I liked going there because it was like the only place where there were only people like me, like... immigrants. And... yes, yes, you felt more comfortable, more... how do you say? Like you fit in more (E8 - girl, Chilean, 18 years old).

5 Discussion

First, and in general terms, the results presented allow us to answer the research question, identifying and describing four central understandings of well-being that Latin American adolescent migrants, participants in the study, construct around their new local space. These understandings articulate and complement each other, configuring ways of being well in the new local space that are affirmed in: identity transformations and positive sense of self; the family as a source of continuity and emotional support that allows facing changes; development of reflective capacities and contextual evaluations; and, development of inclusive praxis that allow attempting transformations in asymmetrical relationships, through solidarity, agency and institutional support. Taken together, these four central understandings of well-being emphasize dynamic, relational and contextual dimensions and characterize migration as a complex, dynamic and contextual experience.

At the level of identity constructions identity, the theoretical starting point of identities as dynamic and contextual constructs is relevant. As Hall (2011) argues, the deconstruction of the concept of identity originates in multiple critiques of integral, original and unified notions. Therefore, it starts from a strategic and positional basis, contrary to essentialism. Thus, the themes and sub-themes identified for this analytical level generated two significant understandings of well-being in the participants' experience. First, the understanding focused on the processes of transformations and coping with challenges as empowering experiences of a positive sense of self, which makes it possible to be well in the new local space. The migratory experience implies for the participants the elaboration of new identifications, as interactions take place in the new local space, such as identifying with the country of origin and/or positioning themselves from logics of cultural openness. It is in the new local space where indicating that one is from this or that country becomes relevant, that is to say, it is

an identification that is activated by the experience of migrating. As well as openness towards other cultures, which arises from observing and participating in diversity and differences, which has been described as an attitude of transnational openness of Latin American adolescent migrants in the Spanish context (Hernández Fernández & Alcoceba Hernando, 2015). Similarly, the new local space implies differentiating oneself from others, enabling collective identifications as a “*we, the migrants*” and activating agencies. There is also the possibility of developing a sense of belonging to the new local space, based on interactions with others, allowing the experience of feeling part of the new territory. The above, in combination with the identification of capabilities, to the extent that strategies for coping with the challenges posed by the new local space are put into play, enhances a positive sense of self, affirmed in the perceived capabilities, positive interactions and growth experiences, which is understood as an enhancer of well-being. Secondly, the same analytical level offers an understanding focused on the sense of continuity provided by the nuclear and extended family, which possibly acts as a balancing and empowering mechanism in the face of the transformative and dynamic nature of identifications, differentiations, belonging and coping with challenges.

At the level of symbolic representations, the identified themes and sub-themes were articulated in two understandings of well-being significant in the participants’ experience. First, the understanding focused on the development of reflective capacity, through the comparison of territories of origin and destination, which progressively articulates an understanding of the world and evaluation of present and future living conditions as promoters of well-being. For the level of symbolic representations, this reflective capacity focuses on aspects related to safety, quality of life and diversity provided by a city like Barcelona. These characteristics, which could be normalized or naturalized as a condition of life, are identified when comparing this new local space with the territories of origin. It is interesting to think about this understanding of well-being from the contributions of Giddens’ structuration theory (Giddens, 2011). If we consider subjects as social agents, capable of producing, reproducing and transforming society, then the agents’ understanding of what they do will be key and, therefore, the self-reflective character will be an intrinsic aspect of praxis. This is also consistent with the proposal of Emirbayer and Mische (1998), who articulate a triad of agency, considering: iterative elements of thought and action; projective elements; and practical evaluative elements. We could propose, then, that the development of reflective capacity when participating in the new local space fosters organizing aspects of agency, as it makes it possible to be well, accounting for the relationship between the development of agency and understandings of well-being. Secondly, the understanding focused on the activation of agency oriented to include difference, is characterized by recognizing the relevance of bonds, social support and participation mechanisms in the new social space, such as language and school. The participants, in relation to the experiences of otherness that migration entails and, especially, in relation to the experiences of marginalization and/or discrimination by peers in school environments, reflect on inclusion and praxis consistent with the transformation of exclusion logics. This type of praxis, as an agency that allows being well, is concordant with the relational emphasis of Emirbayer and Mische (1998); the relevance of collectivist aspects raised by Spears (1997) around

the interaction of people and their material-social contexts; and, the approaches of Stoecklin and Fattore (2017), regarding the restrictions and opportunities of the social space, which can be accepted, negotiated or resisted by C&A. Similarly, this type of outcome has been previously characterized by Miranda (2012) who describes how peer-to-peer solidarity is configured as a facilitating strategy for the integration of Latin American migrant C&A in Italy. It is highlighted, then, that inclusive praxis as a counter-hegemonic action originates in the experiences of exclusion by others and is articulated as a solidarity strategy. Participants reflect on the collective nature of inclusion, understanding it as a responsibility shared by all actors participating in the school space. In turn, this inclusive praxis is affirmed in the support provided by adult figures, the establishment of bonds of friendship in the new local space and in mechanisms of participation such as language and institutional support that can be provided by educational policy, positively highlighting the “*aula d’acollida*”, a program implemented in the autonomous community of Catalonia. As Miranda (2012) points out, pedagogical initiatives promoting intercultural coexistence act as facilitators of integration and the “*aula d’acollida*” program would be an example of this. This understanding of well-being focused on the development of agencies for inclusion assumes that agency and well-being are constructs that are articulated in the relationship with others, within the framework of the social contexts in which one participates, highlighting their intersubjective, social and contextual components, offering an alternative understanding to the psychologistic construction of well-being and agency as internal aspects of the subject. Likewise, the understandings of well-being at the level of symbolic representations support the importance of the contributions offered by the intersectional approach, by analyzing with equal emphasis aspects related to subalternizations, derived from the hierarchization of socially constructed categories and aspects related to the resistances/agencies that subjects put into play to face these inequalities, as enunciated by Magliano (2015).

At the level of social structures, theme and subthemes were articulated in an understanding of well-being originally presented for the level of symbolic representations. The understanding of reflexive capacity development, based on the comparison of the territories of origin and destination, is articulated for this analytical level as the identification of south-north asymmetries and the search for explanations for their existence. In this sense, participants focus on meso and macrosystemic elements, proposing understandings that relate these elements to social policies and, finally, to people’s quality of life. Some participants also explain asymmetries as a result of colonization and appropriation of wealth by Europe. Overall, this understanding re-emphasizes reflexivity as an organizing aspect of agency and well-being. In particular, it characterizes a type of migrant reflexivity, associated with the experience of inhabiting a new local space which, being perceived as a space capable of offering better living conditions, makes it possible to be well. Similarly, this reflexivity reflects the capacity of the C&A to analyze the structural contexts in which they participate, highlighting their involvement and participation in the social whole as active agents, with the capacity to reproduce and transform.

Taken together, the results underscore that Latin American adolescent migrants’ understandings of well-being in Barcelona are not merely an individual experience, but a social and structurally embedded process. They involve ongoing negotiations

of identity, engagement with supportive social networks, and access to inclusive educational and institutional frameworks. These elements converge to enable personal growth, strengthen agency, and promote aspirations for a secure and fulfilling future. It highlights the importance of addressing the relational and structural dimensions of migration in public policies and educational practices. Recognizing adolescents as active agents in shaping their well-being emphasizes the need for interventions that go beyond adaptation, fostering spaces for participation, recognition and equity in the host society.

Second, the results of the present study allow us to discuss some theoretical-methodological aspects that contribute to the densification of research on C&A subjective well-being. As expressed above, agency is identified as a significant component in Latin American adolescent migrants' understandings of well-being. In particular, the fact that scientific knowledge situates agency as a relevant component of well-being based on empirical data contributes to overcoming the victim/deviant dichotomy present in social discourses related to "C&A and migration", contributing to the deactivation of narratives that use anti-immigration as a political tool (IOM, 2024). On the other hand, the contributions of the intersectional approach, as a critical perspective, to the study of well-being are considered relevant. The use of the analytical levels proposed by Winker and Degele (2011) densifies the results and allows describing the understandings of well-being in a more robust way, highlighting oppressions and agencies. In global terms, the application of the intersectional approach to the study of well-being contributes to overcoming psychologistic and universalistic visions, allowing the emergence of multiple, heterogeneous, plural and contextual understandings.

Third and finally, the present study allows raising some issues of interest for the design of psychosocial interventions promoting well-being with migrant adolescents. As indicated by Lara (2017) in her study with Latin American adolescent migrants in Spain, fostering cultural integration strategies is essential to optimize well-being and facilitate positive psychological and social adjustment. Now, considering the main results of the present study, it is suggested to prioritize the following thematic axes for the design of interventions: sense of belonging to the new local space; visibility of the reflexivity and agency of migrant adolescents; visibility of the challenges overcome by migrant adolescents; relevance of family regrouping, as nuclear and extended families act as spaces of continuity; visibility of inclusion as "*everyone's task*" and promotion of inclusive practices that consider diverse actors: migrant adolescents, local adolescents and relevant adults; in addition to enhancing existing programs such as the "*aula d'acollida*" in the school context.

Author Contributions All authors contributed to the study conception and design. Material preparation, data collection and analysis were performed by Gisela Carrillo. The first draft of the manuscript was written by Gisela Carrillo and all authors commented on previous versions of the manuscript. All authors read and approved the final manuscript. Moisés Carmona and Jaime Alfaro contributed intensively to the data analysis, presentation of the main findings and discussion of the results. This work is part of the doctoral thesis of the principal investigator in the PhD program in Social and Organizational Psychology at the University of Barcelona. The principal investigator has a scholarship granted by the Agencia Nacional de Investigación y Desarrollo - ANID - Chile for the course of her doctoral studies.

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Data Availability The data and materials produced in this study are duly safeguarded by the principal investigator in compliance with the standards mandated by the Bioethics Commission of the University of Barcelona.

Declarations

Informed Consent Each study participant signed an informed consent form at the beginning of the process. Likewise, their legal representative (mother or father) signed an informed consent form. These documents were approved by the Bioethics Commission of the University of Barcelona and have been duly safeguarded by the principal investigator.

Ethical Approval The study was presented to the Bioethics Commission of the University of Barcelona. On September 27, 2022, the Bioethics Commission of the University of Barcelona gave its favorable opinion, positively assessing the methodological, ethical and legal aspects of the research project.

Research Involving Human Participants and/or Animals As reported to the Bioethics Commission of the University of Barcelona:

In general terms, no risks are foreseen for the participant population as a result of the research. However, in the event that the data production devices involve the emergence of stories experienced as traumatic experiences, it is considered that the doctoral candidate, as a psychologist with previous training in community approaches and child and adolescent clinic, has the necessary tools to handle this type of situation. In case a high level of psychoemotional affectation is detected, it is foreseen to activate referral protocols to the corresponding health devices.

The benefits for the participant population as a result of the research could eventually correspond to the articulation of support networks with other adolescents with migratory experience and the strengthening of their individual agencies through the process of self-affirmation that could take place as a result of the data production and return procedure.

Competing Interests The authors declare that they have no conflict of interest.

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