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SENSE OF COMMUNITY IN CONTEXTS
OF MULTI CULTURE.

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To my North, which is the South

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INTRODUCTION

The theme “Belongingness” has a central role in the current debate on Community Psychology and in daily life. One of the main aspects that characterized our societies is the “multi culture” aspect. As a consequence of massive migrations in the last decades, our realities are changed and now reflect physical and social spaces in which cultural diversities conflict with ancient and deep-rooted traditions: new meanings of home and community (Harris, 2009) are emerging.

To try to understand the consequences of these changes, the research focuses on the concept of Sense of Community (SOC). Sense of Community has always been a central tool (Sarason, 1974; MacMillan & Chavis, 1986; McMillan 1996) to study communities (McMillan, 2011; Nowell & Boyd, 2011) and for a long time has represented positive values and something to aspire to.

However, recent studies indicated that social and cultural changes implied the need to better understand the Sense of Community and its role in actual society. Our attention is focused on a specific context of multi culture, the Station Zone of Reggio Emilia, where the cohabitation of natives and migrants is not easy (Giovannini & Vezzali, 2011).

Accordingly, the study of Multiple Sense of Community is important (Brodsky, 2009) as it results in multiple belongings to different communities. In fact, one of the implications of the migration process is the connection with two or more cultures: migrants live, share and try to maintain their original culture and, at the same time, live in a new country with different traditions. On the other hand, natives have to share their culture and traditions and “their” physical spaces with people from different countries. What does belonging mean to them? Current debates indicate that Sense of Community is an outmoded concept and underline the problematic issue of “promotion of Sense of Community” in contexts of multi culture. As some authors underline (Townley, Kloos, Green & Franco, 2011), the term Sense of Community must be changed to the idea of *community-diversity dialectic*, to better understand communities’ dynamics.

The aim of the present research is to analyze Sense of Community in context of multi culture, as we consider that it can still be a fundamental tool to study and understand communities. In particular we are interested in understanding the role of Multiple Sense of Community on Identity and Wellbeing. Four aspects of the research could be relevant: 1. The analysis of Multiple Sense of Community as an attempt to study the complexity of the meaning “to belong to” today. 2. The focus on both native and migrant perspectives, in particular the analysis of internal ethnic differences within the migrant group, as a way to understand different senses of community in relation to the same context. 3. The focus on the role of Multiple Sense of Community and its relation with Multiple Ethnic Identities. 4. The consequences on individuals’ Wellbeing, considered at Psychological, Emotional and Social levels.

Each chapter of this dissertation represents an attempt in this direction, even considering the specific aims and methodologies adopted.

Chapter 1 provides the reader with a preliminary theoretical framework. Firstly, it describes the traditional literature on Sense of Community, in particular its positive connection with Wellbeing. Then critical perspectives are considered and new theoretical positions are analyzed to understand how Sense of Community has been studied in new kind of contexts: the focus is on cultural diversity. Lastly, we concentrate on culture and multiple sense of belonging.

Chapter 2 presents the methodology used in the research. General aim and research questions are presented and a description of the context starting from the Italian situation to some peculiar characteristics of the Station Zone (at historical, political and social levels) is provided. Then, the chapter presents the population living in the area and describes the procedure, the instruments used and the analyses applied to verify the hypotheses, explaining in particular the Macro procedures used to analyze the model of interactions between Identity, Multiple Sense of Community and Wellbeing. The chapter indicates the structure of the research which is divided in two parts, a first part based on a qualitative exploratory study, and a second part characterized by five parallel quantitative studies.

Chapter 3 represents a first exploratory study that analyzes the meaning of community among 15 leaders of different nationalities (Italian included) living in the Station Zone. The most important findings indicate the relevance of the original culture and a condition of living “here and there” as between the home country and the receiving culture, while for Italian leaders what community means for them is not related to culture.

In **Chapter 4**, a general model of interactions is studied among 174 migrants living in the Station Zone. The chapter tries to underline the relevance of the migrant perspective in contexts of multi culture, and the role of Sense of Community. Results indicate a more complex role of Multiple Sense of Community in relation to positive outcomes (in our case Wellbeing) as the literature suggests. Moreover, the role of Multiple Identities seems to be important for migrants.

Chapter 5 considers the Albanian perspective referred in the results of the general model presented in the previous chapter. The peculiarity of the Albanian migration and its strong connection with both Italian and Albanian cultures led us to consider this group. Results partially confirm the general model and underline the relevance of the original culture.

Chapter 6 presents the model tested on a group of Chinese migrants. We chose Chinese as one of the largest migrant group of the last decades. Results confirm the general model and emphasize the effect of Multiple Identities on Wellbeing and the complex role of Multiple Sense of Community. Again, the relevance of the original culture plays a central role for Chinese’s Wellbeing.

In **Chapter 7**, results of a group of Moroccans are reported. The choice of Moroccans as the fourth migrant groups is related to their relevance at national and local level and their history as one of the most ancient migrant groups in Italy. Results partially confirm the general model and the connection with both Italian and Moroccan culture seems to be more present for this ethnic group compared to other groups.

Chapter 8, presents the Italian natives’ perspective. In fact, we thought it was important to consider both migrant and native perspectives, to analyze differences between their respective sense of belonging, their meanings and the different role of Multiple SOC. Results are partially different from those of the migrant group and each ethnic group analyzed.

Finally, **Chapter 9** concludes the group of studies of this dissertation, extending our considerations on a general discussion of the results where findings of each ethnic group are collated and commented simultaneously in order to gain a wider perspective. Thus, the final chapter tries to summarize and discuss the main findings, the main limitations of the reported studies and the most important implications for theory and practice.

CHAPTER I

Sense of Community, Social Changes and the role of the Culture

Sense of Community: Origins

Sense of Community (SOC) is the object of this dissertation. Debates on SOC have characterized most of the research and interventions from the past until the present time, as it is one of the key concepts of Community Psychology. What is Sense of Community? How is it developed? What is its significance in community life? Starting from the origins, we need to first analyze the notion of community and its implications at theoretical and practical levels (Gusfield, 1975). The first definition by Tonnies (1887) (later used and developed by the School of Chicago), indicated that Community could be seen, in contrast to Society, as a natural structure of social life that produces natural social relations (while Society is something artificial) and, as a consequence, we can study social changes. A second aspect is the definition of the concept in terms of local and territorial community (based on Romanticism's influence), highlighting the relevance of the setting for the individuals' community life. However, later studies emphasized the relational component of Community and opened possibilities to new definitions based on both setting and social relations (Amerio, 2000). Practical implications in terms of interventions were mostly developed in the mental health services and, later, in different areas of Community Psychology that studied individuals and contexts. In this way, Sense of Community (SOC) is a key tool: it represents the psychological experience of the individuals in the community. For Seymour Sarason (1974), Sense of Community is the "*overarching criterion by which one judges any community development or plan stems from more than my personal values and needs*" (p. 158). Sarason (1974) was the first author who defined Sense of Community as "*The perception of similarity to others, an acknowledged interdependence with others, a willingness to maintain this interdependence by giving to or doing for others what one expects from them, the feeling that one is part of a larger dependable and stable structure*" (p. 157). SOC is the value on which Community Psychology is based, and reflects the psychological perception of its members regarding the community; Sarason (1974) tried to highlight the questions "What is a community?" and "What does it mean for individuals?" underlining how SOC could be fundamental for the growth of the community and its wellbeing.

One of the critical points regarding SOC is referred to, as was the case in the past, its exclusively theoretical definition and the difficulty in measuring it.

Further studies tried to elaborate a more operational definition, but they definitely did not reflect a set of theories or a pattern of understanding: most of the studies tried to analyze SOC using research tools (as factor analysis) (e.g. Glynn, 1986, Doolittle and McDonald, 1978, Riger and Lavrakas, 1981, Buckner, 1988, Davidson and Cotter, 1986), but this trend changed with McMillan and Chavis (1986), who based their contributions on a theoretical approach, elaborating one of the most important (and operational) definitions of SOC. They defined SOC a "*feeling that members have of belonging, a feeling that*

members' needs will be met through their commitment to be together" (McMillan, 1976, p. 91), changing its representations and developing a smart and useful concept organized in four dimensions: *Membership, Influence, Integration and fulfillment of needs* and *Shared emotional connection*. The relevance of this definition and the possibility to clearly identify each element provide an important contribution to Community Psychology. McMillan and Chavis (1986) offered a construct to explain sense of belonging and put each dimension into practice.

- **Membership** is a feeling of belonging, of being part of a community and therefore becoming a member of that community. It is based on five attributes that provide a specific characterization of the dimension: the elements of Boundaries (that define who belong and who does not), Emotional Safety (as a consequence of Boundaries that provide the structure of the community and security and not only at an emotional level), Sense of Belonging and Identification (where the feeling, belief and expectation to belong are important), Personal Investment and a Common Symbol System (that has the important function to create and maintain sense of community through language, music, cultural symbols, myths, rituals) that will be fundamental in SOC research on migration and contexts of multi culture.
- **Influence** must be understood as a bidirectional concept: the influence of the community on its members and the influence of its members on the community. These forces can work simultaneously. Power and Influence are important because they determine the formation and functions of the community.
- **Integration and Fulfilment of Needs** is the third component of SOC and acts as a motivator of behaviour and maintains a positive sense of togetherness. Important reinforcements are Status and Competence. It is fundamental that people do what serves their needs, and for this reason, Shared Values are important in prioritizing them; when people share values, they usually have the same needs, priorities and goals. This component has four characteristics: 1) Reinforcement and need fulfillment is a primary function of a strong community. 2) Status, Success of the community and Competence of its members are imperative. 3) Other needs are present in the community, and its members represent a resource for these. 4) A strong community is able to group people together.
- **Shared Emotional Connection** is based on a Shared History, the Interactions of its members in shared events and specific attributes of the events. There are various features are implied in this component: Contact Hypothesis, Quality of Interactions, Closure to Events, Shared Valent Event Hypothesis, Investment, Effect of honor and humiliation on community members, and Spiritual Bond (this is fundamental in the study of SOC in specific cultures).

Another current debate concerns the disputed generalization of SOC and its distance from the reality. For this reason, McMillan (1996) reconsidered and redefined SOC dimensions as Spirit of Belonging, Trust, Trade and Art: these linked elements create a deep connection with the present world and represent fundamental values for community life. Despite this, it emerges that Sense of Community is not a value (a notion also shared by Rollero, Tartaglia & De Piccoli, 2009), but is "a Social Glue" in understanding human communities (Nowell & Boyd, 2010; McMillan, 2011; Nowell & Boyd, 2011). The dominant notion that emerges from literature is that SOC was and continues to be a fundamental element for the Community at both theoretical and practical level. Particularly, the McMillan and Chavis model (1986) continues to be the most important reference for SOC and Community Psychology. The authors said: "*It is clear that sense of*

community is a powerful force in our culture now” (McMillan & Chavis, 1986, p. 20) also confirmed by traditional research. However, the study of SOC must consider new perspectives that criticize the role of this concept through the analysis of reality and social change. The purpose of the dissertation is to reflect on the meaning and on the role of “belongingness” in our actual contexts characterized by multi culture and cultural social diversity.

Sense of Community and Traditional research

Sense of Community has been the main object of past research, which has been characterized by two common points: first, the McMillan and Chavis model (1986) as a guideline for research and interventions; second, the idea that SOC is a positive and fundamental value for a communities’ life. Most of these studies analyzed the relationship between SOC and socio-psychological variables to understand the dynamics of communities.

A first perspective we considered is referred to individual and psychological variables related to SOC. Sense of Community seems to be related to auto-efficacy (Altman et al., 1998), locus of control (Langram, 1997) and depression (Pesa, Syre & Jones, 2000), whilst other studies analyzed the role of coping in the mediation of the relationship between SOC, negative moods, antisocial behaviours, aggressive actions and stress (Roussi, Rapti & Kiosseoglou, 2006). This type of research also includes a different kind of analysis that focuses more on structural aspects of personality. SOC seems to be related to some personality traits such as extroversion: there is a positive relation because high levels of SOC corresponded with high levels of extroversion (Lounsbury & DeNeui, 1996). Moreover, the relationship between SOC and “Big Five” personality traits is important. This relationship proved to be strong explaining part of the concept of SOC (Lounsbury, Loveland & Gibson, 2003). And personality traits can make a big contribution to the explanation of SOC, as well as to possible moderators and mediators of it.

An important perspective is the understanding of the nature of SOC, or rather the analysis of factors related to it. Research lines studying predictors of Sense of Community consider both psychological and social factors as fundamental elements to understanding community and belonging. Sagy, Stern and Krakover (1996) found that there are macro- and micro-level factors that influence the development of SOC in neighbourhoods among two groups of people: native and immigrant. In particular the study showed that macro-level factors have more influence on SOC. Later, Kingston, Mitchell, Florin and Stevenson (1999) and Brodsky, O’Campo and Aronson (1999) tried to understand in which ways individual and community characteristics are related to Sense of Community. It seems that some specific variables are predictive: age and having children at home (at an individual level) and active involvement and socioeconomic variables (at macro-level) could influence Sense of Community. Thus, research indicates that Sense of Community seems to be related to different predictors depending on the perception of the community and on the nature of the belongingness. These aspects could be important when social and cultural changes are considered as the case of this research.

One of the most important lines of research was the study of the relations between SOC, social action and participation (Davidson & Cotter, 1989; Chavis & Wandersman, 1990; Wandersman & Florin, 2000; Mannarini, 2004; Hombrados-Mendieta, Garcia Martin & Moscato, 2005): these positive relationships confirm expectations about SOC as a fundamental tool in Community Psychology and, in some cases, researchers found a mutual influence between Sense of Community and participation (Wandersman & Florin,

2000). Moreover, Sense of Community influences social action; in fact it has an influence on participation because it acts on the perception of the context, on social relations, and on the perception of empowerment (both at individual and community levels). The relevance of SOC has also been studied in the more complex interaction of political participation: on the one hand, there is a positive relationship as high levels of SOC (particularly Membership and Identity group) correspond to high levels of political participation (Davidson & Cotter, 1989); but on the other hand, sometimes low levels of SOC increase the levels of political participation as it is more dependent on community representation than SOC (Mannarini & Fedi, 2005; 2009).

The positive relationship between SOC, participation and social action, and sometimes its role of mediation (Townley et al., 2013), confirmed the tendency of considering Sense of Community a positive and essential tool in studying community life and its dynamics.

This approach was also reflected in research that investigates the relation between Sense of Community and quality of life/life satisfaction. SOC seemed to be stronger in small villages than in urban contexts (Prezza & Costantini, 1998; Roussi et al., 2006), in fact is dependent on different factors like social support, satisfaction for community services and self-esteem (more present in small areas). Later studies, however, underlined the presence of these variables also in urban areas and their positive relation with SOC (Prezza, Amici, Roberti & Tedeschi, 2001): cities are changing and the modern urban context reflects the globalization of space and interactions, while the perception of belonging reflects this change at local and global level (Prezza & Schrujjer, 2001). For this reason, it will be important the study of SOC considering these new aspects that characterize our reality.

In this dissertation one of the central topics is referred to Sense of Community and wellbeing; as research underlines the positive value of this relationship, traditional research on wellbeing will be analyzed first, and later, new perspectives take into consideration migration and cultural diversity.

Sense of Community and Wellbeing

Psychology and Community Psychology have studied wellbeing since their origins. The conception of wellbeing has changed over time: in the past it was considered a lack of disease, where a passive perspective was dominant, while recently the focus has shifted on positive dimensions in which individuals are active subjects of their wellbeing. Different lines of research were developed: the first one considers subjective wellbeing as a personal and emotional experience of life's perception (Diener, 1984); then the interest focused on psychological wellbeing (Ryff, 1989) and on the psychological characteristics of the subjects. The last one is social wellbeing (Keyes, 1998), referred to the quality of social relations that are fundamental for the influence of physical and psychological health. Community Psychology made the promotion of wellbeing its strength, also inspired by literature and international trends which consider communities as context and actor of the promotion of wellbeing (Zani & Cicognani, 1999). As mentioned previously, literature shows a strong connection between wellbeing and Sense of Community, as both represent central aspects of community life. As the idea of community is fundamental for both wellbeing and health promotion, SOC has since been considered (Sarason, 1974) a significant element for people's lives; SOC is analyzed in terms of positive relations with health, wellbeing, quality of life, identity and social change, and now represents a barometer for community wellbeing (as associated with both positive and negative aspects of social life) (Pretty, Bishop, Fisher & Sonn, 2007). Studies on SOC and wellbeing are

numerous and investigate the relationship considering different populations and contexts. One of the most important things to consider is the distinction between social and subjective wellbeing that can be related differently to SOC. Studies, initially, put the accent on subjective wellbeing as an important indicator of quality of life (Davidson & Cotter, 1991) as it related to identity, self esteem and better social relations (Martini & Sequi, 1995). Later, due to the contribution of Keyes (1998), the attention was focused on social wellbeing as a fundamental dimension of community life and its connection to pro-social behaviour in the community (Keyes, 1998; Zani & Cicognani, 1999) and to participation (Cicognani, Albanesi & Berti, 2001): SOC is a protective factor in stressful situations (Li, Sun, He & Chan, 2011) and, in neighborhood interactions, seems to be a mediator between characteristics of the context and residents wellbeing (Farrell, Aubry & Coulumbe, 2004). Considering specific targets of population, SOC and wellbeing have also been studied on adolescents, and it was found that SOC had the same positive effects (Pretty, Andrewes & Collett, 1994; Pretty et al., 1996; Cicognani et al., 2001; Albanesi, Cicognani & Zani, 2007; Cicognani & Pirini, 2007) as in adults (Davidson & Cotter, 1991). Other studies on adolescents underline the impact of the context on the perception of wellbeing (Cicognani, Albanesi & Zani, 2008) showing that SOC is strongly related to subjective wellbeing and coping. Moreover, SOC seems to be a strong predictor of social wellbeing and at the same time is related to participation in community life and civic engagement: it is possible to have different types of engagement related to low levels of SOC as they start from a negative perception of the community (Cicognani et al., 2008).

Furthermore, in Australia the study of SOC among children has been developed; Pooley, Pike, Drew and Breen (2002) investigated meanings of community and SOC among children in terms of opening new lines of understanding children's community life.

In this dissertation we will analyze the relation between SOC and wellbeing considering some new aspects compared with past literature. Firstly, three different aspects of wellbeing will be taken into account simultaneously, psychological, emotional and social wellbeing (Keyes, 1998), with the aim of opening research to a more complete view of the concept as current literature suggests (Paloma & Manzano-Arrondo, 2011). Secondly, a new notion of community, based on cultural and social diversity and reflecting the theme of multi culture, will be studied (Pretty et al., 2007). Finally, the effects of these changes on SOC and the consequences on community life will be considered as key themes of understanding new meanings and roles of Sense of Community on wellbeing.

Diversity, Community and Belonging: toward critical and new perspectives

In this paragraph we analyze community and SOC considering different debates, which emerged in recent years and those representing a new starting point in research and intervention. One of the most common discussions concerns its individual or communitarian essence: is it Sense of Community or *Psychological Sense of Community* (PSOC)? Hill (1996) considers Sense of Community as showing characteristics of communities, not of the people who live there, but most studies have analyzed the individual level of SOC and more research is needed at community level. When Psychological Sense of Community is discussed, we refer to an analysis of community initiating from individual behaviours and relations between individuals and community, while SOC is in reference to the community dimension. However, an analysis of SOC considering both these aspects is possible.

Another common debate arises from the use of the term Sense of Community; despite the fact that SOC is still one of the most important concepts/tools of Community Psychology, social sciences often use other dimensions to study the relationship between the individual and context. In fact, concepts like *Social Identification* or *Feeling of Belonging* (Ashmore, Deaux & McLaughlin-Volpe, 2004) are used in Social and Community Psychology. In particular, to analyze territorial communities, Chipuer and Pretty (1999) criticize SOC as too much of a general concept, developing different synonyms as Neighbourhood, Social Cohesion and Community Identity; they suggest the term *Sense of Place* (Pretty, Chipuer & Bramston, 2003) that represents a more complete concept which includes: place attachment, sense of community and place dependence. *Place attachment* represents bonds, emotions and social relations, while *place dependence* is related to behaviours orientated to achieve goals. All these dimensions of sense of place are important and related to place identity. Thus, the work of Pretty et al. (2003) gives a significant contribution to literature of Sense of Community and introduces two important aspects related to SOC: the issue of identification with the community and the relationship between identity, community and belonging (deeply analysed later).

As we mentioned before, literature on SOC mostly shows the positive value of sense of belonging referred to different contexts, targets and variables. However, for this dissertation it is important to highlight the critical lines of research on Sense of Community that help to understand possible implications for research and interventions.

Firstly, the discussion focuses on community and its definition, going beyond a universal and unique idea of community and considering its differentiations. One of the most important is the distinction between relational and territorial communities (Gusfield, 1975; Heller, 1989). Territorial communities are defined by geographical, territorial and economic aspects, while relational communities are based on type and quality of social relations and interaction, encouraging people to stay together. This distinction changes the idea of community as a static and homogeneous unit and for the first time emphasizes “Diversity” among communities.

Secondly, the emphasis on diversity changed the way of perceiving community; in the past, communities lived a sort of idealization and their positive connotations lead to the denial of differences within and between them. Focus on diversity (Wiesenfeld, 1996) becomes important to study communities and work with them. The idea that there could be differences within the community was never considered before by research and the importance became the stronger cultural, ethnic and social differences that we are living in western societies today. The emphasis on human diversity highlights the relevance of the peculiarity of each context and community (Trickett, 1996): today it is impossible to deny these differences and it is a duty for researchers to consider it as fundamental.

Thirdly, Sense of Community and Identity are central for future research. However, literature underlines first the role of identification as an element directly connected in the constitution of SOC. Even if the classical model of Sense of Community (McMillan & Chavis, 1986) indicates identification as an important part of Membership, some authors underline how identification is an essential, independent and predictive dimension of SOC (Obst, Zinkiewics & Smith, 2002a; Obst, Zinkiewics & Smith 2002b; Obst, Smith & Zinkiewics, 2002c). The idea that identification is deeply related to a sense of belonging to a community implies that it is possible to find a strong identification with the community that, in turn, could affect relations, particularly multicultural relations. Conscious identification is a predictor of Sense of Community (Obst & White, 2005) in both relational and territorial communities (Obst et al., 2002c) and, the more possible it is to choose a community, the higher the level of identification (Obst & White, 2007). Furthermore, another contribution of Puddifoot (1994; 2003) presents the *Sense of*

Community Identity: it explains cognitive and emotional aspects of belonging to a community and refers to a broader idea of SOC where the individual and community dynamics are both important. This specific focus indicates how the process by which people identify themselves with a community has consequences on inter-group relations and, accordingly, on community life; but the present research emphasizes the role of Identity, instead of identification, as a distinct concept not directly related with the constitution of the sense of belonging, but that is strongly connected with it.

Fourthly, the idea of changing the perception of community through rethinking the concept of “Diversity”, as a central point of the promotion of social change, is one of the most important contributions in the study of SOC. As Wiesenfeld (1996) observed, the construction of a feeling of identification “we” is created by two dimensions: Macrobelongings (a sense of community created by integration of minorities to the community through shared meanings due to common events, spaces and time together) and Microbelongings (multiple collective identities in the community). Both dimensions allow specific aspects of diversity (and at the same time the possibility of sharing meanings and experiences) to coexist within the community. So we consider Community and Subcommunities whose interaction and influence are fundamental to maintain diversity and promotion of social change. This strong criticism against an idealized definition of community brought a fundamental change at both theoretical and practical level. Indeed, if on the one hand research is carried out to study specific and homogeneous groups, on the other hand scholars are now interested in community and SOC as something complex. How do we study diversity? How is it possible to study the real community, which is based on heterogeneity, cultural and social diversity and is dynamic, and where individuals are part of specific sub-communities? Individuals belong to a macro community but at the same time they can have micro belongings that represent the diversity within the community. So, people can have multiple belongings as Chavis, Hogge, McMillan and Wandersman (1986) and Petty et al. (1994) suggested: one individual can belong to many communities and to different kinds of community be these relational or territorial ones. The concept of *multiple belongings* will be an essential factor for further research on SOC. In this way, the contribution of Anne Brodsky was fundamental in introducing two important aspects: Negative Sense of Community and Multiple Sense of Community. The author explains the idea that Sense of Community does not reflect a dichotomy (yes/no; presence/absence), but is developed along a continuum positive-neutral-negative (Brodsky, 1996). Her research, based on single mothers living in a deteriorated urban block of Washington DC (US), underlined that these mothers had a negative SOC, but positive relations with other variables like wellbeing and quality of life. So a negative Sense of Community exists and could be a protective factor in specific contexts. Another innovative element that she introduced is the concept of *Multiple Sense of Community* (based, in part, on the idea of Community and Subcommunities of Wiesenfeld, 1996) that represents the notion that individuals have, live and perceive multiple communities and consequently develop multiple senses of belonging to these communities (Brodsky & Marx, 2001; Brodsky, 2009).

During her research in a group of Afghan women, Anne Brodsky mentions for the first time Multiple Sense of Community among individuals who belong to different communities. In this context of marginalization and discrimination, having Multiple SOC could be a protective factor, because women use their belonging to non dysfunctional realities and isolate themselves from the dysfunctional one (Brodsky & Marx, 2001; Brodsky, 2009). Indeed, multiple belongings allow to develop different SOC to different communities that could be important protective factors in situations where belonging could be negatively related to variables like wellbeing, participation, lack of social relations and

quality of life. The concept of community and SOC focused the attention on the macro and micro context, on the individual-community interaction (Brotsky, Loomis & Marx, 2002; Mannarini & Fedi, 2005) and on the social changes that are happening.

New perspectives on community, the emphasis on diversity and the focus on the idea of multiple sense of belonging all interact together with a society characterized by important cultural and social change during the last decades. Our focus will be on migration as a significant phenomenon in the actual realities. The migration process and its consequences on Sense of Community are dominant in new research where those elements of diversity and multiple belongings become fundamental to understand migrants and natives' perspectives in terms of social relations, living together and wellbeing.

Sense of Community, Migration and Identity in contexts of multi culture

Starting from these critical perspectives, different lines of research were developed considering cultural and social changes as fundamental issues for Community Psychology and the study of SOC. Even if they maintained a common point related to Sense of Community and multi culture, different approaches were advanced in different parts of the world depending on specific topics and focus; most of the studies originated in Europe, Australia and US, but it is also possible to find research in Latin America and the Middle East. The common aim is to analyze and understand SOC in contexts characterized by multi culture, diversity and migrations. Therefore, the focus is on two fundamental aspects: the context and the culture. The context has a central role for the changes of the last decades, particularly referred to migrations whose consequences were at social, cultural and political level. The culture represents a key concept: different cultures have to live together, share the same space and interact with each other. The role of each culture is important in analyzing how people belong to a community and live there in their everyday life. Another important aspect to consider is the role of identity referred to multiple belongings as a key factor in studying community's life.

SOC, Cultural Diversity and Migrations

A first reflection indicates that community and Sense of Community can assume different meanings depending on the culture of reference. As Bishop, Colquhoun and Johnson (2006) reported, analyzing SOC among aboriginal people in Australia, the role of the culture is fundamental. In fact, researchers found that aboriginals have a different meaning of belonging compared to the traditional literature as these populations still try to maintain their culture and traditions: therefore SOC is strongly related to family ties and geographical boundaries. For aboriginal people the maintenance of SOC is related to education, ethic and cultural values different from western society: Sense of Community is important for maintaining their culture and values. Thus, community assumes particular meanings and shades reflecting different cultural perspectives. For this reason, most studies are focused on cultural diversity (in particular on the phenomenon of migration) as one of the most key characteristics of our reality.

The concept of community seems to be related to emotions, values, relations and a common history among migrants (Garcia, Giuliani & Wiesenfeld, 1999), while SOC could be strongly connected to social action and community power (Patterson et al., 2011).

What is the role of SOC among migrants? What are the factors involved in the constitution of SOC in contexts of multi culture? Bathum and Baumann (2007) investigated SOC among a group of Latin-American immigrant women in the US. Results showed how migrants living in similar conditions developed a sense of Shared Emotional Connection that seemed to be the main important dimension of SOC; the presence of some elements of SOC among migrants is not related to the receiving context and to natives, but the relevance of emotional ties indicates that the home country plays a fundamental role in their idea of community and belonging.

Intead, Sagy et al. (1996) studied the different factors and processes involved in the constitution of SOC among Russian migrants and natives in Israel. The research showed that there are different Macro and Micro factors that are involved in the development of SOC for migrants and natives. For Macro factors, the number and density of the residents are included, while find age, social relations and home satisfaction are included as Micro factors. So it is interesting to underline the importance of the different processes in creating a Sense of Community for migrants and natives and in understanding the roles of each culture and of the receiving country in studying new types of belongings and living together.

In this way, research developed in Europe gave an important contribution, as migration is a key topic in the present reality of European countries. These studies consider both the native and the migrant perspective allowing us a more complete knowledge of the topic. One of the most important lines of research in Europe analyzes SOC in relation to the presence (high or low) of migrants in specific urban areas.

Hombrados-Mendieta, Gomez-Jacinto and Domiguez-Fuentes (2009) analyzed the perception of SOC among residents living in different areas of Malaga (Spain) related with the presence/absence of migrants: SOC was higher in residents living in areas with low levels of migrants compared to neighbourhoods with high levels. Moreover, in the areas of low migration, residents perceived a higher connection with neighbours, higher participation of social activities, higher sense of belonging and more social support. However, the study underlines that in the neighbourhood with high levels of migration there was an increase of SOC and quality of life due to greater contact with migrants and consequent increase of social relations. Therefore, the presence/absence of migrants is important to determine Sense of Community and social relations in a specific context, but the contact dimension seems to be the most significant element of SOC.

In Italy, Prezza, Zampatti, Pacilli and Paoliello (2008) investigated Sense of Community related to ethnic prejudice and political orientation among Italians living in areas with high levels of migrations. Authors showed that there is not a direct relation between SOC, prejudice and ethnic heterogeneity and it seems that political values do not influence SOC at all. Moreover, Castellini, Colombo, Maffeis and Montali (2011) analyzed SOC in contexts of multi culture in different areas of Milan which where characterized by the presence of migrants. They considered two contexts (high and low levels of ethnic heterogeneity) where the results showed that high levels of ethnic heterogeneity corresponded to low levels of SOC, high levels of social exclusion, rejection of others and xenophobic expressions (in contrast with Prezza et al., 2008). It also seems that high levels of heterogeneity are related to low levels of interethnic contact and high levels of prejudice, but, at the same time, the study confirms (as previous research) that there is no direct relation between SOC and prejudice.

Finally, important studies were developed in Spain. Maya-Jariego and Armitage (2007) explored Sense of Community among migrants in Seville; the study underlined that there is a Multiple Sense of Community among migrants referred to the sending, receiving and relational community and that multiple belongings are not interdependent with each other; the more they are related and dependent on time spent in the receiving country, the more they develop social interrelations within the receiving country.

Therefore, literature indicates that both the context and the culture are significant in the study of SOC. In particular, the concept of Multiple Sense of Community (Brodsky, 2009) and multiple belongings among migrants becomes important in terms of understanding the processes related to living in a community (as the quality of life, wellbeing and intercultural interactions), providing services and interventions and identifying the inclusion/exclusion processes. The role of the culture is fundamental. For this reason the Australian approach on SOC, particularly the focus of Fisher and Sonn, will be presented.

The Australian Contribution: the role of the culture

The research of Fisher and Sonn (1999) gave a fundamental contribution on Sense of Community. Of significance are their studies among South African migrants in Australia that introduced an important element of analysis: the influence of the culture of origin. How does the culture of origin affect meanings of community and SOC? Migrants did not identify themselves with the label forced on to them by the dominant culture (even if some negative aspects were assimilated), but they interiorized shared positive experiences that allowed to develop a sense of belonging and shared emotions related to SOC of the chosen community (Sonn & Fisher, 1996). Furthermore, these positive experiences had mediation effects on the oppression of the dominant culture as improve resilience and competence that supported participation and sense of belonging to their community (Sonn & Fisher, 1998). These concepts of “resilient community” and “competent community” in the oppressed population were fundamental to a better understanding of the process of migration and adaptation to the receiving country; in this way the concept of *Primary Community* is central (Fisher & Sonn, 1999). Using the concept of Multiple Sense of Community by Brodsky (2009), the authors discuss primary community based on a strong sense of belonging, shared symbols and history and identification within the community of origin. The primary community is related to the idea of primary identity based on their origins, but sometimes it could be in contrast with the receiving culture. This concept has also been developed by Mazumdar, Masumdar, Docuyanan and McLaughlin (2000) who mention *Ethnic Enclave of Origin* as a fundamental factor in the relationship between the original and the new culture that could help migrants create a new sense of place through multiple belongings to different communities. The constitution of a multiple SOC, where the primary community plays a key role in maintaining a sense of belonging with the origins and at the same time is fundamental in creating a sense of place in the new community, has important consequences for community life in terms of wellbeing, intercultural relations and quality of life. Migrants try to create a SOC in the new context because it is commonly associated with these positive outcomes (Sonn, 2002), but this is not always the case. In fact, the community of origin could represent a problem for migrants (Stuart & Ward, 2011) as SOC could promote social divisions (Pretty et al., 2007): developing a SOC related to the origins in the receiving country could be, for migrants, a further element of exclusion and segregation despite social inclusion in the receiving context (Fisher & Sonn, 2007). Despite this consideration on the positive or

negative value of SOC for migrants, it is important to analyze the process implied in the constitution of a Multiple SOC and the role of the primary community. SOC related to the origin changes in migrants and it also implies changes in order to live in the new context; particularly, shared history and common symbols are important elements in the constitution of a shared emotional connection to the receiving culture. Shared Emotional Connection seems to be the most important dimension of SOC and in the constitution of a new identity related to the receiving context (Sonn, 2002). The development of a new identity is a complex process where elements of the original culture and the receiving context are implied and interact at the same time. Of course, the development of identity has consequences on community life and on the sense of belonging.

Identity in contexts of multi culture: consequences on Sense of Community and Wellbeing

The issue of identity among migrants has been studied from different perspectives (Timotijevic & Breakwell, 2000; Negy, Shreve, Jensen & Uddin, 2003; Cunningham, 2005); for this dissertation identity represents a complex and negotiation process particularly related to the culture and the context. We analyzed a specific dimension of social identity (starting from the Social Identity Theory of Tajfel, 1981): the ethnic identity as the process of identification related to an ethnic group. As Phinney said (1991) and Negy et al. (2003) reported “*ethnic identity involves self-identification as a group member, attitudes and evaluations in relation to one’s group, attitudes about oneself as a group member, extent of ethnic knowledge and commitment, and ethnic behaviors and practices*” (Negy, 2003, p. 334). The issue of identity for migrant people became a fundamental aspect related to quality of life, wellbeing and belonging. In fact, on the one hand to preserve the original identity is fundamental in terms of preserving their culture: the more people identify with their ethnic group, the more this is important in preserving their own culture (Verkuyten & Brug, 2004) as cultural aspects like language, history, symbols represent the ties with their origins and identities (Butcher, 2008). On the other hand, they start to identify themselves with the receiving country as they live in a new context and are involved in a new culture. Thus, both the original and the new community are involved in the constitution of a new self. For this reason the concept of multiple identities has more attention in literature. Different points of view have been developed: firstly, some authors focus on the topic of *Social Identity Complexity* to explain how people have multiple identities or a single identity depending on the degree of overlap perceived between groups of which they are members (Roccas & Brewer, 2002). Secondly, other research analyzes the “Multi-hyphenated identities” (Ali & Sonn, 2010) as the result of the constant negotiation process between different cultural identities and histories (Bhatia, 2002).

The role of identity seems to be important for two reasons: firstly, it has positive effect on wellbeing. As McNamara, Stevenson and Muldoon (2013) suggest, identity affects wellbeing directly and through the mediation of some factors (as collective efficacy) as a way to face problems within a disadvantaged community. Secondly, there is a positive relationship between identity and SOC; Pretty et al. (2003) explored residents’ identity and sense of place, showing an important relation between these two concepts, while the research of Mannarini, Rochira and Talo (2012) analyzed how the identification with the community could affect the PSOC in territorial communities. Particularly the identification with both the territorial and the ingroup community has a key role in affecting SOC. However, it will be interesting to study specifically how the role of the culture (the ethnic

group) and the constitution of multiple identities affect the perception of multiple belongings.

Thus, the role of Sense of Community seems to be significant for identity and wellbeing. As Hombrados-Mendieta, Gomez-Jacinto, Dominguez-Fuentes and Garcia-Leiva (2013) found, SOC is a moderator of the negative effects of the migration process and is strongly connected with quality of life and wellbeing; migrants with high levels of SOC have also good levels of quality of life (as the natives). This is also confirmed in the study of Kenyon and Carter (2010) who analyzed the relation between SOC, ethnic identity and psychological wellbeing among Native American adolescents. It emerged that adolescents having values related to ethnicity had a stronger ethnic identity and higher levels of SOC related to their origins, leading to the idea that ethnic identity is a key protective factor in the developing Sense of Community and in building a connection to the community. Therefore, ethnic identity seems to have a significant role in maintaining and reinforcing a sense of belonging and an emotional connection with the ethnic group, but it is also important to consider how this relation has an influence on the larger community, i.e. the receiving community.

As literature suggests, identity and Sense of Community have an important role on people' wellbeing. But the current debates on SOC questioned its relevance considering cultural and social changes of the last decades: can we still talk about Sense of Community? Is it still an important tool? Townley et al. (2011), emphasizing that promotion of SOC can conflict with the multicultural diversity of the present reality, indicate the use of the term *Community-Diversity Dialectic* to underline the need to a more deep confrontation of SOC with the issue of "cultural diversity". This research tries to make a contribution to these debates in order to better understand the role of Sense of Community, particularly Multiple SOC.

Measuring Sense of Community

Finally, it is important to focus the attention on the instruments developed to measure SOC in the last decades. One of the most important aspects of the McMillan and Chavis model was the systematization of the Sarason's theory. The consequence was the possibility of developing instruments used in research and intervention. However, some scales were used before the introduction of the McMillan and Chavis model. For example, the scale of Glynn (*Psychological Sense of Community Scale*) measured the quality of the relations between subject and context considering the real and the ideal community (Glynn, 1986); while the scale of Buckner (1988) (*Neighborhood Cohesion Instrument*) analyzed the sense of belonging to a community, the level of attraction of the community on its members and the level of interaction between them (Amerio, 2000). But the most important instruments are based on the classical model; the *Sense of Community Index* (SCI) (Chavis et al., 1986) was created as a validation test of the model and later it became a scale (12 items). The SCI is the most important instrument in measuring SOC and is still the most used today; despite this, critical aspects of this scale are its non reliability (Long & Perkins, 2003) and also the lack of measurement of the four dimensions that leads to the use of a one-dimensional value (Chipuer & Pretty, 1999). Another important instrument is the *Sense of Community Scale* (SCS) (17 items) of Davidson and Cotter (1986) that measures SOC as one dimension, while his brief version (8 items), developed by Peterson, Speer and McMillan (2008), seems to be a multidimensional scale considering all four dimensions of the classic model. In Italy, the most important instrument is the *Scala*

Italiana del Senso di Comunità (Italian Sense of Community Scale) (18 items) by Prezza, Costantini, Chiarolanza and Di Marco (1999) and it represents the Italian adaptation of the SCS, however during the years different contributions developed a more complete version. Tartaglia (2006) wrote about a multifactor structure of the Italian Sense of Community Scale (ISCS) and Prezza, Pacilli, Barbaranelli and Zampatti (2009) developed the *Multidimensional Sense of Community Scale for Local Communities*. The trend is to find a more complex instrument to measure SOC considering the specificity of each dimension that in the past version were difficult to observe. The multidimensional structure of SOC has to be considered by literature. Measures of SOC have also been developed for specific age: particularly the *Brief Scale of Sense of Community in Adolescents SOC-A* (20 items and five dimensions) for adolescents (Cicognani, Albanesi & Zani, 2006; Chiessi, Cicognani & Sonn, 2010). Moreover, other scales have been developed for different targets of population: Townley and Kloos (2009) worked on the *Brief Sense of Community Index-Disability* for individuals with serious mental illness, while Proeschodbell, Roosa and Nemeroff (2006) and later Lin and Israel (2012) developed a measure of SOC for LGBT population. So the focus in the last few years has been on finding multidimensional measurements to better understand its structure and, adapted the scale to a specific population.

CHAPTER II

Methodology

Aim of the research

To analyze Sense of Community in context of multi culture, as a tool to study and understand changes in practical daily life among migrants and native people sharing this kind of context.

The Context

Italy was traditionally a country of migrants. During the XX century a great number of Italians emigrated to foreign countries and from the south to the north of Italy. Foreign migration to Italy is arguably relatively new, starting in the 1990s as major phenomena. This new aspect highlighted the fact that Italy was not prepared at the social and political levels for rapid socio-cultural diversification. Italy has an ancient history, but despite this, it is a young nation (becoming a republic in 1861) and feelings of belonging are strongly influenced by the area and the relationship between northern and southern regions of Italy. Italy's history is characterized by a sort of contradictory sense of unity, which seems to be more related to the local region than to a National identity. The economic and political instability of the last five years has sharpened attachments to and identification with the local rather than the nation. The strong social, economic, and cultural difference between north and south of Italy, has been brought into focus following migration from south to north for economic reasons, as one of the most important factors influencing what it means to be northern and southern Italian. Now, waves of foreign migration create a contradictory situation in the Country: a new migration of Italians for other countries (in 2011 people leaving Italy increased by 41% when compared to 2006) (www.dati.istat.it). Thus, at the same time, Italy became a sending and a receiving country: Italians leave their country, which, at the same time, cannot organize migration at political and social level. This situation constitutes an interesting context where studying migration, cultural changes and identification processes at National and local level becomes important.

In the last decades migration contributed to rapid population growth: of 60 million people living in Italy, migrants make up 6.3% and, in the last ten years foreigners tripled (growth of 201.8% from 2001 to 2011) (www.censimentopopolazione.istat.it). The concentration of migrants from different backgrounds in different cities in Italy could generate different kinds of challenges for both newcomers and the receiving community. For example, policies regarding citizenship can be a significant barrier to settlement and integration. Italy's laws for citizenship are related to the "ius sanguinis" (right of blood), which means it is very difficult to gain Italian citizenship, including for first generation immigrants and subsequently, their children (www.interno.gov.it). Moreover, contradictory policies of the last decades in relation to immigration (from the Law Martelli in 1990 through the Law Turco-Napolitano in 1998 to the Law Bossi-Fini in 2002) play an import-

ant role, as on one hand there is strict legislation about migration and, on the other hand, there are “soft attitudes” to illegal migration that create a chaotic situation (Weil & Hansen, 1999). The second barrier is connected with social policies and reflected in the challenges of social and cultural integration of people of diverse backgrounds living cheek by jowl in towns. Given that Italy is experiencing strong inward migration, it is important to consider the Emilia Romagna region’s situation where there is a relatively high percentage of migrants (11.3% Caritas/Migrantes, 2011) representing one of the highest concentrations in the country. Emilia Romagna region is an attractive area for work and access to public services and has always represented a point of reference for migrants (Caritas/Migrantes, 2009). In this Region, the percentage of foreigners was 1.1% in 1993, while in 2007 it was 8.5%, which implies ongoing migration likely due to looking for work and access to social services in the region. Within the region, more people move to cities like Modena, Reggio Emilia, Parma and Piacenza, compared to cities in the east (Canovi & Sigman, 2009). Reggio Emilia is one of the cities with the highest level of migration in Italy, partly because of high concentration of mechanical industries and big farms. The result is a high level of employment of foreign men, even higher than native men regardless of specific type of work (Canovi & Sigman, 2009). In Reggio Emilia in 2012 foreigners were 18.4% of the total population (migrants with Italian citizenship and illegal migrants are excluded) compared to 6.3% of the whole of Italy (Municipality of Reggio Emilia, 2012). Migration has grown by 700% in the last 13 years and local policies and structures struggle to provide welfare support to so many foreign migrants (Canovi & Sigman, 2009). The largest migrant groups in the city are: Albanians (12.4%), Moroccans (11.2%) and Chinese (10.1%), but it is possible to find different nationalities from Africa (North and Sub-Saharan), East Europe, Asia and America (Municipality of Reggio Emilia, 2012).

This research is interested in exploring the Station Zone as one of the areas of Reggio Emilia with the highest number of migrants (27.2%). The Station Zone is part of the Historical Centre District, and is a very small area between the train station and the city centre, characterized by three main streets (IV Novembre, Turri and Paradisi streets). It is estimated that foreigners, belonging to 60 different nationalities, are approximately 70-80% of the population. There are different reasons why people come to the Station Zone. First is the proximity to the station, which makes it a major meeting place and a place of movement. Secondly, the Station Zone was subjected to urban regeneration during the 1980s with the aim of creating a residential area (“high standard of living”) close to the station, the centre and public services. But, the project failed and flats were sold at a lower price and used as rental stock. The urban location of the Station Zone, and that the way it is surrounded by a circular street, means that the station and main streets of the city create a physical separation of the area, as well as a common perception that socially differentiates this Zone from the rest of the city. Moreover, strong migration between 1980s and 1990s has created an increasing stigmatization of the area, particularly for the area that is known as the “block” Turri-Paradisi Streets, inside the Station Zone. The area has been likened to the “Bronx” of Reggio Emilia (LaboratorioGeostorico Tempo Presente, 2007). Property speculators took advantage of the negative representation of the block by renting apartments to newly arrived migrants at that time in the city. The overpopulation of apartments contributed to depreciation of the flats, Italian residents left, and the area generally deteriorated as reflected in different social problems such as: increase in criminality, illicit drug use and prostitution (Ferrari, 2011). These social issues are typically more common in the suburban areas of the Italian cities, but Station Zone is also close to the city centre and there are good public services. The Zone is also characterized by sense of insecurity, low levels of social cohesion (Giovannini & Vezzali, 2011) and high level of cultural diversity (Ferrari, 2011). Despite numerous municipality projects and civic activities such as the

“City Committee Reggio East”, the multicultural association “NoiAltri”, the newsletter “La Torre di Babele” and the “Meeting Centre Reggio East”, lack of safety and challenges to living condition remain. Thus, the Station Zone reflects major broader societal transformation including increased migration and cultural diversification, and the implications for social and cultural identity, sense of community and intergroup relations.

Research Questions

- What does Community mean to residents of the Station Zone in Reggio Emilia (Italy) and what factors are related to this?
- Can we talk about Multiple Sense of Community (MSOC) among residents of the Station Zone?
- Which psycho-social factors are associated with Multiple Sense of Community in people living in the Station Zone?
- What kind of relation exists between Multiple Sense of Community, Identity and Wellbeing?
- Do cultural factors play a key role for SOC (and MSOC) in contexts of multi culture?
- Can SOC still be an instrument of analysis when considering multi-cultures?
- Should “promotion of SOC” be considered in the context of multi-culture and its relation to its role on identity and wellbeing?

Procedure

The present research started in January 2011 and finished in December 2013. It was developed and divided into two parts. The first part consists of an exploratory qualitative study that analyzes meanings of community among leaders of different ethnic groups living in the Station Zone. The first step consisted in creating a bibliographical review about the Station Zone. The Municipality was the first contact for identifying and recruiting community leaders. Then, we used a snowball sampling to contact the leaders, as an important method to create social networks and, at the same time, to create social knowledge (Noy, 2008). From the Meeting Centre “Reggio East”, an important point of reference for Municipality’s projects, it was possible to create connections with leaders of the block. Later, interviews were conducted, typed verbatim and transcribed. In this first part of the research, we utilized verbal informed consent; all participants were verbally informed of the methods, purpose, risk and benefits of the study and all gave verbal consent to participate.

The second part of the research started from the results of the exploratory qualitative study; we developed a “General Model” study (in which three migrant groups of different ethnicities were considered as one migrant group) and four parallel studies to analyze Multiple Sense of Community in different ethnic groups living in the Station Zone (Albanians, Moroccans, Chinese and also Italians as the native group).

In this part of the research, when we refer to Multiple Sense of Community, we always consider the presence of both Territorial and Relational SOC among participants, while when we indicate Italian Identity and Identity of Origin, we refer to Ethnic Identity as we indicated in chapter 1 and confirmed in the scales described below.

The second part is based on quantitative data. In fact, we developed an anonymous self-administered questionnaire (a version for the Italian group and a version for the migrant groups). The questionnaire was in Italian, so it was supposed that people who participated spoke, read and wrote the Italian language. Not all participants could communicate in good

Italian, so the researcher or some translators (people living in the block, involved in municipality projects or cultural mediators) helped them to fill the questionnaire. The method of sampling was based on a snowballing procedure. A standard format for informed consent and privacy was required; for minors under 18 years old, we asked the parents' authorization. During the process of data collection we found some problems relating to the language (most migrants do not speak good Italian and had difficulties to read and to write; comprehension problems). Moreover, there were privacy problems (some Chinese people do not want to sign the Privacy agreement). We collected 234 questionnaires, among the four ethnic groups. The distribution of the total number of questionnaire was higher (almost double), but only 240 came back to the researcher. Of these 240 we decided to eliminate six questionnaires because they were not valid (two questionnaires were not completed, while four questionnaires were badly compiled). Responding to the aims of the research, we organized the second part of the dissertation in five different chapters; the first one shows a general model of SOC where the three migrant groups are considered together, while the last four chapters consider each ethnic group.

Population

People living in the Station Zone constitute the subjects involved in the research. In the Station Zone, people from different nationalities share the same neighbourhood. To show who participated in the research, we need to explain that participants were different in the first and second part of the research. For the first part of the study, leaders of the Station Zone were involved. The reasons why leaders were chosen as subjects to be interviewed were: firstly because the Municipality recognized them as important points of reference in social projects; secondly the population living in the area see the subjects as having an important role to play in this kind of project; thirdly, people from different ethnic groups living in the Station Zone see them as leaders of different ethnic associations. Furthermore, the idea that immigrant (and native) activism contributes to new forms of community in the new context as a sort of transnational communities (Triandafyllidou, 2009) led us to think that it could be an important starting point in this explorative study as the first step leading towards wider research.

For the second part of the research, we decided to interview people from four ethnic groups: Albania, China, Morocco and Italy. We chose Albanians and Moroccans because these groups represent the first migrants to arrive in Italy and in Reggio Emilia in the current migration wave. Also, Albanians are currently the largest migrant group in the city (Municipality of Reggio Emilia, 2012). We chose Chinese because they represent an important phenomenon, which has developed in Europe and in Italy in the last years (Cecchini, 2009). Finally, we thought it was important to have the Italian native perspective to understand how Italians perceive migration and consequent changes in the Station Zone. In each group we decided to consider possible different patterns in the first and second generation migrants in the perception of SOC and its relation to psychosocial variables. We could not analyze generation differences among Chinese because most of them are first generation: a peculiar characteristic of Chinese migration in Reggio Emilia is that babies born in the city are sent to China and they spend approximately the first ten years with grandparents or other members of the family to learn language and Chinese culture; so it is difficult to discuss second generation migration for this group of people (Cecchini, 2009). Moreover, when considering the differences between Italian adults and adolescents we could not find the consistent number of adolescents to interview. The reason for this was that Italian families moved to other parts of the city because of the large number of mi-

grants in the Station Zone; so Italians that remain in the Zone are old people or families with no children. As mentioned before, we considered 234 valid questionnaires; characteristics of each sample were described in the different chapters.

Instruments

For the first part of the research semi structured interview schedules were developed (Appendix A). Questions schedule interviews are constituted of different parts: personal data (family, work, education, religion, place of living, length of stay in Italy and in Reggio Emilia); information about migration process; relationship to the home country; information about the Station Zone; questions about community; questions about citizenship. Interviews of Italian leaders differed from those of other leaders in some aspects relating to the migration process. The time of each interview was between 30 minutes and three hours. The interviews were audio recorded and transcribed.

For the second part of the research the instrument was an anonymous questionnaire self-compiled (in some cases helped by the researcher as mentioned in the procedure) (Appendix B). There were two versions of the questionnaire, one for Italians and one for migrants. The difference between the two versions consisted of the Multigroup Ethnic Identity Measure – Revised (Phinney & Ong, 2007) which was presented only once for Italians (referred to their Italian Identity), but two times for the three migrant groups (as Italian Identity and Identity of Origin). The structure of the two versions of the questionnaire is described below:

- A demographic part: we investigated gender, age, place of birth, nationality, years in Italy (for 3 migrant groups), years in Reggio Emilia, years in the Station Zone, living conditions (with whom do you live?), marital status, children, religion, level of education, work, being part of associations, feeling Italian citizen, feeling citizen of original country (for migrant groups), perception of the Station Zone, relationship to Italians, relationship to people of own country, relationship to other foreigners. All these variables were measured with open questions, dichotomic questions (Yes/No) or multiple-choice questions.
- Multidimensional Sense of Community Scale for Local Communities (Prezza et al., 2009) that measures the Territorial Sense of Community (related to the Station Zone). The scale uses a 4 point-Likert scale (Do not agree – Totally agree) and has 19 questions. It is possible to calculate the value of the total scale or the value of each dimension. There are five dimensions: Membership (4 items), Shared Influence (3 items), Social Climate and Bonds (4 items), Help in Case of Need (4 items), Needs and Fulfillments (4 items). It would have been necessary a Factor Analysis but since the number of subjects was small (less than 100 subjects), we did not do a Factor Analysis to test the dimensions of the sample. For that reason we chose to use the dimensions suggested by Prezza et al. (2009). The scale had been tested in Italy in urban contexts so it was not necessary to test the scale again. From the original scale we changed the word “community” and put the word “Station Zone”. For the analysis we only used the total value of the scale (without considering the value of each dimension), because the number of the sample was too small.
- Sense of Community Scale Measure (Proesholdbell et al., 2006) measures the Relational Sense of Community. The scale uses a 5 point-Likert scale (Nothing – Very much) and has 17 questions. We used 4 dimensions of the scale: Membership (3 items), Influence (6 items), Shared Emotional Connection (5 items), Fulfillment and Needs (3 items). The original scale used just 3 dimensions (the

authors grouped together Membership and Fulfillment and Needs), but in this case we chose to follow the classic model (McMillan & Chavis, 1986) because the scale was tested in a different context compared to Italy. It would have been necessary a Factor Analysis but since the number of subjects was small (less than 100 subjects), we did not do a Factor Analysis to test the dimensions of the sample. We did not test the scale in the Italian context. As the scale was developed among a minority relational community (gay men in US), we used it with the same intent for 4 ethnic groups as minority groups in the Station Zone. We changed the word “gay community” to “community”. We only used the value of the total scale for analysis, values of each dimension were not considered. Before to fill the Scale, participants had to choose between two types of community to understand which type of relational community they talk about considering the results of the exploratory study. For migrants: ethnic group/associations; for natives: associations/people having something in common. In a second moment we decided to do not use these divisions and just consider the variable “Relational SOC”.

- Multigroup Ethnic Identity Measure – Revised (Phinney & Ong, 2007) measures the Ethnic Identity of the subjects. The scale uses a 5 point-Likert scale (Strongly disagree – Strongly agree). The scale has 6 items in total and it is divided in two dimensions: Exploration (3 items) and Commitment (3 items). We did not test the scale in the Italian context; however the scale was tested with migrants. We did not do a Factor Analysis to verify the dimensions of the scale because the sample was too small, but we used the same dimensions of the original scale. In the questionnaire the scale is presented twice for migrants groups: the first time to measure Ethnic Identity referred to the Original Country and the second to measure Ethnic Identity referred to Italian Identity. We only used the value of the total scale for analysis, because the number of the sample was too small.
- Wellbeing Scale (Keyes, 1998) measures wellbeing in each ethnic group. The scale has 12 items and it uses a 6 Point-Likert scale (Never – Every Day). The scale measures 3 dimensions of wellbeing: Social wellbeing (5 items), Psychological wellbeing (4 items) and Emotional wellbeing (3 items). We used the Italian translation of the scale. We did not do a Factor Analysis to confirm the 3 dimensions of the scale, because the sample was too small. We used the same scale suggested by Keyes (1998). We considered the value of the total scale and the values of the dimensions of wellbeing because we thought it was important to consider each dimension for our hypotheses.

Property of Instruments for each ethnic group

In the following table the values of α Cronbach for each scale referred to the four ethnic groups considered in the research are reported.

Table 2.1 Property of the Instruments

| Property of Instruments: α Cronbach | | | | | |
|--|-----------------------|----------------------|-----------------|----------------|------------------|
| | Territorial SOC Scale | Relational SOC Scale | Wellbeing Scale | ID Italy Scale | ID Origins Scale |
| The group "Migrants" | .78 | .91 | .84 | .85 | .85 |
| Albanians | .85 | .88 | .83 | .87 | .68 |
| Chinese | .30 | .92 | .88 | .79 | .87 |
| Moroccans | .79 | .92 | .80 | .73 | .87 |
| Italians | .84 | .97 | .79 | .90 | / |

Values of α Cronbach are high for each scale considered in the different ethnic groups. Particularly, Albanians, Moroccans and Italians have high levels in all scales, but Chinese referred a low value of α for Territorial Sense of Community Scale. If we consider the three migrant groups together, we can see that values of α in all the scales continue to be high (Table 2.1).

Analysis and Statistics

First part: exploratory qualitative study

In the first part of the research, we used thematic analysis to analyze interviews data; this is "*a method for identifying, analyzing and reporting patterns (themes) within data*" (Braun & Clarke, 2006). Thematic analysis allows finding themes within qualitative data and in relation with the research questions from which it is possible to identify patterns of meaning. The choice of using thematic analysis is related to its flexibility and its characteristic of providing reach and detailed information about data. Following Braun and Clarke's (2006) suggestions, we conducted the analysis in six phases: we familiarised with the data (process of transcribing and reading data), we generated initial codes, then we tried to find potential themes within codes and review these themes, finally we defined key themes and wrote final results.

Second part: general model and parallel studies

In the second part of the research we analyzed quantitative data with statistics using SPSS 21.0 for Windows. Considering the specific scales, we analyzed each scale to verify the normal distribution. We used the Kolmogorov-Smirnov test that indicates normal distribution if it is not significant ($p > .05$). We also used the histogram, the Q-Q Plot and the Q-Q Plot without Tendency.

Data analysis showed that every scale (total score) and every dimension of each scale do not have a normal distribution for the migrant group (constituted by Albanians, Chinese and Moroccans) and for each single ethnic group considered. Another problem was that the Territorial SOC scale and the Relational SOC scale did not have the same Likert scale. For this reason we decided to transform each scale (finally also Identities and Wellbeing Scales) in order to have the same type of measures. The first step was to calculate a raw score through summarizing the number of items for the number of the Likert scale answers. Then we did the transformation through the formula:

$$Y=[(\text{Raw Score}-n.\text{items})/n.\text{ of possible answers}]x100.$$

We did this mathematic operation for each scale. We standardized the Territorial SOC scale, the Relational SOC scale, the Wellbeing scale and the Ethnic Identity scale. Finally we created categorical variables for each scale and dimensions. To categorize we decided to use two levels for each scales and dimensions: low level and high level (we did not categorize in three categories because each sample was too small); the categorization was based on each Likert scale of reference.

Then, we developed specific analyses based on our hypotheses using different methods; first, data analyses were developed among a general “migrant group”, later, we analyzed data for each ethnic group (including the Italian one).

Descriptive analysis

Descriptive analyses were developed for socio-demographic data: we calculated percentage values, means and standard deviation; while for descriptive data as SOC, Identities and Wellbeing scales, values of the median, minimum-maximum, mean, standard deviation and percentage (the last one only for categorical variables) were calculated.

Crosstabs, ANOVA and Correlations

To calculate statistical differences between Territorial and Relational SOC we used the McNemar test to understand in which way the two scales change together. Then, to calculate generation differences we used the X² test as we used categorical variables.

Moreover, we used the GLM (Generalized Linear Model), particularly ANOVA univariate analysis, to calculate predictors (independent variables) of Multiple Sense of Community (dependent variable) for each ethnic group (values of F and R² and p values of significance are reported); the procedure considers different variables that can influence Territorial and Relational Sense of Community: fixed factors (in the case of categorical variables) and covariates (in the case of continuous variables). As mentioned, Territorial SOC and Relational SOC do not follow a normal distribution; however, it is possible to apply ANOVA to these scales for different reasons: first, ANOVA does not seem to be particularly affected by the shape of error distribution, second, ANOVA can be an appropriate test for small samples (Khan & Rayner, 2003).

Despite these considerations, we decided to use transformed variables in order to have more reliable results.

To calculate correlations among Multiple SOC, Identity and Wellbeing we used the Spearman non-parametric test. In fact, correlations have been calculated among continuous transformed variables.

The Macro Procedure

To analyze the relation between Multiple Sense of Community, Identity and Wellbeing we created a model of mediation, where MSOC is a mediator in the relation between Identities (Italian and Origin) and Wellbeing. Mediation exists when a predictor affects a dependent variable indirectly through a mediator (Preacher & Hayes, 2008). A variable may be called a mediator “*to the extent that it accounts for the relation between the predictor and the criterion*” (Baron & Kenny, 1986, p. 1176). The model that we constructed is a multiple mediator model and it is based on two predictors (Identity of Origin and Italian Identity) in the cases of general model and migrant groups (while for the Italian group we considered just one predictor), two mediators (Territorial SOC and Relational SOC) and one criterion divided in three categories (Psychological, Emotional and Social Wellbeing).

To test the model we used Macro program for SPSS (Preacher & Hayes, 2004). Macros are additional components of SPSS that allow development of a complex model of analysis that aims to estimate indirect effects in mediation models. The macros provide unstandardized coefficients for regression as required by the mediation. Moreover, macros provide total, direct and indirect effect of the mediation model. Also, macros use a nonparametric bootstrapping procedure to calculate indirect effect of one or multiple mediators (Preacher & Hayes, 2008). Bootstrapping is a “*nonparametric approach to effect-size estimation and hypothesis testing that makes no assumptions about the shape of the distributions of the variables or the sampling distribution of the statistic*” (Preacher & Hayes, 2004, p. 722). Bootstrapping procedure is important for our study because it circumvents asymmetries problems and other forms of non-normality: as we said before, our data did not have a normal distribution, thanks to bootstrapping we could use macro even if we finally utilized transformed and continuous variables for our analyses. Another important aspect is the fact that macros are not based on large-sample theory, so it was possible to apply it to our small sample. In fact, the process of bootstrapping procedure takes a large number of samples from the same data (called sampling with replacement, in our case the number of replacement was 1000) and computes the indirect effect in each sample (Preacher & Hayes, 2004; Preacher & Hayes, 2008; Hayes & Scharkow, 2013).

The outputs of macro procedure are the following: firstly, the independent variable direct effects on the dependent variable are reported (values of the coefficient and values of significance), moreover the related total model summary (ANOVA values F, R and R²) is reported (as the model of the direct effects of independent variables on dependent variable). Secondly, the independent variable effect on the mediator is reported (coefficient (Coeff) and value of significance p). Thirdly, the effect of the independent variables on dependent variable through the mediator is reported (the Effects values and the Interval Confidence (CI); a significant Effect is found when confidence interval does not include zero between its values LLCI and ULCI). Fourthly, the remaining effects of independent variables on dependent variable (excluding the direct and the mediation effect) are reported (also F, R and R² values of related total effect are reported).

FIRST PART

CHAPTER III

Meanings of Community in contexts of multi culture. A qualitative study

Introduction

As a result of social and political changes and because of cultural diversification of western societies in the last few decades, concepts like home and community now have different meanings compared with the past (Trickett, 1996; Wiesenfeld, 1996). In the 1990s, the phenomena of globalization meant significant changes in terms of economy, policies and technologies (Bauman, 2000), whose consequences are related to social and cultural issues. We are interested in changes at local and global levels that are producing new meanings of home, migration and belonging. Specifically, it seems that some factors are more relevant in these changes, for example, high levels of mobility, current migrations, lack of stability, cheap and easy travel and the role of new technologies (Castle, 2002). Thus, a focus on migration processes makes it possible to explore changes in terms of meanings of community, belonging, and identity in contexts that are culturally diverse.

In the past, migration to and within Europe was required because a lack of workers, but after the “oil crisis” in the 1970s the presence of migrants started to be seen as a problem (Vasta, 2010). The idea of migrants as not always welcomed by receiving communities is also intensified by some aspects related to globalization such as sense of insecurity, economic recession, international competition increasing ethnic identification, and, above all, consequences of the crisis of European policies (crisis of the Welfare State and economic problems), which create a new sense of fear of diversity and a sense of insecurity (Vasta, 2010). In fact, policies influence migrant situations in different ways, including through promoting integration, participation and belonging, and the policies also have consequences for the social situation of the receiving countries (Yuval Davis, 2006; Zani, Cicognani, & Albanesi, 2011).

Home, Community and Belonging

In addition to these structural challenges associated with globalization and related phenomena, there are also social and psychological dimensions that have to be considered including how ideas of home, community and belonging are changed. For migrants and the native population to live in a multi culture society, cultural diversity or Super Diversity (Harris, 2009)¹ represent a further level of complexity for constructing new meanings of

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Super Diversity as Harris (2009) said, mentioning Vertovec (2007, p. 1025): “super-diversity as conditions of increased migration, diversification of country of origin, a proliferation of migration channels and statutes, and ‘a multiplication of

home, community and belonging in shared social settings (Harris, 2009). Home refers not only to a geographical place, but also a symbolic place, especially for migrants who can be divided between their own home country and the receiving context (Blunt & Varley, 2004). The perception of home and community represents one way to study a sense of belonging to these contexts, these symbolic places that could be important concepts for examining how people react to social changes in specific multicultural contexts.

Transnational Communities, Citizenship and Identity

Theorising about multiple belonging and multiple communities is relevant and can be connected with writing on national and transnational geographies. The concept of transnational social spaces, as “combinations of ties, positions in networks and organizations, and networks of organizations that reach across the borders of multiple states” (Faist, 2000, p. 191), can be important for explaining MSOC. Transnational social spaces are dynamic and imply different kind of processes and forms of capital. We want to consider a specific type of Transnational Social Space: Transnational Communities that are expressed by shared identity (ideas, believing, evaluations and symbols) and characterized by mobilization of collective representations (as religion, nationality and ethnicity) (Faist, 2000). In relation to migration, transnational communities represent ties, connections and sharing of two or more realities, countries, cultures - it refers to the way migrants can live in the receiving country but at the same time maintain strong ties with their home community or primary community (Fisher & Sonn, 1999). That is, migrants live “here and there” and re-articulate practices and ways of being. This perspective of community has implications for the re-articulation of their own culture for migrants and for the new definition of their identity because culture plays a central role in the mediation of the development of self and community (Bhatia, 2007/2008).

As part of adaptation process, migrants living in transnational communities reproduce symbols and practices that are important for their ethnic identities, while, at the same time they appropriate new symbols and practices that inform their identities in the new context/culture. The processes of migration and settlement are not linear, but they are mixed, complex and constant, and the idea of home is a mixture of memories and emotions (Bhatia, 2008). This means that migrants’ *Multi-hyphenated identities* (Ali & Sonn, 2010) are the result of a negotiation process between multiple cultures and histories (Bhatia, 2002) that coexist in a same place, that is, the culture “here and there” shapes the meaning of their self (Bhatia, 2007/2008).

The concept of identity (in migrant and native population) represents a main theme; the constant negotiation between different cultural identities can develop a self with multiple levels of complexity (Bhatia & Ram, 2009). As the process of building identity is not a linear process, in migrants it is possible to see that transnational contexts are strongly related to multiple identities that are not isolated or mutual exclusive (Ali & Sonn, 2010), thus also reflecting the dynamic nature of these contexts (Baldassar, 1999). Therefore, a migration process can imply a reconfiguration of identity influenced by different factors including; the policies of original and receiving countries (related to citizenship), the re-construction of original culture (language, food, collective memories, experience), and the re-invention of traditions and ritual (Kong, 1999). Identity is strongly connected with the concept of citizenship as both are related to the idea of community and belonging - citizenship is a status

significant variables that affect where, how and with whom people live’, including gender, age, labour market opportunities and local policy and service responses”.

related to belonging to a community which requires an identification with a community (Condor, 2011) and, at the same time a sense of identity (Sindic, 2011).

Thinking about the concept of citizenship and its application in a reality where people have multiple belonging, it is important to consider more levels and ways of conceiving citizenship and recognize the important concept of multiple identities. Thus it is important to consider the meaning of citizenship and identity in a reality characterized by cultural diversity, mobility and other cultural changes (Castle, 2002). Citizenship becomes a key aspect in the studies of self and community (Skey, 2010) in a double way: it is connected with structural and political factors like policies of nationality (strong idea of boundary) and it is related to psychological and social factors like the concept of belonging (Weil & Hansen, 1999). Transnational communities and multiple belonging imply that it is important to find new ways of understanding and perceiving citizenship, more relevant to multi culture, that is, can we talk about multiple levels of citizenship for people living in transnational communities and belonging to more culture/countries (Castle, 2002)? Can multiple levels of citizenship recognize multiple identities? Can citizenship be a “bridge” in this way? The idea of multiple level of citizenship, as the consequence of changes in multicultural contexts (Colombo, Domaneschi & Marchetti, 2011) can be an important starting point to deeper analysis of identity and sense of belonging as responses of these changes.

The role of Social Technologies

Another crucial aspect is the role of social technologies that constitute a new dimension in the studies of migration (Oiarzabal & Reips, 2012). These technologies are implied in the creation and maintenance of transnational communities through the construction of transnational networks, relationships with the home country, memories, emotions and feelings of home (Vertovec, 2001). Transnational communities existed before social technologies, but with them, transnational processes are changed and changing. The ideas of community and interaction are different and mediate and shape the perception of distance and present; moreover they build connections that are useful to create a bridge with the home community (Bacigalupe & Camara, 2012). The increasing availability and use of social technologies is a significant social change in terms of generating new geographies, spaces, forms of migration and new ways of belonging. Can these technologies have a role in the construction of identity and multiple belongings (Nedelcu, 2012)? Social technologies could be another important aspect that we need to consider in the exploration of the migration process and the ways in which people live in multicultural context in terms of meaning of home, space, belonging and identity.

Methodology

Aim and Research Questions

This is an exploratory qualitative study (Berg, 2001; Willig, 2012) that serves as a starting point of a larger study investigating sense of community and migration in a context of multi culture. We decided to start from the analysis of the meaning of community to understand how people living in a multi culture context talk about sense of belonging to communities as ways to negotiate multi culture and socio-cultural changes in the everyday life. We also decided to analyse meanings of community starting with views of some leaders living in the area who were deemed to have an important role and influence in the social life of the Station Zone. Thus, we sought to examine what meanings of community leaders of the Station Zone create and which factors are implied in the construction of these meanings as ways to live in a specific multicultural context. More specifically, how did leaders construct meaning/s of community in the Station Zone? What is the role of: a) the original country, b) the receiving country and c) intercultural relationships in the area, in constructing meanings of community? What are the connections between concepts of community, citizenship and identity?

Procedure

The Municipality was the first contact for identifying and recruiting community leaders living in the Station Zone. Then, the starting point in the area was the Meeting Centre “Reggio East”, an important centre where different projects, supported by Municipality, were developed and that was fundamental to connect with leaders. The leaders at the Meeting Centre in turn suggested other leaders of the Zone as potential participants, thus a form of snowball (Noy, 2008) recruiting through convenience sampling. Initially, 18 leaders were contacted (just a part of total leaders in the Station Zone), but finally, only 15 (13 migrants and two Italians) accepted to be interviewed. The last step involved data collection using interviews with leaders, and finally data analysis.

Sample

The sample consists of 13 migrant leaders, 10 men and three women from different countries: two from Tunisia, two from Morocco, two from China, one from Egypt, one from Laos, one from Senegal, one from Nigeria, one from Ghana, one from Albania and one from Ukraine. All of the leaders have more than 18 years old and some of them live in Italy from more than 10 years. All leaders live in the Station Zone or very close to that area: specifically seven of them live in the Station Zone and six of them live close to the area.

All leaders are involved in some social activities with the Municipality or different associations. Nine of them live with their families, two are alone and two live with kids (spouses are in home country). Eleven of participants are employed and two were not working at the time of the interview. Five participants have a university degree; the others held high school qualifications. Nine participants have studied in their own country and the others completed their studies in Italy. Eight leaders reported that they are religious: one is Christian, one is Evangelic and six are Muslim. We decided to consider also two Italian Leaders living in the area (one man and a woman). In fact, it could be important to understand how changes in the Station Zone affect not only migrants but also natives in the construct of new ideas of community and new forms of identity. They are considered historical citizens of the area and they are involved in some Municipality's projects.

Instruments and Analysis

As mentioned in chapter 2, we developed semi-structure interview schedules and we analysed them using thematic analysis.

Results

We constructed a number of interrelated themes. Analysis showed that the meaning of community is principally associated with: the Origins, a Group, Staying Together, Associations and Sharing something in common. These meanings of community can be studied considering other aspects like perceptions of Station Zone, relations between people living in the area and perceptions of identity and citizenship, which differ between Italy and the Countries of Origin. Finally we considered the perspective of Italian Leaders.

The first aspect to consider is the process of migration and especially the reasons why they left their country. Despite differences between the 13 leaders, there are three common reasons to move: economic reasons (they move to find a job), for education, and for political reasons (two of them left their country because recognised as political dissidents of the government). Participants noted:

“I came here for work, in order to find a job...” (Male, Egypt);

“I came here hoping to go more into depth with my studies” (Male n.1, Tunisia);

“We were political refugees. For political reasons” (Female, Laos).

Most of the participants chose to come to Italy because they had family or friendship ties or because they had found work in Italy. One did not mention a specific reason, and one mentioned cultural and climatic aspects. At local level of migration, participants reported similar reasons for coming to Reggio Emilia. Most participants move to Reggio Emilia for work and some because they have ties (family, friends, marriage). One leader arrived in Reggio Emilia through humanitarian programs. Another important aspect to consider is the possession of Italian Citizenship that can influence migrants' feelings and perceptions as Italians; five leaders have a formal Italian citizenship, four are applying for that, two don't have it and two are not interested at all:

“I'm waiting for it. I've just required it” (Male, Ghana), “No, not yet. At the moment I am not interested in it because...you can't have dual citizenship” (Male, China).

Different meanings of Community

Migrant leaders of the Station Zone have different ideas of Community. The most common definition is related to the country of origin, the home culture. Factors implied in this idea of community are different; the most important are linked with religion, culture (for example language, traditional things like food and music), and the idea of a common past, history and shared memories. Most of leaders talked about sharing a common past but also the same future, a common fate as illustrated in the excerpts.

“The Moroccan community” (Male n.2, Morocco), “We are a Chinese community” (Male, China),

“The community of Ukrainian women in Reggio Emilia” (Female, Ukraine),

“When you talk about Arab community, you talk about the land, about the language, about the history, about the horizon, about the current events, about lot of things. The language is only one, the story is only one, the land is only one” (Male n.1, Tunisia),

“People, the same aim, also a memory, a mutual memory is necessary to form a community. We foreigners live with mutual memories. We often live the past...we try to recreate the past” (Female, Laos),

“People with a common origin, with a common culture. We come from places where the concept of ethnicity is a strong factor” (Male, Senegal).

There is also a sort of connection between the meaning of community and the development of a new identity: “We are the Tunisian community of Reggio, is part of our identity now” (Male n.1, Tunisia).

Thus, the first idea of community for migrant leaders is related to their origins; common culture, history and memory, which seem the key factors to understand it, but also the idea of common future.

Another important theme is the idea of community as a group, as people staying together. Participants commented: “A group of people” (Female, China), and “The sense of community is a group of people” (Male, Albania). A definition of community as a group is found among migrant leaders; community is a group of people sharing something in common (like the culture of origin, language, goals, fate) and where the idea of belonging is important.

“A shared fate, common goals, life in common, common hope” (Male Senegal).

Another definition of community is linked to the idea of Association, something that permits people to do things, activities. Migrants seem focussed on associations representing their country or cross-cultural associations, that could help to integrate newcomers, improve their life and their needs. For example, “Reggio East Meeting Centre...we all enter with the real integration” (Male, Egypt), and “Within it people talk, they help each other, they understand problems, they try to see how they can be integrated...the association “Buona Giornata” (Male, Nigeria).

Community as geographical place is the last meaning that we identified among migrant Leaders, even if it only few leaders mentioned territorial community. The idea is a community as a physical space and related to a bounded area: “It’s the whole Reggio to be a community” (Male, Nigeria), and “The area Station is a community...here we are seeing peace” (Male, Albania).

Community and Home Country as reflection of Transnational Communities

Migrant leaders have many types of connections with their home country and their own culture such as relations with their families and friends, emotional feelings of connection with their home, but also economic relations sending money for their relatives. Participants noted:

“There is my father, my sister...It is important to have ties with your country, because coming here doesn't mean forgetting” (Male, Egypt),

“Some friends and distant relatives” (Female, Laos),

“There is my father, my mother, my sister” (Male n.1, Morocco).

The role of social technologies is very important to communicate, maintain friends and family ties and feel close to them: “...Through internet, phone, etc...we always talk to them” (Male, Nigeria). Moreover, they said to come back periodically (one or two times per year) and most of them have a house in their own country: “I often go to Senegal” (Male, Senegal), “I have a very expensive house in Morocco” (Male n.2, Morocco).

A common idea emerges from the data: eight of thirteen leaders want to come back home in the future and do not see Italy or Reggio Emilia as a place to live forever:

“My plan is to come back to Senegal” (Male, Senegal),

“I also wanted to come back” (Male n.2 Tunisia),

“I hope to come back there” (Female, Laos).

There is an intimate connection with their culture that is related with their feelings, memories, past experiences and the possibility to live the present of their country. The participants often used the metaphor of the family to explain feelings for their country and underlined their engagement through sharing values and doing activities as noted on the excerpts below.

“We always keep our culture” (Male, Egypt),

“I often feel attached also to contribute” (Male n.1, Tunisia),

“It is my mother country, it is our country. I always remember it well” (Male n.2, Morocco),

“The feeling are always the same, I found the same values, people with the same old values, with a way of seeing” (Female, Laos).

Thus, there are some common factors to these feelings of connection such as, cultural aspects (for example values, ways of seeing), memories and shared emotions of attachment. These aspects seem to be the same among migrant leaders independently from the country of origin and the story of migration. Data analysis also revealed another theme: feeling of connection with Italy. Some of the leaders underline a sort of deep relation with Italy.

“I consider Morocco as mother and father, Reggio and Italian land is my aunt” (Male n.1, Morocco),

“I'll always keep Italy in my heart, as I live here, my daughter was born here” (Male n.2, Morocco).

These feelings show an attachment with the new country without diminishing the connection with the home country. Only one leader did not refer any connection with his country.

Perceptions of the receiving context: a context of multi culture

The perception of the Station Zone could add something important to understand which factors are implied in the construction of meanings of community. The first aspect is the double perception of migrants living in the area: they perceive the Station Zone as a good area to live (mostly from a pragmatic point of view: urban transport, close to the centre, all public services), but at the same time they recognize that there were and there are some social problems (like prostitution, drug use and high concentration of people from different cultures).

“From an objective point of view...is the best area of Reggio, from the pragmatic point of view. All services are nearby. From an aesthetic point of view...is not too bad” (Male n.1, Tunisia).

“Where you put foreigners you create problems: prostitute, drug...” (Male, Egypt).

“Lots of foreigners feel a bit ripped. More than a language problem it’s a local organization problem...bigger concentration of cultures” (Female, Laos).

“For me...there is too much Chinese prostitution” (Male, Morocco).

A second aspect is the negative perception of the area by migrant leaders living outside the Station Zone. Those who live outside the area have more negative perceptions of the context.

“A lot of people don’t pay condominium costs. The great problem is the safety. The problem is that everyone rents to foreigners...people are scared” (Male, China),

“This area has had lots of problems but they decreased a lot in the last two years” (Male, Albania),

“It’s a bad area. There are snatching thieves” (Male, Ghana).

The last important consideration is the shared awareness that the Station Zone is perceived as a bad area by Reggio’ citizens and mass media and this could influence their opinions of the context:

“The problem of journalists, news. They only speak evil. Newspaper uses it as propaganda against the foreigners. Newspapers create problems” (Male, Egypt)

“People who live in Reggio say it’s a bad area, they say there are prostitutes at night” (Male, Ghana),

Intercultural relations in a context of multi culture

Our analysis showed two types of perception concerning relations in the Station Zone; that is, there are good relationships between people in the area and no relationships at all. Some Leaders recognize a possible common future between people sharing a common space but different cultural backgrounds.

“They (foreigners in the block) are united in a mutual fate. Life in common is good” (Male, Senegal),

“There is a little integration” (Male n.1, Morocco)

But most participants said there is a distance between people living in the area, and that there is a lack of relationship. People have a few contacts only within the same ethnic group (or between people with the same religion); contacts are common just for work, or contact is between people speaking the same language (if there is something in common).

“There isn’t a tie...I am Egyptian and I do something for Egyptians” (Male, Egypt)

“There is still a little distance” (Male n.2, Tunisia)

“As a resident of the area I have more relationships with fellows from my country... language is important tool to shorten the distance. So it’s a decisive factor” (Male n.1, Tunisia),

“With Tunisia and Algeria...they are our friends, we have the same culture, the same religion” (Male n.1, Morocco),

Most participants underlined the isolation of Chinese people, more than other ethnic groups:

“Chinese are hard-working, silent, reserved...so they live in their world. Chinese people don’t have much contact with other culture, apart from Italians” (Female, China).

Multiple citizenships and Identity as connections between home and receiving country

Analysis shows that most of migrant leaders feel that they are Italian. It is interesting to see that most of leaders who feel Italian have Italian nationality or have acquired it, but for three cases there are exceptions: two leaders said they feel Italian, but do not want nationality, while another leader has Italian nationality but he does not feel Italian. Only one leader said that he does not feel Italian. Some common factors can be identified in the development of feeling Italian: most of migrant leaders talk about the time spent in Italy, knowledge and appropriation of cultural aspects (like food, language), relationships with native Italians.

“I feel 100% Italian. Also at home we speak Italian, because we are here. Also almost of my friends are Italian” (Male, Nigeria),

“Yes. A little. Because I have been living here in Italy for 20 years. I am used to the food and other things” (Male, China),

“I obviously do! This feelings has been created in our collective unconsciousness...a piece of your skin...it always be part of you” (Male n.1, Tunisia).

At the same time half of migrant leaders said that they felt like citizens of their country and the others said they feel both, a mixture, citizens of the world. Thus it is evident that people feel a sense of citizenship across places. As said before, most of them feel Italian, but also citizens of their country (due to a strong intimate connection with their country) or a mixture between Italy and their origins

“I feel a mixture” (Male n.1, Tunisia),

“I’m Albanian citizen...I honestly love my country. I’m a citizen of the world. I’m also Albanian but also Italian” (Male, Albania),

“I always Moroccan, but I’ve been living here for 22 years and I feel Italian” (Male n.2, Morocco),

“I will always feel Ukrainian” (Female, Ukraine).

The development of feelings of citizenship at local level seems similar to national feelings for migrant leaders, but at the same time it seems deeper and stronger. Factors involved are more specific in this case: the dialect of Reggio Emilia is important, the particular gastronomy, local history and geography, the way of seeing, the feeling.

“I also speak Reggio’s dialect” (Male n.2, Morocco),

“I know the 44 municipalities, writing, the history, the Tricolor, the gastronomy...” (Male n.1, Morocco),

“Yes...I am used to its typical food” (Male, China),

“I feel a citizen of Reggio because I grew up here and my way of seeing...” (Female, Laos)

Data show different perceptions of citizenship can coexist, not only at national and local level, but also at broadest one, considering different nationalities. Some Leaders recognize a sort of relation between these feelings and changes in their identity.

“If I hide my identities I won’t be able to love Italy anymore” (Male, Albania), “Because it’s part of his (my)...identity...a piece of your skin...it always be a part of you” (Male n.1, Tunisia).

The natives’ perspective

Talking about community and its meanings we found that Italian Leaders living there have different ideas. Italians never talk about ethnicity and culture, but are more focused on other aspects like sharing something in common, being a group of people. They highlighted community as a group, sharing something:

“Community is also living together...in my opinion community is a group of people” (Male, Italy),

“But community for me means that I really have something, that we really have things in common!” (Female, Italy);

Another definition of community is linked to the idea of Association, something that permits people to do things, activities. This definition is focused on sport and religious association as noted by a participant: “The sport club, the parish...” (Male, Italy). It is possible to find a weak idea of community as geographic also in Italian Leaders: “We can also think about a village, a quarter” (Male, Italy), but this is not the main definition of community that they talked about.

Native Italian’s had a shared perception of the Station Zone. They felt that Italians perceive the context as a bad area to live where it is possible to find many social (as prostitution and drug use) and urban problems (as urban decay, dirty areas). “In my opinion is not welcoming. It has a bad image...dirty and untidy. There is deterioration. The situation here is pressurized...Dangerous place” (Female, Italy).

Italian Leaders share the idea (with migrants) that the Station Zone is perceived as a bad area because of Reggio’ citizens and mass media and this could influence their opinions about the context: “It is labelled a lot!” (Male, Italy). Finally, Italian leaders think that relationships in the area of the Station Zone are very hard to develop and formal or superficial relationships are the only possible ones as reflected in the excerpt: “Integration doesn’t exist anymore. You should know how they hate each other. Superficial (relationships)” (Male Italy).

Discussion

Talking about meanings of home, community and belonging in contexts characterized by cultural diversity, data shows some important aspects. The most important meaning of community for migrants is related to the community of origin, the home country; they come from different countries, they migrate for three different reasons (work, study or political reasons) and some of them have Italian citizenship, but everyone thinks about their origins when they talk about community. Participants talked about their origins and

their culture through symbols (food, language, music, religion), a common past and shared memories, feelings and the idea of a common future. Migrant leaders live in a context of multi culture, but at the same time they live the present of their home country (Faist, 2000). As Fisher and Sonn (1999) noted, migrants maintain strong ties with their primary community and this seems to be important for living in the Station Zone. Migrant leaders also talked about community as a group of people, as people having something in common to share, but community is also an association doing things to make better their life or helping someone.

There are different ideas of community for migrant Leaders living in a context of cultural diversity within the broader context where the Italian culture, history and policies on migration are an important background. In view of this, we see the relevance of the concept of MSOC (Brodsky, 2001; 2009) in which cultural aspects seem to have a significant role (Fisher & Sonn, 1999). These ideas of community are principally related to relational communities, more than territorial communities (Heller, 1989), even if there is a weak idea of the Station Zone of community, as a geographical place. However, we extend the notion of MSOC beyond the boundaries of one nation state. In fact, the availability of Internet and social media makes possible ongoing and active connections to countries of origin and families and social networks that may live thousands of miles away. Today it is possible to migrate to a new country, receive and exchange information and support from friends and relatives in the country of origin, which has implications for how people negotiate settlement and belonging. Assimilation and integration takes on new forms and new meanings, the possibilities for multiple belonging are opened up so to the need for more complex thinking about assimilation and integration in a globalising world. The research describes a change in our global community where people can live in a place, even for a very long time, but derive a psychological sense of community and social support from a home that is far away. Furthermore, in these multiple ideas of community it is possible to find some elements of Sense of Community (McMillan & Chavis, 1986), as meaning that community and sense of community are strongly related and connected with the perception of the context where people live and the way in which they consider cultural changes. Particularly, the elements Shared Emotional Connection, Membership and Integration and Fulfilment of Needs are present in the definition of community provided by migrant Leaders (they talk about sharing feelings, values, history, memories, cultural symbols, sense of help and identification) and are mostly related to cultural aspects; which is an important issue to analyse in next studies of this research project. As Ali and Sonn (2010), Bhatia (2002; 2007/2008; 2008) and Bhatia and Ram (2009) wrote, the fact to share different realities and to live “here and there” in a context characterized by diversity (Harris, 2009), allows people to have multiple ideas of community, to live in transnational communities and to re-think culture in a new context (Italy and the Station Zone), then, re-articulate also their identities as both Italians and as migrants and a new combinations of these. Furthermore, as the literature suggests (Condor, 2011; Kong, 1999; Sindic, 2011), the subjective perception of citizenship is strongly related to the idea of identity and sense of belonging (Skey, 2010; Weil & Hanses, 1999).

Data show multiple levels of citizenship for most of migrant leaders who feel Italian and at the same time as citizens of their country (or a mixture like “citizen of the world”). They feel Italian because of different aspects of their life in Italy that are mostly related with the time spent here, the relationships, the knowledge of the Italian culture; citizens of their country because of their past, their culture, their feelings, their relations and ties. Our data confirm the idea of split citizenship as consequence of living in context of multi culture (Colombo, Domaneschi, & Marchetti, 2011). It could be an important step to talk about the constitution of different levels of identity in transnational communities as a com-

plex process of negotiation of the self that is being constructed at the same time in different cultures (Ali & Sonn, 2010). Our data points to this because only some leaders talk about their process of identification. The constitution of citizenship for migrants is the same at local (city) and national level, but it seems stronger at local level: in this case local culture of Reggio Emilia could have a role more than Italian culture in general. Of course multiple levels of citizenship are connected with different ideas of community that emerged in the study and implied new ways of developing identities.

The data also show an important aspect that connects community and identity as key factors of living in context of cultural diversity. In this way, results allow to consider the perception of the context, the Station Zone, as possible connection with community. It is important to consider that many migrant Leaders perceive the Station Zone as a bad area, negatively labelled by media in official discourse and with no relations between people of different culture. Furthermore, it is possible to see a strong relation between migrants and their country of origin (family and friend ties, economic ties, the idea that they will come back in the future) more than a relation with the receiving context. Our findings confirm that social technologies are an important instrument and, as Oiarzabal and Reips (2012) suggested, could help to understand these feelings of connection and these strong relations between them and the home country. So, we identified different ideas of community - of which we suggest the most important is related with the home culture and the origins. Community is understood as process, it is a sort of re-construction of their home and their identity in a new context that is characterized by diversity. Strong ties with the home country and negative perceptions of the Station Zone could help the constitution of this meaning, but it is important to analyse and consider also other aspects to have a more complete and complex idea of community as the first important way to study social changes in contexts of multi culture.

Italian and migrant Leaders share the same context and we argue that it is important to understand what community means not only for migrants, but also for native Italians. Italians consider community as something to share, something that people have in common, a group of people or, sometimes an Association. They never talk about community as connected with culture or their origins, this is perhaps tacit and taken for granted, but they talk about community as a geographic place. Also, among Italians, community is more seen as “relational” than “territorial”, and it could be connected with a stronger negative perception of the area and a lack of relationships between inhabitants of the Station Zone. Also among Italian Leaders there are multiple ideas of community, which may reflect multiple belongings, even if important differences emerged between migrant and Italian leaders.

The current study has some limitations. The study is exploratory and these findings may be particular to this sample. The study also used maximum variety sampling to recruit different community leaders in order to gain broader insights into perceptions of life in a specific place. It is evident that groups are active in constructing new meanings and ways to belonging, drawing on social and cultural resources, while also navigating the constraints and possibilities offered by the new context. Importantly, migration settlement is a dialectical process that involves and has implications for members of the receiving communities. In future research it will be important to examine in greater detail the experiences of different communities, including the receiving groups, to explore the complex ways in which different groups of people from different migrant and receiving communities are reconstructing lives and identities in complex and transforming local-global contexts.

SECOND PART

CHAPTER IV

Multiple Sense of Community, Identity and Wellbeing: the migrant perspective

Introduction

In this chapter the focus is on the migration process as a fundamental aspect to understand Multiple SOC in contexts of multi culture. In fact, when we analyze contexts with high levels of cultural diversity the element of migration represents a key theme to study. As mentioned in chapter 3, the increasing of migrations in the last decades implies the constitution of communities characterized by cultural and social diversity (Harris, 2009), while new meanings of home and belonging are created in relation to both the home and receiving country (Blunt & Varley, 2004).

So, migrants live at the same time in different communities, where the primary community plays a significant role to maintain the contact with their origins (Fisher & Sonn, 1999). Thus, the constitution of multiple spaces and communities it is also important in terms of identity. In fact, the dynamic nature of these contexts (Baldassar, 1999) and the complex situation experienced by their self (living into different cultures and social spaces) are important factors for the constitution of multiple identities (Bhatia, 2002; Bhatia 2007/2008; Ali & Sonn, 2010). What is the role of these multiple identities among migrants in the receiving context as a context of multi culture? Are multiple identities related to multiple senses of community? How does this relation affect migrants' quality of life? As literature suggests, identity is connected to sense of community (Mannarini, et al., 2012) and wellbeing (Kenyon & Carter, 2010; Hombrados-Mendieta et al., 2013). This chapter provides an analysis of these relations through a model of mediation, where sense of community is a mediator between identity and wellbeing. A peculiarity of the study is the introduction of multiple identities and Multiple Sense of Community in this relation in order to consider and reflect on a more complex interaction.

Methodology

The present work represents a part of a wider research that analyzes Multiple SOC in the context of multi culture. As we mentioned in chapter 2, we wanted to test a general model of interactions (considering MSOC, Identities and Wellbeing) to understand the role

of Multiple Sense of Community in a group of migrants living in the Station Zone. For this reason, we considered the group “migrants” without analyzing internal ethnic differences; in fact, we thought it was important to have a representation of the dynamics that occur on SOC and its relations, considering the peculiarity of the migration process. As migration represents a phenomenon with specific characteristics, we did not consider the Italian group in this first study.

Principal aim

To analyze Multiple Sense of Community among a group of migrants living in the Station Zone to understand the role of SOC and related socio-psychological factors particularly referred to the migration process.

Specific aims

- To analyze Identity and Wellbeing among a group of migrants living in the Station Zone.
- To analyze the relation between Multiple Sense of Community, Identity and Wellbeing.
- To analyze the role of both Relational and Territorial Sense of Community in this relation.

Hypotheses

1. There are Multiple Identities (Ali & Sonn, 2010) among the group “migrants” living in the Station Zone. Moreover, they have low levels of Wellbeing (Psychological, Emotional and Social) as it reflects their migration process and the fact of living in a context of multi culture (Hombrados-Mendieta et al., 2013).
2. There is a Multiple Sense of Community (Wiesenfeld, 1996; Petty et al., 1994; Brodsky, 2009) among a group of migrants living in the Station Zone.
3. There are significant differences between Territorial and Relational SOC among a group of migrants. In particular, Relational SOC is higher than Territorial SOC (Fisher & Sonn, 1999; Maya-Jariego & Armitage, 2007).
4. Multiple Sense of Community has a mediation role in the relation between Identity and Wellbeing (McNamara et al., 2013; Hombrados-Mendieta et al., 2013). In particular,
 - Relational SOC has a significant role of mediation in the relation between Original Identity (Kenyon & Carter, 2010) and Wellbeing, particularly Emotional Wellbeing.
 - Territorial SOC has a significant role of mediation in the relation between Italian Identity and Wellbeing, particularly Psychological and Social Wellbeing.

Instruments

An anonymous self-reported questionnaire has been developed (as described in chapter 2) to investigate Multiple Sense of Community, Identity and Wellbeing.

Statistics and Analysis

As mentioned in chapter 2, quantitative analyses have been developed. Firstly, descriptive data and crosstab differences (McNemar test); later, correlations and Macro procedures for SPSS have been used to verify hypotheses.

Recruitment of the Sample

The group “migrants” is constituted by Albanians, Chinese and Moroccans living in the Station Zone. The process of recruitment has been based on a snowball sampling (Noy, 2008). In the following chapters, this specific process will be described for each ethnic group.

Sample

One hundred and seventy-four (174) people from three different ethnic groups were involved.

Table 4.1 Ethnic groups in the sample

| Different ethnic groups in the sample | | |
|--|----------|----------|
| | n | % |
| Albanians | 60 | 34.5 |
| Chinese | 54 | 31.0 |
| Moroccans | 60 | 34.5 |
| Total | 174 | 100.0 |

Albania, China and Morocco are the three nationalities that constitute the group “migrants”. There are 60 Albanians, 54 Chinese and 60 Moroccans (Table 4.1).

Moreover, data indicates that 51.1% are males and 48.9% are females. 67.8% are first generation migrants, while 32.2% are second generation migrants. Only 5.2% of migrants are born in Italy and only 6.3% of them have the double nationality.

Socio-demographic data

Socio-demographic data shows that most of migrants living in the Station Zone are single (58.6%), while (37.9%) are married. Moreover, 57.8% are religious, mostly Muslim (86.5%). Concerning education and work, most of migrants studied at secondary school (61.8%), while 15.2% studied at university and 32.8% are working actually. 19.5% of people are members of associations (Table 4.2).

Table 4.2 Socio-demographic data

| Demographic Data | | |
|--|----------|----------|
| | n | % |
| Marital Status | | |
| Single | 102 | 58.6 |
| Married | 66 | 37.9 |
| Cohabitant | 3 | 1.7 |
| Divorced | 3 | 1.8 |
| Do you have children? | 62 | 35.6 |
| Are you religious? | 100 | 57.8 |
| Which religion? | | |
| Muslim | 83 | 86.5 |
| Catholic | 5 | 5.2 |
| Orthodox | 5 | 5.2 |
| Buddhism | 3 | 3.1 |
| Education | | |
| Primary | 3 | 1.8 |
| Middle | 36 | 21.2 |
| Secondary | 105 | 61.8 |
| University | 26 | 15.2 |
| Do you work actually? | 57 | 32.8 |
| Are you member of Associations? | 34 | 19.5 |

Results

Most of migrants living in the Station Zone feel citizens of their country of origin (92.5%), while more than 50% feel Italian citizens (53.2%) (Table 4.3).

More than half of migrants indicate that the Station Zone is a good place to live, but they refer they principally interact with compatriots (mean = 3.52). Migrants also indicate that they have less interrelations with Italians (mean = 2.68) and other foreigners (mean = 2.73) living in the area (Table 4.4).

Table 4.3 Perception of citizenship

| Citizenship | | |
|---|-----|------|
| | n | % |
| Do you feel you are an Italian citizen | 92 | 53.2 |
| Do you feel you are a citizen of your original country? | 160 | 92.5 |

Table 4.4 Perception of the Station Zone and Social Relations

| Perception of the Station Zone and Social Relations | | |
|---|-------------|-------|
| | Mean (1- 4) | SD |
| Do you like the Station Zone? | 2.76 | 0.831 |
| | Mean (1- 5) | SD |
| Social relations with Italians | 2.68 | 1.091 |
| | Mean (1 -5) | SD |
| Social relations with people from the same country | 3.52 | 0.984 |
| | Mean (1- 5) | SD |
| Social relations with other foreigners | 2.73 | 1.212 |

Hypothesis 1. There are Multiple Identities among the group “migrants” living in the Station Zone. Moreover, they have low levels of Wellbeing (Psychological, Emotional and Social) as it reflects their migration process and the fact of living in a context of multi culture.

Table 4.5 Levels of Identities and Wellbeing

| Median, min-max and % of Identities and Wellbeing | | | | | |
|--|---------------|------------|------------|---------------|--------------|
| | Median | Min | Max | % High | % Low |
| Italian Identity | 62.50 | 8.33 | 100.00 | 63.8 | 36.2 |
| Identity of Origin | 70.83 | 4.17 | 100.00 | 76.4 | 23.6 |
| Wellbeing | 58.33 | 15.00 | 96.67 | 45.4 | 54.6 |
| Social Wellbeing | 44.00 | 0.00 | 100.00 | 21.8 | 78.2 |
| Emotional Wellbeing | 60.00 | 0.00 | 100.00 | 48.3 | 51.7 |
| Psychological Wellbeing | 75.00 | 5.00 | 100.00 | 69.0 | 31.0 |

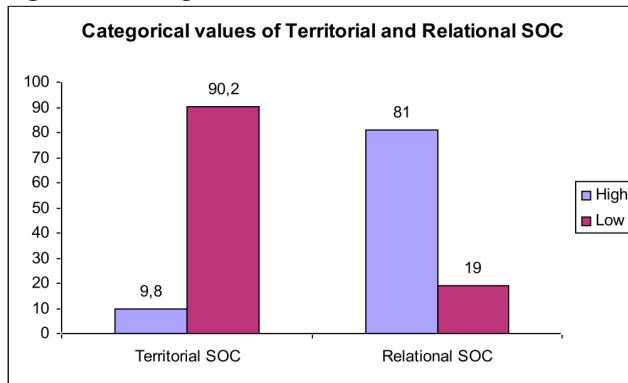
Values of the medians and the percentage indicate that migrants living in the Station Zone reported high levels of both Italian Identity and Identity of Origin, but levels of Identity of Origin are higher. Moreover, migrants report a medium value of the median of Wellbeing, but the percentage indicates low levels of Wellbeing. Considering the specific dimensions of Wellbeing, low levels of Social Wellbeing are reported, while high values of Psychological Wellbeing are referred (Table 4.5).

Hypotheses 2 and 3. There is a Multiple Sense of Community among a group of migrants living in the Station Zone. There are significant differences between Territorial and Relational SOC. In particular, Relational SOC is higher than Territorial SOC.

Table 4.6 Values of the median. Territorial and Relational SOC

| Values of Median, min-max | | | |
|----------------------------------|---------------|------------|------------|
| | Median | Min | Max |
| Territorial SOC | 50.88 | 12.28 | 84.21 |
| Relational SOC | 63.23 | 0.00 | 91.18 |

Figure 4.1. Categorical values of Territorial and Relational SOC



Values of the medians indicate that migrants living in the Station Zone have high levels of Relational SOC, while levels of Territorial SOC are lower (Table 4.6). Considering Territorial and Relational SOC as categorical variables, results show the differences (Figure 4.1). Thus, it seems that migrants living in the Station Zone report a strong sense of belonging to their relational community, but a weak sense of belonging to the Station Zone.

To verify if there are significant differences between Territorial and Relational SOC, Crosstabs are shown and McNemar test has been applied to calculate differences.

Table 4.7 Crosstabs Territorial and Relational Sense of Community

| Crosstabs Territorial and Relational SOC | | | X ² McNemar | |
|--|------|------------------|------------------------|----|
| | | % Relational SOC | | |
| | | Low | High | |
| % Territorial SOC | Low | 21.0 | 79.0 | ** |
| | High | 0.0 | 100.0 | |

**p≤ .01

The result of McNemar test is significant; there are significant differences between Territorial and Relational SOC. As data showed before, Relational SOC is higher than Territorial SOC. Moreover, results show that Relational SOC continues to be high in both cases where Territorial SOC is high or low, while for low levels of Relational SOC, Territorial SOC is low too (Table 4.7).

Hypothesis 4. Multiple Sense of Community has a mediation role in the relation between Identity and Wellbeing. In particular,

- Relational SOC has a significant role of mediation in the relation between Original Identity and Wellbeing, particularly Emotional Wellbeing.
- Territorial SOC has a significant role of mediation in the relation between Italian Identity and Wellbeing, particularly Psychological and Social Wellbeing.

First step was to analyze relations among variables. We used the r Spearman non parametric correlations between the scales.

Table 4.8 r Spearman correlations between variables

| | r Spearman correlations | | | | | | | |
|----------------------------|-------------------------|-------|-------|-------|-------|-------|-------|-------|
| | 1. | 2. | 3. | 4. | 5. | 6. | 7. | 8. |
| 1. Territorial SOC | | .52** | .29** | .31** | .20** | .15 | .43** | .29** |
| 2. Relational SOC | | | .45** | .44** | .36** | .27** | .38** | .59** |
| 3. Wellbeing | | | | .83** | .85** | .72** | .50** | .32** |
| 4. Social Wellbeing | | | | | .54** | .37** | .42** | .34** |
| 5. Psychological Wellbeing | | | | | | .55** | .45** | .32** |
| 6. Emotional Wellbeing | | | | | | | .38** | .08 |
| 7. Italian Identity | | | | | | | | .38** |
| 8. Identity of Origin | | | | | | | | |

**p ≤ .01

Data shows that there are relations between SOC, Identity and Wellbeing. Particularly, Territorial and Relational SOC are interrelated (0.52**); this indicates that the more migrants have a Sense of Community to the Station Zone, the higher the level of Sense of Community to their relational community and vice versa. Moreover, Territorial SOC correlates with Wellbeing (and its Social and Psychological dimensions), Italian Identity and Identity of Origin. Instead, Relational SOC correlates with Wellbeing (and all dimensions of Wellbeing), Italian Identity and Identity of Origin. Results indicate that the correlations between Relational SOC and Wellbeing seem to be higher than the correlations between Territorial SOC and Wellbeing. Moreover, there is a strong correlation between Relational SOC and Identity of Origin: the more migrants report high levels of Sense of Community related to their relational community, the higher the levels of their Identity of Origin and vice versa. It is also important to underline that there are significant correlations between Wellbeing and both Identities. In particular the correlation between Wellbeing and Italian Identity seems to be strong. Finally, Social and Psychological dimensions of Wellbeing correlate with both Identities, while Emotional Wellbeing correlates only with Italian Identity (Table 4.8).

Figure 4.2 General Model of interactions between Italian Identity, Identity of Origin and Wellbeing with the mediation of Territorial and Relational SOC

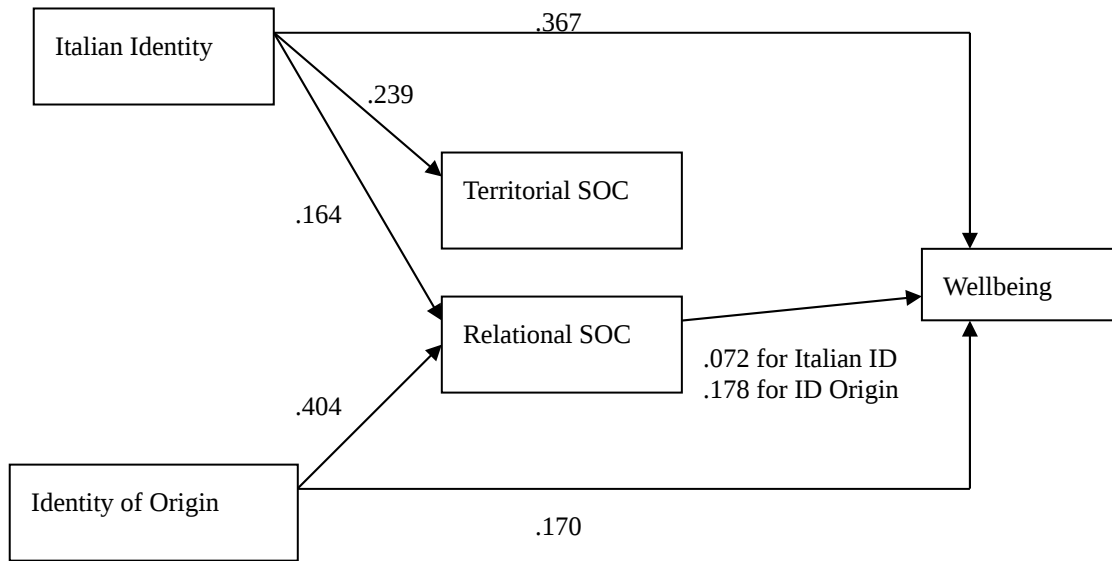
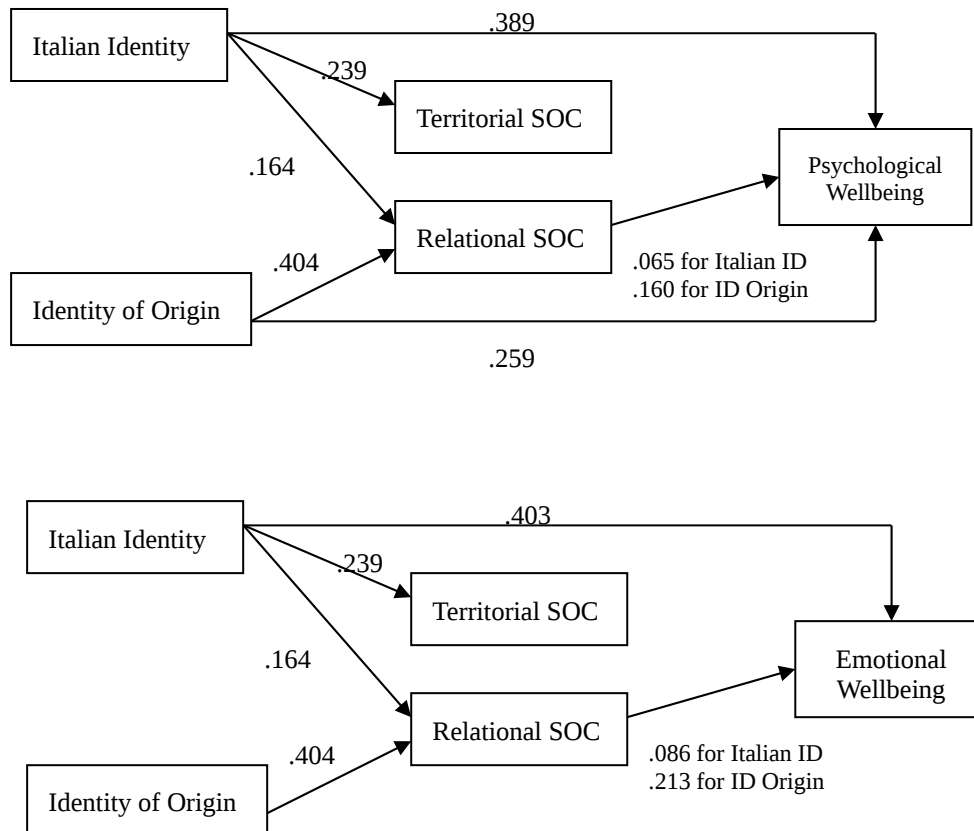


Figure 4.3 Model of interactions Psychological, Emotional and Social Wellbeing



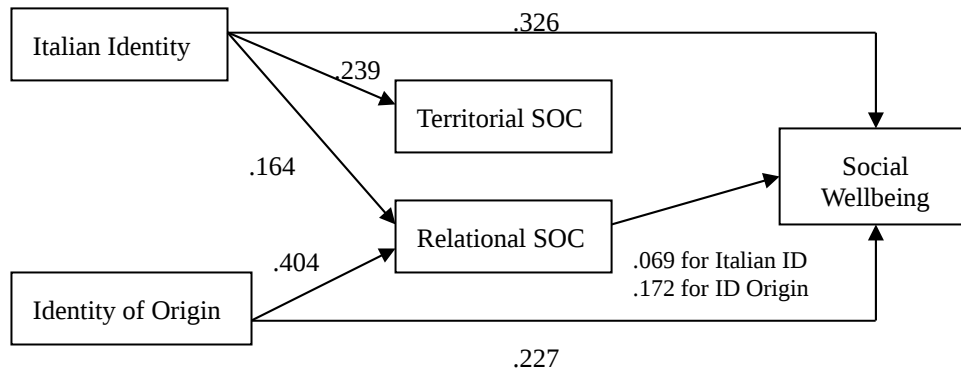


Figure 4.2 and Figure 4.3 show the relation between Identities and Wellbeing through the mediation of Multiple SOC (Territorial and Relational SOC). Only significant values are reported in the Figures.

In the general model both Identities have an effect on Wellbeing (Coeff = .367** for Italian Identity; Coeff = .170** for Identity of Origin) (the total effect model is significant, $F = 42.14^{**}$, with $R^2 = .330$ and $R = .575$).

Both Identities have an effect on Relational SOC (Coeff = .164** for Italian Identity; Coeff = .404** for Identity of Origin); this means that the more migrants feel Italians the higher the level of Relational SOC, and the more they feel members of their original country, the higher the level of Relational SOC. Instead, only Italian Identity has an effect on Territorial SOC (Coeff = .239** for Italian Identity; Coeff = .063 for Identity of Origin). Considering the mediation role of Multiple SOC, Territorial SOC is not a mediator in the relation between both Identities and Wellbeing (for Italian Identity: Effect = -.018, CI: -.070 – .029; for Identity of Origin: Effect = -.005, CI: -.030 – .006). On the other hand, Relational SOC seems to be a mediator in the relation between both Identities and Wellbeing (for Italian Identity: Effect = .072; CI: .027 – .130; for Identity of Origin: Effect = .178; CI: .102 – .278). This mediation is a partial mediation because both Identities have already an effect on Wellbeing, so the effect of Identities on Wellbeing can be explained by their direct effects and the mediation of Relational SOC.

Another important result is the remaining effect of Identities on Wellbeing when considering the mediation effect of Relational SOC. In particular, it seems that Italian Identity has an effect on Wellbeing, which is not explained by its direct effect and the mediation effect of SOC; the effect can possibly be explained by other factors that influence this relation (Coeff = .313**), while the effect of Identity of Origin seems to be explained only from the direct effect and from the mediation of Relational SOC (Coeff = -.03) (the total effect model is significant, $F = 29.42^{**}$, with $R = .641$ and $R^2 = .410$).

This general model of interaction is confirmed when Psychological and Social dimensions of Wellbeing are analyzed.

In fact, when these effects are considered on Psychological Wellbeing, it is possible to find that both Identities have a direct effect (for Italian Identity: Coeff = .389**; for Identity of Origin: Coeff = .259**) (the total effect model is significant, $F = 33.47^{**}$, with $R^2 = .281$ and $R = .530$) and only Relational SOC is a mediator between Identities and Psychological Wellbeing (Italian Identity: Effect = .065, CI: .018 – .147; for Identity of Origin: Effect = .160, CI: .044 – .293. Territorial SOC is not a mediator for Italian Identity: Effect = -.028, CI: -.095 – .039; for Identity of Origin: Effect = -.007, CI: -.046 – .005). Moreover only the effect of Italian Identity on Psychological Wellbeing can be explained by other factors (Coeff = .353**); value of the remaining effect of Identity of Origin is not

significant: Coeff = .107) (the total effect model is significant, $F = 19.80^{**}$, with $R = .565$ and $R^2 = .319$).

Furthermore, the general model is also confirmed for Social Wellbeing. Both Identities have a direct effect on Social Wellbeing (Coeff = .326** for Italian Identity; Coeff = .227** for Identity of Origin) (the total effect model is significant, $F = 28.09^{**}$, with $R^2 = .247$ and $R = .497$). As mentioned, Territorial SOC is not a mediator (Italian Identity: Effect = .007, CI: -.050 – .073; Identity of Origin: Effect = .002, CI: -.016 – .025), while Relational SOC does (Italian Identity: Effect = .069, CI: .029 – .139; Identity of Origin: Effect = .172, CI: .078 – .305). Moreover, there is a remaining effect of Italian Identity (Coeff = .250**; value of Identity of Origin is not significant: Coeff = .053) (the total model effect is significant, $F = 19.19^{**}$, with $R = .559$ and $R^2 = .312$).

Instead, considering Emotional SOC, the interaction between variables differs from the general model. In fact, only Italian Identity has a direct effect on Emotional Wellbeing (Coeff = .403**), while Identity of Origin does not (Coeff = -.043) (the total effect model is significant, $F = 14.46^{**}$, with $R^2 = .145$ and $R = .38$). As results indicate for the other models, Territorial SOC is not a mediator (for Italian Identity: Effect = -.046, CI: -.132 – .014); for Identity Origins: Effect = -.012, CI: -.050 – .004), while Relational SOC is a mediator of the relation between both Identities and Emotional Wellbeing (for Identity Italy: Effect = .086, CI: .029 – .184; for Identity Origins: Effect = .213, CI: .116 – .332). However, in this specific model, Relational SOC is a partial mediator of Italian Identity and Emotional Wellbeing (there is also the direct effect), but it has a total mediation in the relation between Identity of Origin and Emotional Wellbeing. But data also reported that both Identities can have an effect on Emotional Wellbeing through other factors not considered in the study; in fact, values of remaining effects are significant for Italian Identity (Coeff = .363**) and Identity of Origin (Coeff = -.244*) (the total model effect is significant, $F = 11.31^{**}$, with $R = .460$ and $R^2 = .211$).

Discussion

The study presents the results referred to a group of migrants living in the Station Zone. 174 people have been involved and they belonged to three different nationalities: Albania, China and Morocco.

Participants are equally divided in males and females, while most of them are first generation migrants and only few people have a dual nationality (6.3%). An important aspect is related to religion: in fact, more than half of migrants are religious and the Muslim is the religion more widespread (86.5%) despite the sample was constituted by different nationalities. As regards the level of education, it is quite high as most of people have a high school degree or are studying for that, while approximately 30% are working at the moment. An interesting result reports that 20% of migrants are members of associations; this means that they are involved in different groups or activities.

Migrants perceive the Station Zone as a good place, but definitely they have more relationship to compatriots than Italians or other foreigners living in the area: despite migrants like the Station Zone, they prefer to have social relations with compatriots as a way to recreate, develop and maintain ties with their origins as a relational community in the receiving context.

The perception of citizenship is an important element to understand the construction of the identity (Condor, 2011; Sindic, 2011), in particular the ethnic identity. Results indicate that migrants feel citizens of their home country, underling their ties with their original cul-

ture, but at the same time half of them indicate they feel Italian citizens. The relevance of the original culture and the new connections with the receiving context are important aspects that emerge in the study.

An important result is the presence of Multiple Identities (Ali & Sonn) as hypothesized; migrants report high levels of Italian identity and high levels of identity of Origin, showing their connection with both home and receiving countries (Bhatia, 2002; Bhatia 2007/2008). They “live here and there”, so they are constantly living in multiple cultures and different social spaces (Bhatia & Ram, 2009) at the same time as a sort of negotiation process.

Moreover, Multiple Identities seem to be connected with multiple belongings (Petty et al., 1994). In fact, participants report Multiple Sense of Community as our hypotheses and past research (Brodsky, 2009) indicate.

Migrants refer higher levels of Relational SOC than Territorial SOC. They feel a strong sense of belonging to their relational community that implies a connection with their origins. The connection with the home country, their culture and traditions seems to be a key factor for migrants living in the Station Zone: the role of the primary community (Fisher & Sonn, 1999) emerged as fundamental. On the other hand, there is a weak sense of belonging to the Station Zone, despite their positive perception of the area, as a reflection of a lack of intercultural social relations.

In contrast with past research (Hombrados-Mendieta et al., 2013) and our hypothesis, migrants have an average level of wellbeing, even if differences need to be considered among the specific dimensions: in particular participants referred to have high levels of Psychological Wellbeing, but low levels of Social wellbeing, while at the Emotional level is medium. Thus, migrants' wellbeing differs at Psychological, Emotional and Social level (Keyes, 1998), reflecting different ways of living in the receiving context.

One of the most important results is related with the model of interactions between identity, SOC and wellbeing. As mentioned, Sense of Community seems to be strongly connected with people' wellbeing and the relation between SOC and identity has been studied in the past. However, our results underline a more complex interaction between these variables, reflecting the consequences of the migration process.

Firstly, as mentioned before, the role of Multiple Identity is fundamental for migrants' wellbeing. The role of identity on wellbeing has been studied in the past (McNamara et al., 2013), but this study underlines the relevance of both identities for migrants: the fundamental role of the home and the receiving culture indicates the need to consider not only the primary community as significant for wellbeing, but also the relevance of the receiving culture.

Secondly, Multiple Identities affect Multiple Sense of Community. In particular, the role of the Italian identity is significant as it is related to both Territorial and Relational SOC. If the connection between identity and Territorial SOC has been studied in the past (Pretty et al., 2003; Mannarini et al., 2012), the relation between identity and Relational SOC among migrants seems to be important as it reflects the contact between the home and the receiving culture. On the other hand, the identity of Origin seems to be only related with the Relational SOC as a way to maintain ties with the home culture.

Thirdly, what is the role of Sense of Community?

Results indicate that the consideration of Multiple SOC is fundamental to understand its connection with wellbeing (Davidson & Cotter, 1991; Farrel, Aubry & Coulumbe, 2004) as differences have been found in the role of Territorial and Relational SOC. In fact, Territorial SOC has no effects on wellbeing; the Sense of Community to the Station Zone is low and it seems not to be related to migrants' wellbeing. On the other hand the study underlines the fundamental role of the Relational SOC on migrants' wellbeing.

In particular, Relational SOC has a mediation role between Multiple Identities and well-being in two ways and this represents another new result. On the one hand, its mediation role between Identity of Origin and wellbeing underlines the fundamental role of the original culture (Sonn & Fisher, 1996; Kenyon & Carter, 2010; Sonn, 2002; Bathum & Baumann, 2007). In fact, results emphasize the role of the primary community (Fisher & Sonn, 1999) to connect their identity of Origin with their wellbeing. On the other hand, Relational SOC also mediates the effect of Italian identity on wellbeing. In this case, the role of the Relational SOC is different and, in part, continues to be related with the original culture, but at the same time represents an important connection between home and receiving context. As in the first mediation, Relational SOC only represents the ethnic group, when it is connected with Italian identity could represent ethnic associations or informal groups that are related with the receiving context. This result is important because allows us to study more deeply the distinction of Multiple SOC and their roles, and to consider the different meanings of Relational SOC: it not only represents a connection with the original culture, but also a potential factor of social inclusion in the receiving context.

Another important result regards the specific dimensions of wellbeing. In fact, the role of Relational SOC continues to be fundamental. In particular, at Psychological, Emotional and Social level, Relational SOC is important to maintain relations with the home culture and to create relations with the receiving context, while the connection with the Station Zone have no effects on wellbeing at Psychological and Social level as we hypothesized. Even if migrants have high levels of Psychological wellbeing and low levels of Social wellbeing, it seems that Multiple Identities and Multiple SOC interact in the same way, while for Emotional wellbeing the role of Relational SOC is fundamental to create a connection with their origins at an emotional level.

Finally, it is possible to say that SOC mediates the negative effects of migration; in particular the role of the original culture seems to be fundamental for Wellbeing, while the connection with the receiving context does not, but the different roles of the Relational SOC have interesting consequences also at practical level.

CHAPTER V

Between Home and Receiving Culture: Albanian's Multiple Sense of Community

Albanian migration in Italy

Albanians were one of the first migrant groups to arrive in Italy during the '90s and, at the moment, represent one of the largest groups at national and local level.

Albanian migration started in March 1991 and within a few months thousands of migrants arrived in Italy as refugees because of the fall of the communist regime; other waves of migration were in 1997, 2000 and 2005. Thus, Albanians became one of the largest nationalities in Italy within a short period of time from 1991 onwards (in 1991 there were 26,381 Albanians, 3.1% of total migrants in Italy, while in 2005 they were 255,704, 11.3%) (Caritas/Migrantes, 2006). Initially, Albanian migrations have had positive social representations for Italians, but later a negative stigmatization as they were associated with human trafficking, prostitution, drugs and violent behaviour by the Italian media (Mai, 2009). In this chapter, we focus on Albanian people living in the Station Zone to analyze SOC, Identity and Wellbeing through the Albanian migration process that is the consequence of some peculiar characteristics: the history of the independence of the Country, close relations with Italy and Italian influence at a cultural level.

The Albanian migration process and implications

There have always been interrelations between Italy and Albania since ancient time, because of cultural influences, geographical proximity and economic interests. During the period between the two World Wars, there was an increase in contact between Italy and Albania, but it is during the '90s that a distinct relationship was developed: during the Balkan war, in fact, Italy and Albania started military-humanitarian relations and a series of economic interchanges, thus Italy has been strategically important for Albania (Mai, 2003).

Two periods are fundamental: the economic and military penetration and invasion of Albania during the first decades of XX century (fascist period). And, Albanian migration to Italy from the '90s onwards due to different factors such as the fall of the communist regime, the influence of Italian culture and the role of the Italian media.

Considering the idea that Albanian migration is caused by economic aspects due to the fall of the communist regime, it is important to analyze the role of Italy on the migration process and the consequences in terms of identity and belonging.

Albanian society has been influenced by different cultures as the Ottoman Empire, the Russian regime, the Greek and Turkish cultures, and lastly the Italian one: after the end of

the regime, Italy became the most important country for Albania for two reasons: economically, as Italy invests in Albania; and socially, for the strong influence that Italy always had on Albania. The Albanian identity has developed slowly and is based on different aspects: the oldest language of the Balkans; the aspiration to the western myth; the absence of a dominant religion (Mai, 2003); and the influence of the Italian media.

The Italian media have influenced Albanian society from the '70s to the '90s (Mai, 2005), in fact, Italian television was the only window to the Western world, and, when the regime collapsed, Italy was the country that Albanians aspired to; Italian television helped to construct and shape the "migration project" of Albanians that is not only a geographical displacement, but also a creation of a transnational process of change at cultural and social level (Mai, 2005). The constitution of an Albanian Identity reflects multiple senses of belonging due to the influence of both Albanian and Italian culture.

An interesting aspect is that the process of the constitution of an Albanian identity started before the Albanian migration to Italy due to the role of the Italian media. This is an important factor that is not seen in other migrant groups in Italy. In fact, Italian television offered a socio-cultural space where Albanians articulated their "migratory identities" into a sort of dual representation: both a positive and a negative one. Albanians are the most stigmatized migrant group but at the same time are the most integrated in Italian society (Mai, 2005).

So it is understandable that Albanian migration represents a peculiar process strongly influenced by Italian culture through the media and this aspect has influenced the identity's formation. A multiple identity is developed before migration, with consequences on the period after migration when a new formulation of identity affects the new senses of belonging and, later, migrant wellbeing.

Methodology

The current study constitutes a part of a wider research that analyses Multiple SOC in the context of multi culture among a group of Albanians. As we said in chapter 2, we choose Albanians as one of the first migrant groups arrived in Italy. Moreover, their history is strongly connected with Italy at cultural, economic and social levels: these peculiar factors represent a significant aspect to understand the Albanians' migration process in Italy.

Principal aim

To analyze Multiple Sense of Community among Albanians living in the Station Zone and their related socio-psychological factors, to understand the role of SOC among this specific ethnic group.

Specific aims

- To analyze Multiple Sense of Community (MSOC) among Albanians living in the Station Zone and its relation with psycho-social variables.
- To analyze generation differences concerning MSOC.
- To analyze Wellbeing, Italian Identity and Albanian Identity as fundamental variables among Albanians living in the Station Zone and possible differences among generations of migration.
- To analyze the relation between Multiple Sense of Community, Identity and Wellbeing.
- To analyze generation differences into the relation between SOC, Identity and Wellbeing.

Hypotheses

1. It is possible to find Multiple Sense of Community (Wiesenfeld, 1996; Brodsky, 2009) among Albanians living in the Station Zone.
2. There are no significant differences between Territorial and Relational SOC; in particular, Albanians have high levels of both Relational and Territorial SOC because of their strong connection with both Italy and Albania (Mai, 2003; 2009).
3. There are significant differences among generations of migration in the values of Territorial and Relational SOC; particularly, first generation has higher levels of Relational SOC, while second generation has higher levels of Territorial SOC.
4. Different factors are related to Territorial and Relational SOC among Albanians (Sagy et al., 1996; Brosky et al., 1999). In particular, factors connected with the receiving context are related to Territorial SOC, while factors connected to the ethnic group are more related to Relational SOC.
5. There are high levels of Wellbeing (in contrast to Hombrados-Mendieta et al., 2013), Italian Identity and Albanian Identity (Ali & Sonn, 2010). Moreover, Albanians have high levels of Psychological, Emotional and Social Wellbeing. Lastly, there are generation differences considering Identities: first generation migrants have higher values of Albanian Identity, while second generations have higher levels of Italian Identity.
6. Multiple Sense of Community has a mediation role in the relationship between Identity and Wellbeing (McNamara et al., 2013). In particular, considering the relevance of both Italian and Albanian culture (Mai, 2003), both Territorial and Relational SOC have the same influence on this relationship.
 - In particular, the relation between Albanian Identity and Emotional Wellbeing is mediated by Relational SOC (Sonn, 2002; Kenyon & Carter, 2010), while the relation between Italian Identity and Psychological and Social Wellbeing is mediated by Territorial SOC.
7. There are significant differences between first and second generations of migration in the relationship between Identity, Multiple Sense of Community and Wellbeing.

Particularly, Territorial SOC is a mediator (of this relationship) for second generation migrants, while Relational SOC is a mediator for first generation migrants.

Instruments

An anonymous self-reported questionnaire has been developed (as described in chapter 2) to investigate Multiple Sense of Community, Identities and Wellbeing among Albanians living in the Station Zone.

Data and Analysis

As mentioned in chapter 2, quantitative analyses were developed. Firstly, descriptive data, crosstab differences (McNemar test, X² test) and correlations will be presented; later, GLM model (ANOVA univariate) and Macro procedures for SPSS will be used to verify hypotheses.

Recruitment of the Sample

To identify Albanians living in the Station Zone we contacted the Albanian leader interviewed in the explorative study and some operators involved in Municipality's projects in the area. The process of recruitment of Albanians has been based on a snowball sampling (Noy, 2008). The Meeting Centre "Reggio East" continued to be an important reference for the population of the Station Zone and for the Municipality. Then, these first connections led to develop new contacts with Albanians living in the area.

Sample

Sixty (60) subjects were involved, 46.7% males and 53.3% females. 58.3% are first generation migrants and 41.7% are second generation migrants. 3.3% of the sample is born in Italy (8% of Second generation), while 1.7% of the total population are Italian citizens (3.6% of the males but no females, and 2.9% are second generation migrants). 31.7% of the sample migrants are between 14 and 18 years old, 23.3% are 19-25 years old, 25% are 26-40 years old and 20% are 41-55 years old; this means that most of Albanians living in the Station Zone are between 14 and 40 years old.

Socio-demographic Data

Most of Albanians has been living in Italy for a long time. In particular, for between 6-10 years and 11-21 years; data also shows that males arrived first than females. Most second generation migrants have been living in Italy for between 6-10 years, while first generation migrants have different periods of migration (Table 5.1).

Table 5.1 Socio-demographic Data: Years in Italy, Reggio Emilia and Station Zone

| % Years in Italy | | | | | |
|------------------------------------|-------------------------|---------------------|---------------------|--------------|----------------|
| | Total Population | 1° Migration | 2° Migration | Males | Females |
| 0-5 years | 21.7 | 34.3 | 4.0 | 14.3 | 28.1 |
| 6-10 years | 40.0 | 25.7 | 60.0 | 39.3 | 40.6 |
| 11-21 years | 38.3 | 40.0 | 36.0 | 46.4 | 31.3 |
| % Years in Reggio Emilia | | | | | |
| 0-5 years | 21.7 | 34.3 | 4.0 | 14.3 | 28.1 |
| 6-10 years | 58.3 | 45.7 | 76.0 | 57.1 | 59.4 |
| 11-19 years | 20.0 | 20.0 | 20.0 | 28.6 | 12.5 |
| % Years in the Station Zone | | | | | |
| 0-5 years | 28.3 | 40.0 | 12.0 | 25.0 | 31.2 |
| 6-10 years | 65.0 | 57.1 | 76.0 | 67.9 | 62.5 |
| 11-19 years | 6.7 | 2.9 | 12.0 | 7.1 | 6.3 |

Table 5.2 Socio-demographic Data: Home, Marital Status, Children, Education, Work

| % Living at Home | | | | | |
|-----------------------------|-------------------------|---------------------|---------------------|--------------|----------------|
| | Total Population | 1° Migration | 2° Migration | Males | Females |
| Alone | 3.3 | 5.7 | 0.0 | 3.6 | 3.1 |
| With wife/husband | 13.4 | 22.9 | 0.0 | 10.7 | 15.6 |
| Whole family | 78.3 | 68.6 | 92.0 | 82.1 | 75.0 |
| One parent | 5.0 | 2.8 | 8.0 | 3.6 | 6.3 |
| With strangers | 0.0 | 0.0 | 0.0 | 0.0 | 0.0 |
| % Marital Status | | | | | |
| Single | 46.7 | 8.6 | 100.0 | 46.4 | 46.9 |
| Married | 50.0 | 85.7 | 0.0 | 50.0 | 50.0 |
| Partner | 1.7 | 2.9 | 0.0 | 3.6 | 0.0 |
| Divorced | 1.6 | 2.8 | 0.0 | 0.0 | 3.1 |
| Widower | 0.0 | 0.0 | 0.0 | 0.0 | 0.0 |
| % Children | | | | | |
| Do you have children? | 38.3 | 65.7 | 0.0 | 42.9 | 34.4 |
| % Level of Education | | | | | |
| Primary School | 0.0 | 0.0 | 0.0 | 0.0 | 0.0 |
| Middle School | 23.7 | 34.3 | 8.3 | 25.9 | 21.9 |
| Secondary School | 52.5 | 37.1 | 75.0 | 59.3 | 46.9 |
| University | 23.8 | 28.6 | 16.7 | 14.8 | 31.2 |
| % Work | | | | | |
| Do you actually work? | 40.0 | 65.7 | 4.0 | 53.6 | 28.1 |

Most of Albanians live with their family; the majority of first generation migrants are married and more than 60% of the total population have children. More than 50% of Albanians have finished or are still studying in secondary school (more males than females) and more than 20% have a university degree (more females than males). Finally, data show that 40% of the total population are working at the moment (65.7% of the first generation migrants, and more males than females) (Table 5.2).

Table 5.3 Socio-demographic Data: Religion

| % Religion | | | | | |
|--------------------------------|-------------------------|---------------------|---------------------|--------------|----------------|
| | Total Population | 1° Migration | 2° Migration | Males | Females |
| Are you religious? | 59.3 | 67.6 | 48.0 | 63.0 | 56.3 |
| % Which religion | | | | | |
| Muslim | 78.8 | 86.4 | 63.6 | 88.2 | 68.8 |
| Catholic | 6.0 | 4.5 | 9.1 | 0.0 | 12.5 |
| Orthodox | 15.2 | 9.1 | 27.3 | 11.8 | 18.7 |
| % Practice religion | | | | | |
| Are you practicing? | 38.3 | 4.3 | 25.0 | 5.0 | 16.7 |
| % Relevance of religion | | | | | |
| Not at all | 13.3 | 8.7 | 20.0 | 21.4 | 6.3 |
| A bit relevant | 40.0 | 37.0 | 44.0 | 42.9 | 37.5 |
| Relevant enough | 38.4 | 40.0 | 36.0 | 21.4 | 53.1 |
| Very much relevant | 8.3 | 14.3 | 0.0 | 14.3 | 3.1 |

Almost of 60% of Albanians are religious; first generation more than second generation, while males are more religious than females. The most important religion is Muslim (almost 80%), but less than 40% are practicing Muslims (most of them are females and second generation). More than 50% think that religion is not important (or just a bit), while 38.4% think that it is important enough and only 8.3% think it is very important. There are differences between first and second generation of migration and between males and females. For first generation and females religion seems to be more important than males second generation and males (Table 5.3).

Table 5.4 Socio-demographic Data: Associations

| % Associations/Groups | | | | | |
|---|-------------------------|---------------------|---------------------|--------------|----------------|
| | Total Population | 1° Migration | 2° Migration | Males | Females |
| Are you member of Associations? | 21.7 | 22.9 | 20.0 | 14.3 | 28.1 |
| % What kind of Associations | | | | | |
| Ethnic Associations | 69.2 | 87.5 | 40.0 | 100.0 | 55.6 |
| Meeting Centre “Reggio East” | 15.4 | 12.5 | 20.0 | 0.0 | 22.2 |
| Voluntary Associations | 15.4 | 0.0 | 40.0 | 0.0 | 22.2 |
| % Relevance to be a member of Associations | | | | | |
| Not at all | 13.3 | 14.3 | 12.0 | 14.3 | 12.5 |
| A bit relevant | 31.3 | 40.0 | 20.0 | 32.1 | 31.3 |
| Relevant enough | 43.5 | 28.6 | 64.0 | 35.7 | 50.0 |
| Very much relevant | 11.9 | 17.1 | 4.0 | 17.9 | 6.2 |

More than 20% of Albanians are part of associations (more females than males); among those that are part of associations, most of them are part of ethnic associations (almost 70%), all males (100%) and only 55.6% of females. Females are also part of the Meeting Centre “Reggio East” and Voluntary Associations. For more than 50% of total population it is important to be part of associations (more for second generation and females) (Table 5.4).

Results

Data shows that 55% of total Albanians feel an Italian citizen, while 95% feel citizens of their country. There are significant differences between first and second generation of migration considering Italian citizenship. Second generation migrants feels more Italian than first generation ($X^2 = 5.00^*$, $p < .05$). There are no significant differences between males and females (Table 5.5).

Albanians refer they have a good perception of the Station Zone (higher for females and second generation migrants). Moreover, they interrelate more with other Albanians living in the Station Zone than with Italians or other foreigners. Results indicate that second generation migrants create more social relations with Albanians, Italians and other foreigners, while first generation migrants have more relationships to Albanians. Finally, males have more social relations than females (both interrelate more with other Albanians), but females interrelate more with Italians than males (Table 5.6).

Table 5.5 Perception of Citizenship

| | Citizenship | | | | |
|--|------------------|--------------|--------------|-------|---------|
| | Total Population | 1° Migration | 2° Migration | Males | Females |
| Do you feel you are an Italian citizen? | 55.0 | 42.9 | 72.0 | 60.7 | 50.0 |
| Do you feel you are an Albanian citizen? | 95.0 | 97.1 | 92.0 | 96.4 | 93.8 |

Table 5.6 Perception of the Station Zone and Social Relations

| | Perception of citizenship % | | | | | | | | | |
|--|-----------------------------|-------|--------------|-------|--------------|-------|-------|-------|---------|-------|
| | Total Population | | 1° Migration | | 2° Migration | | Males | | Females | |
| | Mean | DS | Mean | DS | Mean | DS | Mean | DS | Mean | DS |
| Do you like the Station Zone (1-4) | 2.62 | 0.958 | 2.43 | 1.037 | 2.88 | 0.781 | 2.32 | 0.819 | 2.88 | 1.008 |
| Social Relations with Italians (1-5) | 2.73 | 1.118 | 2.49 | 1.292 | 3.08 | 0.702 | 2.68 | 1.124 | 2.78 | 1.128 |
| Social Relations with Albanians (1-5) | 3.60 | 0.924 | 3.43 | 1.092 | 3.84 | 0.554 | 3.86 | 0.756 | 3.38 | 1.008 |
| Social Relations with other foreigners (1-5) | 2.92 | 1.344 | 2.31 | 1.301 | 3.76 | 0.879 | 3.07 | 1.412 | 2.78 | 1.289 |

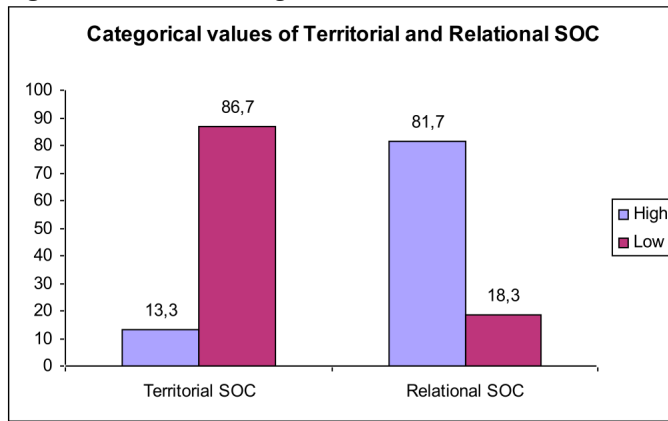
Hypotheses 1 and 2.

There is a Multiples Sense of Community. There are no significant differences between Territorial and Relational Sense of Community, particularly both SOC have high values.

Table 5.7 Values of the median, Min-Max Territorial and Relational SOC

| | Median Min-Max | | |
|-----------------|----------------|-------|-------|
| | Median | Min | Max |
| Territorial SOC | 50.00 | 12.28 | 78.95 |
| Relational SOC | 66.18 | 26.47 | 88.24 |

Figure 5.1 Values of categorical variables Territorial and Relational SOC



Values of the median show us the trend of SOC among the Albanian population. In particular, Territorial SOC has a medium value, while Relational SOC's value is higher (Table 5.7). Moreover, the Figure shows that 86.7% of Albanians have low levels of Territorial SOC, while 81.7% have high levels of Relational SOC (Figure 5.1).

To verify if there are significant differences between Territorial and Relational SOC, Crosstabs are shown and McNemar test has been applied to calculate differences.

Table 5.8 Crosstabs Territorial and Relational Sense of Community

| | | % Relational SOC | | X ² McNemar |
|-------------------|------|------------------|-------|------------------------|
| | | Low | High | |
| % Territorial SOC | Low | 21.2 | 78.8 | ** |
| | High | 0.0 | 100.0 | |

**p ≤ .01

The result of McNemar test is significant; there are significant differences between Territorial and Relational SOC. As data showed before, Relational SOC is higher than Territorial SOC. Moreover, results show that Relational SOC continues to be high in both cases where Territorial SOC is high or low, while for low levels of Relational SOC, Territorial SOC is low too (Table 5.8).

It is also important to report the values of the median, min-max and percentage (of categorical, high-low values) of each dimension of Territorial and Relational SOC.

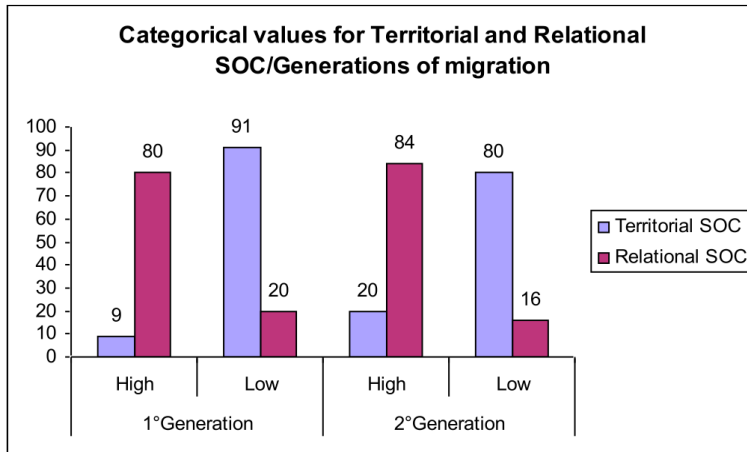
Table 5.9 Values of median, Min-Max for dimensions of Territorial and Relational SOC

| Median, Min-Max Dimensions Territorial SOC | | | | | |
|---|---------------|------------|------------|---------------|--------------|
| | Median | Min | Max | % High | % Low |
| Territorial SOC | | | | | |
| Membership | 33.33 | 0.00 | 100.00 | 18.3 | 81.7 |
| Shared Influence | 44.44 | 0.00 | 88.89 | 15.0 | 85.0 |
| Help in case of need | 50.00 | 8.33 | 83.33 | 16.7 | 83.3 |
| Social Climate and Bonds | 58.33 | 0.00 | 100.00 | 1.7 | 81.7 |
| Needs fulfilments | 50.00 | 0.00 | 83.33 | 15.0 | 85.0 |
| Relational SOC | | | | | |
| Membership | 75.00 | 41.67 | 100.00 | 85.0 | 15.0 |
| Shared Emotional Connection | 75.00 | 25.00 | 100.00 | 93.0 | 7.0 |
| Fulfilment and Needs | 62.50 | 8.00 | 100.00 | 60.0 | 40.0 |
| Influence | 52.08 | 8.33 | 100.00 | 50.0 | 50.0 |

Median values have been calculated for each dimension of Territorial and Relational SOC. “Social Climate and Bonds”, “Help in case of Need” and “Needs and Fulfilments” seem to be the most important dimensions into Territorial SOC. With regards to Relational SOC, “Membership” and “Shared Emotional Connection” are the most important (Table 5.9)

Hypothesis 3. There are significant differences among generations of migrants in the values of Territorial and Relational SOC; particularly, first generation has higher levels of Relational SOC, while second generation has higher levels of Territorial SOC.

Figure 5.2 Categorical values Territorial and Relational SOC among generations of migrants



There are no significant differences between first and second generation of migration. Both generations have low levels of Territorial SOC and high levels of Relational SOC. (for Territorial SOC, $X^2 = 1.65$ $p > .05$; for Relational SOC, $X^2 = 0.16$ $p > .05$). For both generations of migrants there is a low sense of belonging to the Station Zone and a high sense of belonging to their relational community (Figure 5.2).

Hypothesis 4. Different factors are related to Territorial and Relational SOC among Albanians. In particular, factors connected with the receiving context are related to Territorial SOC, while factors connected to the ethnic group are more related to Relational SOC.

Table 5.10 Factors related to Territorial SOC

| ANOVA Univariate. Territorial SOC as Independent Variable | |
|---|----------|
| | F |
| Living at home with | 0.171 |
| Marital Status | 0.001 |
| Do you have children? | / |
| To be part of Associations | 1.002 |
| Do you work actually? | 0.967 |
| Do you feel you are an Italian citizen | 1.117 |
| Do you like the Station Zone? | 33.536** |
| Social Relations with Italians | 1.926 |
| Social Relations with Albanians | 9.351** |
| Social Relations with other foreigners | 0.022 |

$R^2 = .798$

** $p \leq .01$

Data shows that the degree of liking the Station Zone is an important element for Territorial SOC. The more Albanians like the Station Zone, the higher the level of Territorial SOC. Moreover, the more Albanians have social relations with other Albanians, the higher the level of Territorial SOC (Table 5.10).

Table 5.11 Factors related to Relational SOC

| ANOVA Univariate. Relational SOC as Independent Variable | |
|---|----------|
| | F |
| To be part of Associations | 1.823 |
| Relevance to being part of Associations | 2.343 |
| Do you feel you are an Albanian citizen? | 0.344 |
| Social Relations with Italians | 0.005 |
| Social Relations with Albanians | 0.746 |
| Social Relations with other foreigners | 1.546 |

$R^2 = .294$

Data shows that there are no factors related to Relational SOC among Albanians living in the Station Zone (considering these variables) (Table 5.11).

Hypothesis 5. There are high levels of Wellbeing, Italian and Albanian Identity. Moreover, Albanians have high levels of Psychological, Emotional and Social Wellbeing. Lastly, there are generation differences considering Identities: first generation migrants have higher values of Albanian Identity, while second generations have higher levels of Italian Identity.

Table 5.12 Values of the median, Min-Max Wellbeing, Italian Identity, Albanian Identity

| Values of median, Min-Max | | | |
|----------------------------------|---------------|------------|------------|
| | Median | Min | Max |
| Wellbeing | 60.83 | 23.33 | 96.67 |
| Italian Identity | 66.67 | 8.33 | 100.00 |
| Albanian Identity | 70.83 | 45.83 | 100.00 |

Data shows that Albanians have medium-high levels of Wellbeing. Moreover, they have high levels of both Italian and Albanian Identity. Even if Italian and Albanian Identities have high values, it is important to observe that Albanian Identity has higher values than the Italian one (Table 5.12).

It is also important to observe the values of the specific dimensions of each variable considered.

Table 5.13 Values of median, Min-Max for dimensions of Wellbeing, Italian and Albanian Identity

| Median, Min-Max Dimensions Territorial SOC | | | | | |
|---|---------------|------------|------------|---------------|--------------|
| | Median | Min | Max | % High | % Low |
| Wellbeing | | | | | |
| Social | 44.00 | 8.00 | 92.00 | 18.3 | 81.7 |
| Psychological | 75.00 | 25.00 | 100.00 | 58.3 | 41.7 |
| Emotional | 73.33 | 0.00 | 100.00 | 61.7 | 38.3 |
| Italian Identity | | | | | |
| Exploration | 75.00 | 0.00 | 100.00 | 75.0 | 25.0 |
| Commitment | 66.67 | 8.33 | 100.00 | 70.0 | 30.0 |
| Albanian Identity | | | | | |
| Exploration | 66.67 | 0.00 | 100.00 | 76.7 | 23.3 |
| Commitment | 75.00 | 33.33 | 100.00 | 91.7 | 8.3 |

Data shows high levels of Psychological and Emotional Wellbeing and low levels of Social Wellbeing among Albanians living in the Station Zone. In particular, results indicate that Emotional Wellbeing seems to be the most important dimension of Wellbeing for Albanians.

Moreover, both Italian and Albanian Identities have high values of their dimensions. Exploration of their Italian Identity is higher than the Exploration of their Albanian Identity, while the Commitment referred to their Italian Identity is lower than the Albanian one (Table 5.13).

The following results consider generation differences in the values of Wellbeing (also its Social, Psychological and Emotional dimensions), Italian and Albanian Identities.

Table 5.14 Generation Differences in the values of Wellbeing, Italian and Albanian Identity

| Generation Differences | | | | |
|-------------------------------|------|----------------------|----------------------|----------------------|
| | | 1° Generation | 2° Generation | X² |
| Wellbeing | Low | 60.0 | 36.0 | 3.36 |
| | High | 40.0 | 64.0 | |
| Social Wellbeing | Low | 85.7 | 76.0 | 0.92 |
| | High | 14.3 | 24.0 | |
| Psychological Wellbeing | Low | 51.4 | 28.0 | 3.29 |
| | High | 48.6 | 72.0 | |
| Emotional Wellbeing | Low | 42.9 | 32.0 | 0.73 |
| | High | 57.1 | 68.0 | |
| Italian Identity | Low | 31.4 | 8.0 | 4.72* |
| | High | 68.6 | 92.0 | |
| Albanian Identity | Low | 11.4 | 4.0 | 1.05 |
| | High | 88.6 | 96.0 | |

*p≤ .05

There is a significant difference between first and second generation of migrants in the values of Italian Identity among Albanians living in the Station Zone. This means that second generation migrants feel to have a higher Italian Identity than first generation migrants. Considering the Albanian Identity there are no differences between generations, so both first and second generation migrants feel a strong Identity as Albanians. Moreover, there are no significant differences in the values of Wellbeing and its specific dimensions (Table 5.14).

Hypothesis 6. Multiple Sense of Community has a mediation role in the relationship between Identity and Wellbeing. In particular, considering the relevance of both Italian and Albanian culture, both Territorial and Relational SOC have the same influence on this relationship.

- The relation between Albanian Identity and Emotional Wellbeing is mediated by Relational SOC, while the relation between Italian Identity and Psychological and Social Wellbeing is mediated by Territorial SOC.

First step was to analyse relations among variables. We used the r Spearman non-parametric correlations between the scales.

Table 5.15 Correlations among Territorial SOC, Relational SOC, Wellbeing (also Social, Psychological and Emotional), Italian Identity and Albanian Identity

| r Spearman correlations among variables | | | | | | | | |
|---|----|-------|-------|-------|-------|-------|-------|-------|
| | 1. | 2. | 3. | 4. | 5. | 6. | 7. | 8. |
| 1.Territorial SOC | | .52** | .35** | .47** | .17 | .25 | .49** | .26* |
| 2.Relational SOC | | | .57** | .62** | .45** | .19 | .38** | .55** |
| 3.Wellbeing | | | | .85** | .89** | .63** | .56** | .42** |
| 4.Social Wellbeing | | | | | .64** | .28* | .52** | .46** |
| 5.Psychological Wellbeing | | | | | | .50** | .43** | .31* |
| 6.Emotional Wellbeing | | | | | | | .49** | .09 |
| 7.Italian Identity | | | | | | | | .41** |
| 8.Albanian Identity | | | | | | | | 1.00 |

**p ≤ .01

There are significant correlations between variables.

Territorial and Relational SOC are related. This means that the more Albanians reported higher levels of Territorial SOC, the more the level of their Relational SOC and vice versa. Both Territorial and Relational SOC are related with Wellbeing and Identities. Considering specific dimensions of Wellbeing, Territorial SOC is only related with Social Wellbeing, while Relational SOC is related with Social and Psychological dimensions of Wellbeing.

Moreover, Wellbeing and Identities are related each others (included each dimension of Wellbeing, except Emotional Wellbeing that is not related with Albanian Identity) (Table 5.15).

Figure 5.3 General Model of Interactions between Italian Identity, Albanian Identity and Wellbeing with the mediation of Territorial and Relational SOC

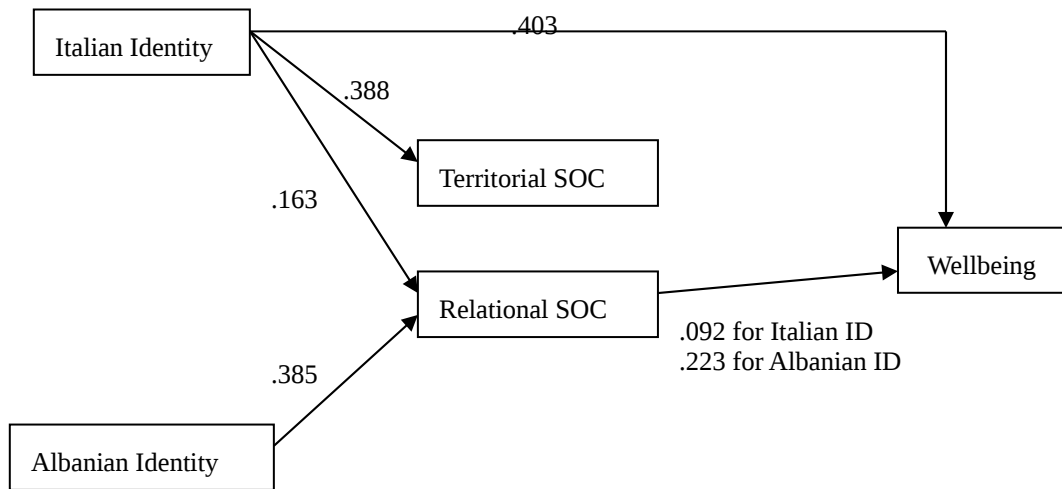
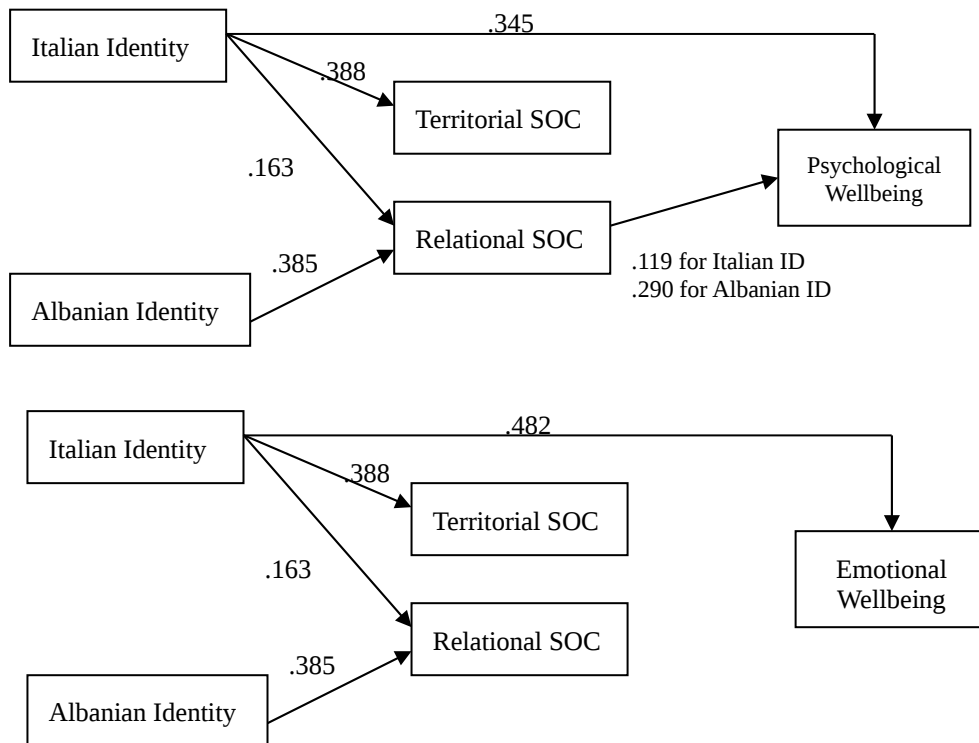
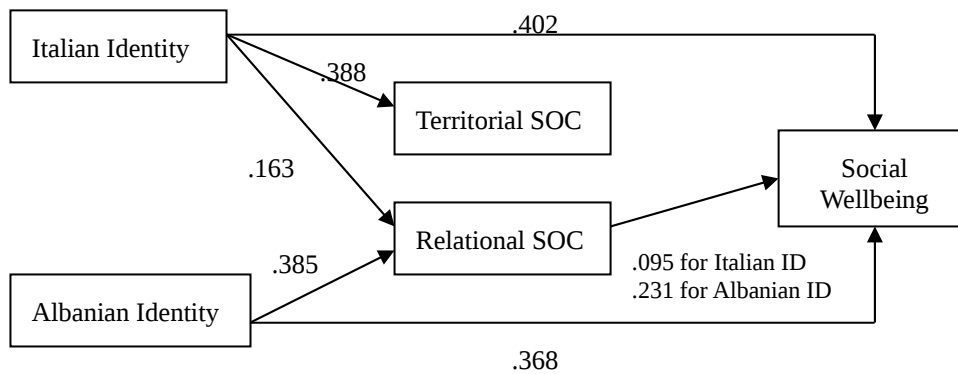


Figure 5.4 Model of interactions for Psychological, Emotional and Social Wellbeing





Data shows the relation between Identities and Wellbeing through the mediation of Multiple SOC. Only significant values are reported.

First, the results of the general model of interaction (which consider Wellbeing) are reported. Data indicates that only Italian Identity has an effect on Wellbeing (Coeff = .403**), while Albanian Identity does not (Coeff = .185). Thus, so the more Albanians feel Italians, the higher the levels of Wellbeing, while their Identity as Albanians have no effects on Wellbeing (the total model effect is significant, $F = 16.37^{**}$, with $R = .604$ and $R^2 = .365$).

Moreover, Italian Identity has an effect on both Territorial (Coeff = .388**) and Relational SOC (Coeff = .163*); this means that the more Albanians feel Italians, the more they feel a strong sense of belonging to the Station Zone and, at the same time, a stronger sense of belonging to their relational community. On the other hand, Albanian Identity has an effect on Relational SOC (Coeff = .385**), but not on Territorial SOC (Coeff = .033). So the more Albanians feel a strong Identity related to their origins, the more they feel to belong to their relational community, while this is not true for the sense of belonging to the Station Zone.

Considering the mediation effect of Multiple SOC, Territorial SOC is not a mediator between Identities and Wellbeing (Italian Identity, Effect = -.063, CI: -.208 – .093; Albanian Identity, Effect = -.005, CI: -.116 – .060). Instead, Relational SOC is a mediator of this relation (Italian Identity, Effect = .092, CI: .001 – .220; Albanian Identity, Effect = .223, CI: .058 – .495). Another important result is the remaining effect of Identities on Wellbeing considering the mediation effect of Relational SOC. Particularly, it seems that Italian Identity has an effect on Wellbeing, which is not explained by its direct effect and the mediation SOC, but by other factors that influence this relation (Coeff = .375**). The Albanian Identity's effect seems to be explained only from the mediation of Relational SOC (Coeff = -.032) (the total effect model is significant, $F = 12.88^{**}$, with $R = .695$ and $R^2 = .484$).

This general model of interaction is confirmed when the Psychological dimension is analyzed.

In fact, only Italian Identity has an effect on Psychological Wellbeing (Coeff = .345*), while Albanian Identity does not (Coeff = .266) (the total model effect is significant $F = 7.15^{**}$, with $R = .448$ and $R^2 = .201$). As indicated for the general model, Territorial SOC is not a mediator of this relation (Italian Identity, Effect = -.132, CI: -.385 – .066; Albanian Identity, Effect = -.011, CI: -.302 – .055), while Relational SOC is a mediator of this relation (Italian Identity, Effect = .119, CI: .003 – .297; Albanian Identity, Effect = .290, CI: .063 – .533). Moreover, Italian Identity has an effect on Psychological Wellbeing which is not explained by its direct effect and the mediation of SOC, but by possible other factors that influence this relation (Coeff = .357*), while the Albanian Identity's effect seems to be

explained only by the mediation of Relational SOC (Coeff = -.013) (the total effect model is significant, $F = 6.60^{**}$, with $R = .569$ and $R^2 = .324$).

The general model of interaction is not confirmed for Emotional and Social Wellbeing.

Considering Emotional Wellbeing, as the general model, only Italian Identity has an effect (Coeff = .482**); Coeff = -.227 for Albanian Identity) (the total effect model is significant, $F = 8.31^{**}$, with $R = .475$ and $R^2 = .226$), but it differs for the mediation of Multiple SOC. In fact, both Territorial and Relational SOC are not mediators (Territorial SOC: Italian Identity, Effect = -.063, CI: -.248 – .076; Albanian Identity, Effect = -.005, CI: -.106 – .060. Relational SOC: Italian Identity, Effect = .049, CI: -.013 – .233; Albanian Identity, Effect = .119, CI: -.054 – .326). Moreover, Italian Identity could affect Emotional Wellbeing (Coeff = .497**) through the mediation of other factors not studied here (the total effect model is significant, $F = 4.62^{**}$, with $R = .501$ and $R^2 = .251$).

Instead, for Social Wellbeing both Identities have a direct effect (Italian Identity: Coeff = .402**; Albanian Identity: Coeff = .368*) (the total effect model is significant, $F = 16.68^{**}$, with $R = .608$ and $R^2 = .369$), while the only mediator continues to be the Relational SOC (Italian Identity, Effect = .095, CI: .005 – .211; Albanian Identity, Effect = .231, CI: .061 – .630. For Territorial SOC: Italian Identity, Effect = -.010, CI: -.171 – .220; Albanian Identity, Effect = -.001, CI: -.079 – .098). Moreover, Italian Identity has an effect on Social Wellbeing which is not explained by its direct effect and the mediation of SOC, but by possible other factors that influence this relation (Coeff = .316*), while the Albanian Identity's effect seems to be explained only from the direct effect and from the mediation of Relational SOC (Coeff = .138) (the total effect model is significant $F = 12.45^{**}$, with $R = .689$ and $R^2 = .475$).

Hypothesis n.7. There are significant differences between first and second generation of migration on the relation between Multiple SOC, Identities and Wellbeing. Particularly, for first generation, Relational SOC is a significant mediator of this relation, while for second generation Territorial SOC is a mediator.

In this case, we considered only the model with a general Wellbeing and not the specific dimensions specific dimensions of Wellbeing because of the small number of each variable.

Figure 5.5 General Model of Interactions between Italian Identity, Albanian Identity and Wellbeing with the mediation of Territorial and Relational SOC among first generation

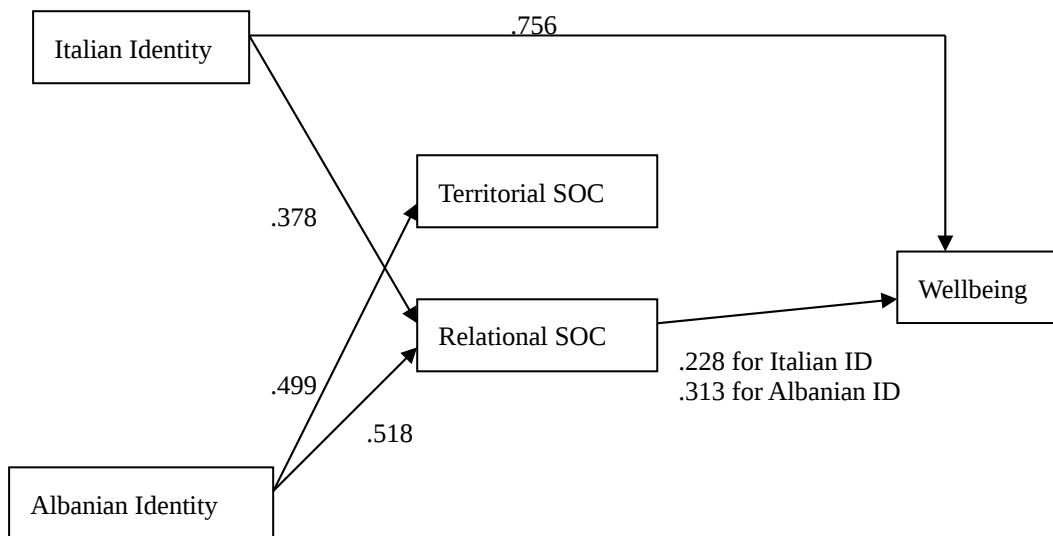
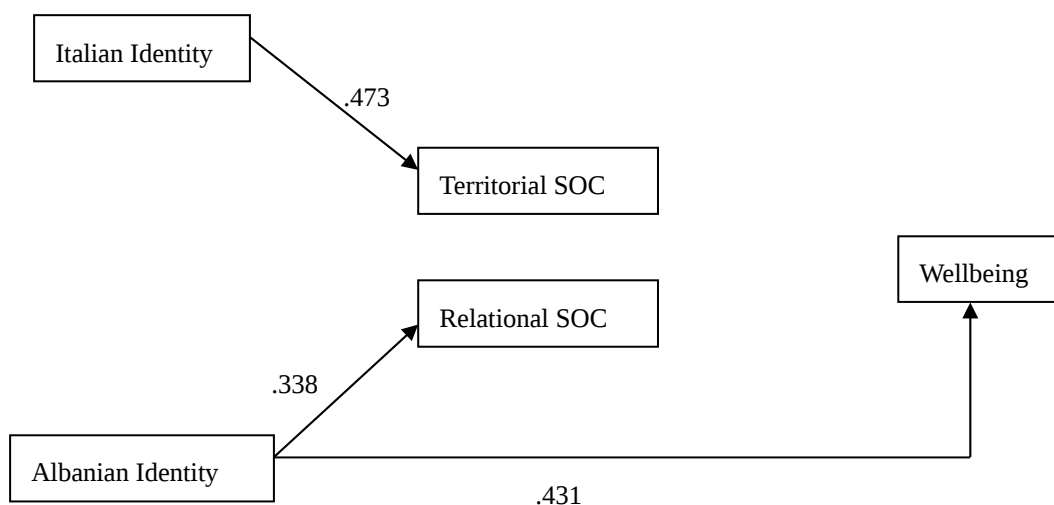


Figure 5.6 General Model of Interactions between Italian Identity, Albanian Identity and Wellbeing with the mediation of Territorial and Relational SOC among second generation migrants



Data shows the relation between Identities and Wellbeing through the mediation of Multiple SOC among first and second generation migrants. Only significant values are reported.

A first difference is the effect of Identities on Wellbeing. For first generation Albanian Identity has an effect on Wellbeing (Coeff = .431*), while Italian Identity does not (Coeff = .173) (the total effect model is significant, $F = 7.47$, with $R = .564$ and $R^2 = .318$). For second generation, Italian Identity has an effect on Wellbeing (Coeff = .756**), while Albanian Identity does not (Coeff = -.142) (the total effect model is significant, $F = 15.53^{**}$, with $R = .765$ and $R^2 = .585$).

Moreover, for first generation, Italian Identity has an effect on Territorial SOC (Coeff = .473**), but not Albanian Identity (Coeff = -.293) and, on the other hand, Italian Identity have no effect on Relational SOC (Coeff = .112), while Albanian Identity has a significant effect (Coeff = .338*).

Instead, for second generation, Italian Identity have no effect on Territorial SOC (Coeff = .185), while Albanian Identity has a significant effect (Coeff = .499**).

Furthermore, both Identities have an effect on Relational SOC (Italian Identity, Coeff = .378**; Albanian Identity, Coeff = .518**).

Considering the mediation model, for first generation both Territorial SOC and Relational SOC are not a mediators (Territorial SOC: Italian Identity, Effect = -.041, CI: -.475 – .207; Albanian Identity, Effect = .026, CI: -.392 – .161. Relational SOC: Italian Identity, Effect = .055, CI: -.031 – .334; Albanian Identity, Effect = .167, CI: -.010 – .618). Instead, for second generation Territorial SOC is not a mediator of this relation (Italian Identity, Effect = -.007, CI: -.182 – .096; Albanian Identity, Effect = -.020, CI: -.310 – .192), while Relational SOC is a mediator for both Identities (Italian Identity, Effect = .228, CI: .001 – .481; Albanian Identity, Effect = .313, CI: .054 – .834).

Finally, there are no more factors in the relation between Identities and Wellbeing among first generation (Italian Identity Coeff = .159; Albanian Identity Coeff = .239), while for first generation it seems that there are other factors that affect the relation between Italian Identity and Wellbeing that do not depend on the direct effect or on the mediation of Relational SOC (Coeff = .535**), and also for Albanian Identity (Coeff = -.434*).

Discussion

The present study analyzes data among 60 Albanians; most of them are males and more than 50% belong to first generation migrants, while few of them have the Italian citizenship (1.7%). Most of them live with their family, they are married and they have children (more than 60%), while the majority of them have studied at secondary school and more than 20% are studying at the university or have an university degree. 40% of Albanians are working now (most of first generation).

Most of participants are religious (60%), particularly mostly are Muslim, but more than half of them reported that religion is not important in their life.

No many people referred to belong to associations (approximately 20%), but among those who belong, ethnic associations are the most attended as a result of the relevance of their origins and their connection with the home country in the receiving context.

As regards citizenship, almost all of participants feel Albanian citizens (95%), while half of them (55%) feel Italian citizens, indicating that part of Albanians feels both Albanian and Italian citizen and underling the connection between both cultures. In fact, Albanians reported that the Station Zone is a good place to live, but at the same time they

referred to have more social relations with other Albanians than Italians or other foreigners living there as a way to maintain ties with their origins.

These results indicate a connection between citizenship and identity as past research underlined (Condor, 2011; Sindic, 2011).

In this way, an important result indicates that Albanians report Multiple Identities (Ali & Sonn, 2010) as the consequences of the constant negotiation between the home culture and the receiving context. This result underlines the relevance of the country of origin on migrants' identity, but on the other hand emphasizes the centrality of the Italian culture for Albanians (May, 2003; 2005).

As we hypothesized, Albanians report a Multiple Sense of Community (Brotsky, 2009), but in contrast with our hypotheses participants refer higher levels of Relational SOC than Territorial SOC. The characteristics of the Station Zone as a context of multi culture and the lack of intercultural social relations could affect the Sense of Community. Instead, the strong connection with the relational community reflects one more time the role of the home country (Fisher & Sonn, 1999). Another important difference between Territorial and Relational SOC is referred to their predictors; in this way it is possible to observe that there are differences that in part confirm the hypotheses (Brotsky et al., 1999; Sagy et al., 1996). In fact, if there are some factors that are related to the Sense of Community to the Station Zone (the degree of liking the Station Zone and the development of social relations with other Albanians), on the other hand no factors (among those considered) seems to be involved in the constitution of Relational SOC.

Another interesting result confirms that "Shared Emotional Connection" and "Membership" are the most important dimensions for the constitution of Relational SOC (Sonn & Fisher, 1996; Bathum & Baumann, 2007), indicating that, for Albanians, common symbols, history, traditions and the identification with the community are fundamental to maintain a connection with their origins. On the other hand, it is interesting to observe that "Membership" and "Help in case of need" are the most important dimensions for their sense of belonging to their Station Zone, indicating a different connection with the receiving context.

Confirming the hypotheses, Albanians living in the Station Zone refer an average level of wellbeing; in particular Albanians have high wellbeing at Psychological and Emotional level, but low levels of Social wellbeing. These results are in contrast with the literature (Hombrados-Mendieta et al., 2013) who affirmed that migrants seem to report low levels of wellbeing due to the migration process.

Why Albanians referred a good value of wellbeing? Our results give a reflection considering a model of interaction between Multiple Identities, Multiple SOC and wellbeing.

First of all, the role of the receiving culture seems to be fundamental for wellbeing. Even if Albanians report Multiple Identities, it seems that only the Italian identity has a direct effect on wellbeing. Moreover, the Italian identity affect both the Relational and Territorial SOC (as Mannarini et al., 2012, suggest). Thus, the idea of the influence of the Italian culture on Albanians is supported (May, 2003; 2005): Albanians identify themselves as Italians and this affects their wellbeing, their sense of community to the receiving context and their sense of community to relational community. Instead, the role of their identity as Albanians is important to maintain a sense of community to their ethnic group, but have no direct effects on their wellbeing.

As it is possible to observe, the relation between identity, SOC and wellbeing is more complex and articulated if specific dimensions are considered. In particular, the study focuses the attention on the role of Sense of Community.

Results indicate that the consideration of Multiple SOC is fundamental to understand its connection with wellbeing (Davidson & Cotter, 1991; Farrel, Aubry & Coulumbe, 2004) as differences have been found in the role of Territorial and Relational SOC. In fact, Territorial SOC has no effects on wellbeing; the Sense of Community to the Station Zone is low and it seems not to be related to migrants' wellbeing. On the other hand the study underlines the fundamental role of the Relational SOC on migrants' wellbeing.

In particular, Relational SOC has a mediation role between Multiple Identities and wellbeing in two ways and this represents another new result. On the one hand, its mediation role between Albanian identity and wellbeing underlines the fundamental role of the original culture (Sonn & Fisher, 1996; Kenyon & Carter, 2010; Sonn, 2002; Bathum & Baumann, 2007). In fact, results emphasize the role of the primary community (Fisher & Sonn, 1999) to connect Albanian identity with their wellbeing. On the other hand, Relational SOC also mediates the effect of Italian identity on wellbeing. In this case, the role of the Relational SOC is different and, in part, continues to be related with the original culture, but at the same time represents an important connection between home and receiving context. As in the first mediation, Relational SOC only represents the ethnic group, when it is connected with Italian identity could represent ethnic associations or informal groups that are related with the receiving context. This result is important because allows us to study more deeply the distinction of Multiple SOC and their roles, and to consider the different meanings of Relational SOC: it not only represents a connection with the Albanian culture, but also a potential factor of social inclusion in the receiving context.

Moreover, it is interesting to observe that this pattern of mediation is repeated also for Psychological and Social wellbeing, while at Emotional level Multiple SOC has no effect on Albanians' wellbeing. In fact, only their Identity as Italians affects their Emotional wellbeing. As regards these specific dimensions, Territorial SOC continues to have no effects on wellbeing.

As regards generation differences, important results have been found. In fact, significant differences have been found in the perception of citizenship and identity between first and second generation migrants. First generation migrants feel Albanian citizens, but few of them feel Italian citizens, while second generation migrants feel both Albanian and Italian citizens.

Moreover, second generation migrants indicate high levels of both Italian and Albanian identity, while first generation migrants indicate lower levels of Italian identity. These results indicate an important difference that explains how second generation migrants live a sharing condition between two cultures more than first generation, as they are divided between the Italian reality (where they born and live) and the Albanian culture transmitted by their family.

Instead, as regards Multiple SOC, there are no generation differences: both first and second generation migrants have low levels of Territorial SOC and high levels of Relational SOC.

Finally, it is possible to observe that the mediation model considered has different pattern for first and second generation migrants. For example the role of Albanian identity is central for wellbeing among first generation migrants, while for second generation migrants both Italian and Albanian identity are important for wellbeing. The role of Multiple SOC have no effect on wellbeing for first generation migrants as both Territorial and Relational SOC not mediate the relation between identities and wellbeing. On the other hand, Relational SOC is a mediator for second generation: there is a connection between their identities as Italians and Albanians and their wellbeing through the mediation of Relational SOC. For first generation migrants their Italian identity affects their sense of belonging to the Station Zone, while their Albanian identity affects their sense of belonging

to their relational community (as their ethnic group). Instead, for second generation migrants the Albanian identity affects both Territorial and Relational SOC, while their Italian identity affects their Relational SOC, indicating that their identities are divided and implied in the constitution of different senses of belonging and they are between two cultures more than first generation. In fact, the role of Relational SOC is fundamental among second generation migrants, while for first generation Sense of Community has no mediation effects on wellbeing.

CHAPTER VI

The relevance of the home culture on Identity and Sense of Community: the Chinese perspective

The Chinese migration: some characteristics

Chinese migration is an increasing phenomenon widespread in Europe, USA and Australia. Chinese migration has specific characteristics: a strong cohesion and sense of belonging to their ethnic identity, a tendency to live in the same territory, a strong involvement in economic issues. Thus, Chinese migrants maintain strong ties with China not only at a cultural and a familiar level, but also at an economic level (Cecchini, 2009).

Chinese migrate for economic reasons, mostly in countries where there is the possibility of practicing work exploitation; the main reason of Chinese migration is related to business reasons and in improving their economic conditions even if the definite intentions is not to remain in the receiving country (Ceccagno, 2003). The following factors are related with Chinese migration: a tendency of entrepreneurship most concentrated in the textile/fashion industry; a tendency to work and organize themselves as an economic entity based on family ties as family is an economic entity; and the economic exploitation that characterizes Chinese work as an essential step of migration (from repayment of debts incurred for migration, to creation of their independence).

The process of Chinese migration is strongly connected with identity constitution; Chinese identity is principally based on family (as a large family or clan), while regional dialects and the sense of belonging to their territory seem to play a secondary role. Also, the identification with the whole Nation "China" is not perceived by all and seems less important for identity. Thus, family is fundamental in the structure of Chinese society and identity: the family has an important role at cultural, social and economic level; in fact the stratification of society based on family is also found in Chinese economic activities. At the same time, there are many aspects of the communist regime that still influence Chinese population: one of the most important is the absence of religion (or is a minor aspect among Chinese people).

Moreover, as Cecchini (2009) observed, the identity of Chinese migrants depends mostly on China's policies during the last 30 years: the last reforms allowed the Chinese government to open up on migrations and economic transformations in some areas of the Country (Ceccagno, 2003); emigration policy and the possibility of leaving the Country starting from the '70s onwards changed the idea of migration, in fact Chinese migrants are seen by the Government as successful people who have a strong sense of belonging to their origins. Therefore, the connection between identity and sense of belonging among Chinese

migrants represents a central aspect of Chinese migration. The constitution of multiple identities among Chinese migrants means that people maintain a strong identification with their Origins (as we mentioned earlier) and at the same time they develop an identity related to the receiving context; thus Chinese migrants live in transnational social spaces and create multiple senses of belonging to different communities (Wen Li, Hodgetts, & Sonn, 2014). Considering the characteristics of Chinese migration, it will be interesting to understand how Chinese migrants living in the Station Zone connect their multiple identities with their sense of belonging and the consequent implications in their life.

The Chinese migration in Italy and Reggio Emilia

In Italy, the first Chinese migration was during the '30s in Bologna and Milan, but the most important waves of migration start in the '80s. From 1987 onwards, Chinese population in Italy increased quickly in a few decades; before 1986 there were 1,600 Chinese, while in 2006 they were 150,000, and in 2010 almost 210,000, in 2012 Chinese migrants reached 20,000 (2% more compared with 2011) (www.istat.it). The number of students is very low among Chinese migrants in Italy (in contrast with other European Countries where the migration for studying is higher), indicating the low cultural level of the Chinese arriving in Italy and explaining some aspects, including the involvement in business activities and, above all, the tendency to be a close community (for cultural and linguistic reasons). The business activities tend to predominantly be in the textile/clothing/leather field, restaurants field, and the import-export field (Cecchini, 2009).

The place of origin is another important aspect of Chinese migration in Italy. In contrast to other countries, where they emigrated from different areas of China with diverse cultures, dialects, traditions, in Italy most of the Chinese arrivals come from the area of Zhejiang (but also from nearby areas like Fujian and North-Eastern areas). These immigrants come from areas characterized by a strong economic development that allows migrants to reproduce the same business systems in the host country. Moreover, the presence of Chinese associations is a growing and curious phenomenon: these associations do not represent the Chinese community, but represent economic interests among Chinese migrants (even if these associations have a strong power within the Chinese community). Therefore, Chinese migration in Italy seems to have different characteristics compared to other European countries: the most important aspects are economic interests, the relevance of the family as a clan, the fact of sharing the same origins, culture, language and traditions (Cecchini, 2009).

Reggio Emilia is one of the cities with the highest rate of Chinese in Italy and the highest in the Emilia Romagna region. In 2007, the Chinese population in Reggio Emilia represented the third nationality after Albanians and Moroccans. As we mentioned previously, the main business activities in Reggio Emilia are in the textile and restaurants fields. A peculiarity of Chinese migration in Reggio Emilia is the absence of the second generation for different aspects: firstly, the Chinese migration is relatively new; secondly, children spend their first years of life in China and later come back to Italy; thirdly, the absence of the family for children and adolescents represent a lack of the fundamental key structure for Chinese life (Cecchini, 2009).

Methodology

The present study represents a part of a wider research that analyzes Multiple SOC in the context of multi culture. In chapter 4 we studied the relationship between Multiple SOC, Identity and Wellbeing in a group of migrants living in the Station Zone, while in this chapter we want to focus particularly on Chinese people. As we said in the introduction to this chapter, Chinese migration has specific characteristics, which are different from the other ethnic groups (Albanians in chapter 5 and Moroccans in chapter 7), when considering their migration journey, their community's structure and their life organization in the receiving context.

Principal aim

To analyze Multiple Sense of Community among Chinese people living in the Station Zone and their related socio-psychological factors, to study SOC into the migration process among this specific ethnic group.

Specific aims

- To analyze Multiple Sense of Community among Chinese living in the Station Zone and its relation to psycho-social variables.
- To analyze Wellbeing, Italian Identity and Chinese Identity as fundamental variables among Chinese living in the Station Zone.
- To analyze the relation between Multiple Sense of Community, Identity and Wellbeing.

Hypotheses

1. It is possible to find Multiple Sense of Community (Brodsky, 2009) among Chinese living in the Station Zone.
2. There are significant differences between Territorial and Relational SOC, particularly Relational SOC will be higher than Territorial SOC (Sonn & Fisher, 1996).
3. Different factors are related to Territorial and Relational SOC (Sagy et al., 1996; Brodsky et al., 1999). Particularly, factors connected with the receiving context are related to Territorial SOC, while factors connected to the ethnic group are more related to Relational SOC.
4. There are low levels of Wellbeing (Hombrados-Mendieta et al., 2013) and Italian Identity (in contrast with Ali & Sonn, 2010), and high levels of Chinese Identity (Verkuyten & Brug, 2004). Moreover, Chinese have low levels of Psychological, Emotional and Social Wellbeing.

5. Multiple Sense of Community has a mediation role in the relationship between Identity and Wellbeing (McNamara et al., 2013; Hombrados-Mendieta et al., 2013): in particular, considering the relevance of Chinese culture (Cecchini, 2009), Relational SOC have a significant role in this relationship.
 - Considering the specific dimensions of Wellbeing, it is possible to find different results in the relation between Identity, SOC and Wellbeing. In particular, Relational SOC is a mediator in the relation between Chinese Identity and Psychological, Emotional and Social Wellbeing (Sonn, 2002; Butcher, 2008; Kenyon & Carter, 2010). Territorial SOC is not a mediator.

Instruments

An anonymous self-reported questionnaire has been developed (as described in chapter 2) to investigate Multiple Sense of Community, Identities and Wellbeing among Chinese living in the Station Zone.

Data and Analysis

As mentioned in chapter 2, quantitative analyses have been developed. Firstly, descriptive data, crosstab differences (McNemar test, X^2 test) and correlations will be presented; later, GLM model (ANOVA) and Macro procedures for SPSS will be used to verify hypotheses.

Recruitment of the Sample

To identify Chinese living in the Station Zone we contacted operators involved in Municipality's projects in the area and voluntaries of the Meeting Centre "Reggio East". The process of recruitment of Chinese has been based on a snowball sampling (Noy, 2008). The Meeting Centre "Reggio East" continues to be an important reference for the population of the Station Zone and for the Municipality. These connections led to develop new contacts with Chinese living in the area. As most of Chinese do not speak Italian and it is difficult to create a network with the Chinese community, the recruitment of the sample was hard. For this reason we could not recollect 60 questionnaires among Chinese population, but we recollect only 54.

Sample

Fifty-four (54) subjects were interviewed, 46.3% males and 53.7% females. 81.5% are first generation migrants and 18.5% are second generation migrants. 100% of the sample migrants were born in China. 1.9% of the total population are Italian citizens (3.4% of the females but no males; 10% are second generation migrants). 54.7% of the sample migrants are between 14 and 18 years old, 22.6% are 19-25 years old, 9.4% are 26-40 years old; finally, 13.2% are older than 41 years.

Socio-demographic Data

Chinese population has been living in Italy, Reggio Emilia and Station Zone, for a few years: 50% of them have been living in Italy for between 0-5 years (and they consist mainly of first rather than second generation). Females have been living in Italy, Reggio Emilia and Station Zone for more years than males (Table 6.1).

Table 6.1 Socio-demographic Data: Years in Italy, Reggio Emilia and Station Zone

| % Years in Italy | | | | | |
|------------------------------------|-------------------------|---------------------|---------------------|--------------|----------------|
| | Total Population | 1° Migration | 2° Migration | Males | Females |
| 0-5 years | 50.0 | 59.1 | 10.0 | 64.0 | 37.9 |
| 6-10 years | 27.8 | 25.0 | 40.0 | 28.0 | 27.6 |
| 11-20 years | 22.2 | 15.9 | 50.0 | 8.0 | 34.5 |
| % Years in Reggio Emilia | | | | | |
| 0-5 years | 70.4 | 77.3 | 40.0 | 88.0 | 55.2 |
| 6-10 years | 11.1 | 11.4 | 10.0 | 4.0 | 17.2 |
| 11-20 years | 18.5 | 11.3 | 50.0 | 8.0 | 27.6 |
| % Years in the Station Zone | | | | | |
| 0-5 years | 72.2 | 79.5 | 40.0 | 88.0 | 58.6 |
| 6-10 years | 11.1 | 11.4 | 10.0 | 8.0 | 13.8 |
| 11-26 years | 16.7 | 9.1 | 50.0 | 4.0 | 27.6 |

Table 6.2 Socio-demographic Data: Living, Marital Status, Children, Education, Work

| % Living at Home | | | | | |
|-----------------------------|-------------------------|---------------------|---------------------|--------------|----------------|
| | Total Population | 1° Migration | 2° Migration | Males | Females |
| Alone | 18.5 | 22.7 | 0.0 | 40.0 | 0.0 |
| Wife/Husband | 0.0 | 0.0 | 0.0 | 0.0 | 0.0 |
| All family | 61.1 | 61.4 | 60.0 | 36.0 | 82.8 |
| One parent | 16.7 | 13.6 | 30.0 | 16.0 | 17.2 |
| Strangers | 3.7 | 2.3 | 10.0 | 8.0 | 0.0 |
| % Marital Status | | | | | |
| Single | 75.9 | 72.7 | 90.0 | 84.0 | 69.0 |
| Married | 22.2 | 27.3 | 0.0 | 12.0 | 31.0 |
| Partner | 1.9 | 0.0 | 10.0 | 4.0 | 0.0 |
| % Children | | | | | |
| Do you have children? | 22.2 | 27.3 | 0.0 | 12.0 | 31.0 |
| % Level of Education | | | | | |
| Primary school | 5.7 | 4.7 | 10.0 | 0.0 | 10.7 |
| Middle school | 9.4 | 9.3 | 10.0 | 8.0 | 10.7 |
| Secondary school | 81.1 | 81.4 | 80.0 | 84.0 | 78.6 |
| University | 3.8 | 4.6 | 0.0 | 8.0 | 0.0 |
| % Work | | | | | |
| Do you actually work? | 27.8 | 29.5 | 20.0 | 24.0 | 31.0 |

Most Chinese are adolescents who live with their family (there are more females than males) and most of them are single (and live with their parents). More than 80% have finished or are still studying in secondary school and only a few of them (males belonging to first generation) have a university degree or are studying at university. Almost 30% are working at the moment (Table 6.2).

Table 6.3 Socio-demographic Data: Religion

| % Religion | | | | | |
|--------------------------------|-------------------------|---------------------|---------------------|--------------|----------------|
| | Total Population | 1° Migration | 2° Migration | Males | Females |
| Are you religious? | 11.1 | 6.8 | 30.0 | 4.0 | 17.2 |
| % Which Religion | | | | | |
| Catholic | 50.0 | 33.3 | 66.7 | 0.0 | 60.0 |
| Buddhism | 50.0 | 66.7 | 33.3 | 100.0 | 40.0 |
| % Practice Religion | | | | | |
| Are you practicing? | 83.3 | 66.7 | 100.0 | 100.0 | 80.0 |
| % Relevance of Religion | | | | | |
| Not at all | 41.2 | 42.9 | 33.4 | 40.0 | 42.3 |
| A bit relevant | 47.1 | 50.0 | 33.3 | 56.0 | 38.5 |
| Relevant enough | 7.8 | 4.8 | 22.2 | 4.0 | 11.5 |
| Very Much relevant | 3.9 | 2.3 | 11.1 | 0.0 | 7.7 |

Only 11.1% of the Chinese population is religious (most of them are females and second generation); half of them are Catholic and half Buddhist. Most of them are practicing, but the majority said that religion is not important (Table 6.3).

Table 6.4 Socio-demographic Data: Associations

| % Associations/Groups | | | | | |
|---|-------------------------|---------------------|---------------------|--------------|----------------|
| | Total Population | 1° Migration | 2° Migration | Males | Females |
| Are you member of Associations? | 7.4 | 2.3 | 30.0 | 4.0 | 10.3 |
| % What kind of Association? | | | | | |
| Ethnic Associations | 50.0 | 100.0 | 33.3 | 0.0 | 66.7 |
| Voluntary Associations | 50.0 | 0.0 | 66.7 | 100.0 | 33.3 |
| % Relevance to be a member of Associations | | | | | |
| Not relevant | 36.5 | 35.7 | 40.0 | 36.0 | 37.0 |
| A bit relevant | 23.1 | 28.6 | 0.0 | 32.0 | 17.3 |
| Relevant Enough | 34.6 | 33.3 | 40.0 | 32.0 | 36.0 |
| Very Much relevant | 5.8 | 2.4 | 20.0 | 0.0 | 9.7 |

Less than 10% of Chinese said they have joined Associations, but there are important differences between numbers belonging to first and second generation migrants (30% from second generation as opposed to 2.3% from the first generation migrants). Among those that are part of Associations, half of them are part of Ethnic Associations and half are part of Voluntary Associations (first generation tend to join exclusively the Ethnic Association). 40% of Chinese think that it is important to be part of Associations, but most of them don't think so. It seems that it is more important for second generations to be part of Associations than it is for the first generation migrants (Table 6.4).

Results

Data shows that 32.1% of total Chinese feel Italian citizens, while almost 84.9% feel citizens of their country. There are significant differences between males and females in their perception of Italian citizenship ($X^2 = 5.61^*$, $p < 0.05$). There are no significant differences between first and second generation of migration (Table 6.5).

Chinese refer they have a good perception of the Station Zone (higher for females and first generation migrants). Moreover, most of their social relations are with other Chinese, while the contact with Italians or other foreigners is not common. Results indicate that first generation creates more social relations with Chinese, Italians and other foreigners than second generation. Finally, males have more social relations than females (Table 6.6).

Table 6.5 Perception of Citizenship

| | Citizenship | | | | |
|---|------------------|--------------|--------------|-------|---------|
| | Total Population | 1° Migration | 2° Migration | Males | Females |
| Do you feel you are an Italian citizen? | 32.1 | 27.3 | 55.6 | 16.0 | 46.4 |
| Do you feel you are a Chinese citizen? | 84.9 | 81.8 | 100.0 | 92.0 | 78.6 |

Table 6.6 Perception of the Station Zone and Social Relations

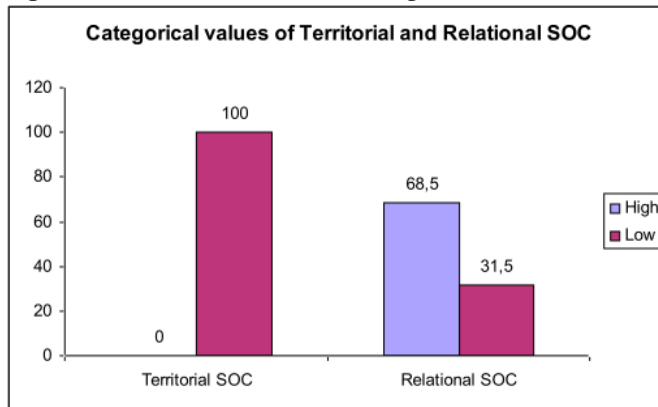
| | Perception of citizenship % | | | | | | | | | |
|--|-----------------------------|-------|--------------|-------|--------------|-------|-------|-------|---------|-------|
| | Total Population | | 1° Migration | | 2° Migration | | Males | | Females | |
| | Mean | DS | Mean | DS | Mean | DS | Mean | DS | Mean | DS |
| Do you like the Station Zone (1-4) | 2.87 | 0.616 | 2.89 | 0.618 | 2.80 | 0.632 | 2.76 | 0.723 | 2.97 | 0.499 |
| Social relations with Italians (1-5) | 2.30 | 0.983 | 2.34 | 1.010 | 2.10 | 0.876 | 2.36 | 1.075 | 2.24 | 0.912 |
| Social relations with Chinese (1-5) | 3.57 | 1.057 | 3.61 | 1.017 | 3.40 | 1.265 | 3.88 | 0.881 | 3.31 | 1.137 |
| Social relations with other foreigners (1-5) | 2.17 | 1.023 | 2.18 | 1.018 | 2.10 | 1.101 | 2.48 | 1.159 | 1.90 | 0.817 |

Hypotheses 1 and 2. It is possible to find Multiple Sense of Community among Chinese people living in the Station Zone. There are significant differences between Territorial and Relational SOC, particularly Relational SOC will be higher than Territorial SOC.

Table 6.7 Values of medians, min-max Territorial and Relational SOC

| | Median Min-Max | | |
|-----------------|----------------|-------|--------|
| | Median | Min | Max |
| Territorial SOC | 49.12 | 33.33 | 64.91 |
| Relational SOC | 56.62 | 13.24 | 91.18 |
| Wellbeing | 50.83 | 18.33 | 86.67 |
| Italian ID | 39.58 | 20.83 | 87.50 |
| Chinese ID | 58.33 | 16.67 | 100.00 |

Figure 6.1 Values of variables as categorical for Territorial and Relational SOC



Values of the median show us the trend of SOC, Wellbeing and Identity among the Chinese population. Particularly, Territorial SOC has a low value, while Relational SOC's value is higher. Moreover, the Italian Identity's median has a lower value compared to Chinese Identity (Table 6.7).

All Chinese living in the Station Zone have low levels of Territorial Sense of Community, while most of them have high levels of Relational Sense of Community. Furthermore, the Chinese have low levels of Wellbeing, while they have a higher rate of Chinese Identity when compared to Italian Identity. (Figure 6.1).

To verify if there are significant differences between Territorial and Relational SOC, Crosstabs have shown and McNemar test has been applied to calculate differences.

Table 6.8 Crosstabs Territorial and Relational Sense of Community

| | | % Relational SOC | | X ² McNemar |
|-------------------|------|------------------|------|------------------------|
| | | Low | High | |
| % Territorial SOC | Low | 31.5 | 68.5 | / |
| | High | / | / | |

**p≤ .01

The result of McNemar test is not significant, so there are no significant differences between Territorial and Relational SOC (Table 6.8).

It is also important to report the values of the median, min-max and percentage (of categorical, high-low values) of each dimension of Territorial and Relational SOC.

Table 6.9 Values of median for dimensions of variables

| Median, Min-Max Dimensions | | | | | |
|-----------------------------------|---------------|------------|------------|---------------|--------------|
| | Median | Min | Max | % High | % Low |
| Territorial SOC | | | | | |
| Membership | 50.00 | 25.00 | 75.00 | 3.7 | 96.3 |
| Shared Influence | 33.33 | 11.11 | 66.67 | 0.0 | 100.0 |
| Help in case of need | 50.00 | 25.00 | 66.67 | 0.0 | 100.0 |
| Social Climate and Bonds | 58.33 | 25.00 | 91.67 | 13.0 | 87.0 |
| Needs fulfilments | 50.00 | 16.67 | 75.00 | 1.9 | 98.1 |
| Relational SOC | | | | | |
| Membership | 58.33 | 16.67 | 100.00 | 57.4 | 42.6 |
| Shared Emotional Connection | 60.00 | 15.00 | 100.00 | 61.1 | 38.9 |
| Fulfilment and Needs | 62.50 | 8.00 | 100.00 | 68.5 | 31.5 |
| Influence | 58.33 | 12.50 | 87.50 | 61.1 | 38.9 |

Median values have been calculated for each dimension of Territorial and Relational SOC. “Social Climate and Bonds” seems to be the most important dimension into Territorial SOC, while the least important dimension is “Shared Influence”. With regards to Relational SOC’s dimensions, “Fulfilment and Needs” and “Shared Emotional Connection” are the most important (Table 6.9)

Hypothesis 3. Different factors are related to Territorial and Relational SOC among Chinese living in the Station Zone (Sagy, 1996; Brodsky, 1999). Particularly, factors connected with the receiving context are related to Territorial SOC, while factors connected to the ethnic group are more related to Relational SOC.

Table 6.10 Factors related to Territorial SOC

| ANOVA Univariate. Territorial SOC as Independent Variable | |
|--|----------|
| | F |
| To be part of Associations | 0.025 |
| Do you feel you are an Italian citizen | 0.007 |
| Do you like the Station Zone? | 0.008 |
| Social Relations with Italians | 0.094 |
| Social Relations with Chinese | 0.789 |
| Social Relations with other foreigners | 5.798* |

R² = .420

*p ≤ .05

Data shows that the higher the level of relationships to other foreigners the higher the level of Territorial SOC. Therefore, Chinese who have more social relations with the foreigners living in the Station Zone, have a higher sense of belonging to the Station Zone. Results illustrate that feeling Italian, liking the Station Zone or having social relations with Italians do not influence the Chinese's Territorial SOC (Table 6.10).

Table 6.11 Factors related to Relational SOC

| ANOVA Univariate. Relational SOC as Independent Variable | |
|---|----------|
| | F |
| To be part of Associations | 0.210 |
| Relevance to being part of Associations | 4.140* |
| Do you feel you are a Chinese citizen | 9.980** |
| Social Relations with Italians | 0.216 |
| Social Relations with Chinese | 11.022** |
| Social Relations with other foreigners | 0.990 |

R² = .749

*p ≤ .05; ** p ≤ .01

Data shows that there are many factors related to Relational SOC. Firstly, feeling like Chinese citizen and having relations to Chinese seems to be connected with a stronger sense of belonging to their relational community (the Chinese community); the more they feel to be Chinese citizens and to have relations to Chinese, the more they feel they belong to the Chinese community. Moreover, the relevance of being part of Associations (mostly Chinese Associations) is another important factor that could explain the sense of belonging to their relational community (Table 6.11).

Hypothesis 4. There are low levels of Wellbeing and Italian Identity, and high levels of Chinese Identity among Chinese living in the Station Zone. Moreover, Chinese have low levels of Psychological, Emotional and Social Wellbeing.

Table 6.12 Values of medians, min-max Wellbeing, Italian Identity, Chinese Identity

| Median Min-Max | | | |
|-----------------------|---------------|------------|------------|
| | Median | Min | Max |
| Wellbeing | 50.83 | 18.33 | 86.67 |
| Italian Identity | 39.58 | 20.83 | 87.50 |
| Chinese Identity | 58.33 | 16.67 | 100.00 |

Data shows that Chinese have medium-high levels of Wellbeing. Moreover, they have low levels of Italian Identity and higher levels of Chinese Identity (Table 6.12).

Table 6.13 Values of median for dimensions of variables Wellbeing, Italian Identity, Chinese Identity

| Median, Min-Max Dimensions | | | | | |
|-----------------------------------|---------------|------------|------------|---------------|--------------|
| | Median | Min | Max | % High | % Low |
| Wellbeing | | | | | |
| Social | 36.00 | 8.00 | 76.00 | 11.1 | 88.9 |
| Psychological | 65.00 | 20.00 | 100.00 | 59.3 | 40.7 |
| Emotional | 53.33 | 13.33 | 100.00 | 35.2 | 64.8 |
| Italian Identity | | | | | |
| Exploration | 50.00 | 8.33 | 100.00 | 31.5 | 68.5 |
| Commitment | 33.33 | 16.67 | 83.33 | 20.4 | 79.6 |
| Chinese Identity | | | | | |
| Exploration | 58.33 | 8.33 | 100.00 | 51.9 | 48.1 |
| Commitment | 66.67 | 8.33 | 100.00 | 63.0 | 37.0 |

Median values have been calculated for each dimension of SOC, Wellbeing and Identities. “Psychological Wellbeing has the highest median value, while Social Wellbeing has the lowest reported value. Considering both Italian and Chinese Identities, data shows that “Commitment” dimension in Italian Identity is lower when compared to the Chinese one (Table 6.13).

Hypothesis 5. Multiple Sense of Community has a mediation role in the relationship between Identity and Wellbeing: in particular, considering the relevance of Chinese culture (Cecchini, 2009), Relational SOC have a significant role in this relationship.

- Considering the specific dimensions of Wellbeing, it is possible to find different results in the relation between Identity, Multiple SOC and Wellbeing. In particular, Relational SOC is a mediator in the relation between Chinese Identity and Psychological, Emotional and Social Wellbeing. Moreover, Relational SOC mediates the relation between Italian Identity and Social Wellbeing. Lastly, Territorial SOC is not a mediator.

First Step was to analyze relations among variables. We used the r Spearman non parametric correlation between the scales.

Table 6.14 Correlations between variables

| r Spearman correlations between variables | | | | | | | | |
|--|----|-----|--------------|--------------|--------------|--------------|--------------|--------------|
| | 1. | 2. | 3. | 4. | 5. | 6. | 7. | 8. |
| 1.Territorial SOC | | .26 | .01 | .15 | -.06 | -.08 | .22 | .23 |
| 2.Relational SOC | | | .39** | .40** | .31* | .27* | .11 | .74** |
| 3.Wellbeing | | | | .78** | .88** | .84** | .49** | .42** |
| 4.Social Wellbeing | | | | | .49** | .49** | .35** | .41** |
| 5.Psycho Wellbeing | | | | | | .76** | .50** | .47** |
| 6.Emotional Wellbeing | | | | | | | .43** | .23 |
| 7.Italian Identity | | | | | | | | .33** |
| 8.Chinese Identity | | | | | | | | |

There are significant correlations between variables.

Territorial and Relational SOC are not related.

Territorial SOC have no relations with other variables, while Relational SOC is related to Wellbeing (and its dimensions) and Chinese Identity.

Moreover, Wellbeing and Identities are related each others (included each dimension of Wellbeing, except Emotional Wellbeing that is not related with Chinese Identity) (Table 6.14).

The second step was to analyze and create a model of interaction. We used Macros procedure to study the relation between identity and wellbeing, taking Multiple Sense of Community as a mediator. First of all we have a model showing the total dimension of wellbeing, then we analyze specific models based on the specific dimensions of wellbeing.

Figure 6.2 General Model of Interactions between Italian Identity, Chinese Identity and Wellbeing with the mediation of Territorial and Relational SOC

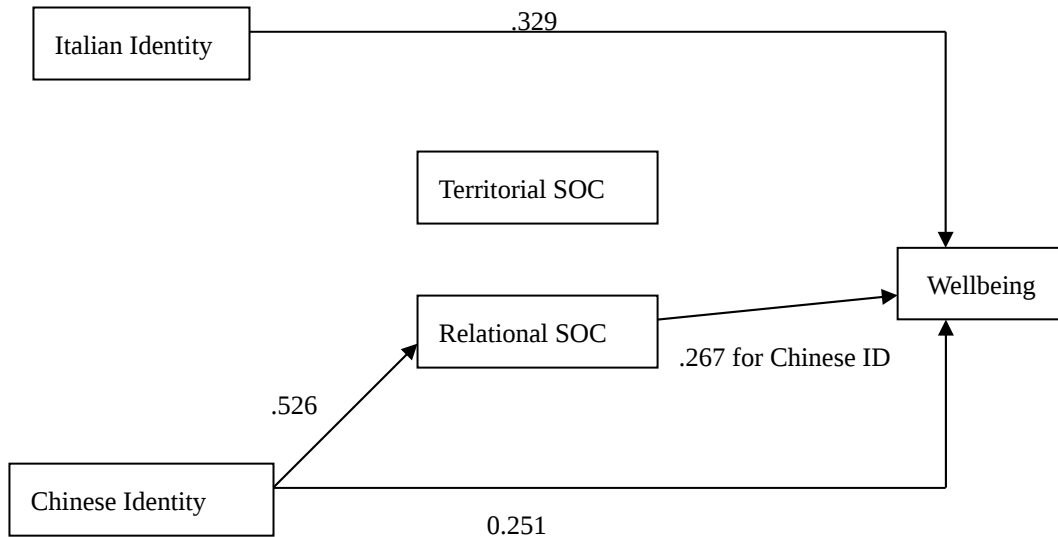
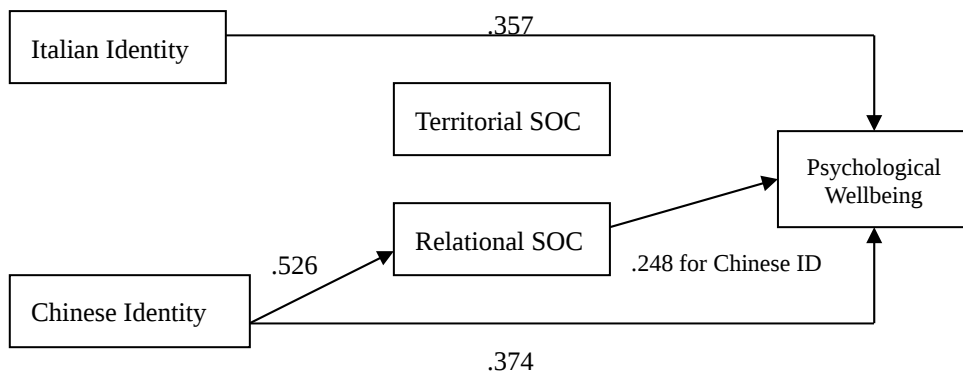
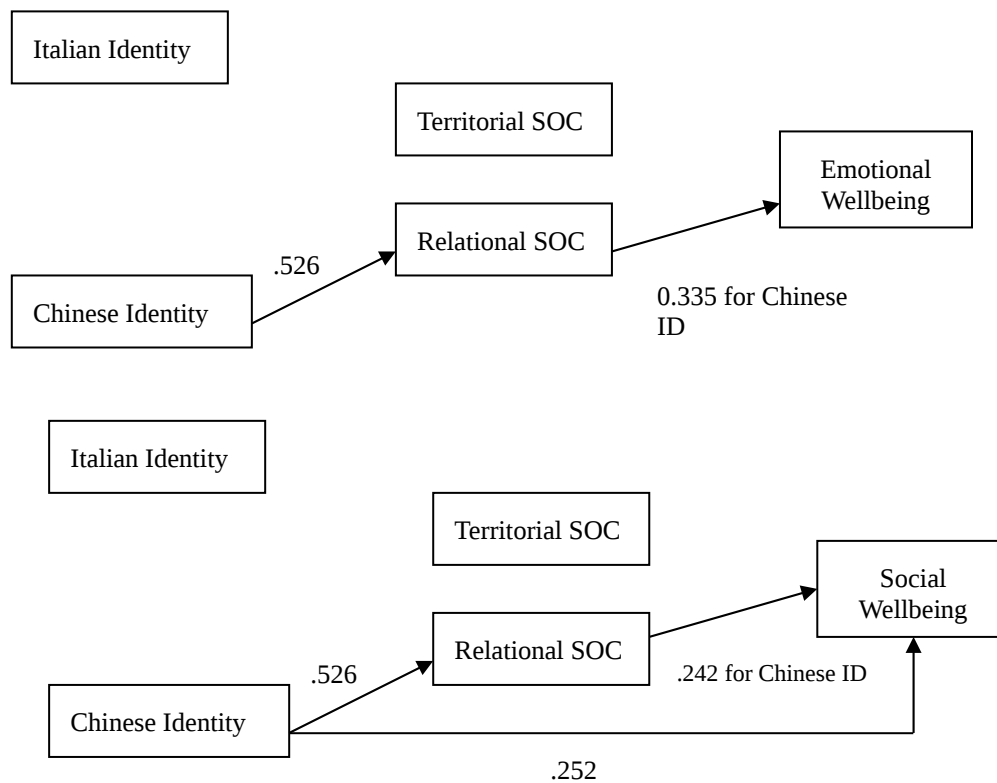


Figure 6.3 Model of interactions for Psychological, Emotional and Social Wellbeing





The figure reported the relation between Identities and Wellbeing through the mediation of Multiple Sense of Community. Only significant values are reported.

First, the results of the general model of interaction (which consider Wellbeing) are reported.

Data indicates that Italian Identity has a direct effect on Wellbeing (Coeff = .329*) as does Chinese Identity (Coeff = .251*); thus, the more Chinese migrants feel Italian, the higher their level of Wellbeing. At the same time, the more they feel Chinese, the higher their Wellbeing (the total effect model is significant $F = 10.96^{**}$ with $R = .548$ and $R^2 = .301$).

Data shows that both Identities do not have a significant effect on Territorial SOC (Coeff = .103 for Italian Identity; Coeff = .043 for Chinese Identity), while Chinese Identity has a significant effect on Relational SOC (Coeff = .526**) (Italian Identity: Coeff = -.125). Thus, results could indicate that only Chinese Identity has an influence on Relational Sense of Community (particularly the Chinese community), the more they have a strong sense of belonging to their community.

Considering the mediation effect of Multiple SOC in the relation between Identities and Wellbeing, one finds the following results. Territorial SOC is not a mediator of this relation for both Identities (Italian Identity, Effect = -.086, CI: -.373 – .013; Chinese Identity, Effect = -.036, CI: -.147 – .014), while Relational SOC is a mediator of the relation between Chinese Identity and Wellbeing (Effect = .267, CI: .115 – .490); Chinese migrants who feel Chinese have a stronger sense of belonging to their relational community and this imply higher levels of Wellbeing. But this mediation is a partial mediation because there is the direct effect of Chinese Identity on Wellbeing, thus the mediation of Relation SOC explains only a part of this effect. On the other hand, Relational SOC is not a mediator of the relation between Italian Identity and Wellbeing (Effect = -.064, CI: -.175 – .020).

Another important result is the remaining effect of Identities on Wellbeing when considering the mediation effect of Relational SOC. Particularly, it seems that Italian

Identity has an effect on Wellbeing, which is not explained by its direct effect and the mediation of SOC. Italian Identity can possibly be explained by other factors that influence this relation (Coeff = .478**), while the Chinese Identity's effect seems to be explained only from the direct effect and from the mediation of Relational SOC (Coeff = .019) (the total effect model is significant $F = 9.868^{**}$, with $R = .668$ and $R^2 = .446$).

This general model of interaction is confirmed when the Psychological dimension is analyzed.

In fact, data shows significant effects of Identities on Psychological Wellbeing (total effect model is significant ($F = 12.06^{**}$, with $R = .567$ and $R^2 = .321$) as values of Italian Identity (Coeff = .357*) and Chinese Identity (Coeff = .374**) illustrate.

Considering the mediation effect of Multiple SOC, results illustrate that Territorial SOC is not a mediator of the relation between both Identities and Psychological Wellbeing (Identity Italy, Effect = -.121, CI: -.448 – .019; Identity Origin, Effect = -.050, CI: -.193 – .027). On the other hand, Relational SOC is a mediator between Chinese Identity and Psychological Wellbeing (Effect = .248, CI: .060 – .482), but is not a mediator between Italian Identity and Psychological Wellbeing (Effect = -.059, CI: -.175 – .015).

Moreover, it seems that Italian Identity has an effect on Psychological Wellbeing which is not explained by the direct effect and SOC, but possibly by other factors that influence this relation (Coeff = .537**), while the Chinese Identity's effect seems to be explained only by the direct effect and by the mediation of Relational SOC (Coeff = .176) (the total effect model is significant $F = 10.08^{**}$, with $R = .672$ and $R^2 = .451$).

The general model of interaction is not confirmed for Emotional and Social Wellbeing.

As regards Emotional Wellbeing, Italian Identity and Chinese Identity have no direct effects on Emotional Wellbeing (Italian Identity, Coeff = .384; Chinese Identity, Coeff = .084) (In fact the total effect model is not significant, $F = 2.82$ with $R = .316$ and $R^2 = .100$). Moreover, Territorial SOC is not a mediator between both Identities and Emotional Wellbeing (Italian Identity, Effect = -.134, CI: -.521 – .043; Chinese Identity, Effect = -.055, CI: -.221 – .030). On the other hand, Relational SOC seems to be a mediator between Chinese Identity and Emotional Wellbeing (Effect = .335, CI: .098 – .650); Chinese Identity has an effect on Emotional Wellbeing only through Relational SOC. Relational SOC, conversely, is not a mediator between Italian Identity and Emotional Wellbeing (Effect = -.080, CI: -.237 – .048).

Finally, it seems that Italian Identity has an effect on Emotional Wellbeing which is not explained by the direct effect and SOC, but possibly by other factors that influence this relation (Coeff = .598**), while the Chinese Identity's effect seems to be explained only by the mediation of Relational SOC (Coeff = .176) (the total effect model is significant $F = 4.31^{**}$, with $R = .510$ and $R^2 = .260$).

Instead, for Social Wellbeing, Italian Identity is not a mediator of this relation (Coeff = .273), while Chinese Identity is (Coeff = .252*) (the total effect model is significant, $F = 8.81^{**}$, with $R = .507$ and $R^2 = .257$).

Moreover, Territorial SOC is not a mediator between both identities and Social Wellbeing (Italian Identity, Effect = -.028, CI: -.209 – .028; Chinese Identity, Effect = -.012, CI: -.088 – .015). Instead, Relational SOC is a mediator in the relation between Chinese Identity and Social Wellbeing (Effect = .242, CI: .062 – .480), but it is not a mediator between Italian Identity and Social Wellbeing (Effect = -.058, CI: -.182 – .026).

Considering the remaining effect, it seems that Italian Identity has an effect on Social Wellbeing which not explained by the direct effect and SOC, but possibly by other factors that influence this relation (Coeff = .360*), while the Chinese Identity's effect seems to be explained only by the direct effect and by the mediation of Relational SOC (Coeff = .022) (the total effect model is significant $F = 6.25^{**}$, with $R = .581$ and $R^2 = .338$).

Discussion

Data presented in the current study refers to 54 Chinese migrants living in the Station Zone. Most of Chinese are first generation migrants, while few of them are second generation migrants, as often children spend their first years of life in China; thus, even if they were born in Italy, they are not considered from second generation. Only 1.9% have Italian citizenship (10% of second generation).

Chinese living in the Station Zone are young; in fact, more than 70% are 14-25 years old and more than 80% are less than 40 years old. Most Chinese have been living in Italy, in Reggio Emilia and in the Station Zone for less than 10 years, while other demographic data indicates that more than 70% are single and live with their family (only 20% have children), 80% studied or are studying at secondary school and only less than 30% actually work. Only approximately 10% are religious (50% catholic, 50% Buddhist) and most of them think religion is not important. Moreover, to be a member of associations does not seem to be important (less than 10% are a member of associations).

An important result underlines that few Chinese feel that they are Italian citizens, approximately 30% (few second generation migrants feel Italian and even for first generation the number is even lower), while more than 80% feel they are Chinese citizens. This data underlines how Chinese living in the Station Zone seem to have no connection with the receiving context, but at the same time there is a relative strong connection with their origins.

Furthermore, Chinese have no many social relations with Italians or other foreigners living in the Station Zone, even if they indicate that they like the area. So, on the one hand, they have no many intercultural relations, on the other hand they have social relation with other Chinese, confirming the tendency to connect themselves only with their ethnic group.

An important result indicates that Chinese have Multiple Identities (Ali & Sonn, 2010). These multiple identities can reflect the situation of living in the receiving context but at the same time have ties with their country of origin. However, it is important to observe that the Chinese Identity is dominant, while low levels of Italian Identity are reported. Chinese live in Italy (in particular in the Station Zone), but they still have a dominant Chinese Identity that could indicate the difficulty to open their ethnic group to the receiving context.

Another important result is the presence of Multiple Sense of Community (Brodsky, 2009) as literature and our hypothesis suggests.

Results indicate that Chinese have higher SOC to their relational community than to the Station Zone as hypothesized; this indicates the relevance of the relational community, in particular the origins and the primary community for Chinese migrants living in the Station Zone (Sonn & Fisher, 1999).

Moreover, interesting results indicate that “Social Climate and Bonds” seems the most important dimension for Territorial SOC, while “Shared Emotional Connection” and “Fulfilment and Needs” seem to be the most significant for Relational SOC. Another difference concerns the predictors of both SOC. Territorial SOC seems to be related to social relations, particularly relations with other foreigners; so, Chinese spending free time with other foreigners (but not Italians) living in the Station Zone, develop a higher sense of belonging to the Zone. Instead, different factors are implied in the constitution of Relational SOC: feeling Chinese citizen, social relations with Chinese, to be part of Associations, are elements related to a sense of belonging to their origins.

As regards wellbeing, Chinese report medium levels of wellbeing, even if differences among its dimensions need to be considered: they refer high levels of Psychological and Emotional wellbeing, while levels of Social wellbeing are low.

One of the new element of the research is the consideration of a more complex relation between identity, SOC and wellbeing. In fact, Multiple SOC, Multiple identities and dimensions of wellbeing are considered.

First of all, results indicate that territorial and relational communities are perceived as two different and separate communities as Chinese are strongly related with their community of origin.

The lack of connection between Multiple Identities and Multiple SOC confirms the previous results. Indeed, only Chinese Identity is related to Relational SOC indicating one more time the strong connection with the home culture and the distance to the Italian context.

However, a peculiar result indicates that both Identities have a direct effect on wellbeing, allowing us to think that the influence of the receiving culture is also present among Chinese.

What is the role of Sense of Community in the relation between Multiple Identities and wellbeing? Many authors underlined the positive relation between SOC and Wellbeing (Davidson & Cotter, 1991; Farrell, Aubry & Coulumbe, 2004; Cicognani et al., 2008), the connection between SOC, Identity and Wellbeing (Kenyon & Carter, 2010), and the key role of SOC on migrants' Wellbeing (Hombrados-Mendieta et al., 2013).

A new important element of the study indicates that Multiple SOC plays different roles. The roles of the relational community and of the Station Zone as the receiving context are different. In fact, Territorial SOC has no effect in the relation between Multiple Identities and wellbeing: it is not a mediator. Instead, Relational SOC has an important role of mediation: the more they feel Chinese and are connected with their origins, the more they feel to belong to their relational community, they more they have high wellbeing. These results confirms the role of the primary community (Fisher & Sonn, 1999) as fundamental for Chinese' life in the receiving context. However, this role of mediation could have consequences on Chinese' community life as it could be a factor of social exclusion as some authors indicate (Fisher & Sonn, 2007; Stuart & Wart, 2011).

Then, the relation between Identity, SOC and wellbeing need more attention today. The present results indicate the relevance of the culture of origin that have a key role in the wellbeing of Chinese living in the Station Zone as a context of multi culture. Moreover, it seems that the role of the Station Zone as the receiving context does not imply strong influence.

Furthermore, dimensions of wellbeing are considered. The role of Multiple Identities and Multiple SOC seems to be the same for Psychological wellbeing, while both Identities have not a direct effect on Emotional wellbeing. In fact, for Emotional wellbeing, the mediation role of Relational SOC is fundamental: the more people feel Chinese, the more they develop a strong sense of belonging to their relational community, the more Chinese feel a higher Emotional wellbeing. The strong implication on Relational SOC in the relation between Chinese Identity and the Emotional dimension of wellbeing is an important result in order to understand the influence of SOC on emotional aspects. It is also important to observe that the receiving context has no influence on the emotional dimension of wellbeing.

Finally, it is interesting to analyze that also the Social wellbeing is affected by Relational SOC. In fact, Chinese Identity affects directly Social wellbeing but also through the effect of Relational SOC, like Chinese think about "Social" as something concerning their relational ethnic community without considering the receiving context, the Station Zone.

Of course, the relevance of the original culture seems to affect the everyday life of Chinese living in the Station Zone as hypothesized.

CHAPTER VII

Between Multiple Identities and Belongings: the Moroccan's perspective

Introduction

The current study constitutes a part of a wider research that analyzes Multiple SOC in the context of multi culture among a group of Moroccans. We choose Moroccans because they represent one of the wider nationalities of migrants in Italy and in Reggio Emilia, and their history indicates them as one of the first historical groups of migrants. Moroccans are strongly connected with Italy as their receiving country but, at the same time, they represent one of the most discriminated migrants group for different reasons: their conditions of migration, their culture, religion and negative social representations due to media after 11/9. These contradictory elements could be significant to analyze Multiple SOC in a group of Moroccans living in the Station Zone.

Principal aim

To analyze Multiple Sense of Community among Moroccans living in the Station Zone and its relation with socio-psychological factors.

Specific aims

- To analyze Multiple Sense of Community among Moroccans living in the Station Zone.
- To analyze generation differences concerning Multiple SOC.
- To analyze Wellbeing, Italian and Moroccan Identity as fundamental variables.
- To analyze the relation between MSOC, Identity and Wellbeing, in particular the role of MSOC.
- To analyze generation into the relation between SOC, Identity and Wellbeing.

Hypotheses

1. It is possible to find a Multiple Sense of Community (Brodsky, 2009) among Moroccans living in the Station Zone.
2. There are significant differences between Territorial and Relational SOC; in particular Moroccans have high levels of Relational SOC (Sonn & Fisher, 1996) and low levels of Territorial SOC.
3. There are significant differences among generations of migration in the values of Territorial and Relational SOC. Particularly, first generations have higher levels of Relational SOC, while second generations have higher levels of Territorial SOC.
4. Different factors are related to Territorial and Relational SOC (Sagy et al., 1996; Brodsky et al., 1999). In particular, factors connected with the receiving context are related to Territorial SOC, while factors connected with their origins are related to Relational SOC.
5. There are high levels of Wellbeing (in contrast with Hombrados-Mendieta et al., 2013), Italian and Moroccan Identities (Ali & Sonn, 2010) among Moroccans. Moreover, Moroccans have high levels of Psychological, Emotional and Social Wellbeing. There are also generation differences considering Italian and Moroccan Identity: first generation migrants have higher values of Moroccan Identity, while second generation migrants have high values of Italian Identity.
6. Multiple SOC has a mediation role in the relation between Identity and Wellbeing (McNamara et al., 2013).
 - Territorial SOC is a mediator in the relation between Italian Identity and Psychological and Social Wellbeing; Relational SOC is a mediator (Sonn, 2002; Kenyon & Carter, 2010) in the relation between Moroccan Identity and Emotional Wellbeing.
7. There are significant differences between first and second generations of migration in the relationship between Identity MSOC and Wellbeing. In particular, Territorial SOC is a mediator for second generation migrants, while Relational SOC is a mediator for first generation migrants.

Instruments

An anonymous self-reported questionnaire has been developed (as described in chapter 2) to investigate Multiple Sense of Community, Identity and Wellbeing among Moroccans living in the Station Zone.

Data Analysis

As mentioned in chapter 2, quantitative analyses were developed. Firstly, descriptive data, crosstab differences (McNemar test, X^2 test) and correlations will be presented; later,

GLM (ANOVA univariate) and Macro procedures for SPSS will be used to verify hypotheses.

Recruitment of the Sample

To identify Moroccans living in the Station Zone we contacted Moroccan leaders interviewed in the explorative study. The process of recruitment has been based on a snowball sampling (Noy, 2008). Thus, through these Moroccan leaders, we contacted members of Moroccan associations in the area and then, we started to create a network of contacts. Other important points of reference have been Moroccan shops in the Station Zone. In this case, the role of the Municipality and the Meeting Centre “Reggio East” was not fundamental for the recruitment of the sample.

Sample

Sixty (60) subjects were involved. 60% males and 40% females. 65% are first generation migrants, while 35% are second generation migrants. 11.7% of the sample were born in Italy (33.3% of second generation), while 88.3% were born in Morocco (66.7% of second generation). 15% are Italian citizens (12.8% of first generation, 19% of second generation; 11.1% of males and 20.8% of female). 25% are between 14-18 years old, 21.7% are 19-30 years old, 20% are 31-40 years old and 33.3% are 41-61 years old.

Socio-demographic Data

50% of Moroccans live in Italy for between 11-20 years, and more than 10% for more than 21 years. Moreover, 50% live for more than 11 years in Reggio Emilia and for more 20% in the Station Zone (Table 7.1).

Table 7.1 Socio-demographic Data: Years in Italy, Reggio Emilia, Station Zone

| % Years in Italy | | | | | |
|------------------------------------|-------------------------|---------------------|---------------------|--------------|----------------|
| | Total Population | 1° Migration | 2° Migration | Males | Females |
| 0-5 years | 10.0 | 12.8 | 4.8 | 5.6 | 16.7 |
| 6-10 years | 28.3 | 28.2 | 28.6 | 25.0 | 33.3 |
| 11-20 years | 50.0 | 43.6 | 61.9 | 52.8 | 45.8 |
| More than 21 years | 11.7 | 15.4 | 4.8 | 16.7 | 4.2 |
| % Years in Reggio Emilia | | | | | |
| 0-5 years | 11.7 | 15.4 | 4.8 | 8.3 | 16.7 |
| 6-10 years | 38.3 | 35.9 | 42.9 | 36.1 | 41.7 |
| 11-20 years | 40.0 | 35.9 | 47.6 | 41.7 | 37.5 |
| More than 21 years | 10.0 | 12.8 | 4.8 | 13.9 | 4.2 |
| % Years in the Station Zone | | | | | |
| 0-5 years | 35.0 | 41.0 | 23.8 | 38.9 | 29.2 |
| 6-10 years | 41.7 | 33.3 | 57.1 | 36.1 | 50.0 |
| 11-20 years | 20.0 | 20.5 | 19.0 | 22.2 | 16.7 |
| More than 21 years | 3.3 | 5.1 | 0.0 | 2.8 | 4.2 |

Table 7.2 Socio-demographic Data: Living, Marital Status, Children, Education, Work

| % Living at Home with | | | | | |
|------------------------------|-------------------------|---------------------|---------------------|--------------|----------------|
| | Total Population | 1° Migration | 2° Migration | Males | Females |
| Alone | 8.3 | 10.3 | 4.8 | 13.9 | 0.0 |
| Wife/Husband | 5.0 | 7.7 | 0.0 | 2.8 | 8.3 |
| All family | 71.7 | 59.0 | 95.2 | 61.1 | 87.5 |
| One parent | 1.7 | 2.6 | 0.0 | 0.0 | 4.2 |
| Strangers | 13.3 | 20.5 | 0.0 | 22.2 | 0.0 |
| % Marital Status | | | | | |
| Single | 55.0 | 30.8 | 100.0 | 58.3 | 50.0 |
| Married | 40.0 | 61.5 | 0.0 | 33.3 | 50.0 |
| Partner | 1.7 | 2.6 | 0.0 | 2.8 | 0.0 |
| Divorced | 3.3 | 5.1 | 0.0 | 5.6 | 0.0 |
| % Children | | | | | |
| Do you have children? | 45.0 | 66.7 | 4.8 | 41.7 | 50.0 |
| % Level of Education | | | | | |
| Primary school | 0.0 | 0.0 | 0.0 | 0.0 | 0.0 |
| Middle school | 29.3 | 37.8 | 14.3 | 26.5 | 33.3 |
| Secondary school | 53.4 | 43.2 | 71.4 | 52.9 | 54.2 |
| University | 17.2 | 18.9 | 14.3 | 20.6 | 12.5 |
| % Work | | | | | |
| Do you work actually? | 30.0 | 43.6 | 4.8 | 33.3 | 25.0 |

Most of Moroccans live in family, but there are differences between males and females; in fact, 22.2% of males live with strangers and 13.9% lives alone, while most of females live with family. More than 50% of Moroccans have finished or are still studying secondary school (no differences between males and females, but there are differences between first and second generation of migration). Almost 20% are studying at the University or have an university degree (more males than females). 30% of the total population is actually working (more males than females) (Table 7.2).

Table 7.3 Socio-demographic Data: Religion

| % Religion | | | | | |
|--------------------------------|-------------------------|---------------------|---------------------|--------------|----------------|
| | Total Population | 1° Migration | 2° Migration | Males | Females |
| Are you religious? | 98.3 | 97.4 | 100.0 | 97.2 | 100.0 |
| % Which Religion | | | | | |
| Muslim | 100.0 | 100.0 | 100.0 | 100.0 | 100.0 |
| % Practice Religion | | | | | |
| Are you practicing? | 83.1 | 86.8 | 76.2 | 85.7 | 79.2 |
| % Relevance of Religion | | | | | |
| Not at all | 0.0 | 0.0 | 0.0 | 0.0 | 0.0 |
| A bit relevant | 0.0 | 0.0 | 0.0 | 0.0 | 0.0 |
| Relevant enough | 26.7 | 38.5 | 4.8 | 36.1 | 12.5 |
| Very Much relevant | 73.3 | 61.5 | 95.2 | 63.9 | 87.5 |

Almost of 100% of Moroccans are religious (more second than first generation and more females than males). All Moroccans are Muslim, more than 80% practice religion and the total sample indicates that religion is important (Table 7.3).

Table 7.4 Socio-demographic Data: Associations

| % Associations/Groups | | | | | |
|---|-------------------------|---------------------|---------------------|--------------|----------------|
| | Total Population | 1° Migration | 2° Migration | Males | Females |
| Are you member of Associations? | 28.3 | 25.6 | 33.3 | 30.6 | 25.0 |
| % What kind of Associations | | | | | |
| Ethnic Associations | 25.0 | 40.0 | 0.0 | 20.0 | 33.3 |
| Meeting Centre of the Block | 37.5 | 40.0 | 33.3 | 60.0 | 0.0 |
| Voluntary Associations | 18.9 | 20.0 | 16.7 | 0.0 | 33.4 |
| Others | 12.5 | 0.0 | 50.0 | 10.0 | 33.3 |
| % Relevance to be a member of Associations | | | | | |
| Not at all | 13.6 | 10.5 | 19.0 | 17.1 | 8.3 |
| A bit relevant | 33.9 | 44.7 | 14.3 | 34.3 | 33.3 |
| Relevant enough | 44.1 | 39.5 | 52.4 | 40.0 | 50.0 |
| Very Much relevant | 8.5 | 5.3 | 14.3 | 8.6 | 8.3 |

Almost of 30% of Moroccans are part of Associations. 25% are part of Ethnic Associations, 37.5% of Meeting Centre of the Station Zone, 18.9% of Voluntary Associations, 12.5% of others associations. No Moroccans of second generation are part of Ethnic Associations (40% of first generation), while no males are part of Voluntary Associations (33.4% of females). 50% of Moroccans indicates that it is important to be a member of Associations (more second generation and females) (Table 7.4).

Results

Data shows that 70% of Moroccans feel Italians (in particular, second generation migrants feel more Italian citizens than first generation. No differences between males and females). Almost of 100% feel Moroccan citizens, but there are significant differences between first and second generation of migration: first generation migrants feel more Moroccans than second generation ($X^2 = 3.84^*$, $p < .05$). Furthermore, most of Moroccans like the Station Zone (more second generation and females). Moroccans have social relations to people living in the Station Zone (in particular with Moroccans and other foreigner, but also with Italians) (Table 7.5 and Table 7.6).

Table 7.5 Perception of Citizenship

| | Citizenship | | | | |
|---|------------------|--------------|--------------|-------|---------|
| | Total Population | 1° Migration | 2° Migration | Males | Females |
| Do you feel you are an Italian citizen? | 70.0 | 61.5 | 85.7 | 69.4 | 70.8 |
| Do you feel you are a Moroccan citizen? | 96.7 | 100.0 | 90.5 | 94.4 | 100.0 |

Table 7.6 Perception of the Station Zone and Social Relations

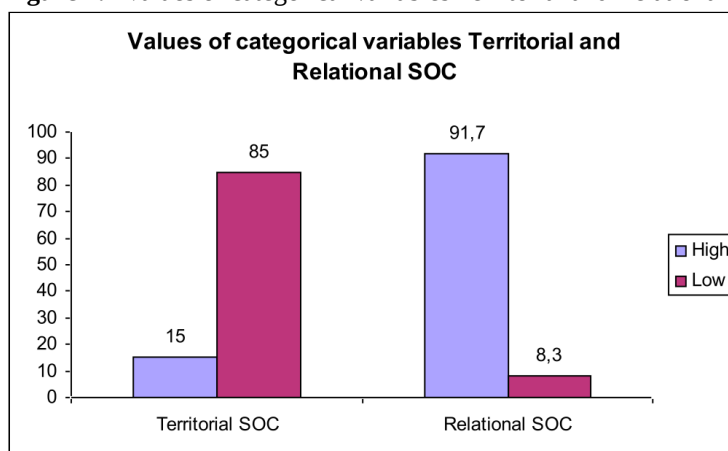
| | Perception of citizenship % | | | | | | | | | |
|--|-----------------------------|-------|--------------|-------|--------------|-------|-------|-------|---------|-------|
| | Total Population | | 1° Migration | | 2° Migration | | Males | | Females | |
| | Mean | DS | Mean | DS | Mean | DS | Mean | DS | Mean | DS |
| Do you like the Station Zone (1-4) | 2.82 | 0.854 | 2.64 | 0.843 | 3.14 | 0.793 | 2.69 | 0.920 | 3.00 | 0.722 |
| Social Relations with Italians (1-5) | 2.97 | 1.073 | 2.85 | 1.136 | 3.19 | 0.928 | 3.28 | 1.059 | 2.50 | 0.933 |
| Social Relations with Moroccans (1-5) | 3.38 | 0.976 | 3.26 | 1.044 | 3.62 | 0.805 | 3.67 | 0.894 | 2.96 | 0.955 |
| Social Relations with other foreigners (1-5) | 3.05 | 1.064 | 2.90 | 1.188 | 3.33 | 0.730 | 3.39 | 1.022 | 2.54 | 0.932 |

Hypothesis 1 and 2. It is possible to find a Multiple Sense of Community among Moroccans living in the Station Zone. There are significant differences between Territorial and Relational SOC; in particular Moroccans have high levels Relational SOC than Territorial SOC.

Table 7.7 Values of the median, Min-Max Territorial and Relational SOC

| | Median | Min | Max |
|-----------------|--------|-------|-------|
| Territorial SOC | 55.26 | 15.79 | 84.21 |
| Relational SOC | 64.71 | 0.00 | 88.24 |

Figure 7.1 Values of categorical variables Territorial and Relational SOC



Values of the median show us the trend of SOC among Moroccans. In particular, Territorial SOC has a medium value, while Relational SOC's value is higher (Table 7.7). Moreover, the Figure shows that 85% of Moroccans refer low levels of Territorial, while 91.7% refer to have high levels of Relational SOC (Figure 7.1).

To verify if there are significant differences between Territorial and Relational SOC, Crosstab have shown and McNemar test has been applied to calculate differences.

Table 7.8 Crosstabs Territorial and Relational Sense of Community

| Crosstabs Territorial and Relational SOC | | | | |
|---|------|------------------|-------|------------------------|
| | | % Relational SOC | | X ² McNemar |
| | | Low | High | |
| % Territorial SOC | Low | 9.8 | 90.2 | ** |
| | High | 0.0 | 100.0 | |

**p≤ .01

The result of McNemar test is significant; there are significant differences between Territorial and Relational SOC and Relational SOC. Moreover, results indicate that Relational SOC continues to be high in both cases where Territorial SOC is high or low, while for low levels of Relational SOC, Territorial SOC has low values (Table 7.8).

It is also important to report the values of the median, min-max and percentage (of categorical variables) of each dimension of Territorial and Relational SOC.

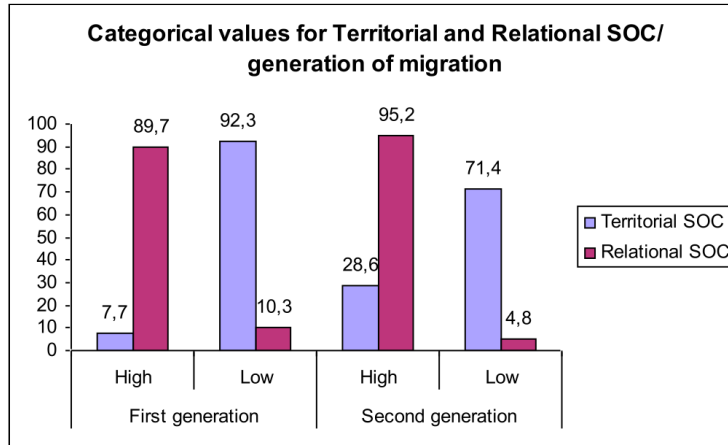
Table 7.9 Values of median Min-Max for dimensions of Territorial and Relational SOC

| Median, Min-Max Dimensions Territorial SOC | | | | | |
|---|--------|-------|--------|--------|-------|
| | Median | Min | Max | % High | % Low |
| Territorial SOC | | | | | |
| Membership | 58.33 | 0.00 | 100.00 | 23.3 | 76.7 |
| Shared Influence | 55.56 | 0.00 | 100.00 | 18.3 | 81.7 |
| Help in case of need | 58.33 | 0.00 | 91.67 | 15.0 | 85.0 |
| Social Climate and Bonds | 66.67 | 25.00 | 100.00 | 26.7 | 73.3 |
| Needs fulfillments | 50.00 | 0.00 | 91.67 | 13.3 | 86.7 |
| Relational SOC | | | | | |
| Membership | 75.00 | 0.00 | 100.00 | 85.0 | 15.0 |
| Shared Emotional Connection | 70.00 | 0.00 | 100.00 | 81.7 | 18.3 |
| Fulfillment and Needs | 66.67 | 0.00 | 100.00 | 66.7 | 33.3 |
| Influence | 64.58 | 0.00 | 95.83 | 70.0 | 30.0 |

The dimension “Social Climate and Bonds” has the highest values of median and percentage among dimensions of Territorial SOC. As regards Relational SOC, dimensions of “Membership” and “Shared Emotional Connection” seem to be the most important. It is important to observe that the dimensions of Relational SOC report higher values than the dimensions of Territorial SOC (Table 7.9).

Hypothesis 3. There are significant differences among generations of migration in the values of Territorial and Relational SOC. Particularly, first generations have higher levels of Relational SOC, while second generations have higher levels of Territorial SOC.

Figure 7.2 Generation Differences for Territorial and Relational SOC



There are significant differences between first and second generation of migration in the values of Territorial SOC ($X^2 = 4.67^*$, $p \leq .05$). This means that second generation migrants feel a higher Sense of Community to the Station Zone, than first generation migrants. Instead, there are no significant differences in the values of Relational SOC; in fact, both first and second generation has high levels of Relational SOC (Figure 7.2).

Hypothesis 4. Different factors are related to Territorial and Relational SOC. In particular, factors connected with the receiving context are related to Territorial SOC, while religion represents the most important variable for Relational SOC. Multiple Sense of Community has a mediator role in the relation between Identity and wellbeing; particularly, Relational SOC is a significant mediator of this relation.

Table 7.10 Factors related to Territorial SOC

| ANOVA Univariate. Territorial SOC as Independent Variable | |
|--|----------|
| | F |
| Do you work actually? | 0.094 |
| Do you feel you are an Italian citizen? | 4.492* |
| Are you religious? | 1.375 |
| How much religion is important? | 2.464 |
| Do you like the Station Zone? | 13.862** |
| Social Relations with Italians | 1.059 |
| Social Relations with Moroccans | 3.687 |
| Social Relations with other foreigners | 0.050 |

$R^2 = .508$

* $p \leq .05$; ** $p \leq .01$

Data shows that the degree of liking the Station Zone is an important element for Territorial SOC. The more Moroccans like the Station Zone, the higher the level of Territorial SOC. Moreover, another important factor is their feeling as Italian citizens. The more they feel Italian citizens, the higher the level of Territorial SOC (Table 7.10).

Table 7.11 Factors related to Territorial SOC

| ANOVA Univariate. Relational SOC as Independent Variable | |
|---|----------|
| | F |
| Do you feel you are a Moroccan citizen? | 1.166 |
| To be a member of Associations | 1.563 |
| Relevance to being a member of Associations | 2.376 |
| Are you religious? | 0.175 |
| Relevance of religion | 11.549* |
| Social Relations with Italians | 0.104 |
| Social Relations with Moroccans | 0.275 |
| Social Relations with other foreigners | 1.098 |

$R^2 = .282$

* $p \leq .05$

Data shows that there is only one factor that seems to be related to Relational SOC (among those considered in the study): the religious factor. In particular, the relevance of religion. The more Moroccans feel that religion is important, the high the level of their Relational SOC. Results indicate that the religious aspect is a central element for their relational community. (Table 7.11).

Hypothesis 5. There are high levels of Wellbeing, Italian and Moroccan Identities among Moroccans living in the Station Zone. Moreover, Moroccans have high levels of Psychological, Emotional and Social Wellbeing. There are also generation differences considering Italian and Moroccan Identity: first generation migrants have higher values of Moroccan Identity, while second generation migrants have high values of Italian Identity.

Table 7.12 Values of median, Min-Max for Wellbeing, Italian and Moroccan Identity

| | Median Min-Max | | |
|-------------------|-----------------------|------------|------------|
| | Median | Min | Max |
| Wellbeing | 63.33 | 15.00 | 93.33 |
| Italian Identity | 70.83 | 12.50 | 100.00 |
| Moroccan Identity | 75.00 | 4.17 | 100.00 |

Data shows that Moroccans have high levels of Wellbeing, Italian Identity and Moroccan Identity (Table 7.12).

It is also important to report the values of each dimension for Wellbeing and both Identities.

Table 7.13 Values of median, Min-Max and percentage for dimensions of Wellbeing, Italian Identity, Moroccan Identity

| Values dimensions of Wellbeing, Italian and Moroccan Identity | | | | | |
|--|---------------|------------|------------|---------------|--------------|
| | Median | Min | Max | % High | % Low |
| Wellbeing | | | | | |
| Social | 52.00 | 0.00 | 100.00 | 35,0 | 65.0 |
| Psychological | 80.00 | 5.00 | 100.00 | 88,3 | 11.7 |
| Emotional | 60.00 | 0.00 | 100.00 | 46,7 | 53.3 |
| Italian Identity | | | | | |
| Exploration | 75.00 | 25.00 | 100.00 | 78.3 | 21.7 |
| Commitment | 75.00 | 0.00 | 100.00 | 78.3 | 21.7 |
| Moroccan Identity | | | | | |
| Exploration | 75.00 | 0.00 | 100.00 | 80.0 | 20.0 |
| Commitment | 75.00 | 0.00 | 100.00 | 78.3 | 21.7 |

Data shows high levels of Psychological Wellbeing (both median and percentage), while it is possible to observe medium-high values of the median referred to Emotional Wellbeing (even if percentage values indicate low levels of Emotional Wellbeing). Instead, Social Wellbeing reports medium values of the median, but low percentage values. On the other hand, both Identities report high values of “Exploration” and “Commitment” (Table 7.13).

Hypothesis 6. Multiple SOC has a mediation role in the relation between Identity and Wellbeing. In particular, Relational SOC is a mediator of this relation, while Territorial SOC does not.

- As regards the specific dimension of Wellbeing, it is possible to find different results in this relation. Territorial SOC is a mediator in the relation between Italian Identity and Psychological and Social Wellbeing; Relational SOC is a mediator in the relation between Moroccan Identity and Emotional Wellbeing.

First step was to analyze relations among variables. We used the r Spearman non-parametric correlation between the scales.

Table 7.14 Correlations among Territorial SOC, Relational SOC, Wellbeing (also Social, Psychological and Emotional), Italian Identity and Moroccan Identity

| r Spearman correlations between variables | |
|--|--|
| | 1. 2. 3. 4. 5. 6. 7. 8. |
| 1.Territorial SOC | .66** .26* .12 .21 .23 .23 .30* |
| 2.Relational SOC | .34** .18 .16 .37** .21 .38** |
| 3.Wellbeing | .81** .67** .76** .20 .06 |
| 4.Social Wellbeing | .31* .39** .13 .09 |
| 5.Psychological Wellbeing | .44** .12 .09 |
| 6.Emotional Wellbeing | .18 -.14 |
| 7.Italian Identity | .02 |
| 8.Moroccan Identity | |

There are some significant correlations between variables.

It is possible to observe that Territorial and Relational SOC are strongly related.

Moreover, Territorial SOC is only related to Moroccan Identity, but not with Wellbeing and Italian Identity.

Relational SOC is related to Emotional Wellbeing and Moroccan Identity.

Results indicate that Wellbeing and Identities are not related each other (Table 7.14).

Figure 7.3 General Model of Interactions between Italian Identity, Moroccan Identity and Wellbeing with the mediation of Territorial and Relational SOC

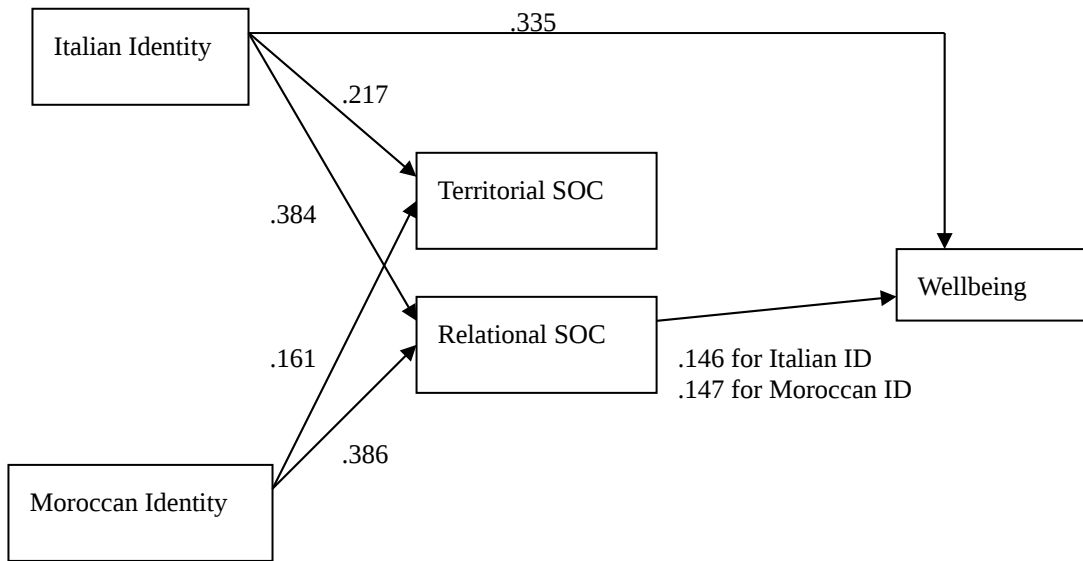
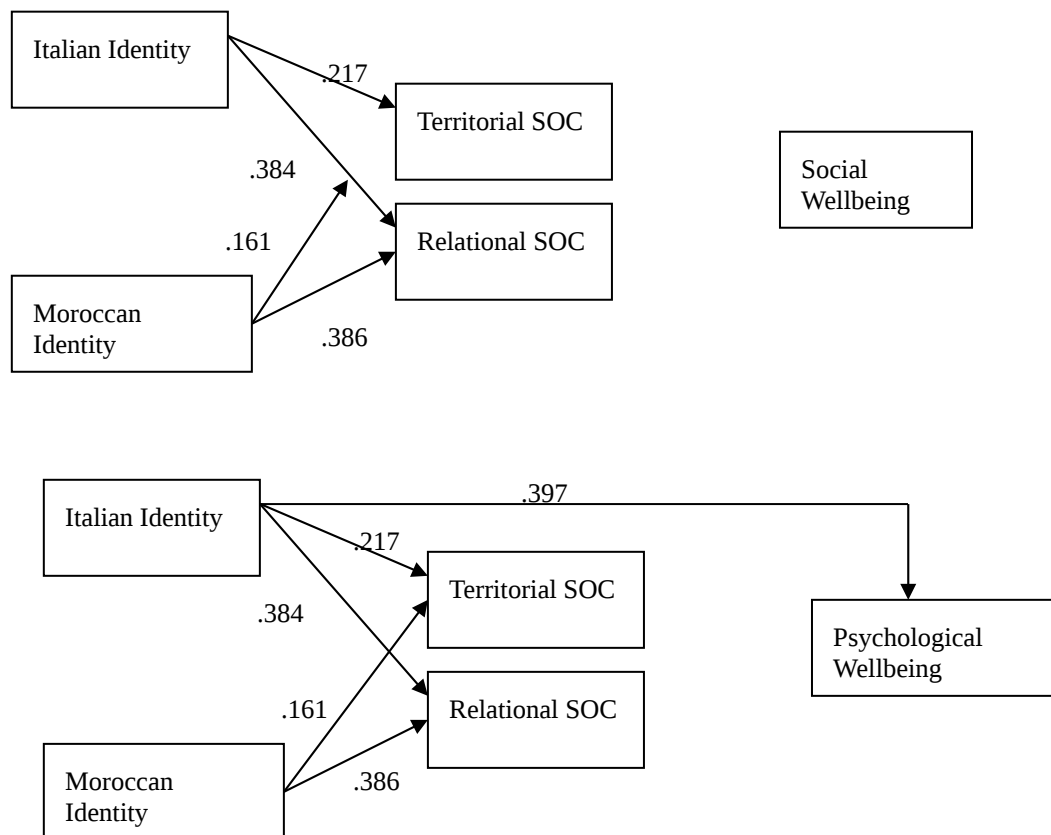
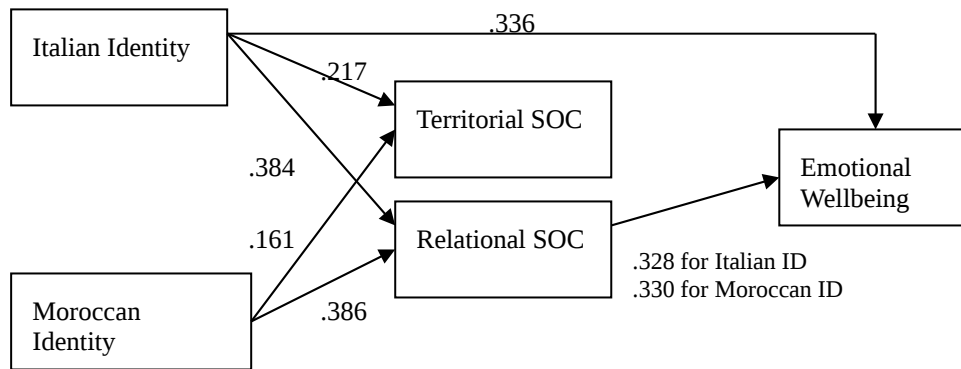


Figure 7.4 Model of interactions for Psychological, Emotional and Social Wellbeing





Data shows the relation between Identities and Wellbeing through the mediation of Multiple SOC. Only significant values are reported.

First, the results of the general model of interaction (which consider Wellbeing) are reported.

Data indicates that Italian Identity has an effect on Wellbeing (Coeff = .335**), while Moroccan Identity does not (Coeff = .123) (the total effects model is significant, $F = 6.63^{**}$ with $R = .435$ and $R^2 = .189$).

Moreover, both Italian and Moroccan Identity have an effect on both Territorial and Relational SOC. Particularly, the more Moroccans feel Italians, the more they have high level of Territorial SOC (Coeff = .217*) and Relational SOC (Coeff = .384**). On the other hand, the more they feel Moroccans, the more they feel to belong to the Station Zone (Coeff = .161*) and the more they feel to belong to the Moroccan community (Coeff = .386**).

Only Relational SOC is a mediator between Identities and Wellbeing (Moroccan Identity: Effect = .147, CI: .014 – .340; Italian Identity: Effect = .146, CI: .012 – .371), while Territorial SOC does not (Italian Identity, Effect = .024, CI: -.043 – .143; Moroccan Identity, Effect = .018, CI: -.031 – .113). This means that Moroccans feel Italians develop higher sense of belonging to the their relational community and the higher levels of Wellbeing and at the same time their Identity as Moroccans also develop a sense of belonging to their Moroccan community and this has positive consequences on their Wellbeing.

Lastly, it seems that the direct effect of Italian Identity on Wellbeing and the mediation of Relational SOC are the only effect of Identities on Wellbeing (Italian Identity: Coeff = .165; Moroccan Identity: Coeff = -.041) (the total model effects is significant ($F = 5.70^{**}$ with $R = .541$ and $R^2 = .293$).

This general model of interaction is confirmed when the Emotional dimension is analyzed.

In fact, only Italian Identity has an effect on Emotional Wellbeing (Coeff = .336*; for Moroccan Identity: Coeff = -.130) (the total effects model is not significant, $F = 2.63$ with $R = .291$ and $R^2 = .084$) and Relational SOC is the only mediator between Identities and Emotional Wellbeing (Italian Identity, Effect = .328, CI: .141 – .603; Moroccan Identity, Effect = .330, CI: .149 – .601; Territorial SOC is not a mediator: Italian Identity, Effect = .025, CI: -.067 – .156; Moroccan Identity, Effect = .019, CI: -.051 – .105). However, there is a difference compared to the general model: in fact, it is possible to observe that other factors not considered could negatively influence the relation between Moroccan Identity and Emotional Wellbeing (Coeff = -.478**) (the total model effects is significant, $F = 6.35^{**}$ with $R = .562$ and $R^2 = .316$).

As regards Psychological Wellbeing, the model differs for the absence of mediation of SOC. In fact, both Territorial SOC and Relational SOC do not have a significant mediation effect in the relation between identities and Psychological Wellbeing (Territorial SOC: Italian Identity, Effect = .064, CI: -.016 – .256; Moroccan Identity, Effect = .048, CI: -.015 – .190. Relational SOC: Italian Identity, Effect = .009, CI: -.181 – .228; Moroccan Identity, Effect = .009, CI: -.230 – .316). Moreover, Italian Identity has an effect on Psychological Wellbeing (Coeff = .397**), while Moroccan Identity does not (Coeff = .195) (the total effects model is significant, $F = 7.05^{**}$ with $R = .445$ and $R^2 = .198$). Data also shows that some other factors not considered in the model could affect the relation between Italian Identity and Psychological Wellbeing (Coeff = .323*), while there are no elements that influence the relation between Moroccan Identity and Psychological Wellbeing (Coeff = .138) (the total model effects is significant, $F = 4.31^{**}$ with $R = .488$ and $R^2 = .238$).

Lastly, as regards Social Wellbeing, it is possible to observe that Identities and Multiple SOC have no effects (direct and mediation effect). In fact, both identities have no effect on Social Wellbeing (Italian Identity, Coeff = .284; Moroccan Identity, Coeff = .217) (the total effects model is significant ($F = 4.02^*$) with $R = .351$ and $R^2 = .124$), and both Territorial and Relational SOC have no significant mediation effects in the relation between Identities and Social Wellbeing (Territorial SOC: Italian Identity, Effect = -.010, CI: -.144 – .110; Moroccan Identity, Effect = -.007, CI: -.097 – .071; Relational SOC: Italian Identity, Effect = .146, CI: -.034 – .435; Moroccan Identity, Effect = .147, CI: -.052 – .422).

Finally, there are no additional factors that influence the relation between Identities and Social Wellbeing (Italian Identity: Coeff = .148; Moroccan Identity: Coeff = .078) (the total model effects is significant, $F = 2.62^*$ with $R = .400$ and $R^2 = .160$).

Hypothesis 7. There are significant differences between first and second generations of migration in the relationship between Identity MSOC and Wellbeing. In particular, Territorial SOC is a mediator for second generation migrants, while Relational SOC is a mediator for first generation migrants.

In this case, we considered only the model with a general Wellbeing and we no considered specific dimensions of Wellbeing because data divided for two generations and each dimension of Wellbeing were been to small.

Figure 7.5 General Model of Interactions between Italian Identity, Moroccan Identity and Wellbeing with the mediation of Territorial and Relational SOC among first generation migrants

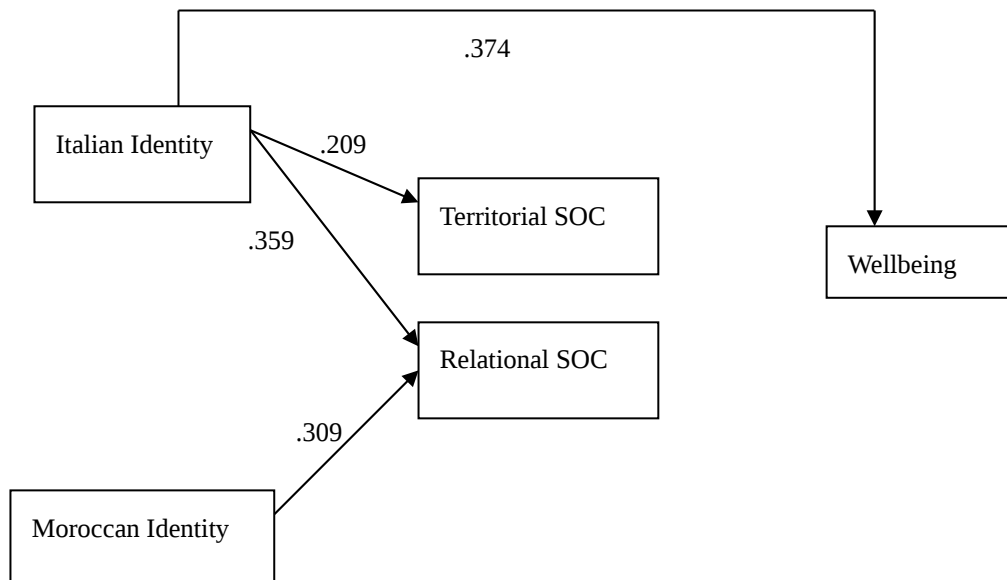
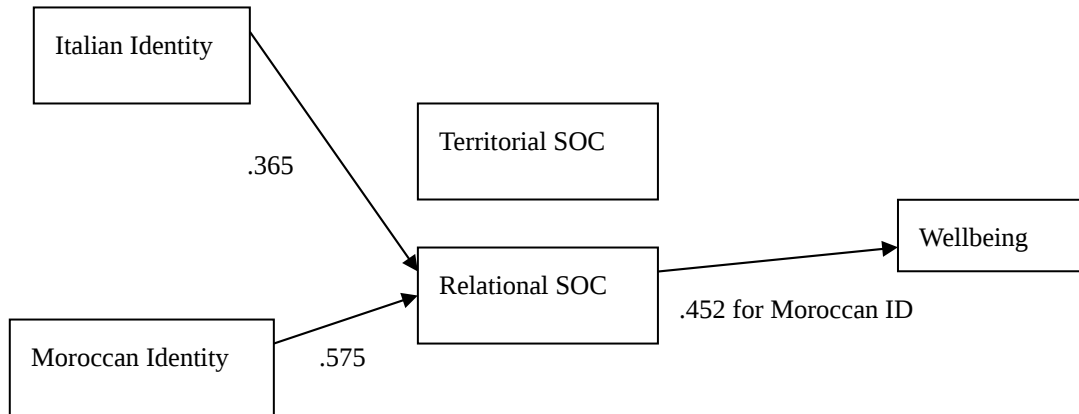


Figure 7.6 General Model of Interactions between Italian Identity, Moroccan Identity and Wellbeing with the mediation of Territorial and Relational SOC among second generation migrants



Data shows the relation between Identities and Wellbeing through the mediation of Multiple SOC among first and second generation migrants. Only significant values are reported.

As regards first generation, data shows that Italian Identity has a direct effect on Wellbeing (Coeff = .374**), while Moroccan Identity does not (Coeff = .154) (the total effect model is significant, $F = 5.84^*$, with $R = .495$ and $R^2 = .245$). Moreover, Italian Identity has an effect on Territorial SOC (Coeff = .209*), and Relational SOC (Coeff = .359*), while Moroccan Identity have no effect on Territorial SOC (Coeff = .197), but it has an effect on Relational SOC (Coeff = .309**).

Results indicate that both SOC have no mediation effect in the relation between Identities and Wellbeing (Territorial SOC: Effect on Italian Identity = .072, CI: -0.024 – 0.289; Effect on Moroccan Identity = .037, CI: -.015 – .175. Relational SOC: Effect on Italian Identity = .112, CI: -.018 – .406; Effect on Moroccan Identity = .097, CI: -.018 – .332).

Moreover, there are no additional factors that influences the relation between Identities and Wellbeing (Italian Identity Coeff = .190; Moroccan Identity Coeff = .020) (the total model effect is significant, $F = 4.98$, with $R = .608$ and $R^2 = .370$).

Instead, as regards second generation of migration, both Identities have no effect on Wellbeing (Italian Identity Coeff = .194; Moroccan Identity Coeff = .072) (the total effect model is not significant, $F = .68$, with $R = .266$ and $R^2 = .071$) and on Territorial SOC (Italian Identity Coeff = .116; Moroccan Identity Coeff = .312), but they have an effect on Relational SOC (Italian Identity Coeff = .365*; Moroccan Identity Coeff = .575**).

In contrast to second generation, there is a mediation effect of SOC; in fact, Relational SOC is a mediator for Moroccan Identity (Effect = .452, CI: .068 – .383), but not for Italian Identity (Effect = .287, CI: -.003 – .977), while Territorial SOC has not a mediation role (Effect on Italian Identity = -.028, CI: -.310 – .143; Effect on Moroccan Identity = -.076, CI: -.427 – .082). Finally, there are no additional factors that affect the relation between Identities and Wellbeing (Italian Identity Coeff = -.065; Moroccan Identity Coeff = -.305).

Discussion

In this study results referred to a group of Moroccans are presented. Sixty (60) participants were involved. Socio-demographic data refers that most of Moroccan were males and a consistent part are second generation migrants. Moreover, they were principally born in Morocco and a part of them has the Italian citizenship. Data indicates an ancient migration of Moroccans in Italy and also in Reggio Emilia. Most of Moroccans refer to live with their families and to have a good level of education (secondary school or university), but only few of them are working. An important characteristic is the religious aspect; in fact all Moroccans refer they are Muslim and confirm the relevance of religion in their lives. Furthermore, data indicates that ethnic associations and the Meeting Centre “Reggio East” are the most important association for the participants.

An important result refers that Moroccans feel both Italian and Moroccan citizens, with significant differences between first and second generation related to the Moroccan citizenship (higher for first generation). Moroccans like the Station Zone and create social relations with different ethnic group, Italians included.

Moroccans feel both Italian and Moroccan citizens and this could be related with their identity. In fact, data indicates that Moroccans perceive Multiple Identities (Ali & Sonn, 2010) as the result of living in a new context but at the same time maintain ties with origins and the home country. It is interesting to observe that both values of Italian and Moroccan Identity are high despite results indicate that there could be elements of difference between the Moroccan and the Italian culture, particularly religion.

As regards SOC, data confirms the presence of a Multiple Sense of Community (Brodsky, 2009) as also hypothesized.

Moroccans report a relation between Territorial and Relational SOC: this means that there is a possible connection between their home culture and the receiving context. However, Moroccans have higher levels of Relational SOC than Territorial SOC, so the connection with the relational community seems to be stronger (in contrast with our hypothesis).

Interesting is the confirmation that “Membership” and “Shared Emotional Connection” continues to be fundamental dimension for migrants to maintain ties with their home country (Bathum & Baumann, 2007; Kenyon & Carter, 2010), while as regards Territorial SOC, “Help in case of Need” are the most important dimensions, indicating the different perception of community and sense of belonging referred to relational and territorial community.

Moreover, as Sagy et al. (1996) suggested, there are different factors that influence Territorial and Relational SOC. Territorial SOC seems to be related to the degree of liking the Station Zone, and to the feeling as Italian citizens; the more Moroccans like the Station Zone and the more they feel Italian, the more they can develop a Sense of Community to the area. On the other hand, religion seems to be an important factor for their Relational SOC: the more religion is important for Moroccans, the more they can develop a sense of community to their relational community. This confirm the hypothesis that indicates different predictors for Territorial and Relational SOC.

As regards wellbeing, hypothesis is confirmed as Moroccans have an average level of wellbeing and this is an important results as it is in contrast with past research (Hombrados-Mendieta et al., 2013). However, it is important to consider the specific dimensions of wellbeing; high values of Psychological and Emotional Wellbeing and low values of Social Wellbeing are reported. Which factors are implied in this levels of wellbeing? The attention was on the relationships between identity, SOC and wellbeing as a more complex interrelation between these factors.

First of all, it is interesting to observe that Territorial and Relational SOC are interrelated each other; this means that there are common point between Moroccans' relational community and the Station Zone.

Moreover, this result seems to be confirmed as Multiple SOC are related to Multiple Identities (as reported by Bhatia & Ram, 2009; Ali & Sonn, 2010; Mannarini, Rochira & Talò, 2012). The fact that both Italian and Moroccan identity have an effect on Territorial and Relational SOC indicates the strong connection between the home and the receiving culture. How does this interrelation have an effect on Moroccans' wellbeing? The concept of Multiple SOC help to understand the different role of both cultures. An important result indicates that different SOC have different roles in the relation between Multiple Identities and wellbeing. Indeed, Territorial SOC is not a mediator of this relation; thus, the role of the Station Zone as the receiving local context and the Sense of Community to the area have no effect on Moroccans' wellbeing. Instead the role of Relational SOC is fundamental.

In particular, Relational SOC has a mediation role between Multiple Identities and wellbeing in two ways and this represents another new result. On the one hand, its mediation role between Moroccan identity and wellbeing underlines the fundamental role of the original culture (Sonn & Fisher, 1996; Kenyon & Carter, 2010; Sonn, 2002; Bathum & Baumann, 2007). In fact, results emphasize the role of the primary community (Fisher & Sonn, 1999) to connect Moroccan identity with their wellbeing. On the other hand, Relational SOC also mediates the effect of Italian identity on wellbeing. In this case, the role of the Relational SOC is different and, in part, continues to be related with the original culture, but at the same time represents an important connection between home and receiving context. As in the first mediation, Relational SOC only represents the ethnic group, when it is connected with Italian identity could represent ethnic associations or informal groups that are related with the receiving context. This result is important because allows us to study more deeply the distinction of Multiple SOC and their roles, and to consider the different meanings of Relational SOC: it not only represents a connection with the Albanian culture, but also a potential factor of social inclusion in the receiving context.

Another significant element of distinction of the study is the consideration simultaneously the specific dimensions of wellbeing.

Results referred to the Emotional wellbeing follows the model of interaction mentioned above, but there are differences when we consider Psychological and Social wellbeing. In fact, at Psychological level only Italian Identity has an effect on Moroccans' wellbeing: the more they feel Italian the higher the level of their wellbeing, while Multiple SOC seems to have no effect on this relation. Moreover, as regards Social wellbeing, neither Multiple Identities neither Multiple SOC have an effect.

Furthermore, it is possible to observe generation differences in the values of Territorial SOC as second generations have a stronger connection with the Station Zone than first generation. It is interesting to observe that both generations have high levels of Relational SOC. Generation differences are also reported; a significant result is the absence of differences between generations in the values of both Identities (first and second generation feel Italians and Moroccans at the same level). Moreover, differences in the values of Psychological and Emotional Wellbeing are reported: second generations reported higher levels of Psychological and Emotional Wellbeing.

Lastly, results indicate that for first generation migrants Italian identity is a fundamental factor for their Wellbeing, while for second generation migrants Relational SOC has a significant role of mediation between Moroccan identity and wellbeing. Again, the role of Territorial SOC seems to be not relevant for wellbeing for both first and second generation migrants.

CHAPTER VIII

Multiple Sense of Belonging through the conflict cultural diversity/local traditions: the natives' perspective

Introduction

Italy is traditionally a country of emigrants. As we mention in chapter 2, important social and cultural changes of the last decades led us to analyze the Italian situation. From being a country of emigrants, Italy is now a receiving country. Italians have also improved their quality of life and their economic conditions. Foreign migrations started to arrive in Italy mainly from Africa, East Europe and Asia. However, Italy was not prepared for external migration: there is no strong national sense of belonging, and local traditions are fundamental, no adequate policies of migration are in place, and there are internal migration problems due to the differences between North and South.

What are the consequences of these changes and the understanding of Sense of Community in the Italian population? What is the native perspective in relation to their sense of belonging to their changed contexts? Italians are now living in contexts characterized by cultural diversity, where their strong traditions collide with new cultures, languages and religions. What are the implications for the Italians' Identity, their Wellbeing and sense of belonging?

Research analyzed Sense of Community among natives living in contexts of multi culture. Most of the research (Hombrados-Mendieta et al., 2009; Castellini et al., 2011) suggested that the higher the levels of migrants in the context, the less the SOC of natives. So, research underlined that the presence of cultural diversity led to a lesser Sense of Community to their own context. We also consider that the native perspective is fundamental in understanding how cultural changes in the actual reality can affect people living together and the life in the community. Past studies focused their attention on Territorial SOC, without considering the possibility of the presence of Multiple SOC among natives; moreover, we analyzed other important aspects like Identity and Wellbeing among Italians living in the Station Zone.

Finally, as the internal migration (from South to North Italy) continues to be an important issue, we also want to consider it in a context of multi culture where foreign migration is the principal characteristic. For this reason, the analysis of the relation between SOC, Identity and Wellbeing among Reggio Emilia natives and South Italian migrants could be a significant and innovative aspect of the study.

Methodology

The current study constitutes a part of a wider research that analyzes Multiple SOC in the context of multi culture. In chapter 4 we studied the relation between Multiple SOC, Identity and Wellbeing among a group of migrants. In the present work we decided to analyze this relation among a group of Italians living in the Station Zone.

Principal aim

To analyze Multiple Sense of Community and related socio-psychological factors among Italians living in the Station Zone.

Specific aims

- To analyze Multiple Sense of Community among Italians living in the Station Zone and its relations with socio-psychological factors.
- To analyze differences concerning Multiple SOC between Reggio Emilia natives and South Italian migrants living in the Station Zone.
- To analyze the relation between Identity, Wellbeing and Multiple Sense of Community, in particular the role of Multiple SOC.
- To analyze differences in this relation between Reggio Emilia natives and South Italian migrants.

Hypotheses

1. It is possible to find Multiple Sense of Community among Italians living in the Station Zone (Brodsky, 2009).
2. There are significant differences between Territorial and Relational Sense of Community. In particular, Relational SOC has higher (Brodsky, 2009) values compared to Territorial SOC (Hombrados-Mendieta et al., 2009; Castellini et al., 2011).
3. There are significant differences between Reggio Emilia natives and South Italian migrants in Territorial and Relational SOC. In particular, Reggio Emilia natives have lower levels of Territorial SOC than South Italian migrants, while both groups have high levels of Relational SOC.
4. There are different factors that are predictors of Territorial and Relational SOC among Italians living in the Station Zone (Sagy et al., 1996; Brodsky et al., 1999).
5. There are low levels of Wellbeing. Moreover, Italians report high levels of Psychological Wellbeing and low levels of Emotional and Social Wellbeing.
6. Multiple Sense of Community has a mediation role in the relation between Identity and Wellbeing (Hombrados-Mendieta et al., 2013).

- Territorial SOC is a mediator in the relation between Identity and Social Wellbeing, while Relational SOC is a mediator in the relation between Emotional and Psychological Wellbeing.

7. The mediation model has different patterns for Reggio Emilia natives and South Italian migrants. In particular, Relational SOC is a mediator in the relation between Identity and Wellbeing among Reggio Emilia natives, while for South Italian migrants both SOC are significant mediators of this relation.

Instruments

An anonymous self-reported questionnaire has been developed (as described in chapter 2) to investigate Multiple Sense of Community, Identities and Wellbeing among Italians living in the Station Zone.

Data analysis

As mentioned in chapter 2, quantitative analyses were developed. Firstly, descriptive data, crosstab differences (McNemar test, X^2 test) and correlations will be presented; later, GLM model (ANOVA univariate) and Macro procedures for SPSS will be used to verify hypotheses.

Recruitment of the Sample

To identify Italians living in the Station Zone, we contacted the Italian leaders interviewed in the explorative study and some operators involved in Municipality's projects in the area. The process of recruitment of Italians has been based snowball sampling (Noy, 2008). Moreover, the Meeting Centre "Reggio East" and the Parish has been other important reference point to contact Italians. Then, these connections led to develop new contacts.

Sample

Sixty (60) subjects were involved, 45% males and 55% females. 95% are adults and 5% are adolescents. 5% of the sample are between 14-18 years old, 8.3% are 19-30 years old, 10% are 31-40 years old, 31.7% are 41-50 years old, 18.3% are 51-64 years old and 26.7% are older than 64 years. 58.3% were born in Reggio Emilia (56.1% of the adults and 100% of the adolescents), 3.3% were born in another part of the north of Italy (3.5% of the adults, no adolescents) and 38.3% were born in the south of Italy (40.4% of the adults, no adolescents).

Socio-demographic Data

Table 8.1 Socio-demographic Data: Years in Reggio Emilia and Station Zone

| % Years in Reggio Emilia | | | |
|------------------------------------|------------------------------|----------------------------|----------------------------|
| | Natives Reggio Emilia | Natives North Italy | Natives South Italy |
| 0-5 years | / | 0.0 | 13.0 |
| 6-10 years | / | 0.0 | 8.7 |
| 11-20 years | / | 0.0 | 30.4 |
| More than 21 years | / | 4.5 | 47.8 |
| % Years in the Station Zone | | | |
| 0-5 years | 2.9 | 0.0 | 21.7 |
| 6-10 years | 2.9 | 0.0 | 21.7 |
| 11-20 years | 25.7 | 50.0 | 17.4 |
| 21-30 years | 34.4 | 0.0 | 30.4 |
| 31-70 years | 34.4 | 50.0 | 8.7 |

People from the North and a half of people from the South live in Reggio Emilia for more than 21 years. Approximately 30% of the natives of Reggio Emilia live in the Station Zone for between 21-30 years or 31-70 years. 50% of people from the North live in the Station Zone for between 11-20 years and other 50% live there for between 31-70 years. Concerning people from the South, 21.7% live in the Station Zone for between 0-5 years, but 30.4% of them live there for between 21-30 years (Table 8.1).

Table 8.2 Socio-demographic Data: Living, Marital Status, Children, Education, Work

| % Living at Home | | | | | |
|-----------------------------|-------------------------|---------------|--------------------|--------------|----------------|
| | Total Population | Adults | Adolescents | Males | Females |
| Alone | 21.7 | 22.8 | 0.0 | 7.4 | 33.3 |
| Wife/Husband | 21.7 | 22.8 | 0.0 | 37.0 | 9.1 |
| With children | 1.7 | 1.8 | 0.0 | 3.7 | 0.0 |
| All family | 43.3 | 40.4 | 100.0 | 25.9 | 57.6 |
| Strangers | 11.7 | 12.3 | 0.0 | 25.9 | 0.0 |
| % Marital Status | | | | | |
| Single | 38.3 | 35.1 | 100.0 | 37.0 | 39.4 |
| Married | 48.3 | 50.9 | 0.0 | 59.3 | 39.4 |
| Partner | 3.3 | 3.5 | 0.0 | 3.7 | 3.0 |
| Divorced | 1.7 | 1.8 | 0.0 | 0.0 | 3.0 |
| Widower | 8.3 | 8.8 | 0.0 | 0.0 | 15.2 |
| % Children | | | | | |
| Do you have children? | 54.2 | 57.1 | 0.0 | 50.0 | 57.6 |
| % Level of Education | | | | | |
| Primary school | 13.3 | 14.0 | 0.0 | 7.4 | 18.2 |
| Middle school | 28.3 | 26.3 | 66.7 | 25.9 | 30.0 |
| Secondary school | 31.7 | 31.6 | 33.3 | 44.4 | 21.2 |
| University | 26.7 | 28.1 | 0.0 | 22.2 | 30.0 |
| % Work | | | | | |
| Do you work actually? | 51.7 | 54.4 | 0.0 | 51.9 | 51.5 |

Approximately 40% of total population live at home with their family (100% of adolescents, 57.6% of females), while 21.7% live alone and 11.7% with strangers. 48.3% are married, 38.3% are single, 1.7% divorced and 8.3% are widower. More than 50% of the total population have children and 51.7% are working actually (Table 8.2).

Table 8.3 Socio-demographic Data: Religion

| % Religion | | | | | |
|--------------------------------|-------------------------|---------------|--------------------|--------------|----------------|
| | Total Population | Adults | Adolescents | Males | Females |
| Are you religious? | 63.3 | 61.4 | 100.0 | 51.9 | 72.7 |
| % Which religion | | | | | |
| Catholic | 91.7 | 90.9 | 100.0 | 83.3 | 95.8 |
| Muslim | 5.6 | 6.1 | 0.0 | 8.3 | 4.2 |
| Ecumenic | 2.8 | 3.0 | 0.0 | 8.3 | 0.0 |
| % Practice religion | | | | | |
| Are you practicing? | 71.4 | 69.2 | 100.0 | 58.8 | 80.0 |
| % Relevance of religion | | | | | |
| Not at all | 15.3 | 16.1 | 0.0 | 25.9 | 6.3 |
| A bit relevant | 27.1 | 28.6 | 0.0 | 33.3 | 21.9 |
| Relevant enough | 16.9 | 17.9 | 0.0 | 18.5 | 15.6 |
| Very Much relevant | 40.7 | 37.5 | 100.0 | 22.2 | 56.3 |

More than 60% of the total population are religious (most of them are females; 100% of adolescents). Most of Italians are catholic, but 5.6% are Muslim and 2.8% are Ecumenist. Approximately 70% of the total population are practicing (more second generation and females) and approximately 60% refer that religion is important in their life (Table 8.3).

Table 8.4 Socio-demographic Data: Associations

| % Associations/Groups | | | | | |
|---|-------------------------|---------------|--------------------|--------------|----------------|
| | Total Population | Adults | Adolescents | Males | Females |
| Are you member of Associations? | 25.0 | 21.1 | 100,0 | 18.5 | 30.3 |
| % What kind of Associations | | | | | |
| Parish | 53.3 | 41.7 | 100.0 | 40.0 | 60.0 |
| Work-Group for the Block | 6.7 | 8.3 | 0.0 | 20.0 | 0.0 |
| Voluntary Associations | 20.0 | 25.0 | 0.0 | 0.0 | 30.0 |
| Sport Associations | 13.3 | 16.7 | 0.0 | 20.0 | 10.0 |
| Friends | 6.7 | 8.3 | 0.0 | 20.0 | 0.0 |
| % Relevance to be a member of Associations | | | | | |
| Not at all | 22.0 | 23.2 | 0.0 | 19.2 | 24.2 |
| A bit relevant | 40.7 | 42.9 | 0.0 | 46.2 | 36.4 |
| Relevant enough | 25.4 | 21.4 | 100.0 | 23.1 | 27.3 |
| Very Much relevant | 11.9 | 12.5 | 0.0 | 11.5 | 12.1 |

25% of Italians refer they have joined Association (most of them are adolescents and females). Among those that are part of Associations, most of them are part of Parish or voluntary associations. Approximately 30% refer that it is important to be part of associations (Table 8.4).

Results

Data shows that 98.3% feel Italian citizens; in particular adolescents feel more Italians than adults ($X^2 = 9.27^*$, $p \leq .05$). There are no significant differences between males and females (Table 8.5).

Italians refer they have low levels related to their degree of the Station Zone (adolescents and males like more the Station Zone than adults and females). Data indicates that Italians have no many social relations in the Station Zone with Albanians, Moroccans, Chinese and also Italians. It seems that adults have more social relation than adolescents, while males and females have approximately the same level of connection with other people living in the area (Table 8.6).

Table 8.5 Perception of Citizenship

| | % Citizenship | | | | |
|---|------------------|--------|-------------|-------|---------|
| | Total Population | Adults | Adolescents | Males | Females |
| Do you feel you are an Italian citizen? | 98.3 | 98.2 | 100.0 | 100.0 | 97.0 |

Table 8.6 Perception of the Station Zone and Social Relations

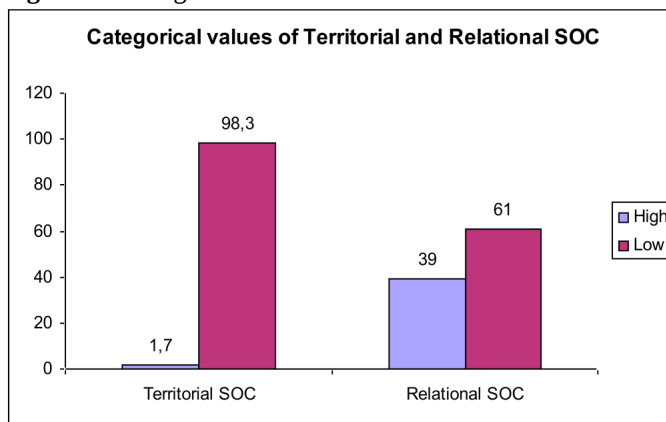
| | Perception of citizenship % | | | | | | | | | |
|---------------------------------------|-----------------------------|-------|--------|-------|-------------|-------|-------|-------|---------|-------|
| | Total Population | | Adults | | Adolescents | | Males | | Females | |
| | Mean | DS | Mean | DS | Mean | DS | Mean | DS | Mean | DS |
| Do you like the Station Zone (1-4) | 2.30 | 0.893 | 2.30 | 0.903 | 2.50 | 0.707 | 2.46 | 0.811 | 2.17 | 0.950 |
| Social Relations with Italians (1-5) | 2.10 | 1.115 | 2.12 | 1.119 | 1.67 | 1.155 | 2.11 | 0.934 | 2.09 | 1.259 |
| Social Relations with Albanians (1-5) | 1.17 | 0.457 | 1.18 | 0.468 | 1.00 | 0.000 | 1.22 | 0.506 | 1.12 | 0.415 |
| Social Relations with Moroccans (1-5) | 1.30 | 0.869 | 1.32 | 0.890 | 1.00 | 0.000 | 1.44 | 1.086 | 1.18 | 0.635 |
| Social Relations with Chinese (1-5) | 1.33 | 0.968 | 1.35 | 0.991 | 1.00 | 0.000 | 1.48 | 1.221 | 1.21 | 0.696 |

Hypothesis 1 and 2. It is possible to find Multiple Sense of Community among Italians living in the Station Zone. There are significant differences between Territorial and Relational Sense of Community among Italians living in the Station Zone. In particular, Relational SOC has higher values compared to Territorial SOC.

Table 8.7 Values of medians, min-max Territorial and Relational SOC

| Median Min-Max | | | |
|-----------------|--------|------|-------|
| | Median | Min | Max |
| Territorial SOC | 36.84 | 5.26 | 71.93 |
| Relational SOC | 44.12 | 0.00 | 89.71 |

Figure 8.1 Categorical values Territorial and Relational SOC



Values of the median show us the trend of Territorial and Relational SOC. Particularly, both Territorial and Relational SOC have values lower than 50.00 (For Territorial SOC the median is 36.84, while for Relational SOC is 44.12) (Table 8.7). Moreover, the Figure shows that both values of Territorial and Relational SOC are low among Italians (Figure 8.1).

To verify if there are significant differences between Territorial and Relational SOC, Crosstabs have shown and McNemar test has been applied to calculate the differences.

Table 8.8 Crosstabs Territorial and Relational Sense of Community

| Crosstabs Territorial and Relational SOC | | | | |
|--|------|------------------|-------|------------------------|
| | | % Relational SOC | | X ² McNemar |
| | | Low | High | |
| % Territorial SOC | Low | 62.1 | 37.9 | ** |
| | High | 0.0 | 100.0 | |

**p ≤ .01

The result of McNemar test is significant, so there are significant differences between Territorial and Relational SOC; Relational SOC has higher values than Territorial SOC (Table 8.8).

It is also important to report the values of the median, min-max and percentage (of categorical, high-low values) of each dimension of Territorial and Relational SOC.

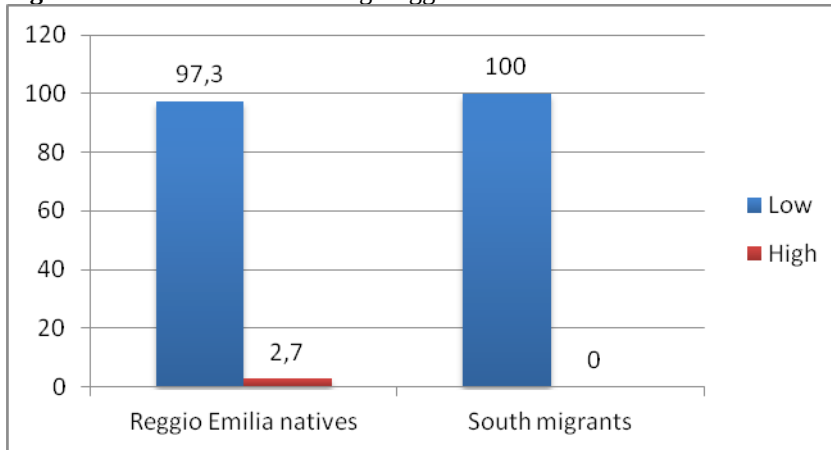
Table 8.9 Values of median for dimensions of variables

| Median, Min-Max Dimensions | | | | | |
|-----------------------------------|---------------|------------|------------|---------------|--------------|
| | Median | Min | Max | % High | % Low |
| Territorial SOC | | | | | |
| Membership | 33.33 | 0.00 | 83.33 | 5.0 | 95.0 |
| Shared Influence | 33.33 | 0.00 | 88.89 | 11.7 | 88.3 |
| Help in case of need | 50.00 | 16.67 | 83.33 | 3.3 | 96.7 |
| Social Climate and Bonds | 33.33 | 0.00 | 75.00 | 1.7 | 98.3 |
| Needs fulfilments | 33.33 | 0.00 | 83.33 | 3.3 | 96.7 |
| Relational SOC | | | | | |
| Membership | 45.83 | 0.00 | 100.00 | 36.7 | 63.3 |
| Shared Emotional Connection | 45.00 | 0.00 | 95.00 | 45.8 | 54.2 |
| Fulfilment and Needs | 41.67 | 0.00 | 100.00 | 31.7 | 68.3 |
| Influence | 41.67 | 0.00 | 87.50 | 37.3 | 62.7 |

Data shows that dimensions of Territorial SOC have low values; in fact, “Membership”, “Shared Influence”, “Social Climate and Bonds” and “Needs and Fulfillments” report low values (33.33). The most important dimension seems to be “Help in case of need” (the value of the median is 50.00). With regards to Relational SOC, all its dimensions have values lower than 50.00 (Table 8.9).

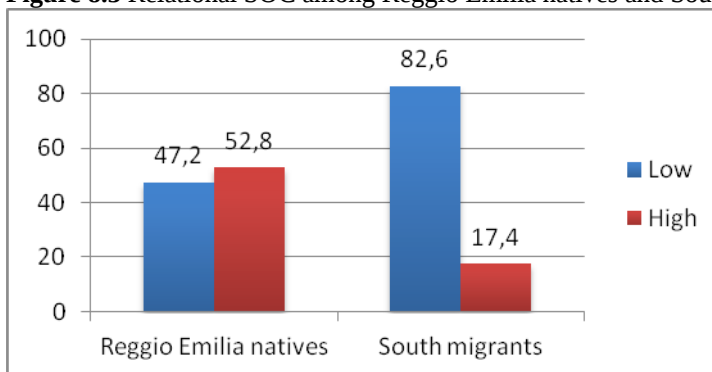
Hypothesis 3. There are significant differences between Reggio Emilia natives and South Italian migrants in Territorial and Relational SOC. In particular, Reggio Emilia natives have lower levels of Territorial SOC than South Italian migrants, while both groups have high levels of Relational SOC.

Figure 8.2 Territorial SOC among Reggio Emilia natives and South Italian migrants



Data shows that both groups have low levels of Territorial SOC. The X2 test confirms that there are no significant differences between Reggio Emilia natives and South Italian migrants ($X^2 = .632$, $p \geq .05$) (Figure 8.2).

Figure 8.3 Relational SOC among Reggio Emilia natives and South Italian migrants



Data shows that Reggio Emilia natives have high levels of Relational SOC, while most of South Italian migrants have low levels of Relational SOC. X2 test confirms that there are significant differences between the two groups ($X^2 = 7.388^{**}$, $p \leq .01$) (Figure 8.3).

Hypothesis 4. There are different factors that are predictors of Territorial and Relational SOC among Italians living in the Station Zone.

Table 8.10 Factors related to Territorial SOC

| ANOVA Univariate. Territorial SOC as Independent Variable | |
|--|----------|
| | F |
| Marital Status | 0.453 |
| Children | 0.009 |
| Do you work actually? | 0.104 |
| Feeling Italian citizen | 0.049 |
| Do you like the station zone? | 10.253* |
| Social Relations with Italians | 0.440 |
| Social Relations with Albanians | 0.096 |
| Social Relations with Moroccans | 0.668 |
| Social Relations with Chinese | 0.046 |

$R^2 = .435$

* $p \leq .05$

Data shows that Territorial SOC seems to be related to the degree of liking for the Station Zone. The more Italians like the Station Zone, the higher their Sense of Community to the Station Zone (Table 8.10).

Table 8.11 Factors related to Relational SOC

| ANOVA Univariate. Relational SOC as Independent Variable | |
|---|----------|
| | F |
| To be part of Associations | 0.768 |
| Relevance to be part of Associations | 20.032** |
| Feeling Italian citizen | / |
| Social Relations with Italians | 0.211 |
| Social Relations with Albanians | 0.033 |
| Social Relations with Moroccans | 0.335 |
| Social Relations with Chinese | 0.186 |

$R^2 = .495$

** $p \leq .01$

Data shows that the more is relevant to be part of Associations, the more Italians feel a sense of belonging to their relational community. Probably the results indicate that Italians think about relational community as associations (Table 8.11).

Hypothesis 5. There are low levels of Wellbeing among Italians living in the Station Zone. Moreover, Italians report high levels of Psychological Wellbeing and low levels of Emotional and Social Wellbeing.

Table 8.12 Values of medians, min-max Wellbeing, Identity

| | Median Min-Max | | |
|------------------|-----------------------|------------|------------|
| | Median | Min | Max |
| Wellbeing | 53.33 | 15.00 | 81.67 |
| Italian Identity | 62.50 | 0.00 | 100.00 |

Data shows the values of Wellbeing and Italian Identity (Wellbeing median is 53.33 and Italian Identity median is 62.50). Italians refer medium-high levels of Wellbeing and medium-high level of Italian Identity (Table 8.12).

It is also important to report the values of the median, min-max and percentage (of categorical, high-low values) of each dimension of Wellbeing and Identity.

Table 8.13 Values of median for dimensions of variables Wellbeing, Italian Identity

| | Median, Min-Max Dimensions | | | | |
|-------------------------|-----------------------------------|------------|------------|---------------|--------------|
| | Median | Min | Max | % High | % Low |
| Wellbeing | | | | | |
| Social | 14.00 | 0.00 | 76.00 | 3.4 | 96.6 |
| Psychological | 80.00 | 35.00 | 100.00 | 91.4 | 8.6 |
| Emotional | 76.67 | 0.00 | 100.00 | 65.5 | 34.5 |
| Italian Identity | | | | | |
| Exploration | 58.33 | 0.00 | 100.00 | 55.0 | 45.0 |
| Commitment | 66.67 | 0.00 | 100.00 | 76.7 | 23.3 |

Data shows the dimensions of Wellbeing and Identity. Italians have high levels of Psychological (median = 80.00) and Emotional Wellbeing (median = 76.67), while low levels of Social Wellbeing (median = 14.00). Furthermore, both dimensions of Identity report high values (Table 8.13).

Hypothesis 6. Multiple Sense of Community has a mediation role in the relation between Identity and Wellbeing. Particularly, Relational SOC is a mediator between Identity and Wellbeing (Hombrados-Mendieta et al., 2013).

- As regards the specific dimensions of Wellbeing, Territorial SOC is a mediator in the relation between Identity and Social Wellbeing, while Relational SOC is a mediator in the relation between Emotional and Psychological Wellbeing.

The first step was to analyze relations among variables. We used the r Spearman non parametric correlation between the scales.

Table 8.14 Correlations between variables

| r Spearman non parametric correlation | | | | | | | |
|---------------------------------------|----|-------|-------|-------|-------|-------|-------|
| | 1. | 2. | 3. | 4. | 5. | 6. | 7. |
| 1.Territorial SOC | | .46** | .45** | .41** | .07 | .52** | .21 |
| 2.Relational SOC | | | .61** | .69** | .01 | .43** | .53** |
| 3.Wellbeing | | | | .82** | .51** | .70** | .44** |
| 4.Social Wellbeing | | | | | .08 | .37** | .42** |
| 5.Psychological Wellbeing | | | | | | .32* | .13 |
| 6.Emotional Wellbeing | | | | | | | .32* |
| 7. Italian Identity | | | | | | | |

*p≤ .05; **p≤ .01

There are significant correlations between variables.

Territorial and Relational SOC are related. Moreover, Territorial SOC is related to Wellbeing (and its Social and Emotional dimensions), while Relational SOC is related to Wellbeing and Identity.

Wellbeing and Identity are related each other (Table 8.14).

The second step was to create a model of interaction. We used Macro procedure to study the relation between Identity and Wellbeing, taking Multiple SOC as a mediator. First of all we have a model showing the total dimension of Wellbeing, then we analyze specific models based on the specific dimensions of Wellbeing.

Figure 8.4 General Model of Interactions between Italian Identity and Wellbeing with the mediation of Territorial and Relational SOC

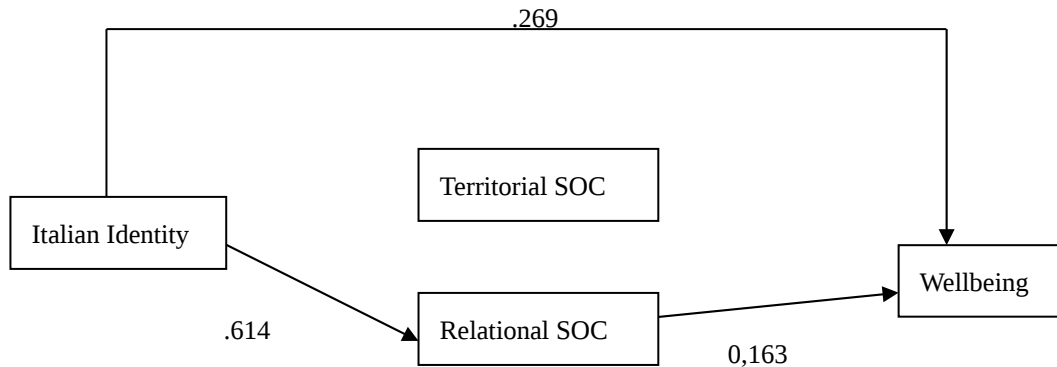
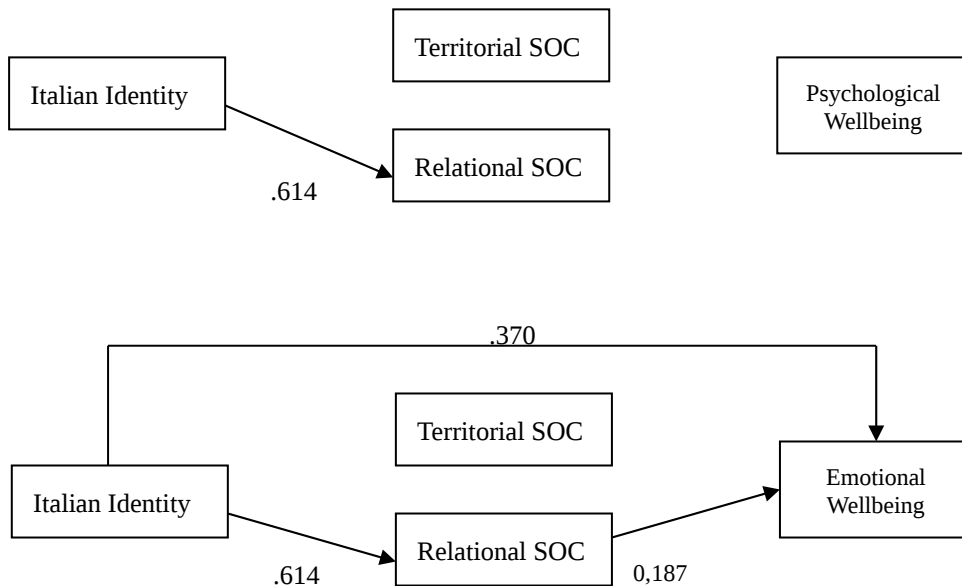
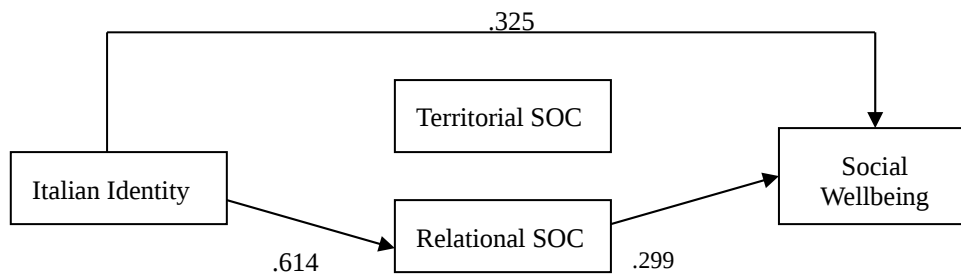


Figure 8.5 Model of interactions for Psychological, Emotional and Social Wellbeing





The Figures 8.4 and 8.5 reported the relation between Identities and Wellbeing through the mediation of Multiple Sense of Community. Only significant values are reported.

First, the results of the general model of interaction (which consider Wellbeing) are reported.

Data shows that Identity has a direct effect on Wellbeing (Coeff = .269**); this means that the more people living in the Station Zone feel Italians, the higher the levels of Wellbeing (the total effect model is significant, $F = 12.32^{**}$, with $R = .431$ and $R^2 = .186$).

Moreover, Identity has an effect on Relational SOC (Coeff = .614**), so, the more people feeling Italians, the higher their sense of belonging to their relational community. Instead, Identity has no effect on Territorial SOC (Coeff = .162); their feeling as Italians not affects the sense of belonging to the Station Zone.

Considering the mediation effect of Multiple SOC, data indicates that Territorial SOC is not a mediator in the relation between Identity and Wellbeing (Effect = .163, CI: -.001 – .132), while Relational SOC does (Effect = .163, CI: .066 – .289). In fact, people feeling Italians have a stronger sense of belonging to their relational community, thus, higher levels of Wellbeing. Relational SOC is a partial mediator because a direct effect of Identity on Wellbeing is already present. Furthermore, data shows that Identity can have an effect on Wellbeing only through these two effects (Coeff = .064) (the total effect model is, $F = 13.08^{**}$, with $R = .656$ and $R^2 = .430$).

This general model of interaction is confirmed when the Emotional and Social dimensions of Wellbeing are analyzed.

In fact, Identity has a positive effect on Emotional Wellbeing (Coeff = .370**) (the total effect model is significant $F = 8.56^{**}$, with $R = .367$ and $R^2 = .135$). Moreover, Territorial SOC is not a mediator between Identity and Emotional Wellbeing (even if it has an effect, Effect = .092, CI: .006 – .246), while Relational SOC does (Effect = .187, CI: .015 – .445). The direct and mediation effect are the only possible effects of Identity on Emotional Wellbeing (Coeff = .091).

Furthermore, Identity has a positive effect on Social Wellbeing (Coeff = .325**) (the total effect model is significant, $F = 7.86^{**}$, with $R = .354$ and $R^2 = .125$). As indicated in the general model, Territorial SOC is not a mediator of the relation between Identity and Social Wellbeing (Effect = .024, CI: -.043 – .133), while Relational SOC is a mediator of this relation (Effect = .299, CI: .169 – .487). Moreover, there are no additional variables that affect the relation between Identity and Social Wellbeing (Coeff = .002) (the total effect model is significant, $F = 10.87^{**}$, with $R = .617$ and $R^2 = .381$).

The model of interaction referred to the Psychological dimension of Wellbeing, differ from the general model.

In fact, Identity have no effect on Psychological Wellbeing through its direct effect (Coeff = .110) (the total model effect is not significant ($F = 1.73$, with $R = .175$ and $R^2 = .031$) and through the mediation of both SOC: Territorial and Relational SOC are not mediators (Territorial SOC: Effect = .026, CI: -.014 – .134; Relational SOC: Effect = -.025,

CI: $-.166 - .078$). Finally, it seems that there are no effects of Identity on Psychological Wellbeing depending on other variables not considered (Coeff = $.109$) (the total model effect is not significant ($F = .93$, with $R = .224$ and $R^2 = .050$)).

Hypothesis 7. The mediation model has different patterns for Reggio Emilia natives and South Italian migrants. In particular, Relational SOC is a mediator in the relation between Identity and Wellbeing among Reggio Emilia natives, while for South Italian migrants both SOC are significant mediators of this relation.

Figure 8.6 Mediation model among Reggio Emilia natives

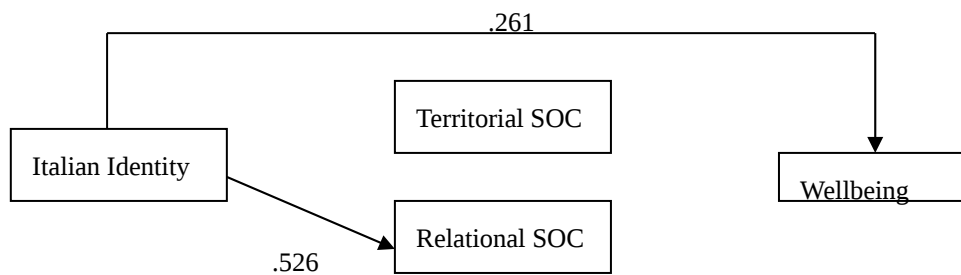
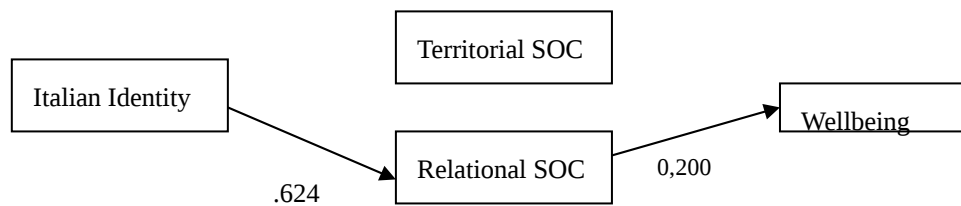


Figure 8.7 Mediation model among South Italian migrants



Data shows the relation between Identities and Wellbeing through the mediation of Multiple SOC among Reggio Emilia natives and South Italian migrants. Only significant values are reported. As regards Reggio Emilia natives, results indicate that Identity has a direct effect on Wellbeing (Coeff = $.261^{**}$) (the total effect model is significant, $F = 5.73$, with $R = .390$ and $R^2 = .152$) and on Relational SOC (Coeff = $.442^*$), but not on Territorial SOC (Coeff = $.158$); this means that the strong is their Identity the higher is their Wellbeing and their sense of belonging to their relational community, while this have no effects on their sense of belonging to the Station Zone. Both Territorial and Relational SOC are no mediators between Identity and Wellbeing (Territorial SOC, Effect = $.027$, CI: $-.026$

– .146; Relational SOC, Effect = .069, CI: -.021 – .223), so Multiple SOC seems to be not important for Reggio Emilia natives' Wellbeing. Moreover, direct effect of Italian Identity on Wellbeing seems to be the only effect (Coeff = .164) (the total effect model is significant, $F = 3.55$, with $R = .512$ and $R^2 = .262$).

As regards the South Italian migrants, their Identity has no direct effects on Wellbeing (Coeff = .190) (the total model effect is not significant, $F = 2.667$ with $R = .343$ and $R^2 = .118$) and on Territorial SOC (Coeff = .175), but it has an effect on Relational SOC (Coeff = .624**). Territorial SOC is not a mediator between Identity and Wellbeing (Effect = .087, CI: .012 – .284; the interval confidence is significant, but it is not possible to consider a mediation effect because Identity has no effect on Territorial SOC), while Relational SOC has a role of mediation in this relation (Effect = .200, CI: .083 – .377). Moreover, Identity can have an effect on Wellbeing only through the mediation of SOC (Coeff = -.097).

Discussion.

The study presents the results about Italians living in the Station Zone. Researchers involved 60 people (55% females, 45% males), principally adults (95%, while adolescents were only 5%). One of the characteristics is the age of the sample: most of them are more than 40 years old, and 26.7% are older than 64. The majority of them was born in Reggio Emilia, two people are from North Italy and a consistent percentage of the sample (38.3%) is from the South. So, the Italian sample is still representing the internal migration that has always characterized the country. Most of Italian migrants lived in Reggio Emilia for 20 years, confirming that it is an old internal migration, while most of Reggio Emilia natives confirm the tendency to live and stay in their neighbourhood. Only 40% of Italians live with their family (most of them are ancient living alone), almost 50% are married and have children, while 51.7% work actually.

Religion seems to be an important factor among Italians (63.3%, 71.4% are practicing and more than 50% think that religion is important), particularly Catholic religion (91.7%).

To be a member of associations seems to be a relative important factor for Italians living in the Station Zone as only 25% are part of associations and almost 40% think that is something important. It is interesting to observe that the most common Associations are the Parish, Voluntary Associations and Sport Associations, while few people indicate to be part of Associations involved in activities for the Station Zone. Most of the Associations listed are located out of the Zone.

An interesting result is the perception of the Station Zone: almost 50% of Italians have positive perceptions of the area despite the presence of a high percentage of foreign migration and the social problems. In spite of these perceptions, Italians seem to have few relations with people living in the Station Zone (even with Italians); this means that the perception of the area can reflect their close systems (as family, associations and groups of friends).

Data shows the presence of a Multiple Sense of Community among Italians living in the Station Zone (Brodsky, 2009), particularly we investigated a Territorial Sense of Community related to the Station Zone and a Relational Sense of Community to a relational community.

Italians have both lows Territorial and Relational SOC; this means that they have a low sense of belonging to the Station Zone as the area where they live for a long time and that always has been represented a part of their city. At the same time, it seems that they have not a strong sense of belonging to their relational community (as associations, or a group of people sharing something in common). They do not feel a strong connection with their

neighbourhood (Hombrados-Mendieta et al., 2009; Castellini et al., 2011), but at the same time they have weak connections with their relational communities, as Relational SOC seems not to be a protective factor for Italian living in the Station Zone (Brodsky, 1996). Moreover, Italians developed low levels of wellbeing, while they maintain a strong Identity as Italian, probably in contrast to the presence of high levels of cultural diversity inside the Station Zone. Considering the dimension of Territorial SOC, it is interesting to observe that “Shared Influence” seems to be to most important for Italians, while for Relational SOC “Shared Emotional Connection” is the most relevant.

As Sagy et al. (1996) said, SOC is related to different predictor factors. Considering the Multiple SOC, results indicate that Relational and Territorial Sense of Community are related to different variables considered in this study. Particularly, the only predictor of Territorial SOC is the degree of linking the Station Zone: the more people like the Station Zone, the more they have a strong sense of belonging to the area. On the other hand, the more important aspect that influences Relational Sense of Community is the relevance to be a member of associations, confirming the relevance of the participation and involvement for the Italian group (as the results of chapter 3 indicates).

Analyzing the relation between SOC, identity and wellbeing, Territorial and Relational SOC are interrelated among Italian living in the Station Zone. The connection between both SOC it could be an important factor to study which factors the Station Zone and different relational communities have in common.

Identity is important for Italians’ wellbeing, but also for their Relational SOC. On the other hand there are no connection between identity and Sense of Community to the Station Zone. This result is in contrast to the literature that affirms that the identification with the community could affect SOC in territorial communities (Pretty et al., 2003; Mannarini et al., 2012).

Moreover, Relational SOC mediates the relation between identity and wellbeing, confirming the positive relation between SOC and wellbeing (Davidson & Cotter, 1991; Farrell et al., 2004), but emphasizing a more complexity of this relation when Multiple Sense of Community is considered. In fact, the Sense of Community to the Station Zone have no effect on Wellbeing. Furthermore, Relational SOC, instead of Territorial SOC, mediates this relation is an important result. Indeed, low levels of Territorial SOC and the mediation role of Relational Sense of Community can lead to a more isolation of the Italians in the Station Zone.

Finally, the fact that identity have no effect on sense of belonging to the Station Zone can be a consequence of the cultural diversity. Emotional and Social dimension of wellbeing follow the same trends: identity affects wellbeing at Emotional and Social levels and Relational SOC is a mediator of this relation.

Instead, Psychological wellbeing seems to be related to different factors.

As regards the results of Reggio Emilia natives and South Italian migrants, it is interesting to observe some differences. Firstly, both groups have low levels of Territorial SOC, while natives have higher levels of Relational SOC than Italian migrants. So, both groups feel a low sense of belonging to the Station Zone, while natives feel to belong to relational community more than Italian migrants. Moreover, identity has a direct effect on wellbeing, while Multiple SOC is not a mediator among Reggio Emilia natives. Identity has an effect on wellbeing only through Relational SOC among South Italian migrants. So, the role of SOC, particularly Relational SOC, seems to be important among South Italian migrants, but not for Reggio Emilia natives. Again, the role of Territorial SOC seems to be not important, for the wellbeing of Italians living in the Station Zone.

CHAPTER IX

General Discussion

As part of this research we conducted a series of six studies, aiming to answer research questions about the role of Multiple Sense of Community in contexts of multi culture. In the following paragraphs, we will discuss the main points which emerged in previous chapters in order to provide the reader with some bases of theoretical contribution and practical implications and to suggest potential developments for future research.

Community and Cultural Diversity

A first focus of our research was on community and cultural diversity. A significant point of distinction of this work concerns the decision to analyze meanings of community as the first fundamental step to study Sense of Community. What does community mean for people living in a context of multi culture?

An important distinction we emphasized concerns two different ways of perception. The most important meaning of community for migrants is related to their origins, their culture and their home country. They talked about their culture through symbols (food, language, music, religion), a common past and shared memories, feelings and the idea of a common future. Migrants live in a context of multi culture, but at the same time they live the present of their home country (as suggested by Faist, 2000). As Fisher and Sonn (1999) noted, migrants maintain strong ties with their primary community and this seems to be important for migrants living in the Station Zone. An interesting result indicates that social technologies are fundamental for migrants to maintain ties with their culture and to continue to live the reality of their home country. Thus, the research supports recent studies (Oiarzabal & Reips, 2012; Baciagulpe & Camara, 2012) and indicates social technologies as a new element to maintain ties with the origins. Moreover, community for migrants is referred to “Associations”, mostly ethnic associations - how a community relates to its origins, while located and still interacting with the receiving context. These different meanings of community represent an important element for the analysis of Sense of Community for migrants.

On the other hand, the Italian native perspective represents an important point of view. Also among Italians, community is more seen as “relational” rather than “territorial”, and it could be connected with a stronger negative perception of the area which results in a lack of social relations: Italians perceive a community mostly as being a group of people and as people who have something in common. This indicates that even Italians perceive community as having different meanings. In fact, both migrants and natives report having multiple ideas of community.

In view of this, multiple ideas of community reflect multiple belongings in which cultural aspects seem to have a significant role for migrants (Fisher & Sonn, 1999). Assimilation and integration take on new forms and new meanings, the possibilities of multiple be-

longing open up the need for more complex thinking about assimilation and integration in a globalized world. The fact to live “here and there” and to belong to different communities implies connections between different cultures and contexts: these connections represent a potential factor of integration and a more openness to a globalized world.

As Ali and Sonn (2010), Bhatia (2002; 2007/2008; 2008) and Bhatia and Ram (2009) wrote, sharing different realities in a context characterized by diversity (Harris, 2009), allows people to have multiple ideas of community and to re-think culture in a new context (Italy and the Station Zone). This results in migrants having to re-articulate their identities both as Italians and as migrants or a new combination of these two. So the role of citizenship (Condor, 2011; Kong, 1999; Sindic, 2011; Skey, 2010; Weil & Hanses, 1999) and Identity (Ali & Sonn, 2010) is fundamental.

Towards new roles of Multiple Sense of Community

Results allow to reflect on some aspects related to Sense of Community in contexts of multi culture.

First of all, participants refer a lack of intercultural social relations and the tendency to interact mostly with their ethnic group.

The perception of migrants as both Italian and foreign citizens could confirm the connection between citizenship and identity (Condor, 2011; Sindic, 2011).

In fact, a more complex articulation of identity represents a central point: migrants report Multiple Identities (Ali & Sonn, 2010) as the result of the constant negotiation between the home and receiving culture. However, it is relevant to observe that despite migrants refer high levels of both Italian and identity of Origin, they continue to identify themselves more with their origins than with the Italian context. However it is interesting to observe ethnic differences: if Albanians and Moroccans confirm a more connection with the receiving context as they have high levels of both identities, Chinese confirm the tendency to maintain strong ties with their culture and more distance to Italy. Thus, it is possible to indicate the relevance of Multiple Identities among migrants, but it is fundamental to consider ethnic differences in order to better understand their role on migrants’ quality of life.

As literature indicates (Faist, 2000; Bhatia, 2002; Bhatia & Ram, 2009), Multiple Identities are related to multiple belongings as the consequences of living in transnational communities.

Thus, the presence of a Multiple Sense of Community (Brodsky, 2009) is confirmed among participants, as emerged from the analysis of Territorial and Relational SOC.

So, migrants and natives refer to have **multiple belongings** to different communities as we hypothesized.

Participants refer different predictors of Territorial and Relational SOC confirming our hypotheses and according to the literature (Sagy et al., 1996; Brodsky et al., 1999; Kingston et al., 1999). On the other hand, a new element of the research was introduced: the analysis of the dimensions of each SOC. The results confirm the fundamental role of “Shared Emotional Connection” and “Membership” for Relational SOC, indicating that a shared history, emotional aspects, common symbols and the identification with the community are key aspects to maintain ties with the home country. However, different elements are related to Territorial SOC; in particular “Needs fulfillment” is a fundamental aspect for the sense of community to the Station Zone. The accent on the needs of the participants could reflect common necessities and problems in the Station Zone as a possible glue

of the territorial community.

As mentioned, the research considers Multiple Sense of Community referred to Territorial and Relational SOC. A first important result indicates that the two SOC seem to be interrelated among participant, emphasizing the connection between the home and the receiving culture for migrants, and the relevance of the territory in social activities for Italians. However, ethnic differences are reported as this connection is not present among Chinese. They perceive their ethnic community as separated by the Station Zone with possible consequences on social interactions in the area and interventions on the Chinese population.

The analysis of Multiple SOC allows to observe how participants perceive each community. The research indicates that migrants have low levels of Territorial SOC and high levels of Relational SOC (confirming the hypotheses). Thus, the fact that migrants have low levels of Sense of Community to the Station Zone could indicate a sort of protection (Brodsky, 2009) against a context characterized by cultural diversity; on the other hand, data confirms the significant role of the origins and the ties with the home country for migrants. The fact that all ethnic groups report the same results indicates the same pattern of perception of different SOC independently to the culture. This can be an important element of discussion in terms of intervention and future research that should not be focused on the promotion of a general Sense of Community, but they need to differentiate each SOC and develop specific actions considering the meanings of community and the roles of SOC for each ethnic group. Thus, these results suggest the articulation of the projects in more specific interventions as fundamental in a context of multi culture.

An innovative aspect of the present research has been to consider the native and migrant perspectives together in the same study to better understand different perceptions and ways of living together in the same context. In fact, Italians report different values of Territorial and Relational SOC compared to migrants. On the one hand, Italians report low levels of Territorial SOC as a protective factor in a context of multi culture, but they also refer low levels of Relational SOC as a new aspect in contrast with our hypotheses and past research (Hombrados-Mendieta et al., 2009; Castellini et al., 2011; Brodsky, 2009). This result could be associated with the meaning of community for Italians as a group of people sharing something in common. Italians feel it is difficult to share something with people living in the Station Zone and groups living there. This aspect need more attention and it could represent an important object of analysis for future research.

How can these results affect participants' life in the Station Zone?

First of all, a reflection on wellbeing is needed. In fact, as regards wellbeing, data seems to be in contrast to past research (Hombrados-Mendieta et al., 2013) as migrants report an average level of wellbeing. This aspect represents a significant result: in fact, if other authors indicated that migrants have low levels of wellbeing as the result of the migration process and the adaptation of the receiving context, the three migrant groups considered in this research refer to have not bad levels of wellbeing: positive experiences could mediate on negative aspects of the receiving context.

Moreover, another new point of the research has been to consider the specific dimensions of wellbeing that articulate the way of perceiving the quality of life at psychological, emotional and social level. In fact, results indicate differences among the dimensions of wellbeing in each ethnic group and even in the native group. Participants refer high levels of psychological wellbeing, high-medium levels of emotional wellbeing and low levels of social wellbeing, indicating the relevance to consider simultaneously these dimensions as different ways feel and perceive their life. An interesting aspect is that this pattern is present in all groups independently by the culture or by the migration process. Thus, it is interesting in this research to analyze wellbeing and its dimensions in relation to Multiple

Identities and Multiple Sense of Community.

As past research did, this research tried to understand the role of Sense of Community and its interactions with identity and wellbeing (Kenyon & Carter, 2010; Mannarini et al., 2012; McNamara et al., 2013; Hombrados-Mendieta et al., 2013). However, there are some new elements that we think it is important to report. Firstly, the relevance of the structure of the research, which is based on a fruitful interplay of qualitative and quantitative methods that allows a deeper analysis of the results. Secondly, the consideration of the articulation of each variable to have a more complex and complete vision of the reality; in fact the research consider simultaneously Multiple Identities, Multiple Sense of Community and the dimensions of wellbeing. Thirdly, the consideration of both migrant and native perspectives in the same study. Fourthly, the constitution of a general model of interactions referred to the “migrants” group without considering ethnic differences, and later, a specific analysis of each migrant group to better understand the role of the culture and the migration process compared to the general model.

Results indicate that both identity and SOC are fundamental for participants' wellbeing as literature suggests (Pretty et al., 2012; Kenyon & Carter, 2010; Mannarini et al., 2012; McNamara et al., 2013; Hombrados-Mendieta et al., 2013). Identity affects wellbeing directly or through the mediation of SOC, but the articulation of each dimension allows us to elaborate a more complex model of interactions. It is important to underline that both Identities have a positive effect on wellbeing, so the role of both the home culture and the receiving context are important for migrants' quality of life; if the role of the origins on migrants' wellbeing is something studied, it is interesting to observe that in this research also the role of the receiving context seems to be fundamental. However, ethnic differences need to be considered. If Chinese confirm the general model, for Albanians and Moroccans the role of the receiving culture seems to be fundamental to affect directly their wellbeing indicating that their identification as Italians is a fundamental aspect for their life in the receiving context.

Moreover, a strong connection seems to be present between identity and Sense of Community. An important result underlines the different roles of Multiple Identities on Multiple SOC, emphasizing a more complex relation between these two variables. The Italian identity has a significant role in both Territorial and Relational SOC, while the Original identity is only related to the Relational Sense of Community. However, if ethnic differences are considered, this model is confirmed only for the Albanian participants, while for Moroccans both identities have the same relevance on Multiple SOC and for Chinese only the Original identity affects the Relational SOC. Thus, again results underline the relevance of the culture to understand differences in perceiving identity and sense of belonging.

Considering these results, the role of Sense of Community seems to open new perspectives of analysis. Firstly, data confirms the relevance of SOC on wellbeing as past research and our hypotheses suggest. Secondly, the possibility to consider Multiple Sense of Community allows to emphasize that different SOC have different roles on wellbeing. Territorial SOC has no effect on wellbeing (in contrast with our hypotheses) among all the ethnic groups considered (even the native group), while the Relational SOC is fundamental for wellbeing, confirming the literature (Sonn & Fisher, 1996; Fisher & Sonn, 1999; Sonn, 2002; Brodsky, 2009). This could be an important result to address interventions in the Station Zone, more on Relational SOC and it can represent a significant starting point for future research to better analyze the role of Territorial SOC.

An important new element of the research is the role of Relational SOC. Relational SOC is a mediator between Multiple Identities and wellbeing, meaning that it assumes different roles as it is connected with the complex articulation of migrants' identity. Also in this case ethnic differences are important. For Albanians and Moroccans Relational SOC

has not only an important role for wellbeing through the reinforcement of ties with their origins, but it is also fundamental as represents a point of connection between the home culture and the receiving context. This implies that Relational SOC represents an important element to maintain ties with the Albanians and Moroccans' origins, but at the same time it can be a factor of inclusion in the receiving context because of its role of connection between the home and the receiving culture. This aspect allows important implications in terms of interventions addressed to social inclusion and quality of life: the focus should be addressed on those aspects of Relational SOC that represent a bridge between both cultures (as associations, informal groups), while interventions on the local community as a physical space need to be rethink. However, Relational SOC has not the same role for Chinese as it only has a mediation effect for the Chinese identity. Thus, if Relational SOC for Albanians and Moroccans could be fundamental to maintain the original culture and to create a connection with the receiving context, for Chinese it represents a possible element of social exclusion (as Fisher and Sonn, 2007 and Pretty et al., 2007, suggest) as it improves wellbeing in relation to their ethnic community, but without connections with the receiving community.

Moreover, the native perspective is important. Relational SOC continues to have a fundamental role of mediation as it has positive effects on Italians' wellbeing, but with different implications compared to migrants. As only Relational SOC has an effect on wellbeing, while Territorial SOC seems to be not important in this way, this could represent a factor of isolation in the Station Zone. Instead, Italians find in their relational community (as a group of people sharing something in common) an important element connected with their identity and that enhance their wellbeing.

Furthermore, more specific results emerged when dimensions of wellbeing are considered. Results differ if these dimensions are considered among ethnic groups. If for Chinese the role of Relational SOC does not change at Psychological, Emotional and Social level, for Albanians, Moroccans and Italians it differs in each dimension. Thus, a new element of the research is the recognition of the different roles and meanings of Relational SOC on the specific dimensions of wellbeing.

Moreover, an interesting aspect concern the differences in each ethnic group. For Albanians and Moroccans, relevant differences have been found between first and second generation migrants (in part confirming the hypotheses), but also differences were considered among Italians as the internal migration still represents an important phenomenon.

The different role of Multiple SOC among different ethnic groups implies a deep analysis of the meaning of relational community and Relational SOC: of course, Multiple Sense of Community has different effects on wellbeing and different roles among the ethnic groups. Thus, this is an important aspect to consider when social interventions were developed. It is not possible to plan general strategies without considering ethnic differences or differentiations between Multiple Identities and belongings. Moreover, the present research suggests that Sense of Community is still an important tool to study community life, but it is fundamental to consider always Multiple SOC. It seems important to talk to promotion of Multiple SOC, even if there is the necessity to specify to which SOC: different Senses of Community have different meanings and roles and they imply specific interventions. Finally, the role of the culture is important to understand Sense of Community and its roles on identity and wellbeing.

Theoretical and practical implications of Multiple SOC

Is still Sense of Community a fundamental tool? Results underline that Sense of Community represents a key concept to study and analyze communities. In particular the concept of Multiple Sense of Community is a significant tool for studying the complex reality. In context of multi culture, as the Station Zone, deeply characterized by the presence of high levels of cultural diversity, “to belong to” different communities is a key theme among migrants and natives. Relational SOC can be an important element for social inclusion in particular ethnic groups (Albanians and Moroccans) but not for others (Chinese, Italians). Thus, more articulated projects are needed. Interventions could be aimed at promoting and improving the sense of belonging to these relational communities as connection between the home country and the receiving context. As mentioned. Moreover, as Territorial SOC has no effects of mediation on wellbeing, future interventions need to consider this aspect when developing projects to improve social inclusion and social cohesion in the territory. Results indicate the relevance to focus more on Relational SOC than Territorial SOC. In fact, different roles of Multiple SOC among ethnic group imply different actions. Results indicate that promotion of a Relational Sense of Community could be an important action for Albanians and Moroccans, while for Chinese and Italians it can lead to a more isolation.

Limits of the research

From a methodological point of view, the main weak point is probably that the research is based on restricted groups of people living in the same context. Indeed, the literature stresses that the prevailing case-study design limits the possibility of generalization and, more importantly, it makes it hard to test whether the motives of participants are contextually determined (e.g. Van Stekelenburg *et al.* 2009; 2011). However, the different methodologies and instruments through which data were collected, helped in reducing the effect of micro-contextual variables in our conclusions. Indeed, summarizing the different instruments, this dissertation adopted face-to-face interviews with leaders of the Station Zone (Chapter 3) and self-reported questionnaires to four different ethnic groups living in the area (Chapters 4, 5, 6, 7, 8). As regards the scales that constitute the questionnaire, a limitation is the use of the scale for Relational Sense of Community without a proper validation in the Italian context and among our specific target of population.

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APPENDIX A

1) INTERVIEW WITH IMMIGRANTS

| AREA | | QUESTIONS |
|--------------------------|---|---|
| DEMOGRAPHIC | Time of stay | <ul style="list-style-type: none"> - Do you born in Italy? - How long do you live in Italy? - And in Reggio Emilia? |
| | Place | <ul style="list-style-type: none"> - Have you always lived in the area of Reggio Emilia? - Where do you live now? - It is a property home or rent? |
| | Family | <ul style="list-style-type: none"> - Do you live alone or you have family? |
| | Work | <ul style="list-style-type: none"> - Are you currently working on? - What kind of work do you do? - Have you ever done the same job since he is in Italy? - Do you work in this area or in another part of town? |
| | Education | <ul style="list-style-type: none"> - What kind of studies did you do? - Have you study in Italy or in your Country? |
| | Religion | <ul style="list-style-type: none"> - Are you religious? |
| | Reason to move | <ul style="list-style-type: none"> - What led you to leave your country? - Why have you choose Italy? - Why have you choose Reggio Emilia? |
| | Relationship with the Country of origin | <ul style="list-style-type: none"> - You still have relations with your country of origin? - What kind? - You ever come to your country? - What kind of remembers do you have about your country? |
| COMMUNITY | Definition of Community | <ul style="list-style-type: none"> - If I say "community", what comes to your mind? What does "community" for you? - Based on your experience, you can think of some examples of communities? - Which characteristic are fundamental to build a community? - Is Station Zone a community? |
| | Description of the area | <ul style="list-style-type: none"> - How would you describe the area you live? - What are the main features? - There are downsides to living in this area? - And positive aspects? - According to you, the people of Reggio Emilia as they see this area? - What it is possible to do to make better the area? |
| | Relationships with foreign | <ul style="list-style-type: none"> - There are a lot of foreign people in the area? - In your opinion how is the relationship between foreigners in the area? - How people from Reggio Emilia see foreign people? - How you and people of your nationality are seen by others foreign? And by italians? - How you see/perceive foreign lives in the area? And the italians? - Yoy know people of other nationality? - What kind of relationship do you have with them? |
| CITIZENSHIP AND IDENTITY | | <ul style="list-style-type: none"> - Do you have formal Italian citizenship? - Do you feel an Italian citizenship? Why? - Do you feel citizenship of Reggio Emilia? Why? - Do you observe some differences between second generation's sons and first generation of migrant related to identity and citizenship? |
| CONCLUSION | More reflections | <ul style="list-style-type: none"> - Do you want to add something that you want to say of feel? |
| | Thank you very much. | |

2) INTERVIEW WITH ITALIANS

| AREA | | QUESTIONS |
|--------------------------|--------------------------------|---|
| DEMOGRAPHIC | Time of stay | - How long do you live in Reggio Emilia? |
| | Place | - Have you always lived in the area of Reggio Emilia? - Where do you live now? - It is a property home or rent? |
| | Family | - Do you live alone or you have family? |
| | Work | - Are you currently working on? - What kind of work do you do? - Have you ever done the same job since he is in Italy? - Do you work in this area or in another part of town? |
| | Education | - What kind of studies did you do? - Have you study in Italy? |
| | Religion | - Are you religious? |
| | Reason to live in Area Station | - Why do you live in this area? |
| COMMUNITY | Definition of Community | - If I say "community", what comes to your mind? What does "community" for you? - Based on your experience, you can think of some examples of communities? - Which characteristic are fundamental to build a community? - Is Station Zone a community? |
| | Description of the area | - How would you describe the area you live? - What are the main features? - There are downsides to living in this area? - And positive aspects? - According to you, the people of Reggio Emilia as they see this area? - What it is possible to do to make better the area? |
| | Relationships with foreign | - There are a lot of foreign people in the area? - In your opinion how is the relationship between foreigners in the area? - How people from Reggio Emilia see foreign people? - How you and people of your nationality are seen by others foreign? And by italians? - How you see/perceive foreign lives in the area? And the italians? - Yoy know people of other nationality? - What kind of relationship do you have with them? |
| CITIZENSHIP AND IDENTITY | | - Do you feel an Italian citizenship? Why? - Do you feel citizenship of Reggio Emilia? Why? - Do you observe some differences between second generation's sons and first generation of migrant related to identity and citizenship? |
| CONCLUSION | More reflections | - Do you want to add something that you want to say of feel? |
| | Thank you very much. | |

APPENDIX B Note. Only the version for migrants is reported. The Italian version only has one ethnic identity scale.

Gender: Male Female

Age:

Place of Birth:

Nationality:

If you have two Nationalities, which is the second one?

From how many years do you live in Italy?

From how many years do you live in Reggio Emilia?

From how many years do you live in the Station Zone?

At home, you live with: Alone wife/husband
with children the all family
one parent strangers

Marital Status Single married
partner divorced
widower

Do you have children? Yes No

Are you religious? Yes No **If yes, which religion?**

If you are religious, are you practicing? Yes No

How much is important religion in your life?

Not at all A bit Enough Very much

What school did you attend? Primary school middle school
secondary school university

Do you work actually? Yes No

Are you a member of Associations or groups? Yes No

Which Association?

How much is it relevant for you to be a member of Associations or groups?

Not at all A bit Enough Very much

Do you feel you are an Italian citizen? Yes No

Do you feel you are a citizen of your original country? Yes No

Do you like the Station Zone?

Not at all A bit Enough Very much

Think about your social relations with the residents of the Station Zone and answer:

| | Never | Seldom | Sometimes | Often | Every day |
|---|-------|--------|-----------|-------|-----------|
| I meet Italians living in the Station Zone to spend time with them. | | | | | |
| I meet people from my Country living in the Station Zone to spend time with them. | | | | | |
| I meet other foreigners living in the Station Zone to spend time with them. | | | | | |

To which ethnic group do you belong? Albanian Chinese Moroccan

Think about your ethnic group. Are you agree with the following sentences?

| How much are you agree? | Not at all | A bit | Neutral | Enough | Very much |
|--|------------|-------|---------|--------|-----------|
| I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs. | | | | | |
| I have a strong sense of belonging to my own ethnic group. | | | | | |
| I understand pretty well what my ethnic group membership means to me. | | | | | |
| I have often done things that will help me understand my ethnic background better. | | | | | |
| I have often talked to other people in order to learn more about my ethnic group. | | | | | |
| I feel a strong attachment towards my own ethnic group. | | | | | |

What is the country of origin of your parents?

Do you feel to belong also to other ethnic groups? Yes No

If you answered YES, to which ethnic groups?

Think about the Station Zone. Are you agree with the following sentences?

| How much are you agree? | Not at all | A bit | Enough | Very much |
|--|------------|-------|--------|-----------|
| I feel like I belong here. | | | | |
| When I travel, I am proud to tell others where I live. | | | | |
| I would like to live somewhere else. | | | | |
| This Zone is a part of me. | | | | |
| I feel I can contribute to Zone politics if I want to. | | | | |
| If the people here get organized, they can achieve their goals. | | | | |
| If there is a serious problem in this Zone, the people who live here can get it solved. | | | | |
| Many people in this Zone are available to give help if somebody needs it. | | | | |
| If I had a problem few people in this Zone would try to help me. | | | | |
| In this Zone people are not willing to help those in need. | | | | |
| Surely here if I had an emergency even people I do not know would be willing to help me. | | | | |
| I have good friends in this Zone. | | | | |
| I feel at ease with the people in my Zone. | | | | |
| People are sociable here. | | | | |
| It is difficult for me to form bonds with the people in my Zone. | | | | |
| This Zone provides opportunities for me to do a lot of different things. | | | | |
| If I need help this Zone has many excellent services to meet my needs. | | | | |
| In this Zone there is never much to do. | | | | |
| In this Zone I have few opportunities to satisfy my needs. | | | | |

Think about Italians. Are you agree with the following sentences?

| How much are you agree? | Not at all | A bit | Neutral | Enough | Very much |
|---|-------------------|--------------|----------------|---------------|------------------|
| I have spent time trying to find out more about Italians, such as history, traditions, and customs. | | | | | |
| I have a strong sense of belonging to the Italian group. | | | | | |
| I understand pretty well what Italians membership means to me. | | | | | |
| I have often done things that will help me understand Italian background better. | | | | | |
| I have often talked to other people in order to learn more about Italians. | | | | | |
| I feel a strong attachment towards the Italian group. | | | | | |

When you think to the word COMMUNITY, what comes to your mind? (choose one answer)

- 1) Your ethnic community (Albanians, Chinese, Moroccans)
- 2) An association or a group

Now think about YOUR community and answer:

| How much do... | Not at all | A bit | Sometimes | Enough | Very much |
|---|-------------------|--------------|------------------|---------------|------------------|
| You feel able to influence the actions, thoughts, and feelings of people of your community? | | | | | |
| You feel your opinion matters to people of your community? | | | | | |
| You care about what people of your community think of your actions? | | | | | |
| You feel you can influence what people of your community is like? | | | | | |
| People of your community influence your thoughts and actions? | | | | | |
| The opinions of people of your community matter to you? | | | | | |
| In general, how... | Not at all | A bit | Sometimes | Enough | Very much |
| Well do people of your community get along? | | | | | |
| Warm do people of your community feel toward each other? | | | | | |
| Friendly do people of your community feel toward each other? | | | | | |
| Thoughtful are people of your community toward each other? | | | | | |
| Much of a sense of camaraderie do people of your community feel with each other? | | | | | |
| How often do you feel... | Never | A bit | Sometimes | Enough | Very much |
| Like you belong in your community? | | | | | |
| That you are a member of your community? | | | | | |
| A part of your community? | | | | | |
| How much do you feel that... | Never | A bit | Sometimes | Enough | Very much |
| You can get help from your community if you need it? | | | | | |
| You help other people of your community when they need help? | | | | | |
| Your needs are met by your community? | | | | | |

Think carefully about the last month and answer:

| In the last month: For how long do you feel that..... | Never | One/Two times | One time a week | More than one time a week | Almost every day | Every day |
|---|--------------|----------------------|------------------------|----------------------------------|-------------------------|------------------|
| Did you have something important to contribute to society. | | | | | | |
| To belong to a community. For example, a group, your school, your neighborhood. | | | | | | |
| Our society is becoming a better place. | | | | | | |
| People are good. | | | | | | |
| The way the society works now has a way for you. | | | | | | |
| In the last month: For how long..... | Never | One/Two times | One time a week | More than one time a week | Almost every day | Every day |
| You felt happy. | | | | | | |
| Have you been interested for the life. | | | | | | |
| You felt satisfied. | | | | | | |
| Did you feel capable of handling the responsibilities of your daily life. | | | | | | |
| Did you think that the relationship with your parents is based on the heat and trust. | | | | | | |
| Did you think that the experience that you did helped you to grow and become a better person. | | | | | | |
| Did you feel able to think or express your ideas and your opinions. | | | | | | |