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"Words, Images, Narratives: Filipino Youth Migrants' Social Representations of Migratory Experiences and Multi-dimensional Identities"

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Outline

Abstract

Informed by the social representation theory, this research explored the Filipino youth migrants' social representations of migratory experiences and multi-dimensional identities. The specific research questions were: a. What are the contents of the Filipino youth migrants' representations of their multi-dimensional identities? b. How do the Filipino youth migrants represent their migratory experiences? c. What are the contexts in which the Filipino youth migrants construct their identities? Using the modelling approach as a research framework, data was collected from 89 research participants who were students at the Philippine School in Italy. The data was generated by utilizing the associative network (to detect multi-dimensional identities), figurative technique integrated with storytelling (to evoke graphical representations of the migratory experiences from country of origin to host country) and contextual interviews (to capture the contexts of their over-all migration experience). Data from the associative network was analyzed using the SPAD software and results revealed that on the semantic representational field, the indices of polarity for the stimulus words "Filipino", "European" and "self" were detected to be more positive; while the index of polarity for "Italian" was less positive. The associated words for "Filipino" were inclined towards comprehensive social representations of the country and socio-cultural representations of the people; the content of representation for the evocations of "Italian" was characterized by an emphasis on the social practices of Italian as a people; evoked words for "European" were orientated on socio-cultural representations; and representations of the "self" were anchored on the conceptual self and the interpersonal self. Representations of the migratory experiences were accessed through the memories of the life 'there' and the reflections of their current position 'here'. The figurative and imaginative images contained elements that were predominantly linked to people (their personal and social networks in the Philippines and in Italy) and to symbolic place-identity (house, school, iconic places, nature elements, functional places and food). All these were detected using a grid designed ad hoc. Data from the contextual interviews were analyzed using frequency counts and percentages for the close-ended responses and thematic analysis for the open-ended responses. It was found out that the research participants' migration was facilitated by their parents with relatively stable migrant status in Italy. Most of them were new arrivals at the time of the study and were coping with acculturation. They have cited learning the Italian language as the most challenging part, while they also recognized reuniting with their families as the biggest benefit of being in Italy. Notions of identity and belongingness were closely tied to the country of origin; while their active engagement with Filipino socio-cultural practices as well as their strong presence online have helped them maintain transnational relationships in both countries. The physical space of the school and the online space provided by social media have enabled these young migrants to manage the Filipino identity, and whether or not this has implications to their acculturation or assimilation to the Italian society and culture is yet to be explored.

Keywords: social representations, multi-dimensional identities, migration, Filipino youth

CHAPTER 1
INTRODUCTION

Introduction to the Background and Rationale of the Study

The Filipino Context of Migration

In the Philippines, a deeply rooted and pervasive culture of migration has made moving abroad common, acceptable—even desirable—as an option or strategy for a better life. For decades, sizeable numbers of Filipinos have left home in search of permanent settlement or temporary work overseas, trends long attributed to the fragile economy (and exacerbated by frequent natural disasters). Today, more than 10 million Filipinos—or about 10 percent of the population—are working and/or living abroad. While a markedly improved economic situation in recent years has not diminished the outflows, it has allowed the country to move beyond its longstanding labor migration policy to incorporate migration into long-term development planning and strengthen the return and reintegration of overseas Filipino workers (Asis 2017).

The migration of Filipinos to foreign lands has a long history in modern times. The opening of the Suez Canal in 1869 eased Filipino migration into Europe. By the turn of the 20th century, the growth of nationalist ideas fermented in Europe by Filipino exiles such as Dr. Jose P. Rizal gave birth to the Philippine nation. In the early 1900s, Filipino workers laboured hard in the sugar and pineapple plantations of Hawaii while skilled Filipino labour in the health and tourism sectors helped in the reconstruction of Europe after the devastation of the Second World War. The post war era also saw many Filipinos joining the US navy for the privilege to petition for residence in the United States and live a better life. The 1970s saw the massive importation of Filipino construction workers to the Middle East where petrodollars were readily available. By the 1980s and the 1990s, there were Filipino doctors and physical therapists in the United States, Filipino nurses in the United Kingdom,

Filipino secretaries in the UN headquarters in Geneva, Vienna and New York, Filipino engineers and teachers in Africa and Asia, Filipino au pairs in Scandinavia, domestic workers in Italy and Hong Kong, and seamen in Greece. Filipino migration has spread to other continents and by the 2nd millennium continues unabated.

Filipinos are the second largest migrant population in the world. Easily finding employment in foreign lands, Filipinos are prized for their highly skilled labour and incomparable sense of service – their warmth, their dedication, their diligence. Filipinos overseas comprise 10 percent of the current Philippine population. Their remittances assist in the growth of the country's GNP and their financial contributions help to put food on the table in many Filipino households and to maintain a comfortable standard of living which would be unattainable without the inflow of hard-earned foreign currencies. Filipino migration continues to affect the life of every Filipino, whether living in the Philippines or overseas. (Hoegsholm, 2007)

Few countries have as many of their citizens living abroad as the Philippines, or depend so greatly on migrant remittances for their national economies. Since the 1970s, successive governments have encouraged the emigration of Filipino workers. Millions have gone to the Gulf oil countries or the fast-growing economies of the other Asian countries, but also to the USA, Canada, Australia and Europe, which are the more preferred destinations among Filipino migrants (Paul 2011). Filipino migrant workers are to be found in more than 200 countries around world. They are respected for their good education and skills and have established some specific niches. However, the most prominent feature of contemporary Filipino transnational migration is its feminization. Today, the majority of Overseas Filipino Workers (OFWs) are women and they are demanded as domestic workers, nannies, nurses and entertainers in many parts of the world. Filipino men work as seafarers under many national flags, but also as construction workers, service workers or in manufacturing (Asis 2008, Battistella and Asis 2013a in Bikova, 2016)).

Decades of social, political and economic crises, rapid demographic growth and natural disasters have triggered the migration of millions of Filipinos. During the past 40 years, over ten million Filipinos, or, ten per cent of the population of now 100 million went abroad for work (Philippine Statistics Authority 2016, Battistella and Asis 2013a). As of October 2013, overseas Filipino workers sent home more than US$ 26 billion in remittances, equivalent to 9.8 per cent of the GDP in the Philippines (The World Bank 2014). Today, migrant remittances have become a pillar of the Philippine economy (Bikova, 2016).

Classified as a lower middle-income country, the Philippines has a per capita income of USD 4,199 (The World Bank 2016). Unemployment has been very high since the 1970s and is further aggravated by the rapidly growing Filipino population. For the past 30 years, the unemployment rate has hardly fallen under 7 percent and reached its peak in 2004, when it was 11.8 per cent (BLES 2012b). Especially youth unemployment (15-24 age group) has been higher than unemployment in general. For example, in 2011, the unemployment rate for the Philippines was 7 percent, while for the age groups 15-19 years and 20-24 years, it was 13.9 per cent and 18 per cent, respectively (BLES 2012b in Bikova, 2016).

History and culture of migration

Many years of large-scale, state-organized migration have rendered it routine, predictable and valued in Philippine society. Young Filipinos have grown up in a society that has lived with migration as a fact of life. This has contributed to the development of a 'culture of migration' in which overseas migration has come to be regarded as a major route to achieving a better life (Asis 2006, Tyner 1996, O'Neil 2004). The history of migration in the Philippines can be traced back centuries, with immigration and emigration within the region. Due to American control from 1898 until the mid-1900s, 'international migration' for Filipinos meant movement to the United States and its Pacific

territories for much of the twentieth century. The first Filipino migrants arrived in the USA in 1906 to work on sugarcane and pineapple plantations in Hawaii. More workers, mostly single men, followed shortly after. Others left Hawaii to work in agriculture in California, Washington and Oregon, or the salmon canneries of Alaska. On the mainland, low-wage service work in the cities — waiters, busboys, or domestic work — provided alternative jobs between agricultural seasons or when other jobs were not available (Asis 2006 in Bikova, 2016).

A small number of scholars, known as *pensionados*, also immigrated to the United States before the 1920s. They were either sponsored by the U.S. government or by missionary-related programs. Some were sent by rich families to study and a few were self-supporting students. Those who returned assumed important positions in Filipino society while others remained in the United States (Espiritu 2003, Asis 2006, O'Neil 2004). Being a U.S. colony, the Philippines was a convenient source of labour as Filipinos did not need visas to work in the US. The colonial labour system under the US administration including the introduction of training programs for overseas employment and the labour recruitment industry provided the cornerstone of the contemporary labour migration apparatus (Bikova, 2016).

However, the 'culture of migration' has emerged only in the last 40 years with President Marco's institutionalization of policy to encourage emigration and to stimulate the national economy. Government activism to promote labour migration from the Philippines began in the mid-1970s, when rising oil prices caused a boom in contract migrant labour in the Middle East. The government of dictator Ferdinand Marcos, from the mid-1960s to the mid-1980s, saw an opportunity to export young men left unemployed by the stagnant economy and established a system to regulate and encourage labour outflows (O'Neil 2004, Asis 2006 in Bikova 2016)).

The Arab Oil Boycott in 1973 brought great benefits to the Gulf countries and sped up development in massive infrastructure. Therefore, a large labour force was needed to fulfil the construction boom. At the same time, the Philippines was in trouble with high unemployment, poor economic development, political instability and low wages. With supply and demand factors converging, the Philippines was ripe for large-scale labour migration, an opportunity the Marcos government recognized. The framework for what became the government's overseas employment program was established with the passage of the Labour Code of the Philippines in 1974. The program was supposed to be a temporary solution, lasting only until the country recovered from its economic problems. However, the continuing demand for workers in the Gulf countries, the opening of new labour markets in other regions and the stagnancy in domestic development turned the transition policy into a survival strategy.

With its low rate of foreign investment and a steady reduction in development assistance, the government, not just the people, came to rely on overseas employment as a strategy for survival. The government set an official target of improving the 'marketing' of Filipino labour to the point where 1 million would be deployed overseas every year. In a situation of a sustained political and economic instability, high unemployment and poor living standards, the annual deployment of overseas foreign workers increased from 36, 035 in 1975 to 933,588 in 2004 and the goal of exporting 1 million Filipinos annually was reached in 2006 (Battistella and Asis 2013a, Asis 2008 in Bikova, 2016)).

Filipino Migration to Italy

Italy has seen a sustained inward migration in the past 20 years, given its geographical position in the center of the Mediterranean, with more than 8,000 km. of coastline, the country is considered as the most accessible to Europe by the migrants of many countries of origin.

The economic gaps between various regions of Italy also governs the way in which migrants has entered the labor market. In the north, more markedly in the industrialized northeastern regions with a low unemployment rates, immigrants are mainly employed in industrial activities and are occupied in more or less regular positions. In the central regions, notably in the city of Rome and its surrounding provincial regions populated by well to dos, the migrants are employed in the service sectors, mostly as domestic helpers, nannies and caregivers especially the female migrants, In the South, the majority of migrant workers are employed in seasonal jobs and in the clandestine underground economy particularly in agriculture and construction sectors.

Aside from legal immigrants with regular documents and resident permits, there is a great number of illegal migrants present in Italy. There is no precise count available for the clandestine. The only estimate available is from the Caritas, a Catholic Church agency which gives assistance to the poor including the clandestine migrants.

According to Italy's Ministry of Labor and Social Policies, the Filipino community was one of the first to settle in Italy, chiefly because of the connections between Italy and the Philippines created by a shared religion. For many years this community has been one the largest non-EU communities in Italy in terms of the number of residing citizens. At 1 January 2018, the Filipino community was the sixth largest in terms of the number of regularly residing citizens: 161,609 Filipino citizens held a valid residence permit, 4.3% of all non-EU citizens residing in Italy (ISTAT 2018).

Women were the first protagonists of the Filipino community's migratory model. They came to Italy to meet the demand for labour in the sphere of domestic and family services. Once they attained adequate economic and social stability, the rest of the family reached them. This fact means that the community has historically had a prevalence of women. Over the years the stabilisation process has led to a gradual re-balancing of gender representation (in 1996 close to 70% of the Filipino community were women), yet among citizens regularly residing in Italy there are more women than

the average for non-EU citizens taken as a whole. Women constitute 57.3% of the Filipino community regularly residing in Italy, compared with a much closer balance for all residents (men 51%; women 49%).

The Filipino community is "older" than the other communities of non-EU citizens present in the country. The average age of Filipino citizens is 36, compared with 32 years for the entire non-EU population. Almost half of Filipino citizens (47.8%) are over the age of 40, compared with the figure of 35% for all non-EU citizens. Although the prevalent age class in this community is that of minors, the share of minors out of the whole community is considerably lower than that posted for all non-EU citizens: 21.8%, compared with 24.2%. This is probably due to the difficulty in settling down when working in the domestic and family setting: cohabitation, sometimes necessary, with one's employer, long working hours and other related factors do not always make it easy or possible to form or reform family units and look after one's children.

The geographic distribution of Filipino citizens sees a strong concentration of citizens in the two cities of Rome and Milan, which alone host about 56% of immigrants of Filipino origin. This fact is probably related to the strong presence of Filipino citizens in some specific employment sectors, concentrated in public, social and personal services, especially in the large metropolitan areas.

The analysis of residence permits also underlines the fact that although the Filipino community in Italy is gradually stabilizing, there are still difficulties: the share of persons holding EU long-term residence permits went from 47.4% in 2012 to 55.8% in 2016, an overall increase of over 8 percentage points. A comparison with all non-EU citizens regularly residing in Italy shows, however, that this process is less advanced in the community being examined despite the length of time the community has been present. The share of Filipino citizens holding EU long-term residence permits at 1 January 2016 was lower than that recorded for all regularly residing citizens by almost 4 percentage points. For Filipino citizens in possession of a renewable residence permit, work (and not family reasons) is the main reason for residing in Italy, relating to more than half of those in possession of renewable

permits (55.7%, compared with 42% for all non-EU citizens). Permits issued for family reasons totaled 29,376, 39.7% of the total. In 2015, 4,003 Filipino citizens entered Italy (-30% compared to the previous year), in most cases for family reasons (82.6%); in less than 7% of cases permits were granted for work-related reasons.

Minors and educational paths

Minors of Filipino origin totaled 36,418, making up 3.8% of all non-EU minors. In line with the negative trend of the community as a whole, the number of minors of Filipino origin decreased, after years of continuous increase, by 301 units, a decrease of 0.8% compared to the previous year. This was influenced by a decrease in births recorded between 2013 and 2014 in this community equal to -7%.

A high percentage of Filipino minors are included in Italy's schooling system: 73% of Filipino minors are enrolled in Italian schools compared with an average for non-EU minors as a whole of 65%. Students of Filipino origin in Italian schools for the year 2015/2016 numbered 26,533, making up 4.3% of the non-EU school population. The largest number of Filipino pupils attend primary school, 8,712 (32.8%). This level is followed by upper secondary school, attended by 27.7% of Filipino students, while about 24% are enrolled in lower secondary school, and 15.6% in infant school. Examining university education, 543 university students from the community under review are enrolled in the 2015/2016 academic year, 1% of the non-EU academic population in Italy. Despite the low numbers, the figure has risen by 41% over the past 4 years, going from 385 to 543 students, compared with a global increase of non-EU university students of 7%.

NEETs, i.e. youngsters aged between 15 and 29 years old that do not study, train or work, belonging to the community under review numbered 6,511, 2.5% of all NEETs of non-EU origin. Compared with the previous year, their number rose by 577 units, a rise of 9.7%, due solely to the growth in the number of female NEETs: compared with a 43.7% fall in the number of male NEETs, the number of

young Filipino women not working rose by 89.6%. (Italian Ministry of Labour and Social Policies, 2016)

Rationale of the Study

The movement of people from one nation-state to another has become a dominant issue in these early years of the twenty-first century, engaging politicians, social scientists, and the general public throughout the world. The demographic data are striking in terms of both the absolute number of people who are moving and in the steadily increasing trend. In the year 2000, for example, nearly 180 million people were immigrants, moving from one country to another (United Nations 2002). (Deux and Wiley in Moloney and Walker, 2007: 9-10)

In the study of the modern era of transnational movements, the focus of most research fixed primarily on the movements and encounters by Filipino adults. But the perspectives of children and youth have largely been excluded from the discourse of migration and other transnational encounters, where research has mostly relegated children as passive, vulnerable, and exploited actors (International Organization for Migration, 2008). Furthermore, Abramovich et al (2011) cite Javier De Lucas (2002), who notes that policies on migration has been limited to an economic growth framework, without taking into account the human rights and welfare of families affected by migration.

While the Philippines has had a long history of migration to and from the country, the scale of more recent transnational movements have brought forth a generation with a unique set of characteristics and challenges in an age of rapid globalization and hyper-connectivity. The modern generation of transnational children and youth is emerging as a new normal, and as such, they are worth studying and, in turn, working with to examine the larger phenomenon of migration and develop solutions to the challenges thereof. As many scholars have suggested, there are many benefits that come with migration. However, as we see in the literature, there are also social costs. The children of these transnational families experience unique vulnerabilities that call for deeper examination and thoughtful response. Furthermore, the circumstances driving the creation of these new transnational

families can be attributed largely to a highly globalized world, where movement is enabled by economic demands in the home and host countries, while also being limited by long-standing inequalities. It is important to note the role of gender in modern transnationalism in the Philippines, which has largely been the result of a feminized workforce abroad as well as many local women who are at the frontlines of encounters with visiting foreign men. In the literature, we have noticed the inextricable relationship between female outbound migration, the influx of foreign men, and the new generation of transnational children and youth in the Philippines (Abenir, et al 2017).

Immigration offers an important occasion for studying both social representations and identity negotiation. From the perspective of the individual, immigration precipitates a shift of representational fields, a change in the shared understanding about groups and their positions in society and of the boundaries that include or divide one group from another. Reicher (2004) has argued that the key questions of social identities—how we categorize ourselves in terms of group membership, which groups we compare ourselves with, and which domains provide the basis for comparison— are far from set in the real world. He contends that "the issue of how events come to be construed in terms of given categories is a necessary precursor to understanding relations between categories" (2004, 930). We take the position that shared understandings in the new context, to be exemplified by social representations of race and legality, inform and give meaning to immigrants' self-categorizations and social comparisons, shaping both their views of their groups and intergroup behavior. Within these new contexts, people must find some way to position themselves, to anchor the newly encountered representations within their own life experience. Understanding identity as it relates to immigration entails more than knowing the degree to which immigrants categorize themselves in terms of their country of origin or their country of residence. Rather, it also depends on the meaning of each, as well as the meaning of the existing categories they encounter in the new country, often unfamiliar and in need of explication (Deux and Wiley in Moloney and Walker, 2007: 9-10).

At the same time, the existent social representations of a society are also affected by the phenomenon of immigration. As described in more detail by Deaux (2006), government policy, demographic realities, and social representations are interdependent, creating a social context that influences both immigrants and the resident citizens of the country. Policy and demography are clearly interdependent: decisions of governments to open or close the doors to immigration influence the population demographics of a country, and increases or decreases in certain segments of the population can be the impetus for policy changes. Further, both policy and demography contribute to the social representations of immigration generally and of immigrant groups specifically. In the early twentieth century, for example, when immigration to the United States had increased sharply, new metaphorical representations emerged in the public discourse that referred to disease, catastrophe, and subhuman status (O'Brien 2003). Immigrants themselves can also put forward new understandings of old categories, changing the representational landscape.

Research Goals

In their book *Social Representations and Identity: Content, Process and Power*, Moloney and Walker (2007) argue that there is still much to be learned about the constitutive nature of the social, particularly when the non-individualistic perspective of social representations theory is utilized. An under-researched area here is the nature of the relationship between social identity and social representations (Deaux 2001; Duveen 2001), and the implications these relationships have for understanding social phenomena.

This study has been encouraged to critically engage with the relationship of social representations and identity so as to foreground an understanding of identity that is both process and content, specifically looking into the second-generation Filipino youth migrants in Rome, Italy. The research goal was to find out the Filipino youth migrants' social representations of their migratory experiences and multi-dimensional identities. Specifically, it seeks to answer the following research questions:

a. How do Filipino youth migrants represent their migratory experiences and multi-dimensional identities?

b. What are the contents of their representations of the migratory experiences and multi-dimensional identities?

c. What are the contexts in which the Filipino youth migrants construct their identities?

THEORETICAL AND RESEARCH LANDSCAPES

Social Representations

In order for people in groups to talk with one another, they need a system of common understanding, in particular of concepts and ideas that are outside of 'common' understanding or which have particular meaning for that group. Words thus become imbued with special meaning within particular social groups. Moscovici described social representation as "systems of values, ideas and practices with a two-fold function; first, to establish an order which will enable individuals to orientate themselves in their material and social world and to master it; secondly, to enable communication to take place amongst members of a community by providing them with a code for social exchange and a code for naming and classifying unambiguously the various aspects of their world and their individual and group history" (Moscovici, 1973) What is particularly significant about this is that meaning is created through a system of social negotiation rather than being a fixed and defined thing, and that its interpretation may well require an understanding of additional aspects of that social environment.

For Moscovici social representations are considered as the form of collective ideation which has appeared in the context of the modern world. Whereas pre-modern civilizations are generally characterized by unitary structures of power, authority and legitimation, the modern world is, rather, characterized by a diversity of forms of belief, understanding, and practice in which different social groups construct their own understanding of social processes and social life, in short, their own representations which may not only distinguish one group from another, but can also be the source of conflicts between them. Thus in relating his theory to the work of Durkheim he is not so much concerned with the terminological question of whether these representations are more accurately described as "social" or "collective," as in distinguishing the modes of construction and functioning

of representations in the modern world. Representations are the products of patterns of communication within social groups and across society as a whole, and thus, importantly, are also susceptible to change and transformation.

While acknowledging the significance of the Durkheimian concept of collective representations, he also marks his distance from the French sociologist by describing his concept as too static (Moscovici, 1984, p. 17; cf. also the discussion in Duveen, 2000), referring to a stable and settled order within a society. By introducing the idea of social representations he aims to capture the dynamic processes of change and transformation in the representations which circulate in the modern world. From this point of view, stability is only ever provisional, reflecting a particular moment in a more general process of transformation in which the social influences embedded in patterns of communication achieve a certain balance and closure.

Expressing a similar idea in a slightly different context Piaget wrote that "sooner or later reality comes to be seen as consisting of a system of transformations beneath the appearance of things" (Piaget & Inhelder, 1971, p. xiii). Or to paraphrase Karl Marx, we might say that all that is solid *can* melt into air, and then re-crystallize in a different form. Moscovici defines a social representation as:

> *a system of values, ideas and practices with a twofold function; first to establish an order which will enable individuals to orient themselves in their material and social world and to master it; and secondly to enable communication to take place among the members of a community by providing them with a code for social exchange and a code for naming and classifying unambiguously the various aspects of their world and their individual and group history. (Moscovici, 1973, p. xiii)*

We can, then, think of social representations as structures of semiotic processes. However, while the socio-cultural tradition stemming from the work Vygotsky has emphasized the importance of semiotic mediation as the process through which sign usage organizes psychological activities, Moscovici's attention is not so much focused on the way in which individual signs operate as with

the question of how ensembles of signs are held together in a structured and organized way so as to constitute a particular image of an aspect of social reality in which the arbitrariness of signs can be reduced and meaning and reference secured for a particular community.

Social representations, then, are collective structures which are both established through communication as well as enabling communication to take place among members of a social group through the exchange of signs with common or shared meanings. A corollary to this definition is that the realities in which we live are constituted by social representations. Defined simply as structures in this way, however, we would not be able to distinguish between different types of social representation, between, for example, a common idea emerging from the informal talk among a group of friends at a table in a cafe and the more pervasive and resilient representations of madness which exclude and isolate the mad. If there is a need to distinguish between different types of social representations, there is, as yet, no clear and settled means of identifying which aspects or dimensions of social representations might enable such distinctions to be made. This remains a rather open question within the theory, and indeed, Moscovici himself has offered more than one suggestion for how this might be achieved. (Duveen, 2000)

One cannot understand the concept of social representations without taking a fresh look at common sense knowledge. Humans are born into symbolic and cultural phenomena and they do not invent everything by themselves in their individual experience. These facts do not need to be laboured. Cultural phenomena, into which we are born, like the modes of social thinking, collective ceremonies, social practices and language, are transmitted from generation to generation through daily experience, communication, collective memory and institutions, often without much individual effort and without much cognisable change. These phenomena form the large panorama of our social realities and become imprinted in our common sense knowledge. (Markova, 2003:135)

Thus, through common sense knowledge we intuitively know what kinds of things are and are not edible, we use moral categories like good/bad, we treat people as agents who are responsible for their

actions and we learn to understand specific meanings of words. For instance, in interpersonal interaction we treat others as agents who have intentions, goals and motives. We spontaneously understand their bodily movements as intentional actions. We perceive activities as meaningful wholes rather than as disconnected movements. Indeed, our perceptions and cognitions of other are so ingrained in our minds that we abstain from questioning to whether what we see is correct and thus, we relinquish alternative explanations of others' actions and of the contexts within which they operate. Common sense knowledge is a kind of knowledge that is taken as certain and does not leave any space for doubt. It is socially established. Common sense, Moscovici argues, is a social sense (Moscovici, 1998b/2000; also Bergson, 1932/1935). Common sense knowledge constitutes a fundamental resource for the theory of social representations as a theory of social knowledge. (Markova, 2003:135-137)

Any object or phenomenon, whether physical (e.g. kitchen), interpersonal (e.g. friendship), imaginary (e.g. Loch Ness monster), or socio-political (e.g. democracy), can become an object of a social representation. However, this does not mean that theory of social representations studies 'just anything'. Despite the fact that we can 'know' and 'represent' any conceivable phenomena, the theory of social representations and communication studies very specific kinds of representations. It studies and builds the theory about those social phenomena that have become, for one reason or other, the subject of public concern. These phenomena that are thought about and discussed, they are phenomena that cause tension and provoke actions. Such phenomena in public discourse can pertain to different kinds of Ego-Alter, i.e. individuals, groups or societies that actively engage in thinking and communicating about such phenomena. (Markova, 2003: 143)

Social representations of specific phenomena, like psychoanalysis, which was the subject of Moscovici's study in the late 1950s, are embedded in, or interrelate with, various social practices and with professional and scientific discourses. This means that social representations must be extracted, by social scientific methods, e.g. by observation, analytical methods or by thought (*Gedanke*)

experiments, from common sense knowledge, from practices, and from discourses in which they are embedded or with which they interrelate. In other words, while for Durkheim collective representations referred to different activities of the mind, social representations are concerned with specifically defined phenomena that must be analytically discovered. Not 'everything' is a social representation. (Markova, 2003:144)

Markova (2003) goes on to say that when we are born into society and culture, we are also born into common sense knowledge. It is all around us and we adopt it for better or for worse. For example, we learn unwittingly to eat certain kinds of things and to avoid others, we adopt cultural criteria of beauty and ugliness, morality and immorality and we are socialised into common sense physics. We learn these things through communication, through daily activities and through our own activities. Common sense knowledge is also interwoven with diverse forms of thinking, knowing and communicating. For example, it guides us in conversations, it structures our daily routines and organises social encounters. It also comprises manifold kinds of knowing like beliefs, myths, understanding interpersonal relations, experiential knowing and practical skills. Since common sense knowledge guides humankind through living, directs attention to danger as well as to the extension and satisfaction of life and is the source of scientific knowledge – where do we have evidence that it is inferior? As Moscovici argues, common sense knowledge is accompanied by a variety of cognitive goals ranging from a 'search for truth, persuasion and exerting power, to seduction and the enjoyment of life' (Moscovici and Markova, 2000:246 in Markova, 2003:139).

In his influential book *Reason and Culture*, Ernest Gellner (1992), the important sociologist and philosopher, claimed in the Cartesian spirit, that human rationality is innate, universal and that it exists independently of cultures. Although all humans have a potential for rationality, it is culture and common-sense knowledge, which may hinder this potential. While 'reason is latent in us all', 'most cultures fail to promote it' (1992, p. 53). As a result, the universal potential for rationality that exists in all humans results in two kinds of knowledge. The first kind of knowledge is universal. It originates

from the universal rationality and therefore, it is knowledge that comes from the mind of the individual. The individual achieves it on his own: 'we discover truth alone, we err in groups' (Gellner, 1998, p. 3). This kind of knowledge is superior and it is entirely rational. The laws of physics and mathematics, for example, must be universally valid in order to count as scientific laws. Scientific rationality follows the principle that concepts must subscribe to the same rules in relation to evidence; rationality rejects contradiction and the logic of the argument must be seen through. The ideals of scientific knowledge are universal. (Markova, 2003:138)

Social representations are considered as both the process and the product of the elaboration of social knowledge, which is not initiated either by the knowing subjects or by the objects to be known but by their interaction. What is important is how the knowing subject and the object to be known shape each other during the process of knowledge construction. Social representations express quintessentially the social psychological "regard" as proposed by Moscovici (1988). According to this view, what differentiates social psychology from the disciplines of psychology and sociology is the way it looks at the relationship between a subject (individual or collective) and an object. What social psychology suggests is that this relationship is mediated through another subject (individual or collective, real or imagined). Thus, in social psychological terms, the relationship between a subject and an object "becomes a complex triangular one in which each of the terms is fully determined by the other two" (Moscovici, 2000, p. 107). This relationship between self, other and object/representation forms the unit of analysis in social representations theory (Marková, 2003 in Andreouli and Chryssochoou, 2015).

Identity

In his 1992 book, *The Question of Cultural Identity from Modernity and its Futures,* Stuart Hall presented three very different conceptions of identity: those of the (a) Enlightenment subject (b)

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sociological subject, and (c) post-modern subject. The Enlightenment subject was based on a conception of the human person as a fully centred, unified individual, endowed with the capacities of reason, consciousness and action, whose 'centre' consisted of an inner care which fist emerged when the subject was born, and unfolded with it, while remaining essentially the same - continuous or 'identical' with itself - throughout the individual's existence. The essential centre of the self was a person's identity.

The notion of the sociological subject reflected the growing complexity of the modern world and the awareness that this inner care of the subject was not autonomous and self-sufficient, but was formed in relation to 'significant others', who mediated to the subject the values, meanings and symbols – the culture – of the worlds he/she inhabited. G.H. Mead, C.H. Cooley, and the symbolic interactionists are the key figures in sociology who elaborated this "interactive' conception of identity and the self. According to this view, which has become the classic sociological conception of the issue, identity is formed in the 'interaction' between self and society. The subject still has an inner core or essence that is 'the real me', but this is formed and modified in a continuous dialogue with the cultural worlds 'outside' and the identities which they offer.

Identity, in this sociological conception, bridges the gap between the 'inside' and the 'outside' - between the personal and the public worlds. The fact that we project 'ourselves' into these cultural identities, at the same time internalizing their meanings and values, making them 'part of us', helps to align our subjective feelings with the objective ' places we occupy in the social and cultural world. Identity thus stitches (or, to use a current medical metaphor, 'sutures") the subject into the structure. It stabilizes both subjects and the cultural worlds they inhabit, making both reciprocally more unified and predictable. Yet these are exactly what are now said to be 'shifting'. The subject, previously experienced as having a unified and stable identity, is becoming fragmented; composed, not of a single, but of several, sometimes contradictory or unresolved, identities. Correspondingly, the identities which composed the social landscapes 'out there', and which ensured our subjective

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conformity with the objective 'needs' of the culture, are breaking up as n result of structural and institutional change. The very process of identification, through which we project ourselves into our cultural identities, has become more open-ended, variable and problematic.

This produces the post-modern subject, conceptualized as having no fixed, essential or permanent identity. Identity becomes a 'moveable feast': formed and transformed continuously in relation to the ways we are represented or addressed in the cultural systems which surround us (Hall, 1987). It is historically, not biologically, defined. The subject assumes different identities at different times, identities which are not unified around a coherent 'self'. Within us are contradictory identities, pulling in different directions, so that our identifications are continuously being shifted about. If we feel we have a unified identity from birth to death, it is only because we construct a comforting story or 'narrative of the self' about ourselves (see Hall, 1990). The fully unified, completed, secure, and coherent identity is a fantasy. Instead, as the systems of meaning and cultural representation multiply, we are confronted by a bewildering, fleeting multiplicity of possible identities, any one of which we could identify with - at least temporarily. (Hall, 1992:275-277)

The concept of identity, although quite recent in the social sciences (it was popularised by Erikson in the 1950s – see Gleason, 1983) is one of the few concepts that has been so widely studied and theorised. Psychologists, sociologists, anthropologists, even political philosophers, have used the term to shed light on a variety of socio-political phenomena, ranging from belonging to exclusion and from stability and homogeneity to social change and cultural pluralism. As such, identity has acquired an array of conflicting meanings, from essentialist notions which focus on unity and distinctiveness to conceptions which emphasise the fragmentation of the modern subject (Brubaker & Cooper, 2000). The challenge in defining identity stems from the fact that it refers to both an individual's sense of self as well as an individual's relations with others. It is, in other words, a concept that resists the individual/social dichotomy which has traditionally dominated the social sciences, in general, and social psychology, in particular. In this study we adopt a social

representations perspective to theorise identity at the social/individual interface. We focus on national identities which have been particularly problematized in the context of growing cultural diversity within nation-states and are often seen as declining or changing. (Andreouli and Chryssochoou, 2015)

What it means to be identified as belonging to a particular group, in contrast to how one is identified, has been neglected in identity research, the lack of attention attributed to an interest in the ways in which social identity influences and is influenced by intergroup encounters (Deaux 2001) and how identity may be sustained or manipulated (Duveen 2001). We suggest also that the prescriptiveness of the individual as a collective representation, including the constructed dichotomy between the individual and the social (Duveen and Lloyd 1986), has been influential in a research focus on process rather than content. The notion of agency, particularly, dictates a concentric understanding of identity in which the individual is at the center of the constructive process. Here the locus of identity is individualistic and resonates with Ichheiser's (1943) view that ideology "leads us to believe that our fate in social space depend[s] exclusively, or at least predominately, on our individual qualities . . . [rather than] the prevailing social conditions" (cited in Farr 1991, 138).

In his paper The Coming Era of Social Representations, Moscovici (1982) pre-empts Farr's call to recognize the power of the representation of the individual by urging social psychological research to shift to a level of analysis where society is regarded not as a backdrop for the individual but rather as an entity with the individual sui generis. Thus, in advocating an end to the conceptual separation between the individual and society, the processes and content of social thinking are inevitably entwined.

The importance of this argument for understanding the constitutive nature of identity is twofold: first, by arguing that the social and the individual are a unity, identity must be inclusive of social forces; and second, the interdependence between process and content immediately reinstates the content of identity to the foreground in identity analyses, suggesting that content and process be deduced concurrently (Jovchelovitch 1996).

The influence of the collective representation of the individual has ramifications also for understanding the social nature of knowledge, and therein links to how Moscovici (1984; 2000) conceptualizes social knowledge. Never simply a description or duplication, knowledge is constructed through interaction, communication, and its significance to the individuals and groups who engage with it (Duveen 2000). Thus, knowledge can only ever be social, and the purpose of the theory of social representations is to elucidate how individuals and groups go beyond mere description to construe meaningful understandings about issues and objects in their social environment (Marková 1996), particularly those that are unfamiliar and threatening (see Moscovici 1984/2000).

The content of identity—or what it means to be socially identified - is constructed through social representation, although its constitutive nature is often obscured by the ontological reality that representations create. The common sense and habitual nature of representation often occludes how the content of identity is forged and permeated by societal relationships. And, as argued by Marková (1996), it is only when we are called to consciously engage with this reality that this can be realized (Moloney and Walker, 2007).

Identity as a social representation

The concept of identity has attracted much attention within the field of social representations (e.g. Breakwell, 2011; Duveen & Lloyd, 1986; Moloney & Walker, 2007; Howarth, 2002). Contributing to this growing body of research, we argue here that the concept of identity has much to gain if it is conceptualised as a social representation. Although we acknowledge that identity has both individual and social aspects, we make no distinction here between personal and social identity (cf. Tajfel, 1981). The argument we make is that people construct their identity in the context of their culture in order to domesticate their environment and position themselves in it. Macro-societal norms and regulations are translated into self-knowledge with the same processes as those functioning for social representations, and, at a meso-interactional level, everyday encounters and interactions customize

further these elements to produce a particular form of knowledge at an individual level, forming the overall notion of the individual self (Chrysochoou 2013). Thus, it can be said that identity is "a particular form of social representation that represents the relationship between the individual and others (real or symbolic, individuals or groups)" (Chryssochoou 2003, p. 227). Identity is intrinsically social since it is socially elaborated and enables people to participate in a given culture. A similar argument has been advanced in relation to the different representations of selfhood, for example, representations based on individualism and representations based on collectivism (Oyserman & Markus, 1998). Identity as a particular form of social representation functions like an organizing principle (Spini & Doise, 1998; Elcheroth, Doise & Reicher, 2011) that allows individuals to position themselves within the representational field and that guides action.

Like psychoanalytic concepts, studied by Moscovici in 1961, identity is not only a scientific concept that explains people's affiliations and sense of belonging, but it is also part of common sense and public debates (Chryssochoou, 2003, 2009a). At an individual or collective level, identity refers to three main questions: 'Who am I/who are we?', 'Who are they?' and 'What is our relationship?' (Chryssochoou, 2003). From this perspective, we see identity as a system of knowledge about oneself, about others and about the social context which is constructed and negotiated within social relations. Identity can refer to societal projects that give meaning and content to social categories as well as to particular configurations of these categories at the individual level. It could also refer to specific position taking within a social context. We argue that all these aspects can be studied if one looks at identity as a social representation which is constructed, communicated, thematised and debated in the public sphere. As the content of social categories but also the very system of categorisation used in a particular social context can be seen as the products of a social representational process of knowledge elaboration (see also Augoustinos, 2001), we argue that identity can be viewed in terms of both its content and processes of construction and elaboration.

In terms of content, identity contains self-knowledge (Chryssochoou, 2003) within a 'common discursive space' (Wagner, 1994). Identity provides individuals both a sense of group membership and access to the group's knowledge systems (ibid.). The content of social categories become identity-projects that give people a sense of who they are, a perspective on the world and a guideline for action. For instance, representations of gender define what it means to be male or female and what type of conduct is expected of men and women. In this sense, identity provides the symbolic material that enables people to define themselves and others and orient their behaviour accordingly.

Through socialisation, identity is both a process of self-knowledge construction and a process of self-positioning. Thus, the particular configuration of different identity elements constituting the self is also the product of processes similar to those of social representations. As with the inclusion of new elements in a social representation via the anchoring process, positioning is an active process and as such, allows for variability and individual agency (Duveen, 2001; Howarth, 2006). Moreover, making claims about one's identity and resisting claims made by others are part of identity processes. In other words, like all social representations, identities can be negotiated and transformed – this is particularly evident if we take the example of the politics of identity which seek to change hegemonic social representations of minority identities in order to achieve greater public recognition (c.f. Taylor, 1992). Like other types of social knowledge, identity is constructed, affirmed or re-negotiated through communicative processes and processes of social influence (Chryssochoou, 2003).

In fact, what we argue is that although people have particular identity configurations at a phenomenological level, these are constructed through the same processes as social representations that aim to domesticate the unknown and unfamiliar. People aim to construct a knowledge about themselves that helps them domesticate new and changing environments, that is communicable to others and inserts them to a common social and symbolic space. The elaboration of this self-knowledge is done socially and involves social influence processes in order to negotiate and convince others about the meaning of self-categories and self-positioning. Thus, inevitably identity expresses,

at an individual level, the way society is regulated. In that sense, we argue that it is valuable to consider it as a particular social representation that mediates social relationships.

Because of its key role in mediating social relations and enabling people to engage with their social world (based on the knowledge they have of themselves, of others and the dynamics of their relation), identity is inextricably linked to action and participation. The relationship between identity and action is not new. Early in social psychological research identity was linked to action and intergroup behaviour (Tajfel 1974; Tajfel & Turner 1986). We argued earlier that identity is a form of social representation that links individuals to their social worlds; it is the representation that provides people with both a location and a value in relation to other individuals who occupy different identity positions (Duveen & Lloyd, 1986). As such, identity has the power to provide the content of action (identity-project) and the position from which one is able to carry on this project. Identity, therefore, makes people social actors by endowing them with various positionings that enable them to participate in social life (Howarth, Andreouli & Kessi, in press).

Identities have the power to mobilize people towards action. As a social representation, identity expresses the interrelation between knowledge and practice and mobilizes towards the creation of new practices (Elcheroth, Doise & Reicher, 2011). The social elaboration of identities can function as particular calls for mobilization. Identities are strategic and future-oriented (Reicher & Hopkins 2001; Reicher 2004). The "identity battle" takes place in the arena of social influence. For instance, minority claims for public recognition of ethnic or religious identities become political claims and constitute actions to accommodate minorities' vision of the world. On the other hand, (mis)recognition from others, especially from powerful social groups and institutions, constitutes an action towards minorities which can mobilise these groups to achieve fuller recognition. (Andreouli and Chryssochoou, 2015)

How the representation-identity relationship manifests, if indeed it does, and the nature of this relationship across diverse research contexts would be ideal to find out. Similarly, we do not yet know

if the context of the relationship becomes the relationship, or whether generalities exist in the nature of the relationship across research contexts. These questions are, however, underpinned by the theoretical position that social identity is part of social knowledge and, thus, the processes and content of social identity are inseparable in understanding identity. Central to this is the premise that social knowledge is collectively constructed through interaction among individuals and between individuals and the institutionalized structures that define that society (Wagner, Valencia, and Elejabarrieta1996). Consequently, social identity must always be forged and permeated by societal relationships and structures. Thus, the articulations of social identity are embedded in social knowledge and are primarily about content, process, and power relations. Understanding social identity as such, however, requires a shift in analytic gaze away from the individual as the point of reference to identity as a relationship between individuals and their society. Although the nature of this relationship is not clear, what we do propose is that the centrality of the individual in identity analyses is itself a product of our representational systems (Moloney and Walker, 2007:1-2).

Youth Identity and Media

There is a large and diverse body of work within sociology, social psychology, and anthropology concerned with the relations between individual and group identities. Researchers have studied how people categorize or label themselves and others, how they identify as members of particular groups; how a sense of group belonging or "community" is developed and maintained, and how groups discriminate against outsiders; how the boundaries between groups operate, and how groups relate to each other; and how institutions define and organize identities. These processes operate at both social and individual levels: individuals may make claims about their identity (for example, by asserting affiliation with other members of a group), but those claims need to be recognized by others. In seeking to define their identity, people attempt to assert their individuality, but also to join with others, and they work to sustain their sense of status or self-esteem in doing so. As a result, the formation of identity often involves a process of stereotyping or "cognitive simplification" that allows people to

distinguish easily between self and other, and to define themselves and their group in positive ways. (Buckingham, 2008:6)

Drawing on this approach, Richard Jenkins argues that social identity should be seen not so much as a fixed possession, but as a social process, in which the individual and the social are inextricably related. Individual selfhood is a social phenomenon, but the social world is constituted through the actions of individuals. As such, identity is a fluid, contingent matter—it is something we accomplish practically through our ongoing interactions and negotiations with other people. In this respect, it might be more appropriate to talk about identification rather than identity. Identity is an ambiguous and slippery term. It has been used—and perhaps overused—in many different contexts and for many different purposes, particularly in recent years. As we shall see, there are some diverse assumptions about what identity is, and about its relevance to our understanding of young people's engagements with digital media. (Buckingham, 2008:6)

Overall, social representations theory is a way of studying common sense knowledge which is socially elaborated through communication and social influence. Social representations are determined by the interaction between knowing social subjects and different social objects, a relationship mediated by others in the social environment. They express peoples' world-views that help them domesticate the unknown, give meaning to their environment and position themselves in it. These social representations guide peoples' practices. (Andreouli and Chryssochoou, 2015)

Social Representations and the Media

Media are amongst the critical forces driving contemporary globalization. They not only offer a glimpse into faraway places and the lives of people who are otherwise inaccessible, they also influence the distant realities in two primary ways. Firstly, media re-construct the world through representational practices, thus promoting certain perceptions, attitudes and dispositions among their local audiences. Secondly, with the proliferation of publicly accessible communication technologies,

such as alternative and social media, media become tools for societies and communities to impact upon their lived realities.

The theory of social representations, as formulated by Serge Moscovici, has influenced researchers from varying disciplines, but is still quite unknown to media researchers. The theory offers a new approach for studying how the media and citizens construct societal and political issues of a specific time period (Berglez, Olausson & Höijer 2009; Höijer 2010; Olausson 2010). Social representations are about processes of collective meaning-making resulting in common cognition which produce social bonds uniting societies, organizations and groups. It sets focus on phenomena that become subjected to debate, strong feelings, conflicts and ideological struggles; and changes the collective thinking in society (Höijer, 2011). As a theory of communication, social representations links society and individual, media and public. The theory is relevant for media-and communication research in several ways. It specifies a number of communicative mechanisms explaining how ideas are communicated and transformed into what is perceived of as common sense. This touches the very heart of mediated communication – how the media naturalizes social thinking and generates collective cognition (Höijer, 2011).

According to Moscovici (2000) individuals also contribute to the formation of social representations in the interplay between social structure and individual. In modern societies the individual has some autonomy and assimilating social representations may simultaneously modify them. Individuals are "set free" from traditional binding social structures such as family, social class, and religion, which earlier guided thinking and behaviour (Beck & Beck-Gernsheim 2001; Giddens 1994). There is a greater degree of choice concerning alternative ways of living and of strategies for how to get there. As put by Moscovici:

[…] individuals are confronted with a great variety of specialized knowledge on the part of groups to which they belong. Each individual must make his selection at a veritable open market of representations. (Moscovici 1984a: 963)

By giving the individual some room, the theory of social representations avoids social determinism and opens for processes of transformation. But still the individual is mainly embedded in and formed by social structures. With the epithet "social" Moscovici wants to emphasize how representations arise through social interaction and communication between individuals and groups. "Social" also marks that the contents of representations are social. They reflect, in different ways, historical, cultural and economic contexts, circumstances and practices.

Social representations are about different types of collective cognitions, common sense or thought systems of societies or groups of people. They are always related to social, cultural and/or symbolic objects, they are representations of something. There is no clear-cut definition used by the advocates, and Moscovici himself gives a number of definitions:

Social representations […] concern the contents of everyday thinking and the stock of ideas that give coherence to our religious beliefs, political ideas and the connections we create as spontaneously as we breathe. They make it possible for us to classify persons and objects, to compare and explain behaviours and to objectify them as part of our social setting. While representations are often to be located in the minds of men and women, they can just as often be found "in the world", and as such examined separately. (Moscovici 1988: 214)

[…] from the dynamic point of view social representations appear as a "network" of ideas, metaphors and images, more or less loosely tied together. (Moscovici 2000: 153)

Social representations are not to be seen as logical and coherent thought patterns. They may instead be full of thought fragments and contradictory ideas. With the concept cognitive polyfasia social representations theory refers to the fact that everyday thinking about something may be characterized by different, sometimes opposite, forms of thinking.

To deal with the tricky question of how collectively shared social cognitions must be to qualify as social representations, Moscovici makes a distinction between hegemonic representations, emancipated representations and polemic representations. Hegemonic representations are shared by most of the members of a political party, a nation, or other structured macro unit. They are uniform and 'prevail in all symbolic or affective practices' (Moscovici 1988: 221). In contemporary society climate change conceived of as a threat towards human life and society may be an example of hegemonic social representations. Politicians generally agree that it is a severe problem, the media reporting is dominated by certainty about the existence of anthropogenic climate change (Olausson 2009, 2010), and the public at large has adopted the same view (Berglez, Höijer & Olausson 2009). Emancipated representations relate to subgroups that create their own versions with "a certain degree of autonomy with respect to the interacting segments of society" (Moscovici 1988: 221). One example could be representations of health and illness in traditional and alternative medicine. These representations may partly be complementary and the public may pick up ideas of both and combine with their own experiences of health and illness. Polemic representations, at last, are related to social conflicts, struggles between groups, and controversies in a society. They are determined by "antagonistic relations" and "intended to be mutually exclusive" (Moscovici 1988: 221), such as political ideas of liberalism and communism. The classification of social representations into these three categories is however, as much classification, somewhat vague, not least because ideas and social thinking is complex and often heterogeneous. As mentioned above social representations are multifaceted and may even be intrinsically contradictory.

What kind of collective cognitions does the theory of social representations have in mind? The following remarks may be made:

1. Social representations refer to cognitions stamping the collective thinking of society. Of special interest are phenomena that in different ways diverge from traditional views, create tensions in society and challenge everyday life of citizens, groups and institutions. Such phenomena are especially well suited for studying how old ideas are modified and transformed and new social representations are produced by public debate. We easily find examples in today's society, which go through many quick changes related to, for example, new communication technology, biotechnology, environmental risks, global market, terrorism and violence.

2. As put by Moscovici (2000: 160) social representations "participate each time in the global vision a society establishes for itself", and operates at different levels, including large communities like the nation and small subgroups of people. We may here, as noted by Olausson (2010), see a connection to the concept of ideology, especially current theories concentrating on ideologies in the plural form, and as sense making practices of society and everyday life (Fairclough 1992; Hall 1986; 1995).

3. Social representations are complex and holistic. They may be seen as "theories", "network of ideas", metaphors and images that include emotions, attitudes and judgements. They are, further, embedded in communicative practices, such as dialogues, debates, media discourses and scientific discourses (Marková 2003).

4. Social representations refer to cognitions in communication, not least in public debate. Moscovici (2007/1961) early on here emphasized the role of the media in the growth of new social representations, while Marková (2003) especially emphasizes dialogical communication in groups and between individuals.

Höijer (2011) continues to assert that the social representations theory specifies how collective cognitions are produced and transformed through communication with a focus on the socio-cognitive

processes or mechanisms involved. On one hand all human interaction presupposes collective cognitions, that is, social representations. On the other hand, individuals and groups produces social representations through social interaction and communication. It is well known that the social sharing, transmission and transformation of knowledge through interpersonal interactions mediated by various communication systems, in more or less institutionalized forms and contexts, is the core of the social representations theory (de Rosa, 2013:33).

According to Moscovici (1984b: 7-10) there are two functions of representations. They conventionalize objects, persons and events we are meeting by giving them a specific form, localize them to a given category, and gradually establish them as distinct and shared cognitions. They are also prescriptive in the sense that they through social structures and traditions are forced upon us. Although we incorporate them into our individual minds, as individuals we rethink collective cognitions. It is important, however, to note that individuals and groups can rework and transform collective cognitions. The idea about a basic link between the collective and the individual, between the present and the past, and between the known and the unknown permeate the theory of social representations. As Moscovici puts it about the relationship between the present and the past:

> *In many respects, the past is more real than the present. The peculiar power and clarity of representations – that is of social representations – derives from the success with which they control the reality of today through that of yesterday. (Moscovici 1984b: 10)*

All representations aim to "make something unfamiliar, or unfamiliarity itself, familiar" (Moscovici 1984b: 24). The theory proclaims two basic socio-cognitive communicative mechanisms that generate social representations: anchoring and objectifying. The first mechanism, anchoring, makes the unknown known by bringing it into a well-known sphere of earlier social representations so that we may compare and interpret it. The second mechanism, objectifying, makes the unknown known by transforming it into something concrete we may perceive and touch and thus control.

Anchoring - By communication social representations are anchored again and again in other social representations. This is a kind of cultural assimilation by which new social representations are incorporated into the well-known ones simultaneously as the latter ones are transformed by the new ones. Gradually then the unfamiliar ideas become well-known ideas and part of the collective frames of references of a society. In short anchoring means that new ideas or phenomenon are related to a well-known phenomenon or context.

Naming - A most common way of giving the foreign or unknown phenomenon a more well-known face is to name it. By naming something, "we extricate it from a disturbing anonymity to endow it with a genealogy and to include it in a complex of specific words, to locate it, in fact, in the identity matrix of our culture" (Moscovici 2000: 46). In this way the phenomenon is liberated from secrecy and incomprehensibility. A new political group may be named as terrorists, a new ill-health is called the Black Death of our age, the complex scientific phenomenon climate change may shortly be labelled as the weather, and so on.

With his special interest in science and everyday thinking, Moscovici argues that naming is necessary to as well thinking and communication as to social cooperation in a society, and he insists that naming neither should be seen as biasing or diminishing of the original object or phenomenon. Instead he points out that naming may enrich the object and give it new dimensions and qualities (Moscovici 2000).

Objectification makes the unknown known by transforming it into something concrete we may perceive and experience with our senses. It is a kind of materialisation of abstract ideas, which sometimes occur not least in the media, by representing the ideas as concrete phenomena existing in the physical world. "What is perceived replaces what is conceived", writes Moscovici (2000: 51). Objectifying is, according to Moscovici (2000) a much more active process than anchoring which occurs almost automatically each time we are confronted with new phenomena. Objectifying, that is turning an unfamiliar idea into concrete reality requires more effort.

The theory of social representations directs attention to social and cultural thinking of society, how new social cognitions or representations of reality are pushed forward and old ones transformed through communication. The theory benevolent demystifies the question of where the representations come from. They are on one hand related to real changes in the material and symbolic world (technological changes, scientific achievements, courses of events, etc.) and on the other hand to the already existing bodies of social representations in social life, in the media and elsewhere in society (Höijer, 2011).

The Transnational Field

Globalization is the context within which transnational cultural relationships are seen as both effective and reflective components of a world marked by increasingly mobile forms of understanding and agency. It is within this context that Arjun Appadurai has claimed that modernity is no longer confined to a centre–periphery model of transmission, and that in the contemporary imagination modernity has become 'decisively at large' (Appadurai, 1996: 3). Appadurai presents 'a theory of rupture that takes media and migration as its two major, and interconnected, diacritics and explores their joint effect on the *work of the imagination* as a constitutive feature of modern subjectivity' (1996: 3), going as far as to suggest that a 'mobile and unforeseeable relationship between mass-mediated events and migratory audiences defines the core of the link between globalization and the modern' (1996: 4). From this perspective, Appadurai points to the role played by transnational media currents in shaping and sustaining equally transnational audiences by addressing 'deterritorialized' ethnic subjectivities, which he describes as 'diasporic public spheres' (1996: 22).

There is, of course, an important 'pre-globalization' antecedent to such an argument. Over 20 years ago, Benedict Anderson ([1983] 1991) famously posited the effects of media use upon the imagination as a transformative force in the socialization of a modern community. Anderson claimed that participation in the new mass audiences facilitated by the emergence of print media encouraged

individuals to imagine themselves as part of larger and more abstracted social formations. The 'work of the imagination', which is so central to Appadurai's notion of 'modernity at large', is a good example of how the influence of Anderson's notion of an 'imagined community' has informed subsequent discussion on the ways in which interactions between media practices and social identification serve to shape relational subjectivities. The widespread adoption of this model of describing audiences by scholars in media studies, and the extension of his own observations in later work to encompass 'the representations of popular performance' (Anderson, 1998: 29), has provided much of the conceptual ground for consumers of visual media to be considered as communities. Although Anderson's explanation can be called technologically

deterministic, it is much less so if we focus on the communicative content of the media rather than simply the existence of its infrastructure. From this view, communities arising from media use must be seen as culturally constructed collectives. Media technologies themselves may indicate the potential, and even the inevitability, of modern community formation, but they cannot of themselves explain the *nature* of such communities (Athique, 2008).

Appadurai (1990, 1996) and Gupta (1992) described the rapid global exchanges of ideas, capital, and people as the world entering an era of transnationalism. The word transnational is defined as going beyond nations and national borders, indicating that connections between people dispersed across nation-states transcend political allegiances and boundaries. The transnational framework recognizes that people affected by global movements and encounters "live their lives across national borders and respond to the constraints and demands of two or more states" (Glick Schiller et al, 1995), and as such, transnational people "form their identities out of multiple affiliations and belongingness to complex networks of peoples and places" (Suzuki, 2010). These transnational connections are made possible and sustained by increased access and improvements to transportation and communication technology. With these transnational movements and encounters come simultaneous processes of reimagining the "landscapes of group identity" (Appadurai, 1996) and "heightening nation-state

building" (Glick Schiller et al, 1995). Conventional constructions of culture, social norms, ethnicity, gender, class, and nationality are challenged, negotiated, and redefined by the transnational exchanges and movements. At the same time, recognition of transnationalism allows for redefining the traditional concept of the nation-state, particularly by opening the space for the participation of previously marginalized voices.

In his introduction to Discrepant Histories: Translocal Essays on Filipino Cultures, Rafael (1995) writes, "The reality of the Philippines has always exceeded these artificial boundaries, evading their essentializing claims and regulatory compulsions." Because of the long history of migration into and out of the country, there is a long-standing tradition of transnationalism in the Philippine context, where families are connected to communities in numerous parts of the globe. In a way, transnational phenomenon can be seen as an ongoing inevitability in the Philippines' history. With the country's geographic location, it has historically been a central hub for trade in East Asia. Over three hundred years of colonization under various foreign powers, most notably Spain, the United States, and Japan, also facilitated mass migration in and out of the Philippines. In more recent times, the Philippines' economic circumstances have provided push and pull factors for transnational movements into and out of the country.

Persistent poverty and the era of martial law under former President Ferdinand Marcos are large factors behind the most recent generation of migrants leaving the Philippines. On the other hand, there are also many pull factors for outsiders to come and make the Philippines their new home. An open and welcoming environment for foreigners has made it easier for tourists to visit the country and even to set up businesses. The Philippine government's close relationship with the U.S. has accommodated ongoing military presence, which has led to a number of army personnel living in and building relationships in the country.

As a result, what is considered "Filipino" is an evolving concept, reflecting the fluidity of movements of people inhabiting the islands. Mendoza (2001) chronicles the historical discourse of defining an

indigenous Filipino identity separate from colonial and imperialist influences as part of the struggle for decolonization and self-determination. In her analysis, she promotes an anti-essentialist perspective that recognizes the "constituents' multiethnic heterogeneity" and avoids "exclusionary politics marginalizing or denying recognition to those who do not fit the profile of the 'authentic' Filipino (as defined by those constructing the discourse)." Mendoza invokes Virgilio G. Enriquez, who first developed "liberation psychology" as a departure from racist and colonialist interpretations and representations of the Filipino psyche in Western psychology, and calls for what Enriquez termed "indigenization from within", where the indigenous culture is the starting point for developing conceptual frameworks and analytical tools. To take it a step further, Mendoza encourages a reading of cultural politics where, instead of forcing phenomena to fit in with pre-existing theoretical frameworks, theory and context can inform and expand each other's scope and utility. Thus, in defining the transnational in a way that speaks to and reflects the multitude of Filipino experiences, we will first review the discourse on transnationalism in the Philippine context and expand it with a broader discussion of transnationalism in other literature. In doing so, we aim to expand the reach of who is included in the definition of transnational. At the same time, we hope to expand the broader discourse of transnationalism by way of using the experiences of transnational people in the Philippines to re-examine assumptions about the concept of transnationalism and transnational processes.

In the Philippines, the concept of transnationalism emerged as the result of rapidly growing outbound migration and much migration literature situates it in the context of the family. Overseas Filipino Worker (OFW) families is the most used term for transnational families and it is used in place of or interchangeably with transnational families (Abenir, 2014). OFWs are Filipino migrants who work outside of the Philippines and live across national borders, supporting their families in the Philippines while working in host countries across the globe. In the experiences of OFW families, absent family members can reconstitute the structure of the family, causing those remaining to assume new family

roles to take care of children. Migrant family members send economic and social remittances in order to keep the family intact. As a result, the definition of "family", especially as understood by the children of OFW families, is expanded beyond the conventional nuclear family and includes extended family and non-kin who provide care and support to the children of OFWs (Parreñas, 2006; Asis et al., 2004). As written in "*In Their Voices: The Rights and Capabilities of Anak ng OFW* "(2014), Abenir states clearly that the perspectives of the children of OFWs must be front and center so as to give an "authentic representation of their worldview" and to give them the agency so often denied to them in the discourse around OFW families, as doing so "normalizes the existence of their transnational families." Miralao (2007a) also calls attention to the inclusion of foreign nationals permanently settling in the Philippines as part of the emerging narrative of transnationalism in the Philippines. With greater attention given to research on foreign communities building their lives in the country as well as government operations to ease the processes for foreign families living and settling in the Philippines, this is also included as a growing population of transnational people and families in the country.

Faist (2010) offers a detailed analysis of the concepts of diaspora and transnationalism, which, while both being fairly flexible, suggests that the main point of divergence is that the former describes a globally dispersed community with a common identity (e.g. Jewish diaspora, Filipino diaspora) and the latter describes processes across global networks (e.g. mobility, employment, remittances). Thus, a transnational framework focuses the analysis on relationships and exchanges rather than in the construction of a collective identity. Faist also specifically points out that "transnational communities encompass diasporas, but not all transnational communities are diasporas", which implies that the examination of transnational networks can also include people and processes that do not originate from the home country (Abenir et al 2017).

The concept of transnationalism is also distinct from cross-cultural, in that the former describes processes that encompass geopolitical borders while the latter describes the interactions between

cultural environments, where "culture" is not conflated with "nation-state" but rather defined by the classical anthropological definition of "knowledge, beliefs, arts, morals, law, customs, and any other capabilities and habits acquired by [a human] as a member of society" (Tylor, 1871). In their discussion of children growing up cross-culturally, Pollock and Van Reken (2009) defined the term cross-cultural kid as "a person who is living or has lived in – or meaningfully interacted with – two or more cultural environments for a significant period of time during childhood." They also state that a cross-cultural childhood is not dependent on transnational mobility and connections, but rather focuses on "the multiple and varied layering of cultural environments that are impacting a child's life rather than the actual place where the events occur." The cross-cultural framework recognizes the diversity of cultural environments that can exist within any community and encompasses the experiences of both transnational and non-transnational children and youth; in other words, one does not necessarily have to have transnational ties in order to live cross-culturally. In the Philippine context, many cross-cultural families are the result of unions across different regions, linguistic groups, and ethnic origins.

Furthermore, the focus on relationships and processes between family members in the transnational framework allows us to include transnational experiences that do not necessarily include what Pollock and Van Reken (2009) describe as "interacting with more than one culture in ways that have meaningful or relational involvement" – in other words, one can live transnationally without necessarily living cross-culturally. A Filipino child can maintain a transnational relationship with his mother living in Rome without ever meaningfully interacting with an Italian cultural environment. (Abenir et al 2017)

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CHAPTER III

RESEARCH METHODOLOGY

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Research Framework

Social representations theory (Moscovici 2000) is primarily about the social, psychological, historical and ideological dynamics of the production and reproduction of knowledge – particularly knowledge that relates to the social categorization, differentiation and identification of social groups and communities. The theory locates knowledge systems not only in what we say and write, in text and talk, but also in what we, individually and collectively, do – in terms of social practices, cultural traditions and institutionalized norms (Howarth 2006; Jovchelovitch 2001 in Moloney and Walker 2007). Social representations researchers, therefore, may examine the interplay between different systems of representations (Wagner et al 2000), look at whose interests are at stake in preserving certain systems of knowledge (Jovchelovitch 1997), and reveal the possibilities for critique and contestation (Howarth 2004).

Social representations enable to know "who they are, how they understand both themselves and others, and where they locate themselves and others… There is no possibility of identity without the work of representation" (Jovchelovitch 1996; Howarth 2002). Verkuyen and Steenhuis have commented on the value of the theory, particularly in the study of young people's active and collaborative meaning-making of social and cultural relations. For social representations researchers, cognition is seen as embedded in historical, cultural and socio-relational contexts. Cognitions are not purely individual constructions but are greatly influenced by the kinds of beliefs in the process, and meanings as social products. Common understandings are being created and recreated through interaction and communication between individuals and groups (Howarth 2005).

Research Methodological Approach

The study of social representations has entailed an intensive discussion of research methods. Because the theory of social representations sets out to overcome the dichotomies between individual and social as well as between subjective and objective, there has been an effort to adopt a consistent methodological approach. Broadly speaking, methodological strategies should take into account the complexity of the phenomena under investigation and pay attention to the context and the diversity of voices. Farr (1993) advocates the use of multiple methods, while Jodelet (1991) maintains that methodological options should allow the identification of the conditions under which social representations emerge and function (Wagner et al 1999).

This research was conducted using the modelling approach. The modelling approach was based on the integration/differentiation of multi-theoretical constructs and multi-methodological research designs (de Rosa, 2012c, 2013b) and was driven by the awareness that too often the adoption of multi-methodological research designs is simply based on a sort of cumulative model consisting of summing different techniques (as if several methods were necessarily better than one). In the most of cases the adoption of more than one technique is even restricted to a single verbal or textual communication channel, for example in the classical combination of interview, free association and focus group or of questionnaires and content analyses of press. Furthermore too often multiple techniques are not adopted in one single integrated study, guided by theoretically driven justifications for the choice of the specific methodological tools and by hypotheses concerning the interaction between the methodological tools, their communicative channels (oral, verbal, textual, figurative, behavioral, etc.), the data analysis strategies and expected results – thus shaping their interpretation. In fact, in most of the cases different techniques or methods are used in subsequent studies (frequently on different research participants) according to a linear cumulative logic of adding data to data (the classical sequential schema: Study I, Study II, Study III… , so familiar in the editorial writing format for publishing in many journals). The adoption of multi-method approach is not a new research-

practice. It has originated a critical debate about the combining of methods and the lack of methodology under the headline of the "triangulation" principle "within-method" or "between-methods", and the development of the "triangulation" no longer as an eclectic strategy of validation, but as an alternative to validation (Denzin, 1970/1978, 1989a; Fielding and Fielding, 1986; Flick, 1992). More recently - after having reviewed the history of "mixed methods" and having examined the leaders' definition replying to the question "What is mixed methods research?" - Johnson et al (2007, p. 130) has given a new definition in term of the "third research paradigm" as follows: "Mixed methods research is an intellectual and practical synthesis based on qualitative and quantitative research; it is the third methodological or research paradigm (along with qualitative and quantitative research)."

According to the concept, the modelling approach is a paradigmatic option specific to the research field inspired by the Social Representation theory. It is aimed to grasp its core value as a unifying meta-theory of the social sciences, by operationalizing the investigation about any object of this supra-disciplinary field in multi-methodological research designs. These require to be fully justified and adequately complex depending on the multi-theoretical perspective adopted and the variety of constructs selected, as functions of specific hypotheses also concerning the interaction between the nature of diverse techniques (structured and projective, textual and figurative, verbal or behavioral, etc.), the choice of the data analysis strategies and the expected results. Along with other classical paradigms (the structural approach; the socio-dynamic approach; the anthropological and ethnographic approaches; the dialogical and narrative approaches), the "modelling approach" is one of the paradigms specifically inspired by the social representation theory (de Rosa, 2013). It has been conceived in order to empirically detect the articulation of social representations with its different constitutive dimensions and other socio-psychological constructs (also anchored in diverse multi-theoretical perspectives, like for example: multidimensional identities, place-identity and identity theories, collective memory, social emotions, etc.), selected in function of the target research object

investigated *within* and *by* the specific communicative contexts/channels. This implies designing adequate methods and techniques able to lead the empirical verification process based on theoretically driven hypotheses concerning the interaction between constructs under investigation, techniques, multi-step data analysis strategies and expected results in relation to the research topic and the nature of the communicative context. In the modelling approach it is fundamental to do not restrict the focus of the investigation to its "objects". Therefore, it is crucial to operationalize one of the key epistemological assumptions founding the Social Representation theory: i.e. to assume the interplay between the social actors (and their positioning), the social objects and multiple forms, channels, tools, contexts and scenarios of communication, essential to explore the social process of knowledge building, as a set of interrelated system of social representations dynamically co-constructed and circulating within society (de Rosa, 2012).

Informed by this research paradigm, this study used a combination of quantitative and qualitative research tools to explore the social representations of the migratory experience and multi-dimensional identity of the research participants in question. The associative network was used to detect the semantic representational field and indexes of polarity related to the stimulus words aimed at exploring the multi-dimensional identity connected to the research participants' nationality (Filipino), to the host nationality (Italian), to the supra-national identity (European) and to the self or personal identity. The figurative technique was employed to provoke graphical images or drawings as a tangible means of anchoring and objectifying the migratory experiences from the origin country (Philippines) to the host country (Italy). Lastly, the contextual interview was used to further capture the participants' social representations, thoughts, metaphors and feelings which were not explored in the other tools.

The table in the next page illustrates how the modelling approach was used in this study.

The Modelling Approach Research Methodology

Dimensions of Social Representations	Objectives of the Analytical Dimensions	Techniques	Data Analysis	Research Participants
Semantic	To detect the structures, contents and indexes of polarity of the semantic representational field of multi-dimensional identities linked to country of origin (Filipino); host country (Italian); supra identity (European); and self-identity;	Associative Network	SPAD Software	**Filipino youth migrants** (89 students of the Philippine School in Italy) **Socio-demographic Variables:** Age, Gender, Grade level, Place of birth, Language spoken, Length of stay in Italy, Age at migration, Travel companion to Italy **Family background:** Parents' education, Parents' occupation, Parents' length of stay in Italy, Parents' relationship status, Number of extended family members in Rome
Figurative Emotional Imaginary Symbolic	To evoke the figurative, imaginative and symbolic representations of the migratory experiences from the country of origin (Philippines) to the host country (Italy)	Figurative Technique integrated with Storytelling	Grid of analysis designed *ad hoc* for the research Frequency counts and percentages	
Attitudes Thoughts Emotional Shared meanings	To understand the contexts of migration including family background, history and reason of migration, notions of identity and belongingness, socio-cultural practices, social networks and online activities;	Contextual interview	Thematic analysis for the open-ended responses Frequency counts and percentages for the close-ended responses	

Research Context

This study was conducted in Rome, Italy from May 2017 to May 2018, with the data gathering done from January-May 2018. The research participants were identified through personal contacts within the Filipino community. The researcher met a Filipino journalist who knew the director of the Filipino school in Rome. A meeting with the school director was then set where the researcher shared about

the study and where a formal request was made for the research to be conducted in the school with its students as participants. The Filipino school was a good choice since the setting was ideal for the researcher, its convenient location allowed for easy access to the research participants during the data gathering.

As soon as the school director gave his approval, the researcher was introduced to the school administrators, the teachers, the parents and the students. The researcher was given an opportunity to talk about the research to the students at certain times during their classes, with the approval of their teachers; and to the parents during the parents' and teachers' meetings. It was during these meetings where the letter of informed consent was explained and copies were distributed to the students. The letter had to be signed by the student if he or she is 18 years old and above and by a parent or guardian if the student is below 18 years old. After retrieving the signed informed consent, schedules were set to conduct the associative network and drawing tasks as well as the contextual interview.

The participants of this research were the students of The Philippine School in Italy (formerly PGEU-Seibo College) in Rome, Italy.

The school (*Istituto Culturale Filippino*) was established by Pinoy Guro EU in September 2016 in partnership with Seibo College, a duly recognized institution by the Department of Education in the Philippines. They changed their name last year to Philippine School in Italy. According to the school's web site:

> *The Philippine School in Italy (PSI), formerly PGEU, operates as a non-stock and non-profit institution according to the laws of the Italian republic. The school was established by highly qualified individuals to meet the needs of basic education of Filipino children living in Rome.*
>
> *PSI operates according to the special set of regulations of MOPAR (Manual of Policies and Regulations), drawn up by the Inter-Agency Committee on Philippine School Overseas (IACPSO) of the Philippine government namely Commission on Filipino Overseas, Department of Education, the Department of Foreign Affairs and Philippine Overseas Labor Office.*

Our Vision

The Philippine School in Italy envisions itself to be the center of academic excellence in Rome. It also aspires to produce graduates to become globally competitive, culturally sensitive, nationalistic and compassionate individuals.

Our Mission

Our mission is to provide every Filipino student an opportunity to receive affordable and quality education that is globally competitive based on a pedagogically sound curriculum that is at par with international standards while developing and nurturing the whole child in a God-centered environment.

Our Profile

Philippine School in Italy is a recognized educational platform that strives for academic excellence and for the welfare of the learners of Filipino community in Rome. PSI believes in bringing out the best in each child. The school has a dedicated and highly competent teaching staff. The staff while being caring and compassionate, also works diligently and tirelessly to develop the intellectual abilities, creativity, curiosity, self-esteem and moral character of all the children enrolled in PSI.

Core subjects; English, Science and Mathematics are introduced to the students with specialized teaching techniques. Co-curricular learning activities are also integrated into the academics to ensure that students develop leadership qualities and practicality together with academic excellence. In addition to the curricular and co-curricular activities, language is also given importance. Italian is introduced in Grade 1 and is taught until Grade 10 as a compulsory subject. The school also understands the importance of English as a written and spoken language which is essential for the students to help them in relating to the world beyond the borders of their school, community and country. Every individual has their own unique sets of capabilities and PSI believes in honing and cherishing these abilities and providing all learners opportunities to celebrate and improve their intelligence, strengths and talents.

The class sizes are kept small (up to 15-20 students per class) to promote the holistic learning system. The school believes that holistic development is important for all learners. To meet the standards of holistic learning, the school creates various development programs, devises new learning styles and provides opportunities for the students to increase their potential and creativity. Providing quality education through active learning is the mission of Philippine School in Italy. It stands by its commitment to provide 21st century education through active involvement in the teaching-learning process by using the latest trends in technology, provision of opportunities to strengthen their potentials, and creation of programs to match their developmental level and learning styles. (The Philippine School in Italy)

The school essentially offers accessible basic education to young Filipinos in Rome who wish to continue or finish their studies, from grade school to high school. They also offer technical and vocational skills building program, which is equivalent to college education.

Research Participants

For this study, only students enrolled in the school year 2017-2018 were sampled. There were one hundred thirty (130) students enrolled in that school year from Grade 4 to college. As per advice of the teachers, only students from Grade 7 to college were sampled as the students from the lower grades were either too young to participate or had difficulty with the Filipino or English language because they grew up in Italy.

In the Philippine educational system, Grade 7-10 is the junior high school while grade 11-12 is the senior high school. Eighty-nine (89) students were included in the study and the age range was 12-24 years old. The number of participants was generated based on the returned informed consent signed by their parents or guardians. The research participants' socio-demographic profile is presented as follows:

A. Socio-demographic Profile of the Research Participants

Fig. 1. Participants' profile by gender

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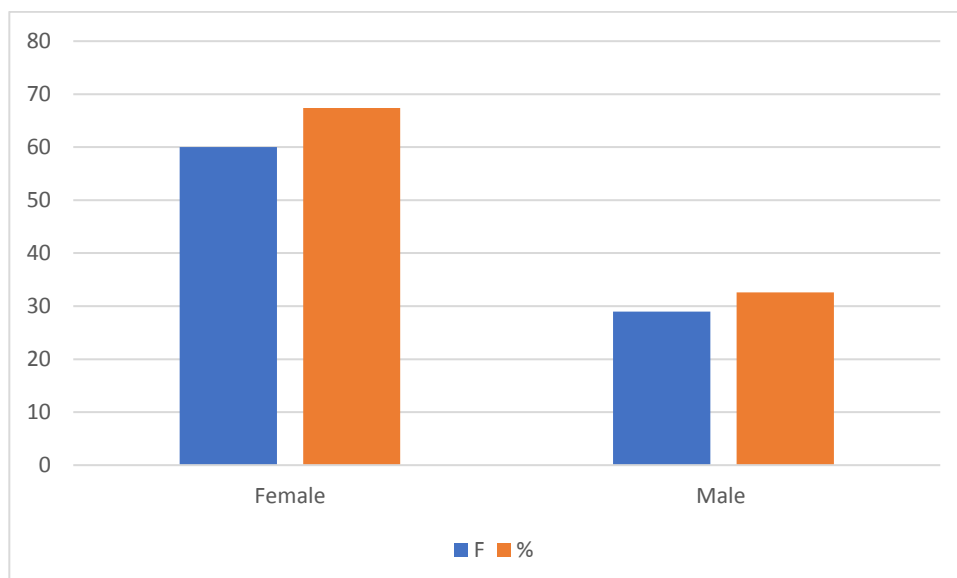
From Fig. 1 we can see the profile of the research participants according to their gender. Results revealed that more than half of the total number of participants (60) were females, which accounted for 67% of the total number of participants; while 29 of them or 33% were males.

The next profile is the participants' age.

Fig. 2. Participants' profile by age group
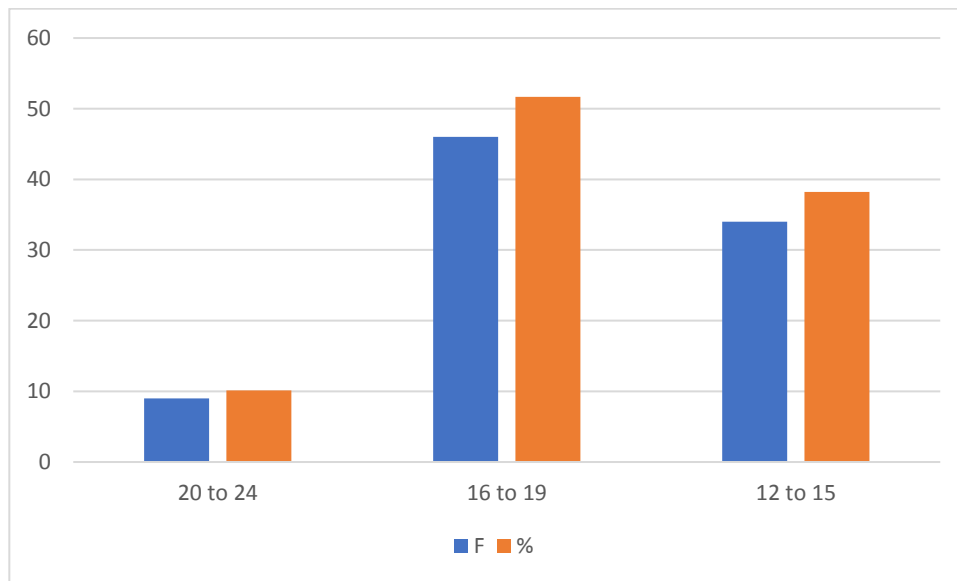
In Fig. 2, we see the research participants' profile by their age group. The age groups were 12-15 years old; 16-19 years old and 20-24 years old. Data shows that among the 89 participants, 46 of them (52%) belong to the 16-19 age group; while 34 participants (38%) belong to the 12-15 age group; and 9 participants (10%) belong to the 20-24 age group.

Fig. 3. Participants' profile by grade level
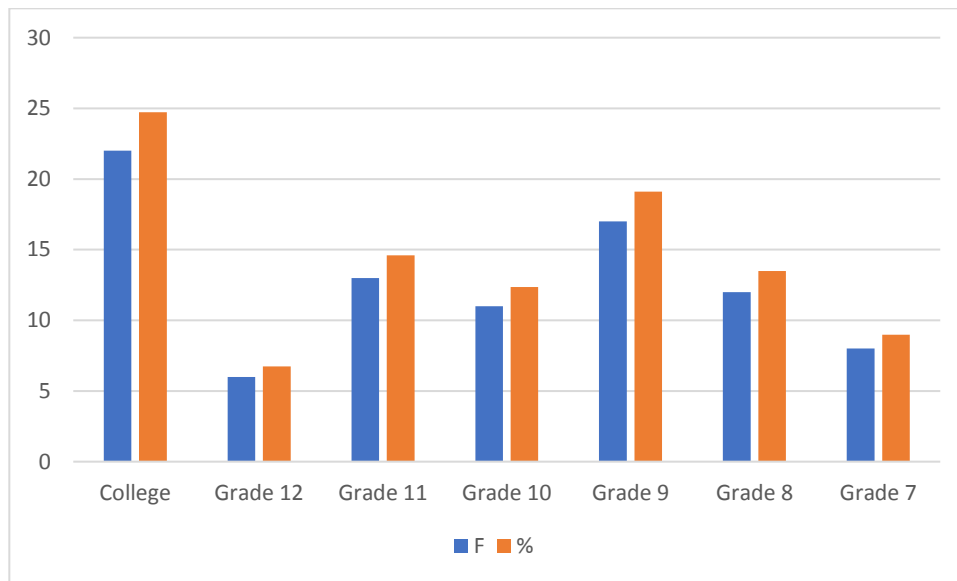
In Fig. 3, we find the participants' profile by their grade level. As mentioned in the previous section, research participants of this study came from grade 7 to college. The highest number of participants came from the college level with 22 students, which accounted for 25%. These students were taking up a course in hospitality and tourism at the time of the research. Students from the grade 9 level ranked second with 19 participants (17%); followed by grade 11 with 13 participants (15%); grade 8 with 12 participants (13%); grade 10 with 11 participants (12%); grade 7 with 8 participants (9%); and the lowest number of participants were from the grade 12 level with 6 participants (7%). Note that the participants' grade level does not necessarily correspond to age.

Fig. 4. Participants' profile by place of birth
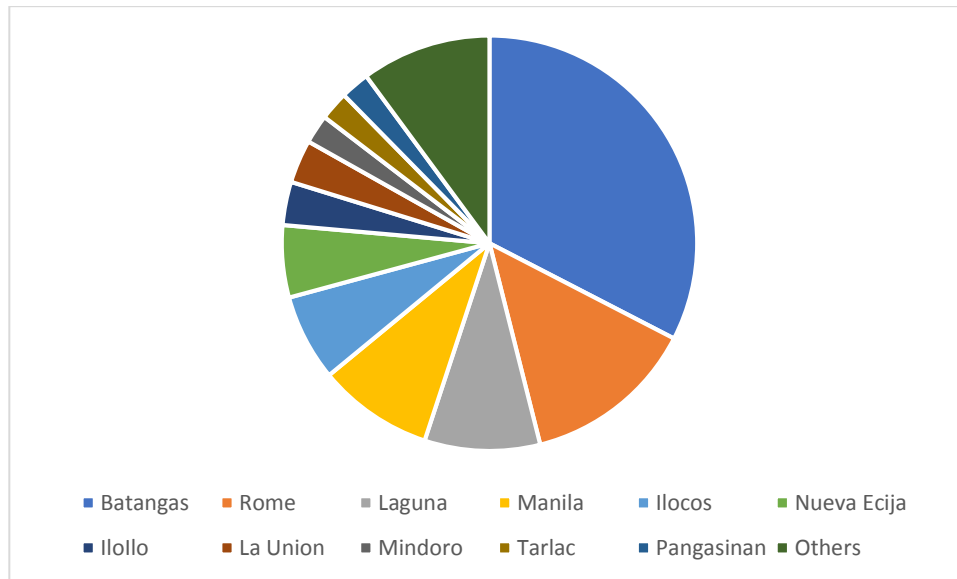
In Fig. 4, the participants' profile by place of birth is shown. The places were categorized according to the Philippine provinces for easy reference. From here we can see that the biggest share of the pie is Batangas, with 29 participants (33%). There were 12 participants (13%) who were born in Rome; while 8 participants (9%) were born in Manila and another 8 participants (9%) were born in Laguna. Further, there were 6 (7%) participants who were born in Ilocos; 5 in Nueva Ecija; 3 each for IloIlo and La Union; 2 each for Mindoro, Tarlac and Pangasinan; and 9 were born in other places which did not belong to the categories.

Fig. 5. Participants' profile by language spoken
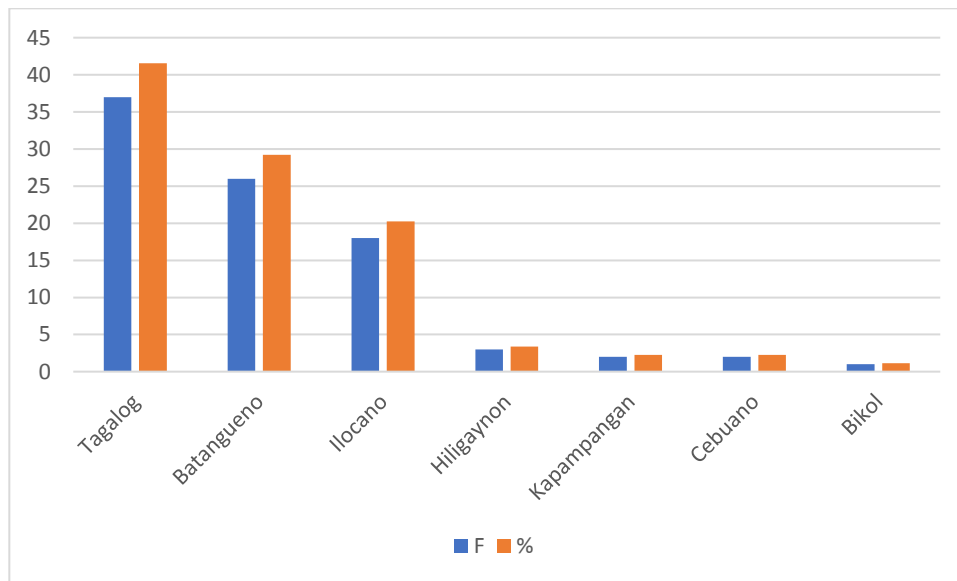
In Fig. 5, we see the research participants' profile by language spoken and as far as the results are concerned, the top 3 languages were Tagalog, Batangueño and Ilocano. There were 37 participants (42%) who spoke Tagalog; while 26 participants (29%) spoke Batangueño which is technically not a language but more of an accent attached to Tagalog and distinct to the people from Batangas; the third biggest group spoke Ilocano with 18 participants (20%) who came from the Ilocos provinces. The rest of the participants spoke Hiligaynon, Kapampangan, Cebuano and Bikol.

The number of individual languages listed for the Philippines is 185. The widely spoken languages are Tagalog, Cebuano, Ilocano, Waray-waray, Hiligaynon and Kapampangan. The national language is Filipino and it primarily consists of Tagalog with some mix of other Philippine languages. It is used mainly in Manila area and nearby provinces such as Batangas, Bulacan, Cavite, Nueva Ecija, and Laguna. This is the only Filipino language that is generally used and can be understood around the country. According to the Philippine Statistics Authority, there were 28 million Filipinos who speak this language in the country.

Fig. 6. Participants' age at migration
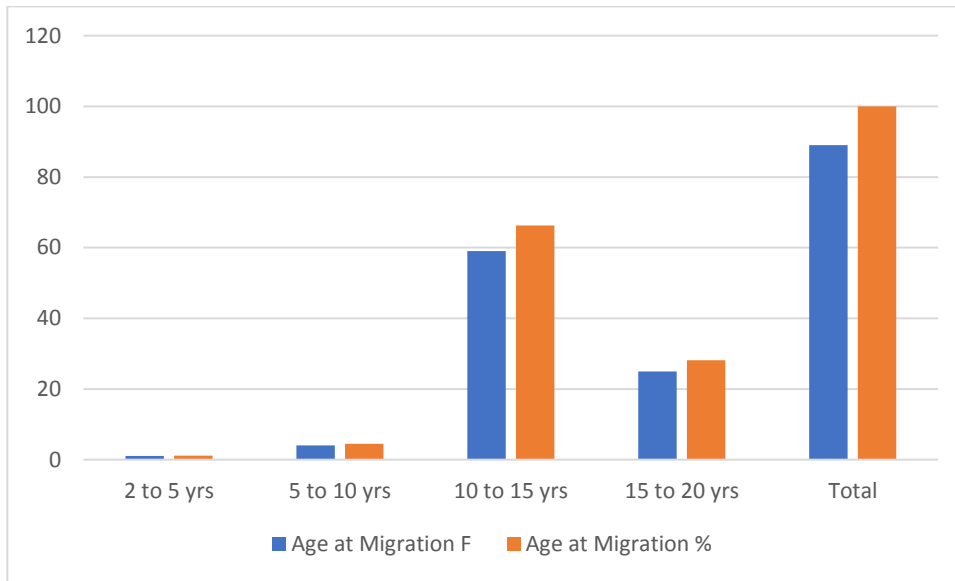
This table presents the research participants' age at migration; the biggest group came from the 10-15 years old with 59 (66%) of the participants who said that they were within that age when they moved to Italy. This was followed by the 15-20 years old age group with 25 (28%); the 5-10 years old with 4 (4%) and 2-5 years old with 1 (1%).

Fig. 7. Participants' length of stay in Italy
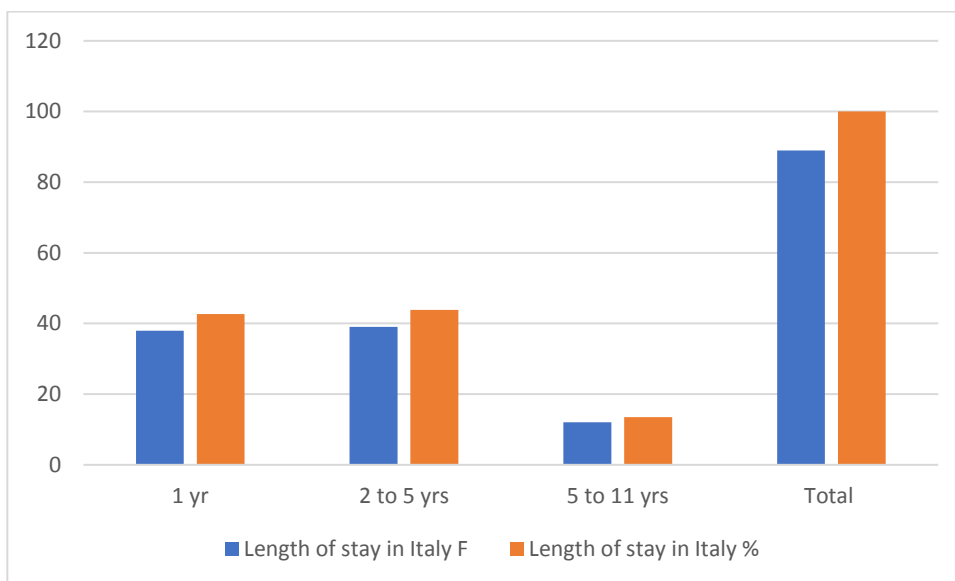
For the length of stay in Italy, there is not much difference between 1 year and 2 to 5 years, these accounted for 43% and 44% respectively' while ranked third is 5-11 years with 13%. It should be noted that at the time of the research, most of the students in the school were "new arrivals" and many of them were sampled in this study.

Fig. 8. Participants' travel companion to Italy
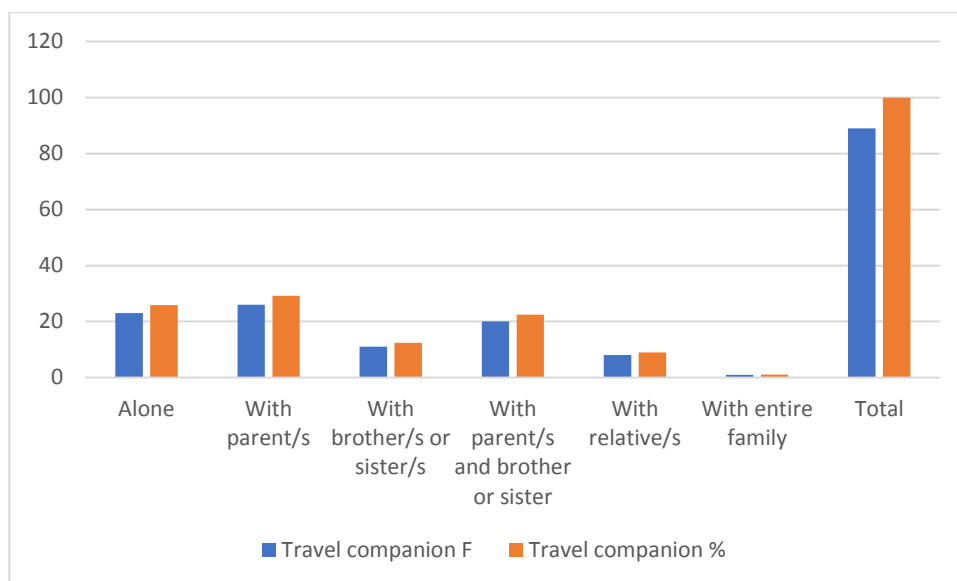
This figure presents the participants' companion when they travelled to Italy. Data shows that travelling with parents was the most common practice, with 26 participants (29%); this was followed by travelling alone with 23 participants (26%) and travelling with parents, brothers and sisters which with 20 participants (22%). It is interesting to note that travelling alone was relatively common, when asked about this, the participants shared that they were assisted by the airlines' flight attendants during the trip. Further research revealed that indeed, airlines offer the Unaccompanied Minor Service for young travelers who are 15 and older.

B. Research Participants' Family Background

This section presents the family background of the research participants. It includes data on their parents' education, occupation, length of stay in Italy, status of the parents' relationship, and the number of extended family members living with them in Rome.

Fig. 9. Parents' education
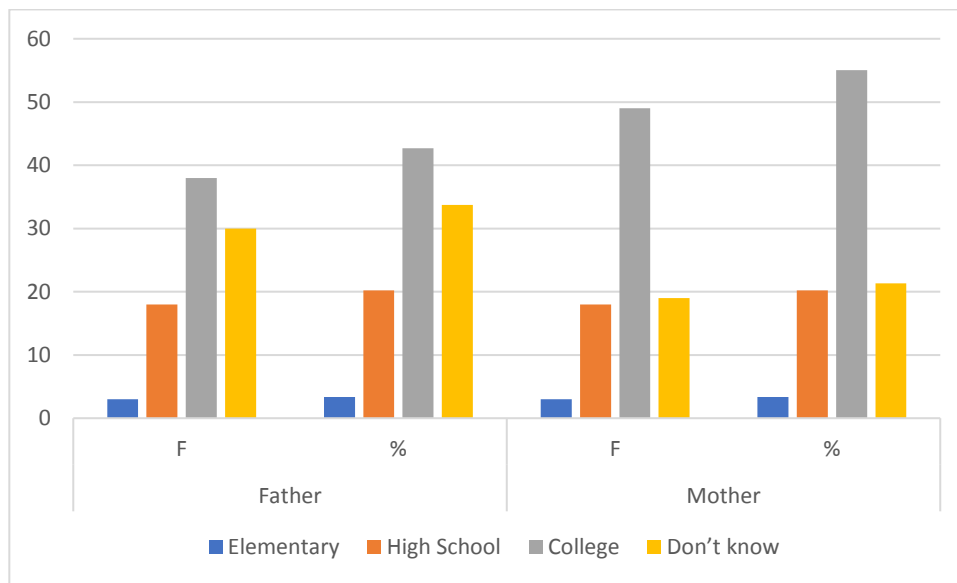
This graph shows the educational background of the participants' parents. Results revealed that college or university is the highest level of education attained by both their parents, 49 participants (55%) made that reference to their mothers and 38 participants (43%) attributed that to their fathers. High school was indicated as the second highest educational level as shared by 18 participants for each parent, while elementary was referred by 3 participants for each parent. Furthermore, 30 participants (34%) didn't know their father's education and 19 participants (21%) didn't know what their mothers finished at school.

Although it is somewhat difficult to assess the exact figures regarding the different levels of education characterizing the Filipinos in Italy, anecdotal evidence indicates that the Filipino migrants are more than fairly educated compared to other migrants present in Italy. The majority of Filipino migrants

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are high school graduates, and most having at least some university education. Philippine sources have the same conclusion. Many of them are even university graduates and most are experienced skilled workers before leaving for overseas. It could, therefore, be concluded that it was the salary, living conditions or job opportunity factor that drove most of them to migrate.

Fig. 10. Parents' occupation
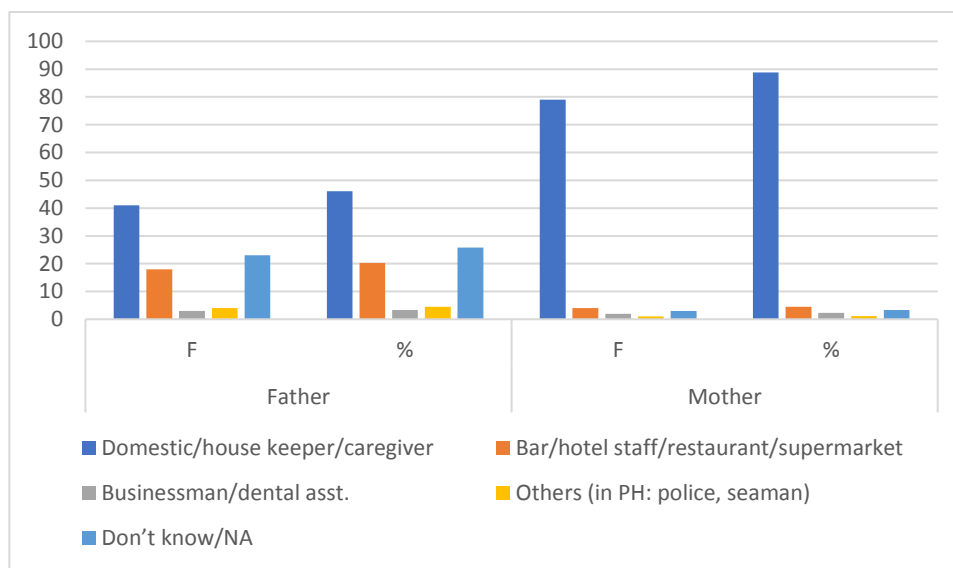
With regards the occupation of the parents, 79 participants (89%) said that their mothers worked as domestic helper or caregiver, while 41 participants (46%) said that it was the occupation of their fathers. The second most common occupation was bar/hotel staff/restaurant/supermarket employee as shared by 18 participants (20%) on their fathers and 4 participants (4%) on their mothers. Other occupation indicated were businessman/dental assistant, police officer, seaman (in the Philippines); while 23 participants did not know the occupation of their fathers and 3 did not know the job of their mothers.

The identification of domestic worker as the main occupation of the participants' mothers confirm the report from the Migration Policy Institute. Filipino women are very visible in international migration. They not only compose the majority of permanent settlers, i.e., as part of family migration, but are as prominent as men in labor migration. In fact, since 1992, females have generally

outnumbered men among the newly hired land-based workers legally deployed every year. In 2015, domestic work was the top occupation for new hires, at 38 percent (Asis 2017).

It also supports data from the Italian Institute for Statistics (ISTAT), wherein the regular temporary workers in Italy points out that women comprise about sixty-three percent of the migrants present in Italy. Sixty to seventy percent of the Filipinos are employed in the service sector, with Filipino women in large majority. In cities like Rome and Milan, Filipino women account up to seventy percent of all Filipinos in these cities. It cannot be considered an exaggeration to say that Filipino outward migration to Italy and elsewhere has always been dominated by women. The great majority of Filipino female migrants work in the domestic service, some specific studies pointed that ninety-five percent are employed in the domestic field.

Fig. 11. Parents' length of stay in Italy
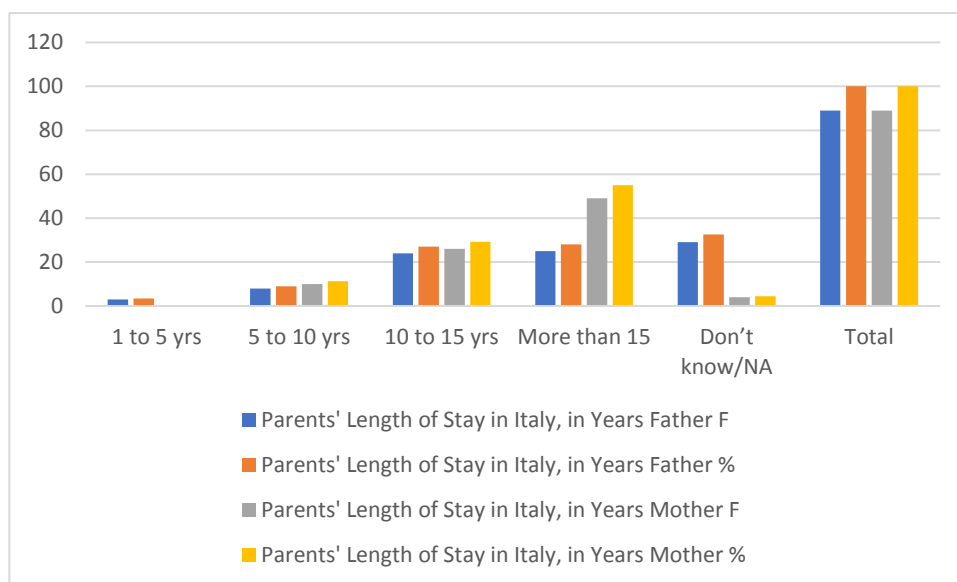
As to the length of stay in Italy, there were 49 participants who shared that their mothers have been in Italy for more than 15 years while for the fathers, the longest stay was within 10-15 years as shared

by 24 participants. There were 29 participants who didn't know about this information regarding their fathers and 4 were unaware about the same detail regarding their mothers.

This is related to the previous data which identified domestic helper or caregiver as the most common occupation of the participants' mothers. Filipinos were among the first immigrant groups to work in Italy, starting in the early 1970s. They constitute the sixth largest foreign community after the Romanians, Albanians, Moroccans, Chinese and Ukrainians. Most Filipinos were mainly employed as domestic helpers or family caregivers. Others have found work in shops, factories and in various services. There have been more employment opportunities available for Filipino women than for men since the beginning of this migration to Italy.

Fig. 12. Parents' relationship status
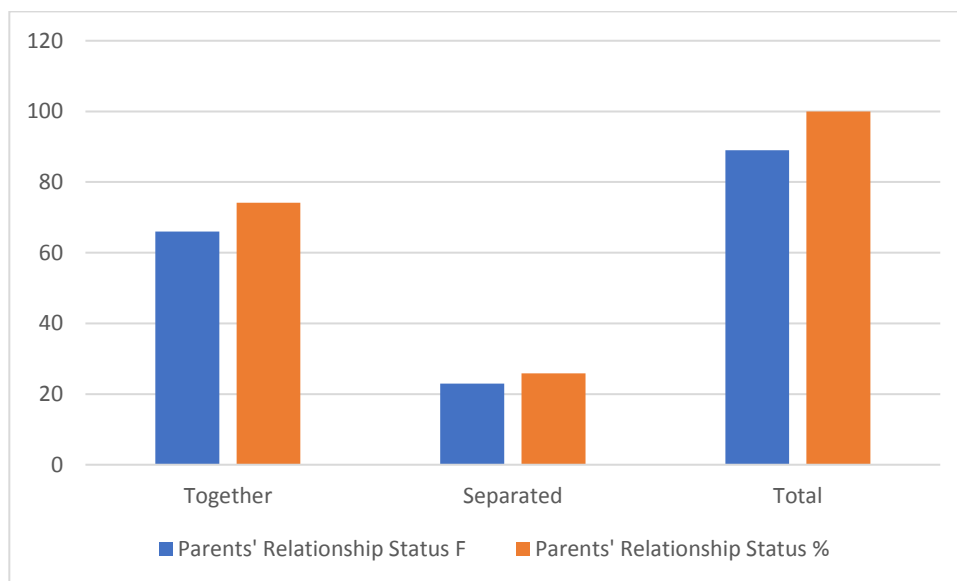
This chart shows that 66 participants had parents who were together as a couple, while 23 participants shared that their parents were separated at the time of the study. While this was not originally included as a background information, the participants shared this detail during the interviews and was not further elaborated.

Fig. 13. Number of extended family members
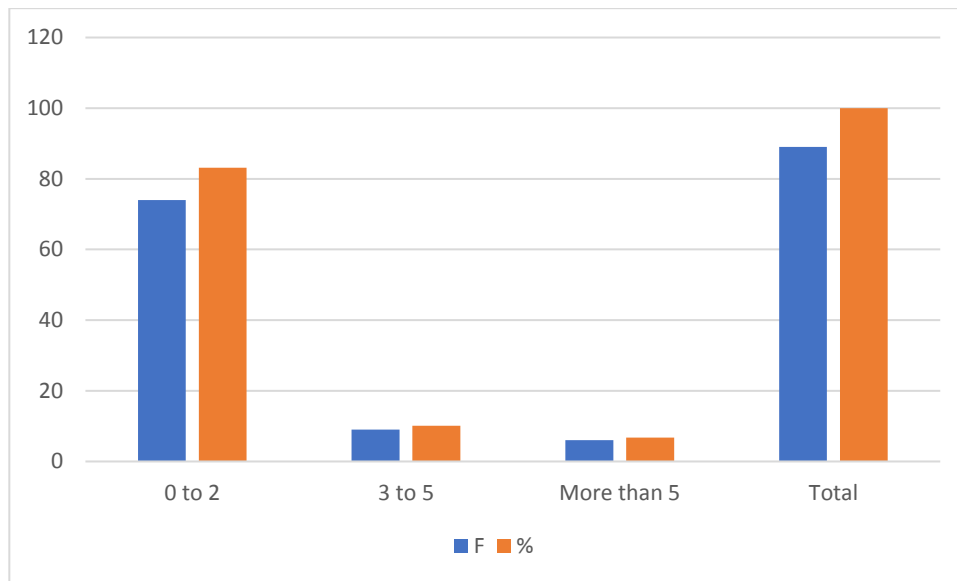
This chart shows the presence of extended family members who live with the participants here in Rome. A big number of participants (74) live with at least 1 relative; while nine of them live with at least 3; and six of them live with more than 5. Extended family members are their grandparents, aunts, uncles, cousins, and relatives; family relations other than their parents, brothers or sisters.

Research Tools

Following the modelling approach, this study used a combination of quantitative and qualitative research tools to detect the social representations of the migratory experiences and multidimensional identities of the research participants. The following is a more detailed discussion of the research tools used in the study:

Associative Network

The associative network or more popularly known as word-association is a technique commonly employed in the investigation of social representations, in which respondents are asked to list the first responses that come to mind when they think of a stimulus word (Wagner 1997; Wagner and Hayes 2005). Such tasks are argued to elicit habituated, unconscious, and often automatized responses that

may not necessarily be revealed within the constraints of formal discourse (Deese 1965; Markova 1996; Szalay and Deese 1978). Social representations are conceptualized here as a tacit framework of meaning that directs and informs, but does not constrain, discourse about the issue. This conceptualization allows for the possibility of contradiction, agreement, and negotiation about the issue because the participation occurs within a consensual framework of meaning, as well as a dynamism to the representation that facilitates representational change (Moloney, Hall and Walker 2005; Rose, Gervais, Jovchelovitch and Morant 1995; Wagner and Hayes 2005 in Moloney and Walker 2007).

This is a very attractive technique for both respondents and researchers because it is easy to understand and it is both flexible to administer and to adapt to the research's purpose. The "open" and "unstructured" nature of the technique tends to make the subjects more interested and willing to respond. In research that involves a combination of associative network and more structured techniques (such a questionnaires), subjects are more interested in responding to the associative network than in filling in a long, structured questionnaire. Unlike the questionnaire, the associative network does not cause subjects to worry that their competence concerning some objective problem is being tested. Nor do subjects, whatever their age (the technique has been used with school children), socio-cultural background or nationality, have any difficulty in understanding the tasks involved in the associative network technique. As well as having the administrative flexibility, the associative network can be adapted to different types of research projects and, by varying the stimulus word, to an almost infinite number of research objects. The associative network can use one or more stimulus chosen according to criteria of salience and coherence with research aims. Usually the stimulus is a word; however, it would be possible also to use as a stimulus, a short text, like a sentence or a proverb; iconic material, like an image, an advertisement, photo, exhibition, video material, like a film, TV program; or sound material, like songs or music etc (de Rosa 2002).

As applied in this study, the associative network task asked the participants to write down as many words or phrases that they can associate with the stimuli "Filipino", "Italian", "European" and "Self"; with the goal to detect the social representations of the research participants' multi-dimensional identities through the evocation of meaningful vocabulary as it relates to their migratory experience.

Figurative Technique-Drawings

"We know more and more – through psychoanalysis, sociology and anthropology and through reflections on the media – that the life of man and of society is linked as much to images as to more tangible realities (...). The images are not only those embodied in iconographic and artistic productions, but extend to the universe of mental images (...). There is no thought without image. The images that interest the historian are collective images mixed up with the vicissitudes of history: they are formed, changed, or transformed" (Le Goff 1985 in de Rosa & Farr 2001).

The use of drawings in social research is located within several broad yet overlapping areas of contemporary study. These include arts-based or arts-informed research (Knowles & Cole, 2008), participatory visual methodologies (De Lange, Mitchell, & Stuart, 2007; Rose, 2001), textual approaches in visual studies in the social sciences (Mitchell, 2011), as well as the use of drawings in psychology. For a number of decades—possibly from as early as 1935 (MacGregor, Currie, & Wetton, 1998)—psychologists and researchers have engaged children and adults in activities using varied forms of a 'draw-and-write' or 'draw-and-talk' technique that have facilitated the rich exploration of children's and adults' reflections, perceptions, and views on multiple topics and phenomena (Backett-Milburn & McKie, 1999; Furth, 1988; Guillemin, 2004; MacGregor et al., 1998; Mair & Kierans, 2007). Drawings have long been used by psychologists to measure cognitive development (Goodenough, 1926) and as a projective technique (with adults as well as with children)

to explore conscious and unconscious issues and experiences. In a very real sense, drawings make parts of the self and/or levels of development visible (in Theron et al 2011).

The primary function of social representations is to "put something unusual or unknown into familiar" (Moscovici 1961). Through the process of objectification, Moscovici pointed out the essential role of iconic aspects in the formation of social representations. Anchoring integrates representation in a pattern of existing worldviews. Now, one can make a parallel between these processes and the concepts of denotation and connotation of Barthes since the first naturalizes the message by imaging like denotation, while the second, as connotation, recontextualizes the message subject (Moliner, 2015). Besides, image analysis methods require the mobilization of common social representations between the issuer and the receiver. While the transmitter uses these codes to broadcast a message, the receiver uses to understand the meaning of the image.

In the context of this study, the figurative technique was used to enable the research participants to visualize their experience of migration. It captured the representations of the experiences of – *"living in, and leaving"* – the country of origin (Philippines), as well as the – *"moving to and the settling in"* – to the host country (Italy), all reflective of a personal and subjective meaning-making. According to Howarth (2007), the drawings, coupled with storytelling, help uncover both the social and individual aspects of representations as they elicit the social or "cultural norms about a specific situation" (Barter and Renold 2000) as well as "individuals' perceptions, beliefs and attitudes to a wide range of social issues" (Hughes 1998). Narratives allow for the organization and sense-making of experiences, particularly those experiences that are difficult, through the objectification of abstract concepts that facilitates new connections and counter-arguments. Narrative not only enables dialogic sense-making and communication, but it also promotes different ways of connecting with each other, and thus common identity and a sense of community. As Claire (2001) states, "narrative is at the

heart of the construction of identity. The stories we tell are *'who we are'*. They hold the meanings of our experiences, the judgements we make" (Howarth 2007 in Moloney & Walker 2007).

Contextual Interview

From his famous book *InterViews*, Steinar Kvale (1996) asserted that in the interview, knowledge is created *inter the points of view* of the interviewer and the interviewee. The interviews with the subjects are the most engaging stage of an interview inquiry. The personal contact and the continually new insights into the subjects' lived world make interviewing an exciting and enriching experience. The purpose of a qualitative research interview is to obtain qualitative descriptions of the life world of the subject with respect to interpretation of their meaning.

This research study made use of a semi-structured interview, which according to Kvale, has a sequence of themes to be covered, as well as suggested questions. Yet at the same time there is an openness to changes of sequence and forms of questions in order to follow up the answers given and the stories told by the subjects. The research interview is an interpersonal situation, a conversation between two partners about a theme of mutual interest. It is a specific form of human interaction in which knowledge evolves through a dialogue. The interaction is neither as anonymous and neutral, as when subjects respond to a survey questionnaire; nor as personal and emotional as a therapeutic interview. In a research setting it is up to the interviewer to create in a short time a contact that allows the interaction to get beyond merely a polite conversation or exchange of ideas. The interviewer must establish an atmosphere in which the subject feels safe enough to talk freely about his or her experiences and feelings. This involves a delicate balance between cognitive knowledge seeking and the ethical aspects of emotional human interaction. Thus, at the same time that personal expressions and emotions are encouraged, the interviewer must avoid allowing the interview to turn into a therapeutic situation, which he or she may not be able to handle (Kvale 1996).

Despite the large variations in style and tradition, all qualitative and semi-structured interviewing has certain core features in common: the interactional exchange of dialogue (between two or more participants, in face-to-face or other contexts); a thematic, topic-centered, biographical or narrative approach where the researcher has topics, themes or issues they wish to cover, but a fluid and flexible structure; a perspective regarding knowledge as situated and contextual, requiring the researcher to ensure that relevant contexts are brought into focus so that the situated knowledge can be produced. Meanings and understandings are created in an interaction, which is effectively a co-production, involving the construction or reconstruction of knowledge (Mason 2002).

The interview is a social and potentially a learning event for both participants. As a social event it has its own set of interactional rules which may be more or less explicit, more or less recognized by the participants. In addition, there are several ways in which the interview constitutes a learning process. Participants can discover, uncover or generate the rules by which they are playing this particular game. The interviewer can become more adept at interviewing, in terms of the strategies which are appropriate for eliciting responses (Holland and Ramazanoglu 1994). Both interviewers and interviewees can learn more about certain aspects of themselves and the other, with or without this being an explicit part of the interactional exchange.

For this study, a semi-structured, contextual interview was conducted to further explore the research participants' social representations which were not covered by the two other research tools. The interview served as a discursive generator for obtaining an insight into the interpretative repertories of the participants as they made sense of their migration experience. It was used to probe deeper into the details of the migration story and its relationship to questions of identity, meaning-making, and personal experience. By using this tool, richer data was obtained as the interview explored the research participants' personal and family background, migration history, notions of identity and belongingness, transnational relationships, cultural practices and online activities. The interview is

thus, ultimately, a vehicle for bringing forward the meanings of the informant's life world (Schrøder et. al., 2003:143) within the context of migration.

Procedures for Data Collection

Associative Network

The associative network was the first task performed by the research participants. This was conducted by grade level at different times, usually during their snack or lunch breaks. The researcher first distributed the instrument – a set of papers (A4, 5 pages) containing the instructions on the first page and the four stimuli ("Filipino", "Italian", European", and "Self") on the succeeding pages.

To aid the participants, the researcher explained the instructions (in some cases with the help of a projector) on how to carry out the task and answered questions from the participants when needed. The instructions were explained in English and in Filipino. The participants then proceeded to perform the task.

The task asked the participants to do the following:

- Write down as many words or phrases that they can associate with the terms "Filipino", "Italian", "European" and "Self";

- Indicate if the word or phrase is positive (+) or negative (-);

- Rank the words or phrases according to the order of evocation (1, 2, 3, 4, 5…);

- Rank the words or phrases according to importance (I, II, III, IV, V…);

They were allowed to list down words or phrases in Filipino or English. When they finished, the participants were asked to return the filled-up instrument to the researcher. Arrangements were made for those who were not able to perform the task with their grade level, on an agreed date and time either individually or in smaller groups. (See appendix for copy of the tool)

Here are photographs of the participants doing the associative network task:

Fig. 14: Grade 9 students performing the associative network task

Fig. 15: Students from the Grade 7 level answering the associative network

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Fig. 16: A college student working on the associative network

Fig. 17: Female Grade 11 students writing down words for the associative network

Fig. 18: Grade 11 students answering the associative network

Figurative Technique – Drawings

The figurative technique-drawing task was performed next and this was conducted on different schedules (not immediately after the associative network task). Compared to the associative network, this task was more challenging to facilitate because it required a longer time to perform and it had to be done in smaller groups of 3-5 participants. Note that classes at the school end at 14:00 for the grade school students and most of them had to go home or had to do something else after school.

In order to be time-efficient, the researcher organized to facilitate the task performance with at least 3 groups of 5 participants each time. The participants were each given a piece of paper (A3) containing the Philippine map on the lower right part of the paper and the Italian map on the upper left part. The task instructions were explained to the group in English and in Filipino. They were then instructed to perform the task (draw) together. They were told to approach the researcher when they finished and proceeded to tell the story behind the drawings. The drawing part took longer to

accomplish while the story-telling part was short, because by the time they finished with the drawing, they were in a hurry to leave. However, it was observed that the participants found the drawing as a fun exercise as seen from their smiling faces while they were performing the task. (See appendix for task instructions)

The following are photos of the participants doing the figurative technique task:

Fig. 19: A female college student doing the figurative technique

Fig. 20: A student from Grade 7 working on her drawing

Fig. 21: Grade 11 students performing the figurative technique tool

Fig 22: A college student putting figurative elements
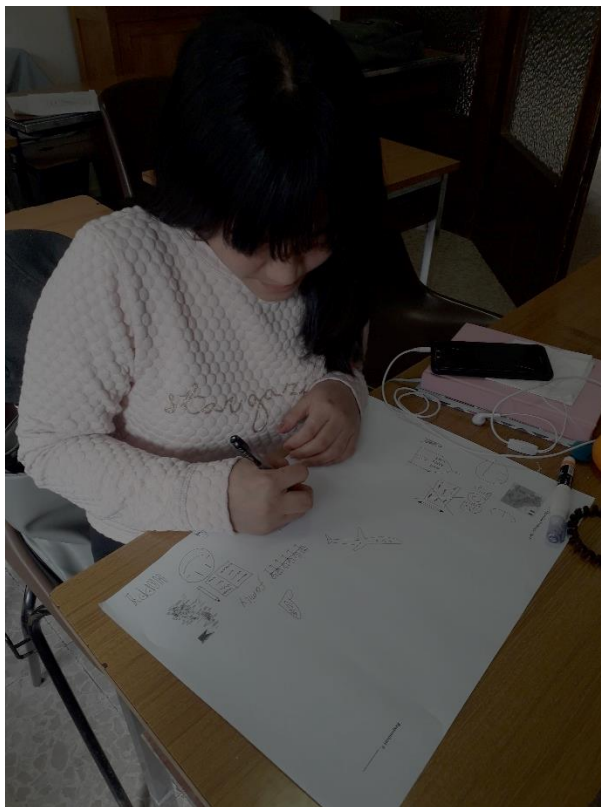
Fig.23: A Grade 8 student attentively working on her drawing

Fig. 24: Another Grade 8 student doing the drawing task

Contextual Interview

The contextual interview was the last step in the data gathering process. The participants were previously informed about the interview and schedules were set with each of them. Before the start of the interview, all the participants were briefed on the nature of the questions, they were assured that there are no right or wrong answers, and that they can choose not to answer any question if they don't want to. The interviews were conducted mostly in Filipino using an interview guide and requests for clarifications of the questions were accommodated.

Majority of the research participants were interviewed personally inside the school; while two were interviewed in McDonalds-Termini and another two were interviewed via Facebook messenger. The interviews outside the school and online were conducted due to conflict of schedules. Half of the interviews were recorded with an audio recorder equipment (participants were informed about this

and their approval to be recorded was solicited) and the other half were recorded on paper via note-taking. In both settings, certain nuances were observed and noted.

A number of participants cried during the interview. In these cases, it was necessary to pause the interview and allow the participant to regain his or her composure. This situation required the researcher to check with the participant if he or she is willing to proceed with the interview or not.

The length of the interviews varied, the shortest was more or less 30 minutes while the longest was 65 minutes. All the interviews were transcribed verbatim. (See appendix for interview guide)

Data Analysis

Associative Network

The SPAD software was used on data obtained from the associative network tool with the objective of finding the structure and content of the representational field associated with the various word stimuli. When the software SPAD (Lebart, Morineau & Beçue, 1989) is applied to the associative network, it is possible to reconstruct the structure and content of the representational fields associated with the stimuli (procedures *Talex* -contingency tables- and *Corbit* -analysis of latent dimensions). It applies analysis of lexical correspondence (ACL) to the text data, allowing to obtain a synthesis of the information contained in the preliminary data matrix via the extraction of a certain number of factors.

For each of the stimuli the first five factors were extracted. The importance of the factors is decreasing and only the first five factors were taken into account for the interpretation of the results. The first factor is the best approximation of the original data matrix. Looking at the graph, it is also necessary to take into account the fact that an eigenvalue that is well-separated in a graphical sense, from what

precedes it and from the one that follows it, identifies a well-characterized factorial axis, which is productive to interpret (Ercolani, Areni & Mannetti, 1990).

Among the indicators useful to the interpretation of the results, the following were taken into account:

a. the factorial coordinates of each word on the first 5 factors which establish their position in the axes, in terms of distance from the origin and positioning on the positive or negative side;

b. the absolute contribution, which constitutes the part of the total inertia of the factor explained by each variable (Ercolani, Areni & Mannetti, 1990);

c. the relative contribution, or cosine squared, which assesses the contribution the factor provides to the explanation of the variability of each modality.

The analysis makes it possible to identify hidden dimensions (factors) that are subtended to the data and summarize the relations between original variables. The aim is to render simpler interpretation of the whole range of information through a synthesis, so that newly identified factors could represent a good approximation of the starting data-matrix. The factorial interpretation has been added to the geometric-structural interpretation obtained by analyzing the graphics derived from the combination of two factors each time.

Figurative Technique-Drawings

According to Moliner (2016), image production is a subjective representation of reality. Many researchers have proposed different image analysis methods and one significant figure in the research and understanding of iconology is Erwin Panofsky, the author of the book "Studies in Iconology" published in 1939, which continues to be a highly influential text in iconology – the understanding and interpretation of meaning in visual representation. According to Panofsky, the study of art objects and images can be separated into three levels:

- First level is the pre-iconographic description ('primary' or 'natural' meaning) – This is the interpretation of meaning through the familiar. Factual descriptions of what we see and the expressional connotations that derive from the visual are encompassed in this level. We are able to immediately bring meaning to the work by associating it with our own personal practical experiences.

- Second level is the iconographic analysis ('normative' or 'conventional' meaning) – This level involves a deeper understanding of the actions or facts presented in the first level. A prior knowledge of concepts and conventional meaning allow the artistic motifs and visual codes in the image to communicate more and in turn we are able to recognize the events taking place in the image.

- Third level is the iconological analysis ('intrinsic' meaning) – Unlike the previous two levels, this level communicates things that the creator of the image may not have consciously been thinking about. It comes from the socio-cultural knowledge of the receiver to understand the message that is understood by the author of the image, that is to say the choice of a particular pattern to illustrate a specific theme. Through what we know of the world and linking the objects or codes in the work, this level allows us to reveal the underlying "basic attitude of a nation, a period, a class, a religious or philosophical persuasion – unconsciously qualified by one personality and condensed into one work". This level is, for Panofsky, the "ultimate goal of iconology" (Panofsky1972).

Informed by Panofsky's method, which has the advantage to break down the elements or forms and to identify their combination to understand the overall meaning of the image (Moliner 2016), a grid was specifically designed for this research. It involved the following steps:

a. Identifying all the elements found, it included visual or graphical images and words or texts embedded in the drawings;

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b. Noting down the elements' order of evocation (ranked using 1, 2, 3, etc.) and order of importance (ranked using I, II, III, etc.);

c. Describing the elements according to their natural meaning;

d. Categorizing the elements and assigning them to their corresponding sub-categories based on the grid; (See appendix)

e. For categories A to E, checking for the presence or absence of the elements in the country of origin (Philippines) and host country (Italy) using the codification method presented in the previous section;

f. For category E, checking for the integration or division symbols in the country of origin (Philippines) and host country (Italy);

g. For category F, counting the number of images evoked in the country of origin (Philippines) and host country (Italy); checking for the order of evocation (first image and last image) in the country of origin (Philippines) and host country (Italy); and checking for the importance of the evocation (most important image and least important image) in the country of origin (Philippines) and host country (Italy);

h. For all categories and sub-categories, measures of frequency – count, frequency and percentages – were used to describe the data with emphasis on significant findings.

Contextual Interview

The techniques for analyzing conversations, like those that occur within interviews, mirror those of other ethnographic methods: coding, writing notes and discovering threads or themes. The difference is that the units of analysis are the conversations, not the people themselves. So, there is a need to analyze each conversation or interview, pick out recurring threads or themes, and make note of the contexts in which those threads or themes recur (Ignacio 2005).

Braun & Clarke (2006) suggest that thematic analysis is the first qualitative method that should be learned as 'it provides core skills that will be useful for conducting many other kinds of analysis'. The goal of a thematic analysis is to identify themes, i.e. patterns in the data that are important or interesting, and use these themes to address the research or say something about an issue. This is much more than simply summarizing the data; a good thematic analysis interprets and makes sense of it.

A common pitfall is to use the main interview questions as the themes (Clarke & Braun, 2013). Typically, this reflects the fact that the data have been summarized and organized, rather than analyzed. Braun & Clarke (2006) distinguish between two levels of themes: semantic and latent. Semantic themes '…within the explicit or surface meanings of the data and the analyst is not looking for anything beyond what a participant has said or what has been written. Note that analysis moves beyond describing what is said to focus on interpreting and explaining it. In contrast, the latent level looks beyond what has been said and '…starts to identify or examine the underlying ideas, assumptions, and conceptualizations – and ideologies - that are theorized as shaping or informing the semantic content of the data'.

As thematic analysis is a method for identifying, analyzing, and reporting patterns or themes within qualitative data, it minimally organizes and describes data set in rich detail. However, it also often goes further than this, and interprets various aspects of the research topic (Boyatzis, 1998).

According to Boyatzis (1998), the steps in thematic analysis are:

- Identify the main themes. The researcher needs to carefully go through the descriptive responses given by respondents to each question in order to understand the meaning they communicate. From these responses the researcher develops broad themes that reflect these meanings. People use different words and language to express themselves. It is important that researcher select wording of the theme in a way that accurately represents the meaning of the

responses categorized under a theme. These themes become the basis for analyzing the text of unstructured interviews.

- Assign codes to the main themes: If the researcher wants to count the number of times a theme has occurred in an interview, he/she needs to select a few responses to an open- ended question and identify the main themes. He/she continues to identify these themes from the same question till a saturation point is reached. Write these themes and assign a code to each of them, using numbers or keywords.

- Classify responses under the main themes: Having identified the themes next step is to go through the transcripts of all the interviews and classify the responses under the different themes.

Guided by thematic analysis, data from the contextual interviews went through the following process:

a. Transcribing the interviews, verbatim;

b. Using the interview guide as reference, themes were identified based on categories and modalities; (See appendix for the grid)

c. For family background, measures of frequency – count, frequency and percentages – were used to describe the data with emphasis on significant findings and the results were discussed in the socio-demographic section;

d. For migration history (except reason for migration) measures of frequency – count, frequency and percentages – were used to describe the data with emphasis on significant findings and the results were discussed in the socio-demographic profile of the research participants; common and recurring themes were identified from the answers on reason for migration;

e. For life in Italy; identity and belongingness; identity and citizenship; and impact of relationships – common and recurring themes were identified;

f. For use of language, transnational relationships, activities with friends, cultural practices and online activities, where appropriate – measures of frequency – count, frequency and percentages – were used to describe the data with emphasis on significant findings, while common and recurring themes were identified from the answers of the open-ended questions under these categories;

g. Using thematic analysis to identify and code common and recurring themes for the open-ended responses as well as to interpret the results;

h. The results from this process were used as reference for the narrative presentation.

Although the data set was small, the thematic analysis was a very useful framework in analyzing the open-ended responses generated from the contextual interviews.

CHAPTER IV: RESULTS AND DISCUSSION

A. Associative Network

This section contains the results and discussion of the associative network data.

In order to explore the meanings associated to the stimuli by the participants, the words and phrases were first detected and then proceeded to the pre-treatment of the corpus, reducing simple and complex forms in terms of synonyms and antonyms.

The SPAD software was used on data obtained with the objective of finding the structure and content of the representational field associated with the various word stimuli. When the software SPAD (Lebart, Morineau & Beçue, 1989) is applied to the associative network, it is possible to reconstruct the structure and content of the representational fields associated with the stimuli (procedures *Talex* -contingency tables- and *Corbit* -analysis of latent dimensions). It applies analysis of lexical correspondence (ACL) to the text data, allowing us to obtain a synthesis of the information contained in the preliminary data matrix via the extraction of a certain number of factors.

For each of the stimuli the first five factors were extracted. The importance of the factors is decreasing and only the first five factors were taken into account for the interpretation of the results. The first factor is the best approximation of the original data matrix.

Looking at the graph, it is also necessary to take into account the fact that an eigenvalue that is well-separated in a graphical sense, from what precedes it and from the one that follows it, identifies a well-characterized factorial axis, which is productive to interpret (Ercolani, Areni & Mannetti, 1990).

Among the indicators useful to the interpretation of the results, the following were taken into account:

    d.   the factorial coordinates of each word on the first 5 factors which establish their position in the axes, in terms of distance from the origin and positioning on the positive or negative side;

e. the absolute contribution, which constitutes the part of the total inertia of the factor explained by each variable (Ercolani, Areni & Mannetti, 1990);

f. the relative contribution, or cosine squared, which assesses the contribution the factor provides to the explanation of the variability of each modality.

The analysis makes it possible to identify hidden dimensions (factors) that are subtended to the data and summarize the relations between original variables. The aim is to render simpler interpretation of the whole range of information through a synthesis, so that newly identified factors could represent a good approximation of the starting data-matrix. The factorial interpretation has been added to the geometric-structural interpretation obtained by analyzing the graphics derived from the combination of two factors each time.

Presentation of Analysis

Results of the analysis generated from the SPAD software are presented in tables for easy reference. Each stimulus is discussed in detail using two tables.

The first table shows the content of representation of the most important words associated with the stimuli Filipino, Italian and European. Here the words were categorized into the following dimensions: social, cultural, economic, political, religious and social practices. The table also reflects the presence (check mark) or absence (X mark) of the dimensions.

These dimensions characterize the content of social representations.

Meanwhile, a different set of categories were used to identify the content of representation of the most important words associated with the stimulus "Self". For this stimulus, the categories used were taken from the five kinds of self-knowledge developed by Ulric Neisser (1988).

The second table presents the most important words associated with the stimulus on the positive and negative axes of factors 1 to 5. Note that only the words with higher numerical values of their absolute contribution were included.

The contents of representation were then scrutinized. This was done by selecting the words which lend significance to the context and goals of the study. Also highlighted in the discussion and elaboration were the relevant categorial variables which were identified to have influenced the social representations, like for example (age, gender, indexes of polarity, length of stay in Italy…) according to the software.

STIMULUS 1: FILIPINO

Contents of Representation: Filipino

Tab. I. Content of representation of the words associated with "Filipino"

Dimensions	Factor 1		Factor 2		Factor 3		Factor 4		Factor 5	
	+	-	+	-	+	-	+	-	+	-
Social	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Cultural	✓	✓	✓	X	✓	✓	✓	✓	✓	✓
Economic	✓	X	X	X	X	✓	X	✓	X	X
Political	✓	X	✓	X	✓	X	✓	✓	X	✓
Religious	X	✓	X	X	X	X	X	X	X	X
Social Practice	✓	✓	✓	✓	X	✓	✓	✓	✓	✓

Table I shows the main dimensions used to categorize the content of representation of the most important words associated with the stimulus Filipino. The categories – social, cultural, economic, political, religious and behavioral – characterize the content of social representations. The table further indicates the presence (check mark) or absence (X mark) of the said dimensions in the words on the positive and negative axes of the factors considered. This table was used as reference to determine which factors will be highlighted, with respect to the number of dimensions present in the common words evoked. As suggested by Ercolani et al (1990), the first factor is the best approximation of the original data matrix, and is therefore included in the discussion.

Second and third factors have common dimensions between positive and negative semi-axes and have many common elements with the first factor; while factor 4 and factor 5 were emphasized based

on the number of associations evoked as well as the relative significance of the opposing representations manifested in the axes.

- **Factor 1**: Looking at the columns for factor 1, we can see that on the positive axis, almost all the dimensions (except the religious dimension) were identified to be present in the words evoked. It therefore tells us that the content of representation for Filipino is that which pertains to the social representations of the country in general. While on the negative axis, the content is orientated towards socio-cultural representations as most of the words evoked have socio-cultural dimension and they particularly highlight the characteristics of the Filipino as a people.

- **Factor 4**: The table shows that on the positive axis of Factor 4, most of the words evoked refer to the social representations of social practices as expressed by words with behavioral connotations. On the other hand, we find that on the negative axis most of the words are characterized by the socio-cultural dimensions thereby projecting socio-cultural representations.

- **Factor 5**: As for the most important words on the positive axis of Factor 5, the content of representation pertains to socio-cultural representations as the evoked words have socio-cultural dimension pointing to the socio-cultural characteristics of the people. The negative axis of factor 5 on the other hand, yielded the most frequently used words with content that refers to the social representations of the country in general, much like the ones found on the positive axis of Factor 1.

Word Associations: Filipino

The "Filipino" stimulus evoked a combined total of 1,336 associations from all the 89 participants. This stimulus generated the highest number of evocations among the four stimuli. This was later reduced to 126 words after the SPAD treatment (procedure mots for reduction of the dictionary). The

associations in the tables were obtained after determining the threshold of 0.8 and are arranged according to importance, in decreasing order from highest to lowest.

Tab. II. Most important words associated with "Filipino"

Factor 1		Factor 2		Factor 3		Factor 4		Factor 5	
+	-	+	-	+	-	+	-	+	-
Hero	K-pop	Celebrity	Hero	Celebrity	Hero	Celebrity	Unique	Trustworthy	Simple
Poverty	*Jejemon*	Independent	Dreamers	Fiesta	Big spender	Intercultural	Street	Small	Pollution
Food	Fake	Politics	Beaches	*Jejemon*	Stubborn	Politics	foods	Strong	Confident
Language	Confident	Horny	Fastfood	Independent	Sensitive	Big spender	Traditional	Resourceful	Poverty
Fastfood	Arrogant	Colorful	Humble	Cultural	Resilient	Colorful	games	Showy	*Jejemon*
Cultural	Bully	Corruption	Singers	Colorful	Intercultural	Generous	United	Respectful	Drug war
Fiesta	God-	Cultural	Stubborn	Politics	Singers	Resilient	Gluttonous	Generous	Fake
Marcos	fearing	Smiling	Brave		Beaches	Annoying	Annoying	Family-	K-pop
Corruption	Beautiful	Proud	*Jejemon*		Big deal	Smiling	Family-	oriented	Politics
Politics	Music	Caring	Kind		Jealous	Talkative	oriented	Noisy	Hopeful
Street foods	lover	Delicious	Resilient		Annoying	Flat nose	K-pop	Smart	Independent
Tourism	Loving	foods			Jeep	Horny	Choosy	Jealous	Dreamers
Hospitable	Smart	Funny			Dreamers	Respectful	Fastfood	Talkative	Funny
Beaches	Helpful	Shameless				Good	Overacting	Caring	Close-minded
Talented	Judgmental	Hospitable				Jealous	Practical	Conservative	God-fearing
Cheap	Crazy	Language				Jeep	Tourism	Patient	Immature
Independent	Drunkard	Quarrelsome				Copycat	Marcos	Competitive	Social media
Traffic	Rude					Simp**l**e	Sporty	Happy	Active
Current	Snob						Talented	Ignorant	Talented
president							Close-	Thrifty	Traffic
Nation							minded	Beautiful	Undisciplined
Thrifty							Clean		Dirty
Stubborn							Religious		Language
Colorful									Proud
									Rude
									Beautiful
									Corruption
									Trendy

From Table II, we see the most important words associated with the stimulus "Filipino" on the positive and negative axes of factor 1 to factor 5. As previously mentioned, the associations on factor 1, factor 4 and factor 5 will be discussed in detail. We begin with Factor 1.

Factor 1: Comprehensive social representations and socio-cultural representations

Comprehensive social representations of the country (positive semi axis)

Tab. II-1 Most important words associated with "Filipino" on the positive axis of Factor 1

FACTOR 1: Positive Semi Axis		
WORDS	**AC**	**RC**
Hero	8.3	0.21
Poverty	5.8	0.45
Food	4.6	0.39
Language	4.1	0.52
Fastfood	3.4	0.36
Cultural	3.3	0.4
Fiesta	3.2	0.29
Marcos	3	0.43
Corruption	2.6	0.45
Politics	2.4	0.18
Street foods	2.4	0.28
Tourism	2.2	0.38
Hospitable	1.9	0.33
Beaches	1.4	0.18
Talented	1.3	0.21
Cheap	1.2	0.3
Independent	1.2	0.09
Traffic	1.2	0.19
Current president	1.1	0.14
Nation	1.1	0.15
Thrifty	1.1	0.17
Stubborn	1	0.17
Judgmental	0.9	0.23
Colorful	0.8	0.05

Based on the categories on Table 1, the content of representation pertains to the social representations of the country in general as the words evoked were characterized by almost all the dimensions: social, cultural, economic, and political. The words on the positive axis were grouped according to the said dimensions, i.e. social - hero, hospitable, talented, independent; economic - poverty, cheap; cultural - cultural, fiesta, food, language; political - Marcos, politics, corruption, current president.

In this group of words, *"hero"* had the highest absolute contribution. This comes from an acknowledgment of the many things that a Filipino will do to live and survive. In the context of migration, Overseas Filipinos, the term often used to refer to Filipino migrants, are hailed as modern-day heroes of the country not just because of their sacrifices for themselves and for their families, but more so because of their valuable remittances which is helping the country's economy. For sure, to go abroad and look after others is a huge part of the Philippine economy. Overseas Filipinos account for an enormous and vital part of the lives of those who remain.

According to the International Organization for Migration (IOM), remittances have been acknowledged for sustaining the Philippines' consumer-driven economy, for the rise of the Overseas Filipino Workers (OFW) middle class, for the growth of the service industry and the real estate residential sector, and for the improved access to health and education services. Filipino migrant workers in Italy have been able to show back home the fruits of their hard work through the improved quality of lives of their families and generous contributions to the philanthropic projects of their adopted communities in Italy. They provide regularization programmes to irregular migrants, offer entrepreneurial and language training facilities, and allow Philippine banks to promote remittance programmes. These are the tags usually attached to Filipino migrant workers in Italy (International Organization for Migration, 2010).

The second most important association is "*poverty*" and it describes the economic situation of the country where many people struggle to make ends meet. According to the Philippine Statistics Authority (2019), poverty incidence in the Philippines among Filipino families in the first semester of 2018 was estimated at 16.1 percent. This is defined as the proportion of families whose income is below the poverty line to the total number of families. The Asian Development Bank cites that poverty and inequality in the Philippines remains a challenge. In the past four decades, the proportion of households living below the official poverty line has declined slowly and unevenly. Economic growth has gone through boom and bust cycles, and recent episodes of moderate economic expansion

have had limited impact on the poor. Great inequality across income brackets, regions, and sectors, as well as unmanaged population growth, are considered some of the key factors constraining poverty reduction efforts (Asian Development Bank, 2019). Poverty is also one of the primary reasons for many Filipinos to migrate, to seek greener pastures in other countries and this is a reality that many of the participants shared.

Moreover, the third most important word "*food*", tells us of the participants' fondness for Filipino food. Like other cultures, food is a cultural capital of the Filipinos. "On an individual level, we grow up eating the food of our cultures. It becomes a part of who we are. Many of us associate food from our childhood with warm feelings and good memories and it ties us to our families, holding a special and personal value for us. On a larger scale, food is an important part of culture. Traditional cuisine is passed down from one generation to the next. It also operates as an expression of cultural identity. Immigrants bring the food of their countries with them wherever they go and cooking traditional food is a way of preserving their culture when they move to new places. Continuing to make food from their culture for family meals is a symbol of pride for their ethnicity and a means of coping with homesickness" (Freely Magazine, 2017).

It is worthy to mention that other food-related words are on the list, "*fast food*" and "*street foods*" (which will be discussed in factor 4). Eating in "*fast food*" restaurants has become a popular trend in the country where *Jollibee* (Filipino fast food brand), McDonalds, KFC, Burger King and others have a strong following especially from younger Filipinos. As many of the participants spent some years in the Philippines before migration, it can be said that this is also a shared experience for many of them.

Furthermore, the software detected the top profile of the participants whom the most important associated words came from. The top on the list is the age group 20-24. This tells us that older participants are more aware of the current realities of the country or the state of the nation, including

the economic and political issues. Those who belong to the age group are old enough to see the situation and are therefore more aware and able to furnish a comprehensive social representation. The other demographic profiles which contributed are the age group 12-15, length of stay (in Italy) of 5-11 years and age at migration of 15-20 years. This shows that the participants who are older and who have stayed longer in Italy have social representations from a macro level.

Socio-cultural representations of the people (negative axis)

Table II-2. Most important words associated with "Filipino" on the negative axis of Factor 1

Factor 1: Negative Semi Axis		
Words	**AC**	**RC**
K-pop	2.8	0.36
Jejemon	2.5	0.29
Fake	2.2	0.33
Confident	1.6	0.21
Arrogant	1.3	0.21
Bully	1.3	0.28
God-fearing	1.3	0.21
Beautiful	1.2	0.18
Music lover	1.2	0.24
Loving	1.1	0.35
Smart	1.1	0.18
Helpful	1	0.25
Judgmental	0.9	0.23
Crazy	0.8	0.11
Drunkard	0.8	0.08
Rude	0.8	0.22
Snob	0.8	0.13

On the opposite side of the axis, the content is orientated towards socio-cultural representations. These representations have socio-cultural dimension and particularly highlight the characteristics of the Filipino as a people. As shown in Table 1.1, we see words like "*K-pop*", "confident", "arrogant", "smart", "loving", "judgmental", "music lover", among others, which are all descriptions of people's traits and preferences. The words "*K-pop*" and "*jejemon*" will be discussed in detail as these are reflective of the research participants' reality at the time of the study.

Note that the top most word on this axis is "*K-pop*" or Korean pop, a genre of popular culture products from South Korea which the Filipinos willingly embraced. They call it *Hallyu* or the Korean wave, the idea that South Korean pop culture has grown in prominence to become a major driver of global culture, seen in everything from Korean dramas on Netflix to Korean skincare regimens dominating the cosmetics industry to delicious Korean tacos on your favorite local menu. And at the heart of Hallyu is the ever-growing popularity of K-pop or Korean pop music. K-pop has become a truly global phenomenon thanks to its distinctive blend of addictive melodies, slick choreography and production values, and an endless parade of attractive South Korean performers who spend years in grueling studio systems learning to sing and dance in synchronized perfection (Vox, 2019). This trend has been popular for more than a decade now and it continues to do so in this present time, as evidenced by the research participants who patronize these cultural products from South Korea. What makes it so appealing? The essence of brand "Korea" is steeped in age-old culture mixed with contemporary ideas that resonate with the younger generations (young Filipinos included). This is evident in songs with modern and sometimes rebellious lyrics, and in film or television shows about families and interpersonal relationships, as well as history and Korea's role on the world stage. Even ads for food and consumer products contain a healthy mix of traditional and modern elements (The Philippine Star, 2019).

On the other hand, the word "*jejemon*" is also an association that is reflective of the participants' reality at the time of the study. "*Jejemon*" was a popular culture phenomenon in the Philippines which started in 2010 and had something to do with typing and sending incomprehensible messages via text messaging and social networking sites. It also refers to people, mostly teenagers, who managed to subvert the English and Filipino language to the point of incomprehensibility. They did this by using symbols and characters when typing messages, thereby altering the clarity of the word formation as well as the meaning of the message. This reference has a negative connotation and is largely frowned

upon. Although its popularity has waned, the evocation of *"jejemon"* proves that it has left an impression to the participants.

The participants who were inclined to socio-cultural representations were those who migrated to Italy at the age of 10-15 years old. This means that those who belong to this age group tend to perceive "Filipino" from a popular culture perspective. When they moved to Italy, they had at least 10 years' worth of experiences of living in the Philippines, including an exposure to the K-pop and *"jejemon"* phenomena.

Factor 4: Social representations of social practice and socio-cultural representations

Social representations of social practice (positive axis)

Tab. II-3. Most important words associated with "Filipino" on the positive axis of Factor 4

Factor 4: Positive Semi Axis		
Words	**AC**	**RC**
Celebrity	9.1	0.1
Intercultural	4.4	0.39
Politics	3.2	0.15
Big spender	3	0.26
Colorful	3	0.12
Generous	2.7	0.22
Resilient	2.4	0.23
Annoying	1.9	0.26
Smiling	1.8	0.16
Talkative	1.8	0.19
Flat nose	1.4	0.18
Horny	1.3	0.09
Respectful	1.3	0.14
Good	1.1	0.15
Jealous	1.1	0.09
Jeep	1.1	0.16
Copycat	0.8	0.13
Simple	0.8	0.04

On the positive semi axis of Factor 4, we find the most frequent words which contain social representations of social practices. From this group of words, "celebrity", "intercultural", and

"resilient" were chosen for further discussion. The most important word on this group is "*celebrity*" which again gives a glimpse of the youth migrants' high level of awareness and active engagement with popular culture. They were very much in the know of the trends even at the local entertainment industry. At the time of the study, Filipino celebrities *Ex-Battalion*, *Jake Zyrus* and *Xander Ford* rose to popularity and were therefore enumerated by some of the participants. It is noteworthy to mention that these celebrities were peculiar in the sense that they had interesting features surrounding their popularity at that time. For example: Ex-Battalion was an all-male hip-hop collective which released a song entitled "*Hayaan Mo Sila*". In essence, the song talked about not to mind what other people say about what someone is doing. It could be that the message of the song resonated with the young migrants.

Let us take a closer look at the word which is ranked as the second most important on this axis: "intercultural". This evocation has a significant weight as far as Filipino migration is concerned. Being "intercultural" is a trait of many Filipinos acquired through the experiences brought about by a history of colonialization and recent trends in globalization. "The Philippines is a country that has varied cultural influences. Most of these influences are results of previous colonization, deriving mainly from the culture of Spain (over 300 years), the United States (50 years) and Japan (for 3 years). Despite all of these influences, the old Asian culture of Filipinos has been retained and are clearly seen in their way of life, beliefs and customs" (Globalization Partners International, 2015). Further, globalization has allowed many Filipinos to travel to other countries for tourism, business or education purposes, giving them opportunities to learn about other cultures. These past colonial experiences coupled with international mobility have given the Filipinos cultural immersion which helps in making it easier to adjust to other cultures. This perception of the Filipino as "intercultural" tells us that the research participants saw this as relevant in their own experience of migration as it may reinforce in them a sense of confidence to look at acculturation and assimilation in a positive light.

Meanwhile, "resilient" or "*matatag*" means the ability to stay strong in times of challenges and struggles. According to Matias (2019), Filipinos are known for their natural resilience, manifested in those who, after a cataclysmic event, are able to rise from the debris and ashes of their destroyed lives, at times even with a sense of humor. It appears that this intrinsic resilience emanates from an act of self-transcendence. The Filipino is capable and actually transcends beyond one's suffering and senses God's wisdom, thus enabling oneself to accept one's circumstances with more humility and patience, and to begin the process of self-restoration. This may yet be one of the more important contributions of the Catholic faith to the people: the church's nearly five centuries of existence has solidly imprinted on our culture an almost indomitable and nearly mystical trust in the providence of God. This unwavering faith shown in the many forms and varieties of exercises in popular piety is the strong foundation that supports self-transcendence and consequently makes resilience possible.

This self-understanding of God that strengthens Filipinos in times of crises may be called a "theology of resilience". The theology of resilience — a self-understanding of God that strengthens Filipinos in times of crises, aided by a natural capacity for self-transcendence and founded on strong Catholic religiosity — is the theodicy that may exist in the context of majority of Filipinos who are easily susceptible to sufferings in many forms due to poverty: unaffordable education, illiteracy, low-paying occupations, lack of access to quality health systems, constant exposure to social violence, etc (Matias, 2019). In the context of migration, it is significant for the research participants to have recognized this positive social practice as they may see manifestations of such practice by their parents or relatives. Perhaps they will emulate this practice, derive motivation or inspiration from it, and do the same in their own lives when they see fit.

Moreover, the software detected the participants' profile which had significant contribution to this type of social representation. They travelled to Italy unaccompanied, their parents are separated and moved to Italy at the age of 2-5 (although there is only one participant with this profile).

Socio-cultural Representations (negative axis)

Tab. II-4. Most important words associated with "Filipino" on the negative axis of Factor 4

Factor 4: Negative Semi Axis		
Words	**AC**	**RC**
Unique	6.7	0.5
Street foods	5.3	0.38
Traditional games	3.8	0.38
United	3.6	0.38
Gluttonous	3.5	0.38
Annoying	1.9	0.26
Family-oriented	1.7	0.24
K-pop	1.6	0.13
Choosy	1.4	0.24
Fastfood	1.3	0.08
Overacting	1.2	0.23
Practical	1.1	0.15
Tourism	1.1	0.12
Marcos	1	0.09
Sporty	1	0.16
Talented	1	0.13
Close-minded	0.9	0.11
Clean	0.8	0.18
Religious	0.8	0.12

Looking at the negative axis of Factor 4, the table shows that the most important words contain socio-cultural representations. The words have socio-cultural dimension as they describe the characteristics of people and they put emphasis on distinct features like "unique", "traditional games", "family-oriented", "religious" and the like. From this group of words, "traditional games" and "street foods" were chosen for further elaboration. The evocation of "traditional games" presents an interesting contrast to the participants' context of living in the age of the Internet and online games.

According to Magna Kultura Foundation (2019), before the era of modern games and gadgets, "traditional games" or "*larong Pinoy*" was the game of our parents and ancestors. Most of these games are commonly played using native materials while some games only need the players themselves. With the flexibility of the players to think and act, the games are more interesting and

challenging. It is a tradition for Filipinos to play in a bigger and spacious area so most of these games are usually played outside the house with family members and or neighbors. Based on this evocation, it can be construed that amidst the advent of high-tech gadgets and computer games, the research participants have played traditional games at some point in their lives and the experience may have left positive impressions in them since they have lived in the Philippines before coming to Italy.

Meanwhile, "*street foods*" has become so mainstream in the Philippines that one can find it in many places around the country, even in small neighborhoods. This kind of food is sold in the streets, thus the name, by vendors selling different types of food (examples are "*inihaw*" or grilled skewered meat and fish balls or skewered balls of flour made with flaked fish meat). They are cheap and delicious that is why they are popular. It is also no wonder that for many of the participants, "*street foods*" have been a part of their growing up years in the Philippines thereby evoking a shared memory.

Profile-wise, results from the software analysis tell us that participants who belong to the 20-24 age group, whose mother has been here for 5-10 years and those who live with more than 5 extended family members are able to furnish this type of socio-cultural representations. This is somehow linked to "traditional games" and "street foods" wherein those youth migrants who spent their childhood in the Philippines may have played those traditional games and may have eaten "street foods", thereby producing the associations.

Socio-cultural Representations (positive axis)

Tab. II-5. Most important words associated with "Filipino" on the positive axis of Factor 5

Factor 5: Positive Semi Axis		
Words	AC	RC
Trustworthy	3.9	0.3
Small	3.3	0.31
Strong	2.8	0.28
Resourceful	2.3	0.28
Showy	2	0.22
Respectful	1.9	0.17
Generous	1.7	0.12
family-oriented	1.7	0.12
Noisy	1.5	0.15
Smart	1.5	0.14
Jealous	1.2	0.09
Talkative	1.2	0.11
Caring	1.1	0.13
Conservative	1.1	0.12
Patient	1.1	0.13
Competitive	1	0.11
Happy	1	0.19
Ignorant	0.8	0.08
Thrifty	0.8	0.07
Beautiful	0.8	0.07

From the table, we can see the most important words on the positive axis of Factor 5 and the content of representation pertains to socio-cultural representations. The evoked words have socio-cultural dimension as they point to character traits of the people. It should be noted that most of these words have positive connotations: "trustworthy", "strong", "resourceful", "respectful", "generous", "family-oriented" and the like. Among these words, "trustworthy" and "family-oriented" are discussed in detail.

The Filipino translation of "trustworthy" is "*mapagkakatiwalaan*" and it is the most important word in this factor. This may have an implication to how the participants view themselves in their encounters with other people. It may be important for them as being trustworthy means that a person is reliable, responsible, and can be trusted completely. These are traits which they could see within

their own personal and social relationships, and which they would want to foster as they build new ones here in Italy.

Within Philippine culture and society, it is common knowledge that Filipinos are closest to their families. Therefore, it was not a surprise to find out that the research participants came up with "family-oriented" as an evocation. In most countries, as soon as a person turns 18 years old or when they get a job, they move out of the family home. This is not the case for Filipinos since it is normal and accepted to stay with the family long after a child turns 18. Traditionally, the Filipino family would want to stay together for as long as it takes and normally do not want to live away from each other. This "*family-orientedness*" is supported by the results of Geert Hofstede's study. Using the 6-dimension model (6-D Model) of national culture, he explored Philippine culture and discovered that with a score of 32, the Philippines is considered as a collectivistic society. This is manifested in a close long-term commitment to the member 'group', be that a family, extended family, or extended relationships. Loyalty in a collectivist culture is paramount, and over-rides most other societal rules and regulations. The society fosters strong relationships where everyone takes responsibility for fellow members of their group (Hofstede, 2019).

Based on these findings, it can be said that "family-oriented" is a significant association since for most of the participants, family reunification is one of the primary reasons for migration and they see this as the major benefit of their migration experience. According to them, their parents have endeavored to bring them here, fueled by the desire for them to be together as a family.

In terms of profile, the significant variables are: they belong to the 16-19 age group, both their parents have finished high school and they travelled to Italy with relatives.

Comprehensive Social Representations of the Country (negative axis)

Tab. II-6. Most important words associated with "Filipino" on the negative axis of Factor 5

Factor 5: Negative Semi Axis		
Words	**AC**	**RC**
Simple	5.1	0.24
Pollution	5	0.33
Confident	4.9	0.35
Poverty	4.8	0.21
Jejemon	2.7	0.17
drug war	2.4	0.14
Fake	2.2	0.19
K-pop	2.1	0.15
Politics	1.9	0.08
Hopeful	1.7	0.23
Independent	1.6	0.06
Dreamers	1.3	0.1
Funny	1.2	0.12
Close-minded	1.1	0.12
God-fearing	1	0.09
Immature	1	0.11
Social media active	1	0.15
Talented	1	0.09
Traffic	1	0.09
Undisciplined	1	0.09
Dirty	0.9	0.18
Language	0.9	0.06
proud	0.9	0.09
rude	0.9	0.18
beautiful	0.8	0.07
corruption	0.8	0.07
trendy	0.8	0.09

The negative axis of Factor 5 yielded a list of words with a content that refers to the social representations of the country in general, much like the ones found on the positive axis of Factor 1. In this group of words, the following dimensions have been identified: socio-cultural: simple, confident, "*jejemon*", K-pop, hopeful, dreamers, proud; political: politics, corruption; economic: poverty; social: pollution, traffic, dirty, and the like.

From this group of words, "drug war", "politics" and "corruption" have been selected for elaboration as these associations are timely and relevant in the Filipino context. The issue on drugs greatly affects the youth. The drug problem in the Philippines started in 1972 (Dangerous Drugs Board) and it has been a prevailing problem, hindering the country's economic and social development. When Rodrigo Duterte became president of the Philippines in 2016, he launched a "war on drugs" that has resulted in the extrajudicial deaths of thousands and which raised human rights concerns (Council on Foreign Relations). According to the Human Rights Watch (2019), the "war on drugs" has led to the deaths of over 12,000 Filipinos to date, mostly urban poor. Incidentally, a United Nations report in 2012 revealed that among all the countries in East Asia, the Philippines had the highest rate of methamphetamine abuse. Estimates showed that about 2.2 percent of Filipinos between the ages of sixteen and sixty-four were using methamphetamines (Council on Foreign Relations). The research participants' evocation of "drug war" tells us that these youth migrants are aware of a serious issue in the country of origin which they may encounter in the host country as Italy is also facing a drug problem. Italy's drug report for 2018 revealed that drug use is prevalent in young adults (15-34 years) with cannabis as a primary drug of choice (EMCDDA). This is a risk that the youth migrants have to face as they navigate their way in the Italian society and it can only be hoped that they will be able to protect themselves from such risk.

Furthermore, the words "politics" and "corruption" seem to go together, this gives us a picture of the research participants' collective awareness of the political situation of the country of origin. The Philippines has traditionally been dominated by patronage politics characterized by officials who make decisions based on personal interests and by voters who make choices based on popularity. Elections in the country have always been controversial. In 2005, noted Filipino columnist Carlos H. Conde wrote in the New York Times, "In the Philippines, politics is a blood sport. Here, politicians often behave like gladiators: To survive they have to entertain the spectators. The turmoil from the (Arroyo) scandal has once again brought Filipinos and their unique brand of rambunctious democracy

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to international attention, providing a sideshow to the more pressing problems. Filipinos are no longer surprised by election fraud. Thanks to the damage Ferdinand Marcos, the dictator, did to the democratic institutions that American-style democracy helped establish after World War II, and the prevalence of an almost feudal political structure, particularly in the provinces, Filipinos have come to accept election cheating as normal".

On the other hand, corruption has been a major problem of the country for decades and it remains to be deeply embedded in government. Corruption reinforces poverty (and poverty is the precursor to migration) by diverting resources that could help the poor, which is roughly one fifth of the population. Although the Philippines' score in the 2018 Corruption Perceptions Index (CPI) of Transparency International improved slightly in 2018, the reality is still the same. Everyday life for the people in the country does not see much improvement and corruption remains a big challenge.

Those who are inclined to have comprehensive social representations of the country of origin belong to the 12-15 age group; they live with more than five extended family members or relatives; they have mothers who completed university education and the reason for migration is to process their immigration documents. As far as the evocation of "drug war", "politics" and "corruption" is concerned, this tells that the participants' level of awareness may have been influenced by their relatives and their highly educated mothers.

Content of Representations: Italian

Tab. III. Content of representation of the stimulus "Italian"

Dimensions	Factor 1		Factor 2		Factor 3		Factor 4		Factor 5	
	+	-	+	-	+	-	+	-	+	-
Social	✓	X	✓	✓	X	✓	X	✓	X	✓
Cultural	✓	X	✓	✓	✓	✓	✓	X	✓	✓
Economic	✓	X	✓	✓	✓	X	X	✓	✓	X
Political	X	X	X	X	X	X	X	X	X	X
Religious	✓	X	✓	X	✓	X	✓	X	X	X
Social Practice	✓	✓	✓	✓	X	✓	✓	✓	✓	✓

Table III shows the main dimensions used to categorize the content of representation of the most important words associated with the stimulus Italian. The categories – social, cultural, economic, political, religious and behavioral – characterize the content of social representations. The table further indicates the presence (check mark) or absence (X mark) of the said dimensions in the words on the positive and negative axes of the factors considered. This table was used as reference to determine which factors will be highlighted, with respect to the number of dimensions present in the important words evoked. As suggested by Ercolani et al (1990), the first factor is the best approximation of the original data matrix, and is therefore included in the discussion; while factor 3 and factor 5 were emphasized based on the relative significance of the opposing representations manifested in the axes.

- Factor 1: Looking at the columns for factor 1, we can see that on the positive axis, almost all the dimensions (except political) were identified to be present in the words evoked. It therefore tells us that the content of representation for Italian is that which pertains to the social representations of the country in general. While on the negative axis, only the social dimension is present in all the words evoked and the content is orientated towards social

representations of social practices. They particularly highlight the social practices of the Italians as a people.

- Factor 3: The table shows that on the positive axis of Factor 3, most of the words are characterized by the socio-cultural dimensions thereby projecting socio-cultural representations. On the other hand, we find that on the negative axis most of the words evoked refer to the social representations of social practices as expressed by words with behavioral connotations.

- Factor 5: As for the most important words on the positive axis of Factor 5, the content of representation pertains to social representations of social practices. The negative axis of factor 5 on the other hand, yielded the most frequently used words with socio-cultural representations as the evoked words have socio-cultural dimension pointing to the socio-cultural characteristics of the people

Word Associations: Italian

The Italian stimulus generated a combined total of 976 associations from all the 89 participants. This was later reduced to 84 texts after the SPAD treatment. The words in the tables were obtained after determining the threshold of 1.2 and the words were arranged according to importance in decreasing order from highest to lowest.

Tab. IV. Most important words associated with "Italian"

Factor 1		Factor 2		Factor 3		Factor 4		Factor 5	
+	-	+	-	+	-	+	-	+	-
Tourism	Bad	Europe	Smelly	Churches	Benefits	Churches	Branded	Punctual	Happy
Pasta	Disrespectful	Outsiders	Noisy	Outsiders	Lazy	Benefits	Mafia	Gestures	Mafia
Branded	Carefree	Gentle	Branded	Buildings	Coffee	Lazy	Tourism	Liberated	Generous
Liberated	Rude	Tall	Profane	Europe	Pasta	Buildings	Gentle	Affordable	Respectful
Coffee	Profane	White	Book worms	Arrogant	Open-	Liberated	Brave	Not family-	Messy
Good	Helpful	Beautiful	Food	Culture	minded	Open-	Generous	oriented	Lazy
Transportation	Smelly	Churches	Good	Historical	Unkind	minded	Helpful	Sensitive	Crazy
Mafia	Bully	Healthy	Transportation	Art	Respectful	Respectful	Talkative	Bully	Historical
Strike	Kind	Pasta	Punctual	Tourism	Neat	Culture	Blonde	Careful	Cute
Pope		Mafia	Overacting		Soccer	Unkind	Good	Soccer	Neat
Churches		Cold	Bad			Europe	Transportation		Pasta
Buildings		Fashionable	Messy			Messy	Friendly		Profane
Catholic		Soccer	Rich			Honest	Healthy		
Food		Culture	Racist			Outgoing	Snob		
		Bully				Gestures			
		Benefits							

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From Table 2, we find the most important words associated with the stimulus Italian on the positive and negative axes of factor 1 to factor 5. As previously explained, factors 1, 3 and 5 will be discussed due to the relevant manifestation of opposing representations.

Factor 1: Comprehensive social representations and socio-cultural representations

Comprehensive social representations (positive axis)

Tab. IV-1 Most important words associated with "Italian" on the positive semi axis of Factor 1

Factor 1: Positive Semi Axis		
Words	**AC**	**RC**
Tourism	16	0.74
Pasta	11.8	0.62
Branded	7	0.36
Liberated	3.9	0.4
Coffee	3.3	0.43
Good transportation	3.3	0.32
Mafia	3.2	0.18
Strike	2.1	0.3
Pope	1.9	0.31
Churches	1.6	0.1
Buildings	1.6	0.15
Catholic	1.2	0.31
Food	1.2	0.19

Table IV-1 shows the most important words associated with the stimulus "Italian" on the positive semi axis of Factor 1. Based on the categories used, it can be said that the words evoked contain dimension which characterize social representations of the host country (Italy) in general. The dimensions detected were economic, cultural, religious and social. The most important words were grouped according to the identified dimensions:

- Economic: tourism, branded, good transportation, buildings
- Cultural: pasta, coffee, food
- Religious: Pope, Catholic, churches
- Social: liberated, mafia, strike ("*sciopero*")

The word which has the highest absolute contribution is "tourism", which is a reference to place identity and specifically to iconic-artistic and architectonic monuments (i.e. Colosseo, Vatican City, St. Peter's Basilica, Tower of Pisa, Trevi Fountain). This seems to have made a good impression to the participants either because these were the first places they visited when they arrived in Italy or they frequently see the said monuments especially the ones located in Rome. The other most common associations were "pasta" and "branded".

In general, Filipinos are familiar with "pasta" so it was therefore expected that the participants would make such association. This staple Italian food is widely popular in the country of origin as there are restaurants which specialize in Italian cuisine. In fact, the Filipino version of spaghetti (which is sweet) is one of the main features of a celebration, i.e. birthday and is a favorite among Filipino children. Meanwhile, the word "branded" points to a familiarity with famous Italian consumer brands like Alfa Romeo, Barilla, Carpisa, Ferrari, Ferrero and Versace. The participants seem to be in the know when it comes to Italian brands, perhaps their love for "*malling*" or strolling around commercial malls and shops helped them establish this awareness.

It is also important to highlight the words: "Pope, "Catholic" and "churches" as these are significant associations to the religious dimension, a feature that is common in both the country of origin and the host country. It is a fact that the Philippines is the home of Asia's largest Catholic population. As of 2010, there were about 76 million Catholics living in the Philippines – roughly the same as the number living in the United States. The two countries have the world's third and fourth largest Catholic populations, behind Brazil and Mexico. About eight-in-ten Filipinos are Catholic. The country's Catholic majority has its origins in the islands' long period as a Spanish colony, and popes have made the more than 6,000-mile trip from the Vatican a few times before. Pope Paul VI visited the country in 1970, and St. John Paul II traveled to the Philippines twice as pope in 1981 and 1995 (Pew Research Center, 2019). Most recently, Pope Francis went to visit in 2013. Studies conducted

by the Pew Research Center further revealed that Pope Francis is extremely popular in the Philippines. In fact, more than half of the country's population view Pope Francis very favorably.

However, it is a different story in Italy. According to an article published on the National Catholic Reporter (2019), "Italy may be the spiritual home of 1.2 billion members of the Catholic Church around the world, but a new poll shows only 50 percent of Italians consider themselves Catholic. The poll challenges long-held perceptions that Italy is a Catholic country, despite the popularity of Pope Francis and the historic role of the Vatican City State in the heart of Rome".

Although things may seem different in how the Catholic religion is perceived or practiced in both countries, it is clear that the youth migrants of this study recognized this religious similarity. It can be further construed that this "shared religion" may have influenced this social representation.

This comprehensive social representation of the host country came from participants who were 15-20 years old at the time of their migration. This means that the older participants were more likely to furnish such representations given their certain level of maturity when they moved to Italy and their previous experience of living in the Philippines. Other significant variables are their parents' high school education and the reason for migration – better medical care.

Social representations of social practices (negative axis)

Tab. IV-2 Most important words associated with the stimulus "Italian" on the negative semi axis of Factor 1

Factor 1: Negative Semi Axis		
Words	**AC**	**RC**
Bad	7.5	0.61
Disrespectful	2.8	0.4
Carefree	2	0.29
Rude	2.3	0.26
Profane	2.1	0.27
Helpful	1.5	0.26
Smelly	1.5	0.18
Bully	1.4	0.23
Kind	1.3	0.32

On the other hand, the negative axis of Factor 1 yielded associations which contain representations of social practices of the Italian people. It is noteworthy to reiterate that only one dimension was present among the words – social practice – and most of these words have negative connotations attached to them. The word which has the highest absolute contribution is "bad", to which the words with similar meanings like "grumpy" or *"masungit"*, "arrogant" or *"mayabang"* and "grouchy or *"mataray"*, were subsumed. The other words "disrespectful", "carefree", "rude", "profane", "smelly" or "*mabaho*", and "bully" seem to imply a critique to the traits of Italians. Moreover, the contents "helpful" and "kind" connote a positive impression.

From this set of words, "profane" has been selected for discussion. It has been observed that this penchant for Italians to swear or curse seems to be an integral part of their culture and society. When Italians swear or curse, it is a personal expression and they usually do this in normal conversations. This may come as a surprise for Filipinos who are not used to hear profanity in the same setting and especially in the presence of older people. This could be traced to the Filipinos' religious and conservative background wherein swearing or cursing is generally frowned upon. In the Filipino context, respect is highly observed in most social encounters and that includes being conscious of what comes out of the mouth or one runs the risk of scrutiny.

Participants who were inclined to this type of social representations are those who belong to the 12-15 age group and who were 10-15 years old when they migrated to Italy. It should be noted that the 12-15 age group is the youngest group of participants in this study. This tells us that younger participants tend to have representations which are more specific to the social practice of Italians, i.e. the evocation of words with negative connotation. Due to their young age, they had limited interaction or engagement with Italians and were too young to understand the dynamics of intercultural relationships.

Factor 3: Socio-cultural representations and social representations of social practices

Socio-cultural representations (positive axis)

Tab. IV-3. Most important words associated with "Italian" on the positive semi axis of Factor 3

Factor 3: Positive Semi Axis		
Words	**AC**	**RC**
Churches	13.5	0.5
Outsiders	11.9	0.52
Buildings	9.4	0.5
Europe	6.8	0.41
Arrogant	5.5	0.32
Culture	5.1	0.37
Historical	4.3	0.34
Art	1.8	0.13
Tourism	1.2	0.03

Tab. IV-3 presents the most important words associated with Italian on the positive axis of Factor 3 and the words contain socio-cultural representations as they have the socio-cultural dimension. The words "churches", buildings, Europe, culture, historical, art, tourism all pertain to the cultural dimension; while outsiders and arrogant belong to the social dimension.

From this group of words, "outsiders", "Europe" and "culture" were chosen for discussion. It is noted that "outsiders" ranked as the second most important word. The word reinforces a notion of exclusion which means that within the context of group identity, the research participants thought of themselves as the "insiders" while they considered Italians as the "outsiders". It is interesting for the participants to make such an association since they are in the outsiders' territory. This is a bold claim to an imagined social positioning in the host country. Meanwhile, the evocation of "Europe" is a sign that the research participants recognize the affiliation of the host country to a supra entity. Although the study did not explore further elaborations, it is important to find out that the participants have this basic knowledge of Italy's association with Europe.

"Culture" as an evoked word is relevant to the migration context. As shared by the participants of this study, cultural difference is apparent and it is something to contend with. Based on the data from

the interviews, many of them have experienced "culture shock" especially during the early days of their arrival. They felt disoriented with the unfamiliar environment, with the new ways of life, or with the attitudes and behaviors shown by the people around them. According to Global Perspectives (2019), "culture shock is a common phenomenon and, though it may take months to develop, it often affects travelers and people living far from home in unexpected ways. Culture shock is more than simply being unfamiliar with social norms or experiencing new foods and it tends to impact travelers even after they've become familiar with and comfortable in new cultures."

Those who furnished this type of socio-cultural representation have stayed in Italy for one year. This tells us that youth migrants who were "new arrivals" when the study was conducted had the tendency to express representations based on the notion of "outsiders" – they were relatively new to the host country so perhaps the sense of Filipino was very strong, and they were likely to articulate the discomfort or difficulty of having to deal with the new culture – as expressed through culture shock.

Social representations of social practices (negative axis)

Tab. IV-4. Most important words associated with "Italian" on the negative semi axis of Factor 3

Factor 3: Negative Semi Axis		
Words	AC	RC
Benefits	4	0.23
Lazy	3.3	0.21
Coffee	2.9	0.21
Pasta	2.4	0.07
Open minded	2.1	0.19
Unkind	1.8	0.13
Respectful	1.6	0.12
Neat	1.6	0.13
Soccer	1.2	0.11

Meanwhile, Table 2.4 shows the most important words associated with Italian on the negative axis of Factor 3 and here we can see that the contents are social representations of social practices. From this group of words, "benefits" will be discussed in detail as this lends significance to the context of the study.

The association of "benefits" and "Italian" goes to show that the participants acknowledge the gains of this migration experience. This is consistent with the results of the contextual interview wherein the participants were asked on the benefits of migration and majority of them answered "being with family". It should be noted that most of the participants have been separated from their parents or immediate families for a long time. Some have even confided that this is the first time that their family is together. It seems that this family reunification benefit, along with the more concrete ones, like education and work opportunities and the privileges that come with an Italian "*Permesso di Soggiorno*", have been found to be highly favorable by the participants.

As far as variables are concerned, the software detected the participants' length of stay (5-11 years) and age (20-24) as the main factors which may have influenced this type of social representation. It shows that older youth migrants who have stayed in Italy for at least five years are more predisposed to express social representations of social practices since they have stayed long enough to observe and experience such social practices, which are informed by their personal encounters with the Italian society and some participation in the Italian culture.

Social representations of social practices (positive axis)

Tab. IV-5. Most important words associated with "Italian" on the positive semi axis of Factor 5

Factor 5: Positive Semi Axis		
Words	AC	RC
Punctual	5.3	0.19
Gestures	5.2	0.28
Liberated	4.7	0.18
Affordable	3.9	0.26
Not family-oriented	2.8	0.21
Sensitive	2.1	0.14
Bully	1.7	0.11
Careful	1.3	0.1
Soccer	1.3	0.08

This table shows the most important words associated with Italian on the positive axis of Factor 5.

From this list, we can see that most of the associated words contain social representations of social

practices. The words punctual, gestures, liberated, not family-oriented, sensitive, and bully, point to social practices of Italians. Among these words, "not family-oriented" will be highlighted as this strikes a contrast to the participants' evocation of "family-oriented" in reference to Filipino. According to Live Science, family is an extremely important value within the Italian culture. Their family solidarity is focused on extended family rather than the West's idea of "the nuclear family" of just a mom, dad and kids. Italians have frequent family gatherings and enjoy spending time with those in their family. Children are reared to remain close to the family upon adulthood and incorporate their future family into the larger network". When the research participants evoked "family-oriented" for Filipino, it came from their own personal experience and from a shared cultural knowledge. Perhaps this representation of Italian as "not family-oriented" is based on first-hand observation or information shared by anyone in their social network. One possible scenario is the experience of some participants who live with one or both their parents in the house of their parent's employer, the employer is aging or sick, and the family members only come to visit once a week. The participant could use this observation to make a comparison: based on a Filipino tradition, families stay together no matter what. Therefore, this Italian practice of family members living apart seems to be "not family-oriented".

These evocations mostly came from research participants who were females and were within the age of 15-20 years old when they came to Italy. Based on this profile, it can be construed that when young female migrants who at the age of 15-20 will move to the host country, they are inclined to furnish a critical representation of a social practice, i.e. "not family-oriented".

Tab. IV-6. Most important words associated with "Italian" on the negative semi axis of Factor 5

Factor 5: Negative Semi Axis		
Words	**AC**	**RC**
Happy	9.3	0.43
Mafia	5.6	0.12
Generous	5.4	0.26
Respectful	5.4	0.27
Messy	4.6	0.27
Lazy	4.5	0.19
Crazy	4.1	0.16
Historical	3.7	0.2
Cute	2.5	0.13
Neat	2.4	0.13
Pasta	1.4	0.03
Profane	1.4	0.07

Table 2.6. presents the most important words associated with Italian on the negative axis of Factor 5 and here we can see that for most of the words, the content of representation is socio-cultural as the evocations describe the socio-cultural characteristics of Italians. From this set of words, "mafia" will be discussed as it has implications to the context of the youth migrants.

The mafia, a network of organized-crime groups based in Italy and America, evolved over centuries in Sicily, an island ruled until the mid-19th century by a long line of foreign invaders. Sicilians banded together in groups to protect themselves and carry out their own justice. In Sicily, the term "mafioso," or Mafia member, initially had no criminal connotations and was used to refer to a person who was suspicious of central authority. By the 19th century, some of these groups emerged as private armies, or "mafie," who extorted protection money from landowners and eventually became the violent criminal organization known today as the Sicilian Mafia (History.com).

It is interesting to note that the young migrants are aware of the Italian mafia, although this could also be common sense knowledge, and perhaps it is a good thing as this awareness will empower them to be vigilant, knowing that involvement with this group will endanger them. This awareness may also

be shared with their peers and could be a source of mutual support if needed as the mafia is still active. "Despite a continual stream of arrests and prosecutions, in the 21st century the Mafia has proven very adaptable to new scenarios, preying on weakness and looking for economic crises as sources of opportunities" (The Week, 2018).

The participants who made these associations were males, who were within the age of 5-10 years old when they moved to Italy and who have been staying here for 5-11 years. With this profile, it can be said that length of stay in the host country shapes a socio-cultural representation which is more specific, i.e. "mafia".

STIMULUS 3: EUROPEAN

Content of representations: European

Tab. V. Content of representation of the stimulus "European"

Dimensions	Factor 1		Factor 2		Factor 3		Factor 4		Factor 5	
	+	-	+	-	+	-	+	-	+	-
Social	✓	X	✓	✓	X	X	X	✓	✓	✓
Cultural	X	X	X	✓	X	X	✓	✓	✓	✓
Economic	✓	X	✓	✓	✓	X	X	X	X	✓
Political	X	X	X	X	X	X	X	X	X	X
Religious	X	X	X	X	X	X	X	X	X	X
Social Practice	X	✓	✓	✓	X	X	✓	✓	✓	✓

Table V shows the main dimensions used to categorize the content of representation of the most important words associated with the stimulus European. The categories – social, cultural, economic, political, religious and behavioral – characterize the content of social representations. The table further indicates the presence (check mark) or absence (X mark) of the said dimensions in the words on the positive and negative axes of the factors considered. This table was used as reference to determine which factors will be highlighted, with respect to the number of dimensions present in the

common words evoked. As suggested by Ercolani et al (1990), the first factor is the best approximation of the original data matrix, and is therefore included in the discussion. Factor 4 was also emphasized based on the number of associations evoked as well as the relative significance of the opposing representations manifested in the axes. It should be noted that only one word was detected on the negative axis of factor 1, while no word was ranked on the negative axis of factor 3.

- Factor 1: Looking at the columns for factor 1, we can see that on the positive axis, only two dimensions (social and economic) were identified to be present in the words evoked. It therefore tells us that the content of representation for European is that which pertains to the socio-economic representations. While on the negative axis, only one dimension was detected and only one word was ranked. The content is orientated toward social representations of a social practice as the word evoked particularly highlight a social practice of European as people.

- Factor 4: The table shows that on the positive axis of Factor 4, we find that most of the words are characterized by the socio-cultural dimensions thereby projecting socio-cultural representations. On the other hand, on the negative axis most of the words evoked refer to the social representations of social practices as expressed by words with behavioral connotations.

- Factor 5: As for the most important words on the positive axis of Factor 5, the content of representation pertains to social representations of social practices with emphasis on the behavioral aspect. The negative axis of factor 5 on the other hand, yielded the most important words with content that refers to the socio-cultural representations as the evoked words have socio-cultural dimension pointing to the socio-cultural characteristics of the people.

Word associations: European

The "European" stimulus evoked a combined total of 676 associations from all the 89 participants. This was later reduced to 54 words after the SPAD treatment (procedure mots for reduction of the

dictionary). The words in the table were obtained after determining the threshold of 1.9, and the words were arranged according to importance in decreasing order from highest to lowest.

Tab. VI. Most important words associated with "European"

Factor 1		Factor 2		Factor 3		Factor 4		Factor 5	
+	-	+	-	+	-	+	-	+	-
Euro European Stranger Foreign Tourism Branded	Rude	Euro Stranger Foreign Annoying Rude Respectful	History Culture Tourism Criticism Food Weather Party-goers Liberated	Branded	None	Generous Respectful Friendly Football Artistic Kind Fragrant	Annoying Smelly Thief Cigarette Horny Arrogant Vain Racist Food	Party-goers Noisy Food Pointed nose Respectful Television European Flower	Adventurous Language Liberated Opportunities Rich Beautiful Racist Weather

Table VI shows the most important words associated with European on the positive and negative axes of factor 1 to factor 5. It is important to mention that the European stimulus had the least number of associations among the stimuli. In the discussion that follows, the evocations detected on factor 1 and factor 4 were given emphasis.

Factor 1: Socio-economic representations and social representations of social practice

Socio-economic representations (positive axis)

Tab. VI-1. Most important words associated with "European" on the positive semi axis of Factor 1

Factor 1: Positive Semi Axis		
Words	**AC**	**RC**
Euro	22.4	0.68
European	16	0.64
Stranger	15.7	0.67
Foreign	11.8	0.69
Tourism	4.2	0.31
Branded	1.9	0.03

Table VI-1 shows the most important words associated with European on the positive semi axis of Factor 1 and from here we can see that the content of representation of these evocations pertains to socio-economic representations. The social dimensions were attributed to the words "European",

"stranger", and "foreign"; while the words with economic dimension are "Euro", "tourism" and "branded". The word with the highest absolute contribution is "Euro", the sole currency of 19 member states in the European Union including Italy.

According to the European Commission web site, "the euro was created because a single currency offers many advantages and benefits over the previous situation where each Member State had its own currency. Not only are fluctuation risks and exchange costs eliminated and the single market strengthened, but the euro also means closer co-operation among Member States for a stable currency and economy to the benefit of us all. The benefits of the euro are diverse and are felt on different scales, from individuals and businesses to whole economies. They include: more choice and stable prices for consumers and citizens; greater security and more opportunities for businesses and markets; improved economic stability and growth; more integrated financial markets; a stronger presence for the EU in the global economy; and a tangible sign of a European identity" (European Commission, 2019).

The evocation of "Euro" has an economic significance to the migration experience of the research participants as this brings us back to the primary reason behind the Filipino migration to Italy: poverty alleviation. The migration of these Filipino youth was facilitated by their parents, driven by their desire to give their children a better life. It is important that the youth migrants recognize the economic value of migration without losing sight of the essential aspect of family reunification, while striving to make their own migration experience as meaningful and worthwhile.

It is important to note that among the four stimuli, "European" had the lowest number of evocations with 676 words. It was observed that during the associative network task, some participants had a hard time listing down words that they can associate with the said stimulus. Many of them were unfamiliar with it or unsure of what to make of it, this was generally observed among the younger research participants. This could be the reason behind the evocation of "stranger" and "foreign",

perhaps to supplement an otherwise limited knowledge or awareness of the stimulus. For them, "European" is something strange or foreign.

The relevant variable detected for these evocations came from research participants who migrated to Italy when they were within the age of 15-20 years old. This tells that as far as age is concerned, youth migrants with a certain level of maturity at the time of their migration, were able to grasp their migration reality and can dispose not only comprehensive social representations, but representations which are particularly relevant to them on a personal level.

Social representations of social practice (negative axis)

Tab. VI-2. Most important words associated with "European" on the negative semi axis of Factor 1

Factor 1: Negative Semi Axis		
Words	AC	RC
Rude	3.2	0.39

The only word associated with European on the negative semi axis of Factor 1 is "rude" and its content is a social representation of a social practice. The word "rude" connotes a negative meaning and may have come from a limited knowledge of what constitutes "European" and further reinforced by a limited encounter with European people other than Italians, or it could also come from an experience of "rudeness" from a European. It could be that the research participants associated "rude" to European with the Italian stimulus in mind, as many of them are aware that Italians are Europeans and "rude" was also evoked for the Italian stimulus.

According to an article published on NBC News, "Rudeness happens when someone behaves in a way that doesn't align with the way someone else might think is appropriate or civil. You can't really assume that the people you're encountering share your core values about how people should get along. That applies whether you're at work, on a crowded train platform or elsewhere. And that means a lot of rudeness can be and tends to be unintentional. It comes from cluelessness, being inconsiderate,

not thinking it through, or simply not imagining that somebody could be offended by something" (DiGiulio 2018).

Participants who belong to the 10-15 age group were the main source of this evocation. Note that this is the youngest group among the participants. Based on that article on NBC News, the youngest participants' age coupled with a limited or no experience with "European", could have perceived this rudeness, (of being clueless or being inconsiderate) by someone they thought of as European and this contributed to that evocation or association.

Factor 4: Socio-cultural representations and social representations of social practice

Socio-cultural representations (positive axis)

Tab. VI-3. Most important words associated with "European" on the positive semi axis of Factor 4

Factor 4: Positive Semi Axis		
Words	AC	RC
Generous	9.4	0.45
Respectful	7.6	0.27
Friendly	3.1	0.28
Football	2.8	0.25
Artistic	2.1	0.15
Kind	1.9	0.21
Fragrant	1.9	0.35

This table presents the most important words on the positive axis and here we find that these words characterize socio-cultural representations because of the socio-cultural dimension inherent in them. The word "football" has been chosen for discussion in this regard as it connotes a sameness with the Filipinos' preference of basketball as a favorite sport. The Filipinos are crazy about basketball in the same way as Europeans are crazy about football.

Filipino sports columnist Quinito Henson captured the essence of this shared knowledge among Filipinos: "to Filipinos, basketball is a way of life. Soccer is supposed to be the world's most popular sport but in at least two countries on the planet, basketball is No. 1 in the Philippines and Lithuania.

So, it's not surprising that the Philippines is Nike's third largest basketball market after the US and China. There are many reasons why Filipinos love basketball. First, it's a fast game and Filipinos like a sport that's dynamic, tactical and entertaining. Second, it's easily playable. There are makeshift courts on sandlots and neighborhood nooks all over the country. Third, it's accessible. Fans can come up close and personal with players. The court has no barriers at least on the floor level. Fourth, it's a living. Basketball is a means of livelihood to thousands and opens doors to a better life. Fifth, it's physical. Basketball is a contact sport and Filipinos like it when athletes compete down to their singlets and jerseys without protective armor. And lastly, it's a sport that invites widespread participation from the grassroots level upwards and is ingrained in the school system" (Henson, 2016).

A post on the Culture Trip web site supports Henson's claim. "Many visitors to the Philippines wonder about the roots of the Filipinos' adoration for the sport, considering that Filipinos are not known for their height (a major asset in basketball). Experts point to the basketball's accessibility, its entertainment factor, and its fast pace as the main reasons why it has merged so well with Filipino culture. Since it requires little space, no maintenance, no expensive gear, and no required number of players for a social game, basketball carries well across the poverty-stricken Philippines, where it staves off boredom for countless Filipino teenagers. Besides being easy to learn, the sport also fits well in the Philippines because of its strategic and dynamic nature, making the game rewarding for both players and spectators. Filipinos, who love being entertained, enjoy being kept on the edge of their seats by the game's unpredictable twists" (Culture Trip, 2017).

If we compare the Filipinos' fascination over this sport, with that of the Europeans' with football, we see a strong similarity. "Well, for Europeans, soccer (football) is about traditions and history. Many teams are dating all the way back to 1800s, so the history speaks for itself. The sport has been developed and regulated around 1863 in England, but kicking a ball with the feet has been a people's passion for more than 1000 years. And it's nothing wrong with that. In America, soccer has never

been popular. Instead, Americans have baseball, basketball and rugby close to their heart. But there is no comparison in between the different sport passions. Europeans manifest a kind of veneration for their favorite football team. Every soccer team comes with its gallery, which is formed by voluntaries who adore and worship their favorite team and its players, which will sing and yell songs and words of encouragement. The gallery of supporters might seem a little bit aggressive and wild for others than us, Europeans, however, if you find yourself in a soccer match and meet the gallery, you'll notice fast how friendly and loving they are. This is not all. A lot of anger and love manifests happens during a soccer game, even in people's homes. During an important match, people are hosting a mini-party in their homes to enjoy, scream and watch their favorite team playing, with beer, chips and other snacks to go with it. Kind of like the Superbowl for Americans, but more than one time in a year. So why are we Europeans so crazy after soccer? Well, we love beer and snacks, but the real reason is we love competition. To cheer up for your country or favorite team is for us great entertainment" (Abingdon Town FC).

Indeed, there is no doubt about the significance of "football" as an evocation as it relates to basketball. This evocation was furnished by the participants who were 12-15 years old. The young migrants of this study may have made this certain connection with something European, in spite of a perceived limitation of social and cultural engagement to European in general. Or it could be that they have watched a football game and are somehow familiar with it, which resulted to the evocation.

Social representations of social practices (negative axis)

Tab. VI-4. Most important words associated with "European" on the negative semi axis of Factor 4

Factor 4: Negative Semi Axis		
Words	AC	RC
Annoying	12.9	0.42
Smelly	10.3	0.69
Thief	9.7	0.5
Cigarette	6.3	0.44
Horny	5.4	0.34
Arrogant	4.2	0.32
Vain	3.4	0.25
Racist	2.3	0.26
Food	2.6	0.15

From the table, we can see that most of the words evoked characterized representations of a social practice. The associated word "racist" has been chosen for further elaboration as this is a prevalent problem within the context of migration.

"Racism takes many forms and can happen in many places. It includes prejudice, discrimination or hatred directed at someone because of their colour, ethnicity or national origin. People often associate racism with acts of abuse or harassment. However, it doesn't need to involve violent or intimidating behaviour. Take racial name-calling and jokes. Or consider situations when people may be excluded from groups or activities because of where they come from. Racism can be revealed through people's actions as well as their attitudes. It can also be reflected in systems and institutions. But sometimes it may not be revealed at all. Not all racism is obvious. For example, someone may look through a list of job applicants and decide not to interview people with certain surnames. Racism is more than just words, beliefs and actions. It includes all the barriers that prevent people from enjoying dignity and equality because of their race." (Racism. It Stops with Me 2017).

The Fundamental Rights Agency (FRA) report on discrimination in the EU reveals ongoing harassment and ethnic profiling across the bloc. Research data from the agency shows that in Italy, 37% of the interviewees from sub-Saharan Africa and 20% of North Africans felt discriminated

because of their skin colour in the last five years, and 32% of South Asians felt discriminated because of their ethnicity. Generally, men felt more discriminated than women because of their skin colour while more women than men felt discriminated because of their ethnicity. Some 10% of sub-Saharan Africans felt discriminated because of their religion.

The prevalence of racism in Italy is also documented in a report by the Civil Liberties Union for Europe (Liberties). The report stated that discriminations also involve second generations of foreign backgrounds, in fact 29% of women and 19% of men of sub-Saharan background, 37% of women and 31% of men with a North African background and 21% of the group of South Asian background experienced some form of discrimination. These results are commented by the report as being *relatively high rates of discrimination*. With regard to discriminations in the access to an employment, the report points out that 23% of the interviewed people with North African background report a form of discrimination while looking for a job.

Although the reason for such evocation was not explored and there is no available data on racism incidences involving Filipino young migrants in Italy, the evocation of "racist" signified the research participants' recognition that this problem exists. This may have come from their own personal experience or from someone they know. Nevertheless, it is important that these young migrants are informed about racism and its impact. Racism causes harm to those who are on the receiving end. It hurts individuals, communities and the society at large. Studies show that experiencing racism has profound effects on people's health and welfare. The effects can include feelings of sadness and anger, even anxiety and depression. The regular experience of racism can lead to people withdrawing from work or study, and diminish their quality of life. It can also hurt people's freedom and dignity. Those who endure racism can be made to feel they have less freedom, or are second-class citizens.

The associations on this factor primarily came from research participants who belong to the 16-19 age group. This could mean that at that age, these young migrants have a developed an awareness of this serious issue. This awareness could empower them to make important decisions if they find

themselves in such a situation. An example would be reaching out to their immediate family members and get support or informing concerned authorities for appropriate action.

STIMULUS 4: SELF

Content of representations: Self

Tab. VII. Content of representation of the stimulus "Self"

Categories	Factor 1		Factor 2		Factor 3		Factor 4		Factor 5	
	+	-	+	-	+	-	+	-	+	-
Ecological	X	X	X	X	X	✓	X	X	X	✓
Private	X	X	X	✓	X	X	X	✓	X	X
Interpersonal	✓	X	✓	X	✓	✓	✓	X	✓	✓
Conceptual	✓	X	✓	✓	✓	✓	✓	✓	✓	✓
Extended	X	X	X	X	X	X	X	X	X	X

Table VII shows the main dimensions used to categorize the content of representation of the most important words associated with the stimulus "self". As mentioned in the introduction, a different set of categories were used to detect the content of representation for this stimulus. The categories used were based on the five kinds of self-knowledge developed by Ulric Neisser (1988), these are the following: *ecological self*: i.e. nation-identity; *private self*: i.e. dreams, fantasies, ambitions; *interpersonal self*: relational dimension (interpersonal relationships); social roles (student, woman); *conceptual self or self-concept*: values; physical dimension, cognitive dimension; emotional and dispositional dimensions; motivational and behavioral dimensions; *extended self* (past experiences). It should be noted that there were no evocations identified under the extended self. The table further indicates the presence (check mark) or absence (X mark) of the said dimensions in the words on the positive and negative axes of the factors considered.

This table was used as reference to determine which factors will be highlighted, with respect to the number of dimensions present in the words evoked. By looking at the table, we can see that the most dominant categories are the conceptual self, which is present in almost all the axes; and the interpersonal self. It is also evident that the factors manifest the same content of representation on both axes (conceptual self), except for factor 1 which has no evoked word on its negative axis. It is apparent that only factor 5 has opposing representations on its axes and thus will be discussed further.

- Factor 5: The table shows that on the positive axis of factor 5, most of the words evoked contain the emotional and motivational dimensions which refer to the conceptual self. On the other hand, we find that on the negative axis most of the words contain the relational dimension which pertains to the interpersonal self.

According to Neisser, self-knowledge is based on several different forms of information, so distinct that each one essentially establishes a different 'self. The ecological self is the self as directly perceived with respect to the immediate physical environment; the interpersonal self, also directly perceived, is established by species-specific signals of emotional rapport and communication; the extended self is based on memory and anticipation; the private self appears when we discover that our conscious experiences are exclusively our own; the conceptual self or 'self-concept' draws its meaning from a network of socially-based assumptions and theories about human nature in general and ourselves in particular. Although these selves are rarely experienced as distinct (because they are held together by specific forms of stimulus information), they differ in their developmental histories, in the accuracy with which we can know them, in the pathologies to which they are subject, and generally in what they contribute to human experience (Neisser 1988).

Word Associations: Self

The "self" stimulus evoked a combined total of 1,113 associations from all the 89 participants. This was later reduced to 50 words after the SPAD treatment (procedure mots for reduction of the dictionary). The words in the table were obtained after determining the threshold of 2.0, and the words were arranged in decreasing order from highest to lowest.

Tab. VIII. Most important words associated with "Self"

Factor 1		Factor 2		Factor 3		Factor 4		Factor 5	
+	**-**	**+**	**-**	**+**	**-**	**+**	**-**	**+**	**-**
Insecure Sad Noisy	None	Snob Beautiful Helpful Shy Bad Quiet Loyal	Thrifty Ambitious Sad Cartoons Happy Talented	Happy Thrifty Hardworking Family-oriented Talkative Respectful Quiet	Funny Cartoons Brown Student Filipino Sad Introvert Lazy Music	Single Thrifty Talkative Shy Bad Funny Student	Social media Ambitious Insecure Brave	Sensitive Flexible Bad Talented Loyal Helpful	Quiet Noisy Good Athletic Annoying Student Filipino Respectful

Table VIII shows the most important words associated with the stimulus self on the positive and negative axes of factor 1 to factor 5. As previously mentioned, only factor 5 will be discussed in detail.

Factor 5: Conceptual self and interpersonal self

Conceptual self (positive axis)

Tab. VIII-1. Most important words associated with "Self" on the positive axis of factor 5

Factor 5: Positive Semi Axis		
Words	**AC**	**RC**
Sensitive	12.9	0.38
Flexible	8.7	0.27
Bad	5.2	0.16
Talented	2.6	0.08
Loyal	2.2	0.12
Helpful	2.1	0.09

The table shows the most important words associated with self on the positive axis of factor 5. We can see that the evoked words mostly contain the emotional dimension, which is a characteristic of the conceptual self. Among the words on this table, "sensitive" was ranked as the most important and is highlighted in the discussion.

In general, Filipinos are perceived to be sensitive and culture has a lot to do with it. "Because Filipinos are happy people and they value the importance of shame or being ashamed to do something bad or something that can make others feel bad, they are not used to people who show irritability and anger in public. They also don't like to be embarrassed in front of a lot of people. They are very sensitive. Once you are talking to the Filipinos and you get angry with them, you have to hold your temper and talk or show your anger to them in private. They can understand if you will be angry because they committed mistakes and it will be easy for them to accept and adjust, just don't embarrass them in front of other people because most of them will never forget that even when they get old" (The Daily Roar, 2014). This sensitivity may cause some tensions to the intercultural dynamics when the young migrants find themselves in situations where their sensitivity is put to the test. as people from other cultures have different traits. Being sensitive might be misinterpreted thereby causing a strain to these young migrants.

As far as variables are concerned, the evocations came primarily from female research participants who were 15-20 years old when they migrated to Italy.

Interpersonal Self (negative axis)

Tab. VIII-2. Most important words associated with "Self" on the negative axis of factor 5

Factor 5: Negative Semi Axis		
Words	AC	RC
Quiet	9.3	0.29
Noisy	8.7	0.29
Good	5.9	0.28
Athletic	5.8	0.19
Annoying	4.9	0.2
Student	4.8	0.11
Filipino	3.7	0.1
Respectful	2.2	0.09

Table VIII-2 shows the most important words associated with "self" on the negative axis of factor 5. It was already mentioned that most of the words on this axis have relational dimension which characterize the interpersonal self. From this group of words, "Filipino" was chosen for further discussion because of its significance to the context of this study.

Based on Neisser's kinds of self-knowledge, "Filipino" has a nation-identity dimension attached to it and falls under the ecological self. It came as a surprise to find out that the word "Filipino" was not a common association to the "self" as a stimulus. However, it is noteworthy to mention that data from the contextual interviews revealed that many of the research participants responded with "Filipino" as a response to the question on citizenship.

Further, the software detected that these evocations came mostly from male research participants who migrated to Italy when they were 10-15 years old.

B. Contextual Interview

This section contains an overview of the results from the contextual interviews conducted with the 89 research participants. The contexts drawn from the participants were: family background, history of migration, reason for migration, life in Italy, use of language, place-identity, perceptions of identity and citizenship, language use, transnational relationships, impact of relationships, cultural practices and online activities. Results from the family background and history of migration were presented and discussed in the socio-demographic profile sections.

Reason for Migration

The participants were asked about their reason for migration and 55 of them said that the reason was "*to process immigration documents*", while 30 of them shared that it was for "*family reunification*". The other reasons mentioned were "*health-related*" and "*better life*", as mentioned by 2 participants.

Tab. IX. Reasons for migration

Reasons	F	%
Process immigration documents	55	62
Family reunification	30	34
Health-related	2	2
Better life	2	2
TOTAL	**89**	**100**

Life in Italy

The experience of life in Italy was explored in terms of challenges and benefits. Since the question generated multiple responses, the recurring answers from all the responses were picked out and these are reflected in Table X.

Tab. X. Life in Italy – Challenges

Challenges	F	%
Language	80	90
Acculturation	2	2
School-related	2	2
Alienation	2	2
Homesickness	3	3
TOTAL	89	100

According to the participants, "*language*" was the most common challenge as expressed by 80 of them. Other perceived challenges were acculturation (adjusting to the new culture), alienation (also brought about by language barrier), homesickness, and school-related (coping up with school requirements).

Meanwhile, "*being with family*" was cited by almost all the participants (83) as the primary benefit of living in Italy and "*personal growth*" as another benefit according to 6 participants.

Tab. XI. Life in Italy – Benefits

Benefits	F	%
Being with family	83	93
Personal growth	6	7
TOTAL	89	100

Use of language

Results from the contextual interviews indicated that all the participants were engaged in Filipino or their regional language, Italian and English language practices in some way or another. The participants were asked on their language usage in various settings (home, school, community); in

terms of with whom, in what specific language, and how they felt when they used that particular language. Their perceptions were coded as positive or negative.

Filipino and Regional Language

They used Filipino or their regional language to communicate with family members at home: parents, grandparents, siblings and other relatives; when they're at school with their teachers and school mates; and when they're at communities with other Filipinos.

Tab. XII. Perceptions on the Filipino language

Language: Filipino		
Perceptions	**F**	**%**
Positive	85	96
Negative	4	4
Total	**89**	**100**

From Table XII, we can see that almost all of them (85) feel positively about this, with common responses like "easy", "natural", "normal", "comfortable", "proud", and "freedom to express", which all connote a positive perception. Some specific responses were the following:

"I'm happy that we can still speak our language here." – F,19

"It's normal because all my friends here speak Tagalog." – F,13

"I feel like I'm in the Philippines." – M, 17

"Easier to communicate, I feel free to express." – F, 20

"Very Filipino, gives a feeling of belongingness." – F, 17

"Natural, it's my native language." – F, 17

"I'm proud of my language." – M,17

"It's easy, no problem with it." – F, 18

The negative responses relate to it as challenging to understand if the old version of the language is used, "hate" (the respondent is most comfortable with English), *"wala lang"* (nothing, ambivalent),

"*nakakasuka ang accent*" (pertains to the *Batangueño* accent which the respondent said is disgusting).

Italian Language

Tab. XIII. Perceptions on Italian language

Language: Italian		
Perceptions	**F**	**%**
Positive	18	20
Negative	71	80
Total	89	100

On the other hand, the use of Italian language was perceived negatively by 71 participants. Most of them said that they use Italian "*kung kailangan*" or when needed, for example when they buy something from a shop, or when they talk to their language teacher (some of them are enrolled in Italian classes), or when they talk to relatives who were born here. Some common responses were "not comfortable", "awkward", "difficult", "limited", "shy or embarrassed", "struggle", "nervous", "no interest or motivation to learn". Here are some specific responses:

"It's embarrassing because I don't know if what I'm saying is correct." – F, 20

"It's still difficult for me even though I've been here 4 years now." – M, 16

"Conscious of grammar, I'm not sure if it's right or wrong." – F, 17

"I'm afraid that people might laugh at me if I get it wrong." – M, 16

"Awkward. I only know basic Italian like ciao and grazie." – M, 15

"Not easy, makes me anxious." – M, 17

"It sucks." – F, 16

"The struggle is real" – F, 16

"Very limited" – M, 15

"I'm having a hard time." – F, 15

"It's scary to be wrong and be misunderstood." – F, 18

Although majority of the participants felt negatively towards using the Italian language, the remaining 20% are positive about it. This is because some of them have been in Italy a bit longer and therefore had more time to practice the language. Here are specific responses:

"I automatically shift to Italian." – F, 18

"It's a different language but learning it is a necessity to survive here." – F, 17

"Getting better" – M, 17

"Parla bene." – M, 16

"Fluent and confident" – M, 24

"I'm comfortable but still conscious of grammar." – F, 15

"Still not very good but improving" – F, 15

"It's fancy to learn a new language." – M, 16

"I'm good but still need to improve my grammar." – M, 17

"It's weird to learn another language but I'm learning." – F, 17

English Language

Lastly, the use of the English language evoked positive responses from 65 participants. The school was a place where the English language was frequently used. They used the language when they relate with their teachers as almost all their classes were conducted in English; or with some friends at school (in combination with Filipino), or when random tourists or foreigners ask for directions, or when they talk to their friends online (also in combination with Filipino).

Tab. XIV. Perceptions on the English language

Language: English		
Perceptions	**F**	**%**
Positive	65	73
Negative	24	27
Total	89	100

Some of the positive responses were "comfortable", "confident", "good", "fluent", "superior", "better than in Italian", "normal", and "can express better". More specific responses are as follows:

"I'm very fluent with English, I love it more than Filipino." – F, 17

"I can express better with English because I had good training from my previous school in the Philippines." – F, 13

"I'm confident with it, thanks to years of studies in the Philippines." – F, 16

"I speak better in English." – M, 16

"Comfortable, used to it when I was studying in the Philippines." – F, 17

"Fluent and confident (better than in Italian)." – F, 19

"I like English more." – F, 15

"I prefer English over Filipino because I can express better with it." – F, 18

"More confident than Italian and it's useful with foreign guests at the hotel." – F, 20

"Confident, it's the universal language." – F, 18

The main factor of this positive perception is their previous education in the Philippines where English is the language of instruction in schools. English is also widely spoken in the country and it is even referred to as the second language or even the first language for some.

Moreover, 24 participants had negative perceptions towards English. The common answers were "lacks or needs practice", "conscious of grammar and vocabulary", "not confident", "mental block", "nervous". More specific responses are as follows:

"Pronunciation is a challenge, need to practice more." – M, 17

"Nosebleed" – F, 15

"I get mental block." – F, 18

"I need to practice." – M, 16

"Stammer" – F, 17

"Not confident with grammar" – F, 16

"Needs more practice" – M, 16

"I have difficulty with grammar." – F, 18

"My English vocabulary is weak." – F, 17

"It's okay but needs more practice to improve." – F, 15

It is worthy to note that although most of them are not very good or fluent in English, they feel more confident in their capabilities to use it as they can express themselves better, with less difficulty (in comparison to the Italian language).

Place-identity

The participants were asked on which country they identify themselves with or where they feel more attached or affiliated with.

Tab. XV. Country of attachment

Country	F	%
Philippines	66	74
Italy	18	20
Both Philippines and Italy	5	6
TOTAL	**89**	**100**

From Table XV, we can see that 66 of them identified themselves with the Philippines. The most common reason for this was the years of stay in the Philippines prior to their migration to Italy. They identified themselves with the country of origin because they were born and raised there so they are used to the Filipino way of life. Here are some notable quotes:

> *"I know life is difficult in the Philippines but I still choose it. I am used to the way of life there, over here I'm struggling even after 4 years of living here". – M, 17*

> *"There is no place like home. I have extended family members and some friends there. I plan to stay there with my parents for retirement, I will not be in Italy forever." – F, 18*

> *"I grew up there. I came from there and it's happier there. People are different here. I feel safer in the Philippines." – M, 17*

> *"My heart is there; culture and nature; family and friends." – F, 16*

> *"In the Philippines everything is good and beautiful." – F, 15*

Meanwhile, 18 participants identified themselves with the host country, Italy. Foremost reason is that they were now together with their immediate family and that they have met new friends here. This somehow overshadows the difficulty of acculturation and assimilation.

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"My family here now. I do miss my cousins who are in the Philippines but I'm getting used to life here. Life is a lot better here," – M, 17

"During my last vacation in the Philippines, I realized that so many things have changed over there. I felt that I no longer know the country. I guess I've grown accustomed to living in Italy." – M, 24

"After 6 years of living here, I'm getting used to the way of life here." – F, 20

"Because like it's already been six years and it seems that I don't know what Philippines feels like anymore." – F, 18

"Family is here, we are complete now." – F, 16

Then there were 5 participants who chose both Philippines and Italy. They claimed that whatever they have in the Philippines were also here in Italy, like family and friends, for example.

"I'm more comfortable here. I still have some relatives in the Philippines who I miss but I also have met new friends here." – M, 17

"Well, Italy because I was born here and my family is here. But I will always have a a fondness for the Philippines because I grew up there." – F, 20

"Whatever I have in the Philippines I also have it here, like friends." – F, 15

Country to Settle

Moreover, the participants were also asked on which country they wish to live or settle in the future. Other than the Philippines and Italy, other countries were also chosen and these were categorized as elsewhere in Europe and elsewhere in the world

Tab. XVI. Country to settle

Country	F	%
Philippines	35	39
Italy	22	25
Elsewhere in Europe	9	10
Elsewhere in the world	14	16
Undecided	9	10
Total	89	100

As we can see from Table XVI, 35 participants considered the Philippines, while 22 chose Italy, 14 answered elsewhere in the world (Australia, Canada, Japan, Singapore, South Korea, UAE, USA), 9 picked elsewhere in Europe (France, Germany, Netherlands, Spain, Switzerland, UK) and 9 of them were undecided. For those who wished to settle in the Philippines, the common reasons cited were "personal and social connections", "better place to finish education and pursue careers", and "retirement option".

> *"They don't value your academic credentials here, in the Philippines it's a big deal when you're a college graduate." – F, 16*
>
> *"I want to retire in the Philippines and be with my relatives." – M, 24*
>
> *"I want to study veterinary medicine in the Philippines, it's my dream." – F, 15*
>
> *"I don't want to be a (domestic) helper. I want to enroll in the military academy to be an air force officer." – M, 14*

On the other hand, the reasons for choosing Italy are "stronger family support", "more work opportunities" and "higher pay (with minimum education requirement)". Some answers were:

> *"I want to be a flight attendant and I feel that I can do that here" – F, 18*
>
> *"I have a better chance to be a chef or a cook in Italy" – M, 16*
>
> *"My mother wants me to become a doctor here but I want to take up aeronautics engineering." – M, 15*

As for those who picked elsewhere in the world, the reasons they highlighted were "better quality of life" and "easier to assimilate language-wise" (where English is the language, i.e. Australia or USA or Canada).

> *"I don't see myself working in Italy. But I would like to become a lawyer and work in Australia." – F, 18*
>
> *"I dream to have a career in animation (in Canada or USA)." – F, 16*
>
> *"I want to be a (guitar) musician in the US". – M, 16*
>
> *"I want to work in a hotel in London, it would be easier since I'm good in English." – F, 18*

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"Canada has a very good economy. I want to be an engineer or work in a hotel there." – M, 16

The reasons for choosing elsewhere in Europe were "better opportunities" and "they know someone there".

"Switzerland – because opportunities are good and the natural environment is so beautiful". – F, 20

"I want to be a pastry chef and put up a coffee shop in Paris." – F, 15

"I know someone in the Netherlands who would help me get a job when I finish the IT course."- M, 18

While the ones who were undecided could not figure out just yet where to settle exactly.

Identity and Citizenship

Identity and citizenship were explored by asking the participants what they thought about these two concepts, whether they were the same or different and what were the reasons behind their answers.

Identity

Tab. XVII. Meaning of identity

Meaning of identity	F	%
Sino ako (Who I am)	38	43
Personality or character	35	39
Personal information or details	11	12
Uniqueness or originality	5	6
Total	**89**	**100**

When asked what identity meant to them, 38 said it is "*sino ako*" (who I am); 35 said it refers to personality or character; while 11 said it is about personal information or details; and 5 said it means uniqueness or originality.

Citizenship

Tab. XVIII. Meaning of citizenship

Meaning of citizenship	F	%
"Filipino"	42	47
Documents/papers	5	6
Lahi (race)/culture	13	15
Country of birth	21	24
Country where one settles	4	4
Part of identity	2	2
Don't know	2	2
Total	89	100

As for their meaning of citizenship, 42 of them explicitly responded with "Filipino"; 21 answered "country of birth"; 13 said it is "*lahi*" (race or culture); while 5 said it refers to documents or papers; 4 responded with "country to settle"; 2 said it is "part of identity"; and the remaining 2 do not know what it means.

Similarity and Difference of Identity and Citizenship

The participants were further asked if identity and citizenship were the same or different and the table below shows that 31 of them said that the two concepts are neither the same nor different, but that they are related or connected to each other; while 25 of them thought that the concepts were the same; another 25 thought that they were different; and 8 had no idea or do not know the answer.

Tab. XIX. Similarity and difference of identity and citizenship

Similarity and Difference	F	%
Similar	25	28
Different	25	28
Related/Connected	31	35
No idea/don't know	8	9
Total	**89**	**100**

Here are some specific responses to the two concepts as being related or connected to each other:

> *"Citizenship is a person's identity." – M, 17*
>
> *"You will know someone's identity by his or her citizenship." – F, 20*
>
> *"My identity is like Filipino. You are not Filipino if you don't come from the Philippines." – M, 16*
>
> *"Citizenship symbolizes your traits a Filipino" – F, 18*
>
> *"Citizenship says something about you so identity is part of it." – M, 15*

From those who said that the two concepts are the same, these are some responses:

> *"Citizenship is part of identity." – M, 13*
>
> *"Filipino is my identity." – M, 15*
>
> *"They both describe a person." – F, 15*
>
> *"Identity and citizenship are all about a person." – F, 20*
>
> *"My attitudes tell a lot about my being Filipino." – M, 14*

Lastly, here are some answers from those who said that the two concepts are different:

> *"Identity is who I am, citizenship is if you're Filipino or Italian. Identity has deeper meaning." – M, 18*
>
> *"You can change your citizenship but not your identity." – F, 12*
>
> *"Only you know your identity while everybody knows your citizenship." – F, 15*
>
> *"We have different race and identity." – F, 17*
>
> *"You share the same citizenship with other people but your identity is unique." – F, 18*
>
> *"We share the same citizenship with other people but our identities are different." – F, 13*
>
> *"Citizenship is only a status that can be removed from you while identity can't be." – F, 19*

Transnational relationships

All of the participants used Facebook messenger to stay in touch with family and friends in the Philippines. The frequency of contact varies according to the kind of relationship. They contact their

family at least once a week and their friends at least once a month. Furthermore, all of them used their regional language or Filipino as the language of communication.

As with their Filipino friends in Rome, the participants used Facebook messenger as their main channel of communication. These friends also happen to be their classmates at school. According to them, they had group chats (or what they refer to as GCs), where they shared information and updates related to school on a daily basis. Others also confided that they have private group chats with their closest friends. In these group chats, they used Filipino as the main language, sometimes English or Italian for those who can and or a combination of the three languages.

Moreover, they also used Facebook messenger to stay in contact with their Filipino friends from outside the school. Although it is less frequent as they shared that this occurs once a week or once a month. With this group, they communicate using either their regional language, Filipino, Italian or a combination of the three languages.

For those who have Italian friends, they either used Facebook messenger or WhatsApp to stay in touch. This is a rare occurrence and the language they used is Italian. It is the same for those who have friends who are non-Italians, they also used Facebook messenger or WhatsApp and they also rarely meet. In this setting, they used the Italian language to communicate.

Impact of Relationships

Another context which was explored using the interview was the participants' perceptions on the impact of their relationships with people in the Philippines and in Italy. Most of them felt strongly towards their family relationships in the Philippines, the responses revolved around the dominant themes of nostalgia and gratitude. The nostalgia was anchored on "shared memories" of a happy childhood which signified their appreciation of the positive experiences prior to migration. On the other hand, gratitude came from a recognition of how they were raised by family members through the "values formation", "good upbringing", "proper guidance", "lessons learned" as the notable ways

that have contributed to the young migrants' personal development. They also looked at the spatial separation as something that is strengthening their bonds, they saw it as a consequence of migration yet they used these stronger bonds as a source of inspiration as they lead new lives in the host country, saying that this helps them to cope with homesickness and to be motivated at school. They felt that they were taken care of and loved by their relatives, which somehow compensated for parental love and care, or lack thereof. This positive influence was greatly felt by those who were raised by their grandparents.

The same themes were evident in what they shared about the impact of their relationships with friends in the Philippines. These young migrants have formed and developed strong friendships before coming to Italy. Nostalgia was evoked by the happy memories of growing up together with their friends, some of them said that they treat their friends like brothers or sisters who love and care for each other. For many of them, these friendships provide a strong support system which boosted their self-confidence. From these friendships, they derived motivation to cope with homesickness, inspiration to do good in school, and encouragement to be strong amidst the challenges of migration. Young as they were, they have recognized and accepted that things may have changed because of time and distance barriers, however they strive to maintain the connection and the internet had been a big help in this regard. These friendships were appreciated by the participants, with some saying that these friends were a big part of their lives. Here are some specific responses:

> *"Whoever I am today is because of them (friends)". – M, 18*
> *"I was happier with my friends in the Philippines, we took baths in the rain". – M,14*
> *"I was happy with them, they helped me mature. I became a kind person". – F, 15*

With regards to their relationships in Italy, majority of the responses referred to the friendships they have formed with other young migrants at the school. The dominant themes were "support system", "source of happiness" and "positive influence". The theme "support system" reinforces the notion of belongingness, as the participants expressed that these friendships gave them the support system they

needed as they start their new lives in Italy. They have recognized that there were other young migrants who were going through the same experience and this "shared experience of migration" have bonded them together as they found comfort in knowing that they were not alone. These young Filipino friends helped them cope with homesickness and with the adjustment to the new life here. Many of them also shared that these new friends made them happy because of their fun company and that they have influenced their lives positively. Here are some examples of their specific answers:

> *"We have the same situation here so we support each other because we understand what we are going through. Somehow it makes me happy to know that I have allies." – F, 18*

> *"They encouraged me to learn Italian because I get jealous that they're very good with the language but I know I have to do it step by step". – M, 17*

> *"They help me cope with stress, they make me happy and cheer me up. – F, 17*

> *"They are more real, they love me. They help me grow as a person." – F, 16*

> *"They are the reason why I want to stay here."- F, 16*

> *"We have a brotherhood and we will defend each other. We are best friends forever."- M, 15*

> *"I'm very lucky to have new friends here who are both crazy and fun. We help each other with our problems, now I'm no longer as sad as before because of them." – M, 16*

The school had been an enabler for these friendships to thrive because the participants have been given a space where they can be themselves. In this space, they met other young migrants who shared their reality – missing home, coping with the challenges of acculturation or assimilation, and alienation. They felt a sense of belongingness which reinforced the positive impact of these relationships and somehow eased out the difficulties, knowing that they were not alone in this experience.

Online Activities

All 89 participants reported that they used online media on a daily basis and they all had Internet access either via Wi-Fi (whenever available) and or mobile data provided by the mobile services company. The main purposes for using online media are communication and socialization (mostly

with friends and family) and entertainment. They would check or update their social media accounts (all of them had Facebook, while some were on Twitter and on Instagram); or that of the friends' in their network. Some of them shared that at times they were "lurkers" – they only scroll through the social media accounts of their friends or their favorite celebrities – they don't really engage, just "lurking" around.

For communication and socialization, the most popular tool among the participants was Facebook's Messenger application and its group chat (GC) feature; and WhatsApp for mobile text messaging. In their free time, the young migrants enjoyed watching Filipino or American movies, television shows or series (on Netflix, YouTube and other sources); Korean shows or series (K-Pop) or Japanese anime; watch video blogs (v-logs) or music videos on YouTube. They also enjoyed listening to their favorite music, which was easily accessed through streaming services like Spotify, YouTube and other music streaming service. These online media enabled them to enjoy a wide range of cultural content from the home country and all over the world. At the time of the study, online games like *Rules of Survival*, *PubG*, and *Mobile Legends* were popular and which also appealed to the young migrants. These are multiplayer video games where more than one person can play in the same game environment at the same time, either locally or over the internet. In the course of the study, it was observed that many of them played the said online games during their breaks at school.

The participants were further probed on their feelings or their thoughts about these online activities, results revealed that almost all of them had positive responses with 80 participants who made favorable comments while 9 participants had negative responses. From the positive responses, the common themes identified were: "cures boredom", "helpful in communication, to connect with family and friends"; "fun, happiness, enjoyment"; "stress reliever, relaxing". Meanwhile, the negative responses referred to the negative effects, i.e. "makes me lazy", "distracts studies", "addictive" and "sometimes it's boring".

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Cultural Practices

All the participants confirmed that they perform cultural practices, referring to the things that they do in the Philippines that they also do here. According to them, these cultural practices revolved around *social gatherings* (i.e. family lunches after church, picnics at the parks); *celebrations* (birthdays, anniversaries, *fiestas*, Christmas); and *activities* (fund-raising events, competitions, basketball or volleyball games) with other Filipinos. In all these practices, there was one common element: Filipino food. It was evident that a strong sense of community is built around food, eating and coming together, a cultural trait of Filipinos. The participants also shared that Filipino food was a regular feature during meal times. In this context, food as a cultural element is a physical and symbolic representation of the migrants' attachment to the country of origin. It should be noted that food was one of the categories identified from the figurative technique results, a social representation content specific to place-identity.

Activities with Friends

When asked about activities with friends in the Philippines and in Italy, it was found out that these activities were similar in both countries. This was highlighted by the dominant theme "hanging out together", which the participants described as the typical thing they did with their friends. However, the difference was that with their friends in the Philippines, the activities were now online via social media – where they keep up with each other's lives by chatting through voice or video calls and by tagging themselves in throwback photos, funny videos or memes. With their friends in Italy, "hanging out together" involved "*gala*" or strolling or going around malls, window-shopping in Via del Corso or in Termini; playing online games, food-tripping, or simply chatting online and at school. Most of these activities mirror those that they used to do with their friends in the Philippines.

In summary, the interviews with the participants made it possible to contextualize their lived realities by probing into their notions of identity and belongingness as they reflect on their migration

experiences; and by exploring the ways in which the interplay of transnational relationships, cultural practices and online activities contribute to the over-all experience. These contexts were important to understand further the young migrants' social representations of migration and identity.

C. Figurative Technique-Drawings

This section presents the results and discussion of the findings from the figurative technique-drawings. It is divided into two parts: Part I is the presentation and discussion of the general findings of all the drawings using the table format as reference, with frequency counts and percentages, indicative of the presence or absence of elements; while Part II is the presentation and discussion of selected participants whose drawings highlight the presence of significant elements in the evoked images, integrating the storytelling component as well as the findings from the associative network and contextual interviews.

Part I. General Findings

A. Experiential Elements

Based on the grid created to analyze the data generated from this technique, the first category identified was the "experiential elements" of the migratory experience, with "personal identity" as the first sub-category.

1. Personal Identity

Tab. X-1. Personal identity

Personal identity	PH		IT	
	F	**%**	**F**	**%**
Present	**33**	**37**	**28**	**31**
Absent	56	63	61	69
Total	89	100	89	100

Table A.1 shows that for the research participants, in the evocation of elements that manifest "personal identity" – the image that referred to the self – there was no significant difference of its presence in both countries, although the figure for the Philippines is slightly higher with 33 drawings

than for Italy with 28 drawings. It should be noted that this element also included texts which were embedded in the image, i.e. "*Ako*" – or me/myself – as a label to a human figure referring to the self.

2. Family Dimension

The next sub-category is "family dimension", this is an element that is inherent in the images that refer to the research participants' family relationships. Some of the images had texts as labels to the identified human figures, i.e. "Mommy", "Mama", "Papa", "*Lola*" (grandmother) or "*Lolo*" (grandfather), and "relatives". Table A.2 presents the findings of the presence of this element.

a. Family Dimension - Philippines

Tab. X-1. Family dimension, Philippines

Family dimensions	Philippines									
	Parents		**Brother**		**Sister**		**Grandparents**		**Relatives**	
	F	**%**	**F**	**%**	**F**	**%**	**F**	**%**	**F**	**%**
Present	10	11	9	10	7	8	6	7	**31**	**35**
Absent	79	89	80	90	82	92	83	93	58	65
Total	89	100	89	100	89	100	89	100	89	100

From this table, we can see that under family dimension, "relatives" was notably present as reflected in the drawings of 31 participants. Note that relatives included aunts, uncles, cousins and extended family members who were with the participants while they were in the Philippines. These participants shared that these were the people who took care of them while their parents were in Italy.

b. Family Dimension – Italy

Tab. X-3. Family dimension, Italy

Family dimension	Italy									
	Parents		Brother		Sister		Grandparents		Relatives	
	F	**%**	F	%	F	%	F	%	F	%
Present	**42**	**47**	16	18	13	15	0	0	10	11
Absent	47	53	73	82	76	85	89	100	79	89
Total	89	100	89	100	89	100	89	100	89	100

Meanwhile, from the table above we can see that the "parents" dimension was evoked by 42 participants with reference to Italy, a big difference from the data reflected on the previous table. This tells that by the time they moved to Italy, the participants have been reunited with their parents thus the evocation. We also note the elements reflecting the presence of other immediate members of the family like brother (evoked by 16 participants) and sister (evoked by 13 participants). Some of the participants travelled to Italy together with their brothers or sisters and or have been reunited with their brothers or sisters when they came to Italy. As shared by the participants, one of the main reasons for migration was family reunification.

3. Attachment to Pets

Tab. X-4. Attachment to Pets

Attachment to Pets	PH		IT	
	F	%	F	%
Present	**5**	**6**	0	0
Absent	84	94	89	100
Total	89	100	89	100

The table above shows that an image of a dog or a cat was detected in the drawings of 5 participants. They had pets when they were in the Philippines and none of them had one in Italy.

4. Social Networks

This "social networks" element pertain to the images which showed the social connections of the participants. This included friends, teachers, neighbors, boyfriend, girlfriend, named people (NAMP) and unnamed people (UNNP).

a. Social Networks – Philippines

Tab. X-5. Social networks, Philippines

Social networks	Philippines												
	Friends		Teacher		Neighbor		BF		GF		NAMP		UNNP
	F	**%**	F	%	F	%	F	%	F	%	F	%	F	%
Present	**44**	**49**	1	1	1	1	2	2	0	0	3	3	5	6
Absent	45	51	88	99	88	99	87	98	89	100	86	97	84	94
Total	89	100	89	100	89	100	89	100	89	100	89	100	89	100

On the Philippines side, "friends" had the most notable presence in the drawings of 44 participants which suggests the importance of this network to the young migrants. They have formed friendships prior to their migration and as they have shared during the contextual interviews, these friends have helped them in so many ways.

b. Social Networks – Italy

Tab. X-6. Social network, Italy

Social networks	Italy												
	Friends		Teacher		Neighbor		BF		GF		NAMP		UNNP
	F	**%**	F	%	F	%	F	%	F	%	F	%	F	%
Present	**34**	**38**	2	2	0	0	4	4	2	2	2	2	8	9
Absent	55	62	87	98	89	100	85	96	87	98	87	98	81	91
Total	89	100	89	100	89	100	89	100	89	100	89	100	89	100

As for the social networks in Italy, "friends" was detected in the drawings of 34 participants which is similar to the evocations for the country of origin. Moreover, "bf" and "gf" were detected from the drawings of 6 participants indicating an involvement in romantic relationships when they moved to the host country.

For both countries, the most common image evoked referred to "friends" which shows the participants' predisposition to keep and sustain old friendships; and to form and build new ones. This confirms the findings from the contextual interviews where the participants shared about the positive

contribution of their friends while they were growing up in the Philippines and how, in the same way, their new friends in Italy have enabled them to rise up to the challenges of acculturation and assimilation.

5. Personal Activities

Tab. X-7. Personal activities

Personal Activities	PH		IT	
	F	**%**	**F**	**%**
Present	**22**	**25**	**11**	**12**
Absent	67	75	78	89
Total	89	100	89	100

The next sub-category is "personal activities". From Table A.5, we see that before migration, 22 participants evoked images which contain this element, while 10 of them had this element in their drawings referring to Italy. This element refers to images which show or symbolize activities done by the participant alone, like a hobby or an interest in a particular activity. Examples are: playing computer/online games, playing with guitar, playing with drums; singing, riding with motorcycle, riding with bicycle; swimming, watching TV. Note that the main feature of this element was that in the context of the drawing, the participant was alone.

6. Social Activities

Tab. X-8. Social activities

Social Activities	PH		IT	
	F	**%**	**F**	**%**
Present	11	12	11	12
Absent	78	88	78	88
Total	**89**	**100**	**89**	**100**

Table A.6 presents data relative to the "social activities" element of the images. As the term suggests, this element refers to activities which the participants presented as activities that they do with other people, with family or friends. Examples of these images are playing computer/online games with

friends, hanging out with friends or family, road trip, singing on *videoke*, strolling around, *malling* or window-shopping. It should be noted that within the context of the drawing, there were other people present together with the participants. The table shows that the element was present in the drawings of 11 participants who indicated it in both countries, although they were not necessarily the same participants.

7. Elements of Travel Trajectory

Tab. X-9. Element of travel trajectory

Elements of Travel Trajectory	PH		IT	
	F	%	F	%
Present	26	29	3	3
Absent	63	71	86	97
Total	89	100	89	100

The presence of "elements of travel trajectory" was detected by identifying particular elements which the participants have noticed during the travel experience, examples of these were the modes of transportation from their homes to the airports in the Philippines (private cars) or from the airports to their homes in Italy (train, metro); names or symbols of the specific airports they flew from (Ninoy Aquino International Airport in Manila) and arrived at (Fiumicino Airport in Rome), airplane features (airplane seats, windows) and anecdotal in-flight experiences (watching movies, eating). Results revealed that this element was particularly evoked in the images drawn on the Philippines side by 26 participants while the element was detected in the drawings of 3 participants on the Italy side.

8. Travel documents

Tab. X-10. Travel documents

Travel documents	PH		IT	
	F	%	F	%
Present	2	2	0	0
Absent	87	98	89	100
Total	**89**	**100**	**89**	**100**

This element points to the documents needed to travel, like passports and travel tickets. This was detected in the drawings of 2 participants on the Philippines side and none on the Italy side.

9. Memories and souvenirs

Tab. X-11. Memories and souvenirs

Memories and souvenirs	PH		IT	
	F	**%**	**F**	**%**
Present	**5**	**6**	0	0
Absent	84	94	89	100
Total	89	100	89	100

This element was evoked in the drawings of 5 participants on the Philippines side. It refers to images which connote memories and souvenirs from the country of origin, example is an image of a cemetery or the evocation of "Filipino traditions" as text. This element was absent on the Italy side.

10. New Opportunities and experiences

Tab. X-12. New opportunities and experiences

New opportunities and experiences	PH		IT	
	F	%	**F**	**%**
Present	0	0	**12**	**15**
Absent	0	100	77	85
Total	89	100	89	100

This element relates to the images or texts (in some cases) which referred to new opportunities and experiences brought about by migration. It includes work opportunities; possibilities to travel within Italy (other Italian cities and places of interest) or outside Italy (in other countries within the European Union area); and meeting new people especially from other countries and cultures. This was detected in the drawings of 12 participants on the Italy side, while none on the Philippines side.

B. Symbolic Place-identity

The second category is symbolic place-identity. It has 10 sub-categories namely: house or home, institutional places, buildings, socio-recreational sport and playing places, icons-monuments and

artistic-architectonic places, nature elements, geographical places, named and unnamed places, functional places, transportation and economic elements, and iconic food and cultural symbols. The first sub-category is place-identity – house or home.

1. House or home

Tab. X-13. House or home

House or home	PH		IT	
	F	**%**	**F**	**%**
Present	**36**	**40**	**16**	**18**
Absent	53	60	73	82
Total	89	100	89	100

From the table, we can see that the "house or home" element was notably present in the drawings of 36 participants on the Philippines side while it was present in the drawings of 16 participants on the Italy side. It is interesting to note that the images evoked on the Philippines were that of typical houses with roofs, doors, windows and stairs with some participants labelling it as "house or home"; while on the Italy side, this image was a structure that resembled the usual place of residence here, apartment type. It highlights the contrast of the evocation of the image as expressed by the participants contingent to the countries being referred to.

2. Institutional places – school/church

Tab. X-14. Institutional places

Institutional places	PH		IT	
	F	**%**	**F**	**%**
Present	**39**	**44**	**26**	**29**
Absent	50	56	63	71
Total	89	100	89	100

The sub-category on "institutional places" refer to images of church and school. From the table we can see that it was present in the drawings of 39 participants on the Philippines side and it was present in the drawings of 26 participants on the Italy side. The participants were inclined to such evocation

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because they were going to school before their migration and one of the first orders of business when they arrived in Rome was for them to enroll in a school here. It was a current reality that was accessible to them. The church image on the other hand might have been influenced by a sense of piety based on religious practices and the prevailing presence of these churches in Rome further encouraged the evocation of the image.

3. Buildings

Tab. X-15. Buildings

Buildings	PH		IT	
	F	%	F	%
Present	**1**	**1**	**4**	**4**
Absent	88	99	85	96
Total	89	100	89	100

The "buildings" element pertains to building structures and this was detected in the drawings of 1 participant on the Philippines side and in the drawings of 4 participants on the Italy side.

4. Socio-recreational sport and playing places

Tab. X-16. Socio-recreational sport and playing places

Socio-recreational sport and playing places	PH		IT	
	F	%	F	%
Present	**11**	**12**	**11**	**12**
Absent	78	88	78	88
Total	89	100	89	100

The "socio-recreational sport and playing places" element was detected in the drawings of 11 participants on the Philippines and 11 participants for Italy. This may or may not be the same participants who evoked such image in both countries. Examples of images under this sub-category are swimming pool, playground, park, volleyball court, football field, basketball court, and theme park.

5. Icons-monuments & artistic-architectonic places

Tab. X-17. Icons-monuments & artistic-architectonic places

Icons-monuments & artistic-architectonic places	PH		IT	
	F	%	F	%
Present	**1**	**1**	**42**	**47**
Absent	88	99	47	53
Total	89	100	89	100

The next sub-category under symbolic place-identity is the "icons-monuments & artistic-architectonic places". This was highly visible on the Italy side with the participants' drawings of famous landmarks like the Colosseo, St. Peters Basilica, Tower of Pisa, among others. This element was detected in the images drawn by 42 participants while there was only 1 drawing of such image on the Philippines side. The evocation of these famous Roman and Italian monuments was somehow expected given their popularity. Further, the participants have seen these places in the days that followed after their arrival in Rome.

6. Nature elements

Tab. X-18. Nature elements

Nature elements	PH		IT	
	F	%	F	%
Present	**39**	**44**	**15**	**17**
Absent	50	56	74	83
Total	89	100	89	100

The "natural elements" sub-category of place-identity suggests the presence of images of nature elements, i.e. beach, sun, mountains, trees, flowers, moon, etc. From the table, we can see that this was present in the drawings of 39 participants and 15 participants for the Philippines and for Italy, respectively. It should be noted that the evocation of such images signified place-identity that is attached to the memories of watching sunsets or hanging out in the beach, activities that the

participants did while they were in the Philippines, this was especially true for those who grew up in the provinces where beautiful natural elements abound.

7. Geographical places

<p style="text-align:center">Tab. X-19. Geographical places</p>

Geographical places	PH		IT	
	F	**%**	**F**	**%**
Present	**7**	**8**	**3**	**3**
Absent	82	92	86	97
Total	89	100	89	100

The "geographical places" sub-category refer to names of city or region or place and or national symbols. This element was detected in the drawings of 7 participants in the Philippines and in the drawings of 3 participants in Italy. Examples of these images were the flag and hometown map for the Philippines, and the flag and SPQR label for Italy.

8. Named and unnamed urban places

<p style="text-align:center">Tab. X-20. Named and unnamed places</p>

	PH		IT	
Named and unnamed places	**F**	**%**	**F**	**%**
Present	**2**	**2**	**1**	**1**
Absent	87	98	88	99
Total	89	100	89	100

This sub-category pertains to the images that reflect places which were named or unnamed. This was detected in the drawings of 2 participants referring to the Philippines (*i.e. Calle Crisologo in Vigan City*) and in the drawing of 1 participant referring to Italy (*i.e. Via del Corso*).

9. Functional places, transportation and economic elements

Tab. X-21. Functional places, transportation and economic elements

Functional places, transportation and economic elements	PH		IT	
	F	**%**	**F**	**%**
Present	**25**	**28**	**19**	**21**
Absent	64	72	70	79
Total	89	100	89	100

This sub-category of place-identity was present in the drawings of 25 participants with reference to the Philippines, examples of these images were *transportation modes: jeepney, tricycle, bus; "sari-sari" store; supermarket, shopping mall – SM, "Shopee" – online shopping; Philippine peso currency.* Meanwhile, this element was present in the drawings of 19 participants with reference to Italy, examples of images evoked were *transportation modes: train, bus, metro, tram; Termini; supermarket – Eurospin, Conad, Lidl; retail shops – H&M, OVS, Zara, Footlocker, Nike; Euro currency.*

10. Iconic food and cultural symbols

Tab. X-22. Iconic food and cultural symbols

Iconic food and cultural symbols	PH		IT	
	F	**%**	**F**	**%**
Present	**37**	**42**	**35**	**39**
Absent	52	58	54	61
Total	89	100	89	100

Based on the results, food-related images were a common evocation among the participants and elements related to it were detected for both countries. On the Philippines side, it was present in the drawings of 37 participants, with images and or texts of popular local and international **fast food restaurants** i.e. *"Jollibee", "Chowking", "Mang Inasal" (Filipino companies), McDonalds, KFC, Burger King;* **convenience store***: 7/11;* **street food***: isaw, fish balls, "balut", pork/chicken barbeque, "zagu";* **fruits***: mangoes, papaya, lanzones;* **local alcohol***: "lambanog";* **delicacies***: "pansit", "sinigang", "empanada", "longganisa";* **cold desserts***: "halo-halo", "ice candy", "popsicle*

stick", "ice drop"; and **coffee**: *"kapeng barako".* On the other hand, food related to Italian was present in the drawings of 35 participants. The images detected were famous international fast food restaurant brands like *McDonalds, KFC, Burger King; "Montaditos";* **classic delicacies**: *pizza, pasta, mozzarella;* **coffee and drinks**: *caffé, cappuccino, wine;* **desserts**: *gelato, tiramisu.* These findings suggest that for these young migrants, food is an essential element in anchoring their representations of their life world before migration. This was further reinforced in the host country where they found a familiarity with Italian food (i.e. spaghetti is popular in the Philippines) and fast food brands (the international brands evoked were common in both countries).

C. Emotional Connotation

The third category is emotional connotation, this has two sub-categories: happiness expression and sadness expression.

1. Emotional connotation – happiness expression

Tab. X-23. Happiness expression

Happiness expression	PH		IT	
	F	**%**	**F**	**%**
Present	**18**	**20**	**15**	**17**
Absent	71	80	74	83
Total	89	100	89	100

As the term suggests, happiness expressions point to the elements in the images which connote happiness. This emotional connotation was present in the drawings of 18 participants on the Philippines side and in the drawings of 15 participants on the Italy side. Examples of these images were the smiley emoticon (emotion icon), a graphical representation of a smiling facial expression (with mouth and lips open), heart symbol; and the texts "love", "excitement" written by the participants embedded in the drawings. Although the figures are relatively small, the happiness expression detected on the Philippines side tells that the times spent were happy times, this confirms

the findings from the interviews where for those participants who shared that they still feel attached to the country of origin because of the happy memories.

2. Emotional connotation – sadness expression

Tab. X-24. Sadness expression

Sadness expression	PH		IT	
	F	**%**	**F**	**%**
Present	**11**	**12**	**9**	**10**
Absent	78	88	80	90
Total	89	100	89	100

Meanwhile, sadness expression was also present in the drawings of 11 participants with reference to Philippines and in the drawings of 9 participants with reference to Italy. These images were symbolic of the sadness emotion and were expressed with the sad emoticon (mouth and lips down), crying emoticon; and words like "sadness", "loneliness", "problems" written by the participants. The sadness emotion was triggered by the thought of leaving the Philippines, with emphasis on the people who will be missed by the participants; and it represented how they felt when they arrived in Italy – homesick and alienated – as some of them shared during the interviews.

D. Material Tools

This is the fourth category and it has three sub-categories, namely: technology tools, school materials and personal things.

1. Technology tools

Tab. X-25. Technology tools

Tech tools	PH		IT	
	F	**%**	**F**	**%**
Present	**4**	**4**	**8**	**9**
Absent	85	96	81	91
Total	89	100	89	100

Technology or tech tools referred to images like mobile phone, laptop, computer, camera, Internet/Wi-Fi symbols, social media applications (Facebook, Twitter, Instagram). It was present in the drawings of 4 participants on the Philippines side, while it was detected in the drawings of 8 participants on the Italy side. Although this generated relatively few responses from this tool, results from the contextual interviews revealed that all the participants were highly connected and were notably visible online.

2. School materials

Tab. X-26. School materials

School materials	PH		IT	
	F	%	F	%
Present	**4**	**4**	**8**	**9**
Absent	85	96	81	91
Total	89	100	89	100

The sub-category "school materials" were images of books, notebooks, notepads, papers, pens and pencils. This was detected in the drawings of 4 participants with reference to the Philippines and in the drawings of 8 participants for Italy. The evocation of school-related images reflected the research participants' status as students.

3. Personal things

Tab. X-27. Personal things

Personal things	PH		IT	
	F	%	F	%
Present	**1**	**1**	**4**	**4**
Absent	88	99	85	96
Total	89	100	89	100

Personal things were the images of clothes or dress and shoes. This was present in the drawings of 1 participant and 4 participants on the Philippines and Italy side, respectively.

E. Graphical and Spatial Dimensions

This category was used to detect the presence or absence of division elements in the drawings.

Tab. X-28. Graphical dimension

Graphical dimensions	F	%
Divided	39	43
Not divided	50	56
Total	89	100

The table presents the graphical dimension detected in all of the participants' drawings. It was found out that the drawings from 39 participants had symbols which connote division between the two countries. The symbols used were airplanes, straight lines, broken lines, diagonal lines and dots. Meanwhile, the drawings from 50 participants had no division symbols between the countries before and after travel, indicating an integrated perspective of all the drawing elements.

F. Evocation of Graphical Elements

This category pertains to the evocation of graphical elements. It included the numerosity of images (number of images evoked); the order of evocation of the images (first image and last image) for both countries; and the order of importance of the images (most important image and least important image) for both countries.

1. Number of Images Evoked

Tab. X-29. Number of images evoked

Country	F	%
Philippines	450	51
Italy	425	49
Total	**875**	**100**

This table presents the combined total number of images evoked by the participants. Results revealed that a total of 875 images were drawn by all the participants, 450 with reference to the country of

origin (Philippines) and 425 images for the host country (Italy). The origin country had 25 images more than the number of images evoked for the host country.

2. Order of Evocation

One of the instructions in the figurative technique task was for the participants to indicate the order of evocation of the images, according to which image was drawn first, second, third and so on. The first and last images drawn were highlighted in the discussion.

a. Order of Evocation – First Image (Philippines)

Tab. X-30. First Image - Philippines

Philippines		
First image	**F**	**%**
People	**35**	**39**
Self	**12**	**13**
Home	**11**	**12**
Emotions	8	9
School & church	5	6
Food	4	4
Nature	4	4
Others	10	11
Total	89	100

This table reflects the order of evocation of images on the Philippines side. It was found out that "people" was the first image drawn by 35 participants, the highest number of evocations for an image. This was followed by images related to the "self", with 12 evocations; "home" with 11; "emotions" with 8; "school and church" with 5; "food and nature" with 4 each; and others (uncategorized) with 10.

b. Order of Evocation – Last Image (Philippines)

Tab. X-31. Last Image - Philippines

Philippines		
Last Image	**F**	**%**
Travel-related	**15**	**17**
Food-related	**13**	**15**
Nature	**11**	**12**
Home-related	9	10
Economic-related	9	10
Self	8	9
Memories	6	7
School & church	5	6
Emotions	4	4
People	3	3
Others	6	7
Total	89	100

If "people" was the first image evoked on the Philippines, "travel-related" was the last. As shown in the table above, 15 participants indicated "travel-related" as the last image drawn. This was followed by "food-related" as indicated by 13 participants; "nature" with 11; "home-related" and "economic-related" with 9 participants each; and the rest of the images ranked as indicated on the table.

c. Order of Evocation – First Image (Italy)

Tab. X-32. First Image - Italy

Italy		
First Image	**F**	**%**
People	**36**	**40**
Self	9	10
School & church	8	9
Iconic places	7	8
Home	6	7
Food	6	7
Emotions	5	6
Nature	3	3
Travel	2	2
Others	7	8
Total	89	100

On the Italy side, "people" was the first image drawn by 36 participants, which also got the highest number if we compare it with the other images: "self", "school and church", and the others.

It is noteworthy to mention that for both countries, images related to "people" were evoked first, signifying the young migrants' close associations with people in their personal and social networks, both in their country of origin and in the host country.

d. Order of Evocation – Last Image (Italy)

Tab. X-33. Last Image - Italy

Italy		
Last Image	**F**	**%**
Food	**13**	**15**
Iconic places	**13**	**15**
People	**10**	**11**
Economic-related	9	10
Nature	7	8
Self	5	6
School & church	5	6
Recreational	5	6
Emotions	4	4
Tech tools	4	4
Travel	4	4
Buildings	3	3
School materials	3	3
Opportunities	2	2
Others	2	2
TOTAL	**89**	**100**

Looking at the table above, we can see that the images of "food" and "iconic places" were tied as the last image drawn for Italy and this was detected in the drawings of 26 participants combined. Furthermore, "people" ranked second while "economic-related" was third.

From these findings, it is evident that in both countries, "food" was a common image which was drawn last. This suggests that for these young migrants, food plays a central role in capturing representations of both the country of origin and the host country.

3. Order of Importance

Another task related to the performance of the figurative technique tool was for the participants to rank the images according to their importance, in descending order from the most important image to the least important image. Only the images ranked as most important and least important were considered for discussion.

a. **Most Important Image – Philippines**

Tab. X-34. Most Important Image - Philippines

Philippines		
Most Important Image	**F**	**%**
People	**42**	**47**
Home	13	12
Self	11	15
Emotions	7	8
School & church	6	7
Food	3	3
Recreational	3	3
Others	4	4
Total	89	100

The table shows that 42 participants ranked "people" as the most important image with reference to the country of origin. The images related to "home" and "self" were ranked second and third, respectively.

If we combine these results with the results of the first image evoked for the Philippines, we find a coherent pattern: the first image evoked is also the most important image. This suggests that the young migrants value people the relationships they have.

b. Least Important Image – Philippines

Tab. X-35. Least Important Image - Philippines

Philippines		
Least Important Image	**F**	**%**
Food-related	**14**	**16**
Travel-related	**10**	**11**
Self	**10**	**11**
Economic-related	9	10
Nature	8	9
Home/house	7	8
Emotions	7	8
People	6	7
Recreational	5	6
School & church	4	4
Tech tools	4	4
Cars	2	2
Others	3	3
Total	89	100

According to the table above, images which are related to food were ranked as the least important by 14 participants; while images related to travel and self were tied on the second spot as indicated by 10 participants for each image. These were images evoked on the Philippines side

c. Most Important Image – Italy

Tab. X-36. Most Important Image - Italy

Italy		
Most Important Image	**F**	**%**
People	**43**	**48**
Self	11	12
Iconic places	10	11
School & church	9	10
Emotions	4	4
Food	2	2
Opportunities	2	2
Nature	1	1
Travel	1	1
Others	6	7
Total	89	100

The most important image with reference to Italy was "people", this was articulated by 43 participants. Other images which were ranked were images related to self and iconic places. As far as importance of the image is concerned, these young migrants showed a consistency with their evocation of images related to people as the most important for them even in the host country.

d. Least Important Image – Italy

Tab. X-37. Least Important Image – Italy

Italy		
Least Important Image	**F**	**%**
Iconic places	**16**	**18**
Food	**14**	**16**
People	8	9
School & church	8	9
Nature	7	8
Self	6	7
Economic	5	6
Emotions	4	4
Tech tools	4	4
Home/house	4	4
Recreational	3	3
School materials	2	2
Buildings	2	2
Others	6	7
Total	89	100

From the table above, we can see that with reference to Italy, images related to iconic places were ranked as the least important as expressed by 16 participants. Other common images with relatively high frequency counts were those related to food, people, school and church. The rest of the images were ranked accordingly.

Figurative Technique-Drawings

Part II. Presentation of Selected Drawings

This section presents the drawings of selected participants. Using the grid as reference, thirty (30) drawings were selected due to the notable presence of significant elements in the evoked images. This was further enhanced by integrating the participants' narratives expressed through the storytelling component.

For easy reference, each drawing is presented using a table where details of the participant's ID code and relevant socio-demographic profile were indicated, i.e. age, gender and length of stay in Italy. Moreover, results from the associative network like the polarity index for the stimulus words "Filipino" and "Italian", as well as their associated words were included. Lastly, the stories behind the drawings and relevant findings from the contextual interviews were consolidated in order to capture the participants' representations of their migratory experiences. The drawing of the participant follows thereafter.

Furthermore, the drawings were categorized into "integration" or "differentiation". This was done by detecting elements which connote integration, i.e. happy migration, successful assimilation, and more positive polarity index; and for differentiation, i.e. negative perceptions, emphasis on contrasts, and less positive polarity index.

There were eighteen (18) drawings identified for integration while twelve (12) drawings were identified for differentiation.

Finally, participants who manifested coherent information from all the tools used were highlighted in yellow.

A. INTEGRATION

Tab. XI-1. Participant #10

<table>
<tr><td colspan="7" align="center">INTEGRATION</td></tr>
<tr>
<td rowspan="2">Tech.</td>
<td colspan="4" align="center">Associative Network</td>
<td rowspan="2">Figurative Technique integrated with Storytelling</td>
<td rowspan="2">Contextual and Socio-Demographic Interview</td>
</tr>
<tr>
<td></td><td></td><td></td><td></td>
</tr>
<tr>
<td>ID No.</td>
<td>Polarity Index "Filipino"</td>
<td>Stimulus "Filipino</td>
<td>Polarity Index "Italian"</td>
<td>Stimulus "Italian"</td>
<td>Narrative of the Journey</td>
<td></td>
</tr>
<tr>
<td>#10

F

19

LOS: 2y</td>
<td>Positive</td>
<td>friendly VIII (+), copy-cat XXII (-), crab mentality IX (-), loud VII (-), kind X (+), religious V (+), perseverance IV (+), happy XIII (+), tourism XI (+), family-oriented VI (+), hardworking I (+), strong II (+), superstitious XII (-), talkative XIX (-), culture XIV (+), approachable XV (+), naughty XVI (-), thrifty XVII (+), hopeful XX (+), generous XVIII (+), street-wise XXI (+), resourceful III (+)</td>
<td>Positive</td>
<td>snob IV (-), thief XVII (-), blunt III (-), pomodoro IX (+), tall XXIII (+), pizza VIII (+), judgmental II (-), liberated XIV (+), attractive V (+), smelly XIX (-), fashion XV (+), loud XVI (-), talkative XII (-), open-minded XIII (+), racist I (-), Euro XVIII (+), white XXI (+), educated VI (+), mafia XXII (-), culture XI (+), politics XX (-), Catholic VII (+), espresso X (+)</td>
<td>"It was hard to leave the Philippines. I had good friends and leaving them made me sad, we have been friends since we were children. We used to go to the beach to swim and watch sunsets. I miss those times… At first, the thought of travelling to Rome made me excited but I was sad when I realized that I will miss a lot of people. When I arrived here in Rome, I was lonely but with the help of my family I slowly adjusted to the new environment. It's good so far, not easy but good. I like the experience of meeting people from other countries and I was very happy to finally see the famous attractions of Rome.
Being here is an opportunity for me to grow as a person and maybe later as a professional worker. I know that as soon as I finish school, I need to find a job so I can help my parents. I will do my best to do that."</td>
<td>On the impact of her friends and family in Rome:

"It affects me in a more grateful way because I don't absolutely know what I would do without them especially I'm in a foreign country".</td>
</tr>
</table>

Note on the drawing that follows: the drawing is indicative of a happy integration, positive migration experience.

Fig. 25. Participant #10, drawing
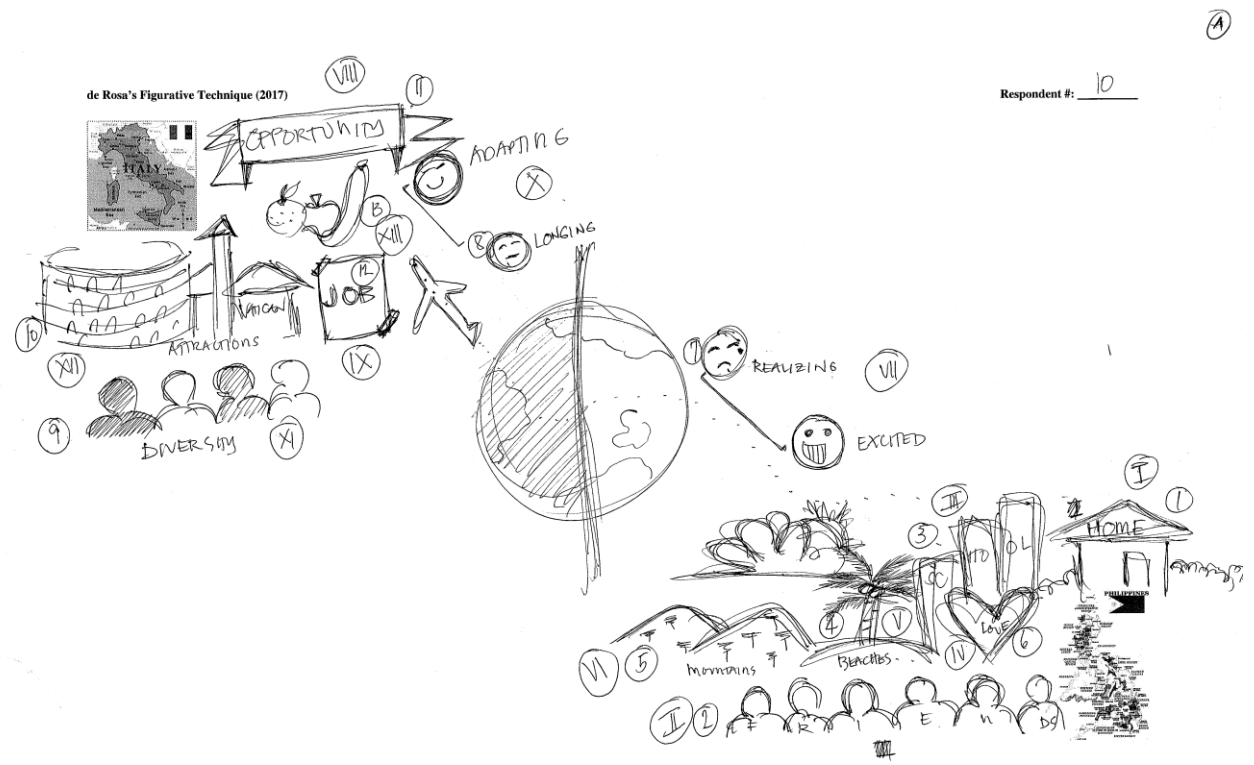
Tab. XI-2, Participant #21

INTEGRATION						
Tech.	**Associative Network**				**Figurative Technique integrated with Storytelling**	**Contextual and Socio-Demographic Interview**
ID No.	**Polarity Index "Filipino"**	**Stimulus "Filipino**	**Polarity Index "Italian"**	**Stimulus "Italian"**	**Narrative of the Journey**	
#21 M 18 LOS: 2y	Positive	people VII (0), democratic VIII (0), hardworking V (+), wise X (0), contented IX (+), creative VI (+), humility III (+), unity I (+), educated II (+), nation IV (+)	Positive	self-confidence I (+), neat III (+), wise VII (0), educated IV (+), presentable II (+), vegetarian VI (+), effortless VIII (+), healthy V (+)	*"I need to draw a new beginning and erase all that was left behind including studies and plans in life."*	On the Benefit of living in Italy: Family is complete here.

Note on the drawing that follows: storytelling is embedded in the drawing through the written text.

Fig. 26. Participant #21, drawing

de Rosa's Figurative Technique (2017)

Respondent #: 40

II. Friends

2

I. Relatives

1

III. My home town

Concepcion 3

4

I. Pencil was the symbol for
me being in Italy

I need to draw a new beginning
and erase all that was left
behind including studies and plans
in life.

Tab. XI-3. Participant #30

INTEGRATION					
Tech.	**Associative Network**				**Figurative Technique integrated with Storytelling**	**Contextual and Socio-Demographic Interview**
ID No.	**Polarity Index "Filipino"**	**Stimulus "Filipino**	**Polarity Index "Italian"**	**Stimulus "Italian"**	**Narrative of the Journey**	
30 F 16 LOS: 2y	Positive	subject III (+), language II (+), people I (+), Asian XV (+), black hair XIV (+), hospitable XII (+), helpful XIII (+), aggressive V (-), crab mentality IV (-), dirty IX (-), clean air X (+), black eyes XI (+), Puerto Galera XVI (+), OA XVII (-), judgmental VI (-), close-minded VII (-), caring VIII (+)	Positive	smelly I (-), tall XV (+), fair-skinned XIV (+), blonde hair XVI (+), brunettes XVIII (+), curly-haired XVII (+), nice people II (+), snobbish III (-), vices VI (-), Rome VII (+), slut VIII (-), showy/confident IX (+), racist IV (-), bully V (-), trendsetter X (+), loves to complain XII (-), disrespectful XI (-), boastful XIII (-)	*"The reason why I'm here is my family. My parents want all of us to be together. But I miss my life in the Philippines, I have great friends (barkada) and I miss them a lot. I also miss doing sports which I haven't done here. Life back home was not perfect but it was happy. I was sad when I left for Rome but since I'm here now, I'm trying my best to be happy. It helps that I met new people at school."*	On the benefit of living in Italy: She is finally with her parents after 15 years. (Researcher's note: she was born in Rome but she was sent to the Philippines and grew up there until she was old enough to live in Italy.)

Note on the drawing that follows: the presence of social media icons reflects the participant's attachment to these communication tools and the drawings were nicely done.

Fig. 27. Participant #30, drawing
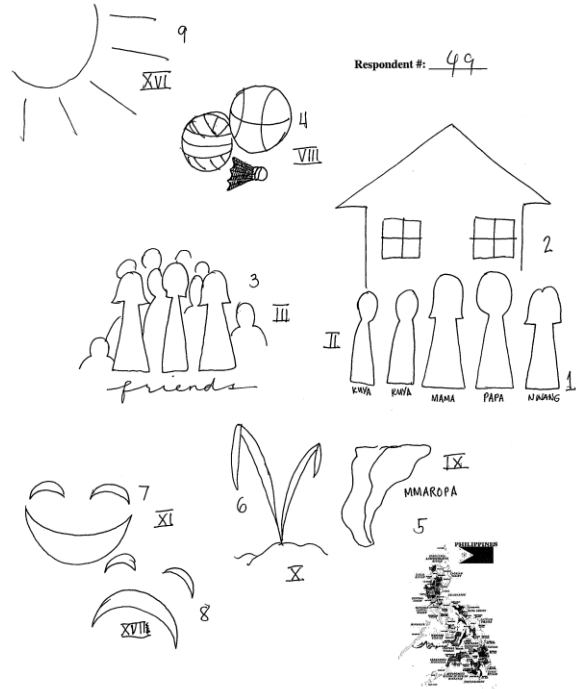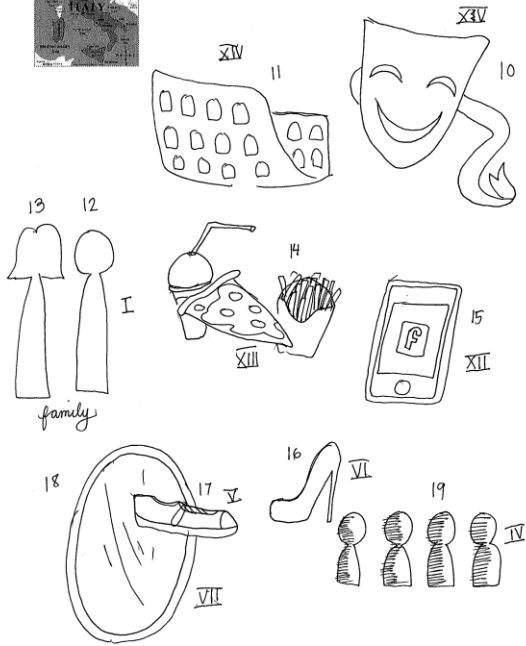
Tab. XI-4. Participant #3

INTEGRATION						
Tech.	Associative Network				Figurative Technique integrated with Storytelling	Contextual and Socio-Demographic Interview
ID No.	Polarity Index "Filipino"	Stimulus "Filipino	Polarity Index "Italian"	Stimulus "Italian"	Narrative of the Journey	
#3 F 19 LOS: 4y	Positive	hospitable I (+), beautiful XXII (+), smart XXI (+), gluttonous XX (+), friendly XIX (+), generous XVIII (+), small XVII (+), hardworking XVI (+), conservative XV (+), funny XIV (+), polite XIII (+), resourceful XII (+), thrifty IX (+), cheap X (+), warm XI (+), trustworthy VIII (+), judgmental VII (-), competitive VI (+), war-freak V (-), helpful IV (+), kind III (+), noisy II (-)	Positive	thrifty I (+), talkative II (-), smelly III (-), racist IV (-), liberated V (-), mafia VI (-), pasta VII (+), pizza VIII (+), food IX (+), insalata XI (+), Nutella XII (+), Ferrero XIII (+), Vatican XIV (+), Pope XV (+), strike XVI (-), depot XVII (-), snob XVIII (-), coffee X (+)	*"My friends organized a 'despedida party' for me before I left, it was nice of them to do that but I was feeling sad deep inside because it was the last time I would see them... I was excited and nervous to travel. It was my first time to travel abroad, on an airplane and on my own. The experience was so new to me. When I got on the plane, the flight attendant helped me during the trip and she woke me up when the plane landed in Fiumicino airport. It was a sunny day when I arrived in Rome. I was very tired but I was very happy to see my parents and my sisters, finally we are a complete family."*	*On the benefit of living in Italy:* *Family is complete.*

Note on the drawing that follows: drawing is indicative of a happy migration reinforced by family reunification.

Fig.28. Participant #3, drawing

de Rosa's Figurative Technique (2017)

Respondent #: 3

ITALY

II

Vatican

I

Happy family

VI

3

Overviewing from the window

VII

5

ZZZ

V

PHILIPPINES

3

V

2

IV

Hanging out w/ friends
Despidida party

1

III
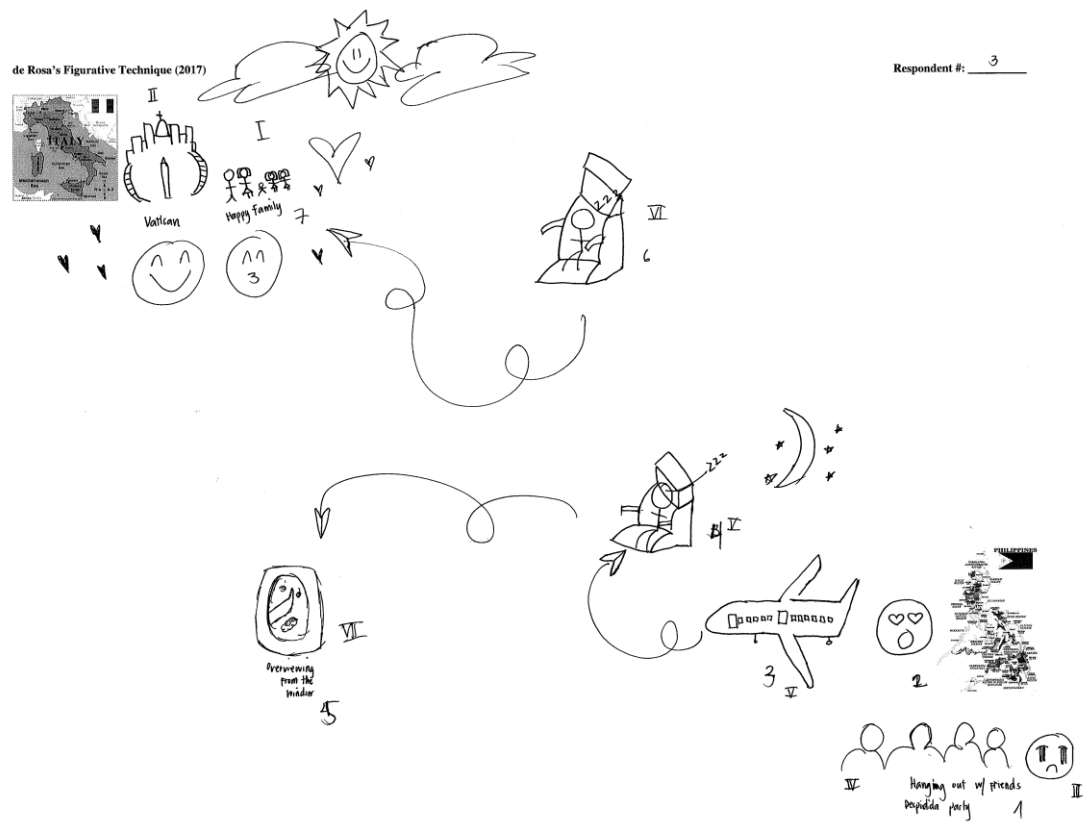
Tab. XI-5. Participant #4

INTEGRATION						
Tech.	Associative Network				Figurative Technique integrated with Storytelling	Contextual and Socio-Demographic Interview
ID No.	Polarity Index "Filipino"	Stimulus "Filipino	Polarity Index "Italian"	Stimulus "Italian"	Narrative of the Journey	
#4 F 18 LOS: 4y	Positive	kind I (+), helpful VII (+), responsible VIII (+), strong VI (0), small V (-), noisy XI (-), smart XIII (+), gluttonous X (0), hardworking XII (+), concerned IX (+), smiling II (+), understanding III (+), caring IV (+)	Positive	white V (-), smooth I (0), beautiful II (0), helpful III (+), kind IV (+)	*"I was looking forward to the trip to Rome. When my mother told me about it, I was excited. For the first time in my life, I will travel on an airplane. I enjoyed the experience, food was good and I watched so many movies during the flight. Then after the long plane ride, I saw my family again and it made me very happy. I like Rome because my family is here."*	*Reason for migration:* *Family reunification*

Note to the drawing that follows: same as the previous, images evoked are indicative of a happy migration reinforced by family reunification.

Fig. 29. Participant #4, drawing

Tab. XI-6. Participant #11

INTEGRATION						
Tech.	**Associative Network**				**Figurative Technique integrated with Storytelling**	**Contextual and Socio-Demographic Interview**
ID No.	**Polarity Index "Filipino"**	**Stimulus "Filipino"**	**Polarity Index "Italian"**	**Stimulus "Italian"**	**Narrative of the Journey**	
#11 F 20 LOS: 2y	Positive	festive IV (+), talented VI (+), hardworking V (+), happy VIII (+), foods II (+), beautiful IX (+), religious III (+), hospitable I (+), respectful VII (+)	Positive	coffee V (+), wine IV (+), street performer X (+), sweet VI (+), tall VIII (+), liberated II (+), sports IX (+), beautiful VII (+), gestures I (+), pizza III (+)	*"I felt sad and happy about the experience, sad to leave my friends and relatives, while at the same time happy to be with my family in Rome. I have good memories of growing up in the Philippines, most of those times were spent with my friends. It was simple living in a place where the sceneries are beautiful. I miss my cat and I miss helping out in our small store… Here, it's okay. At least I have met new friends at school and it helps with all the adjusment. I also like that I can go to church here, it's something that I used to do back home. Over all, Rome is nice. There's pizza and so many nice attractions to see. Of course, the best part is being with my family."*	On the benefit of living in Italy: Opportunities for studies and work; I am finally together with parents, living in a famous place.

Note on the drawing that follows: the use of airplane as a symbol division between the two countries.

Fig. 30. Participant #11, drawing.

Tab. XI-7. Participant #7

	INTEGRATION					
Tech.	Associative Network				Figurative Technique integrated with Storytelling	Contextual and Socio-Demographic Interview
ID No.	Polarity Index "Filipino"	Stimulus "Filipino	Polarity Index "Italian"	Stimulus "Italian"	Narrative of the Journey	
#7 F 18 LOS: 1y	Positive	smart VIII (+), noisy XVII (-), kind I (+), happy IV (+), brown VII (+), respectful X (+), hardworking XII (+), ignorant XI (-), loving IV (+), helpful III (+), generous XIII (+), patient II (+), good XIV (+), trustworthy XVII (+), friendly V (+), judgemental XVI (-), caring VI (+)	Positive	strike I (-), snob IV (-), noisy IX (-), Catholic XVII (+), Vatican City X (+), tall XIV (+), pasta XI (+), pizza XV +, Metro ABC II (+), fountain V (+), coffee VI (+), liberated XIII (+), Colosseo VII (+), Alfa Romeo XIX (+), castle XIV (+), pointed nose XII (+), food VIII (+), body odor XVIII (-), salad III (+)	*"To be honest, I did not want to leave because I will miss my Lolo and Lola (grandparents) and also because my brother is in jail. Then I realized that maybe I can help my brother if I'm in Italy, I want to do whatever I can to help him. So I left the Philippines with a sad heart…it was not easy for me when I got here, I was so homesick and lonely, but my stepmother is so kind and she helped me in adjusting. It was the first time that I met her and my step-brothers. They are my father's new family (my parents have been separated for a long time). I was also happy to be with my father again. I am still adjusting to this new experience and doing my best to be more positive, to fight loneliness and just be happy to be here."*	On the benefit of being in Italy: Living here is a chance to have a better life.

Note on the drawing: the presence of division elements and the participant's emotional state (sadness) was evident.

Fig. 31. Participant #7, drawing
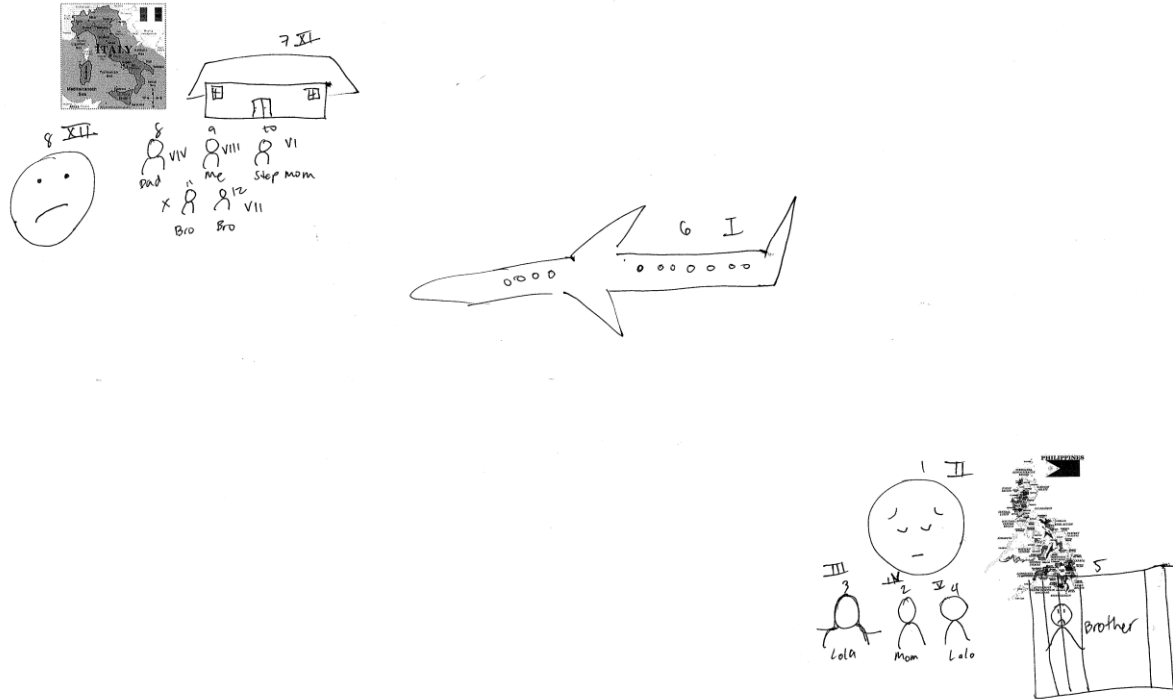
Tab. XI-8. Participant #35

	INTEGRATION					
Tech.	**Associative Network**				**Figurative Technique integrated with Storytelling**	**Contextual and Socio-Demographic Interview**
ID No.	**Polarity Index "Filipino"**	**Stimulus "Filipino**	**Polarity Index "Italian"**	**Stimulus "Italian"**	**Narrative of the Journey**	
#35 M 17 LOS: 1y	Positive	humble VI (-), hospitable I (+), caring III (+), playful VIII (-), sweet IV (+), happy V (+), family-oriented III (+), hardworking VII (+)	Positive	extrovert III (+), straight to the point IV (+), vices V (-), disrespectful II (-), coward VI (+), liberated I (+)	*"I miss the simple life back home, my family (relatives) and most of all my friends… so many happy memories. In Rome it's a new life, new people, new environment. It's my first time to be here and so far, I like the experience."*	On the benefit of living in Italy: *"My family is complete here, it is a dream come true."* (Researcher's note: the participant is proud of being gay.)

Note on the drawing that follows: divided the space by putting in boxes and put an arrow sign from Philippines to Italy for direction or movement; indicated one image for each country.

Fig. 32. Participant #35, drawing

de Rosa's Figurative Technique (2017)

II. New atmosphere, new people
new life and the environment
I haven't experience before.

②

Respondent #: 80

①

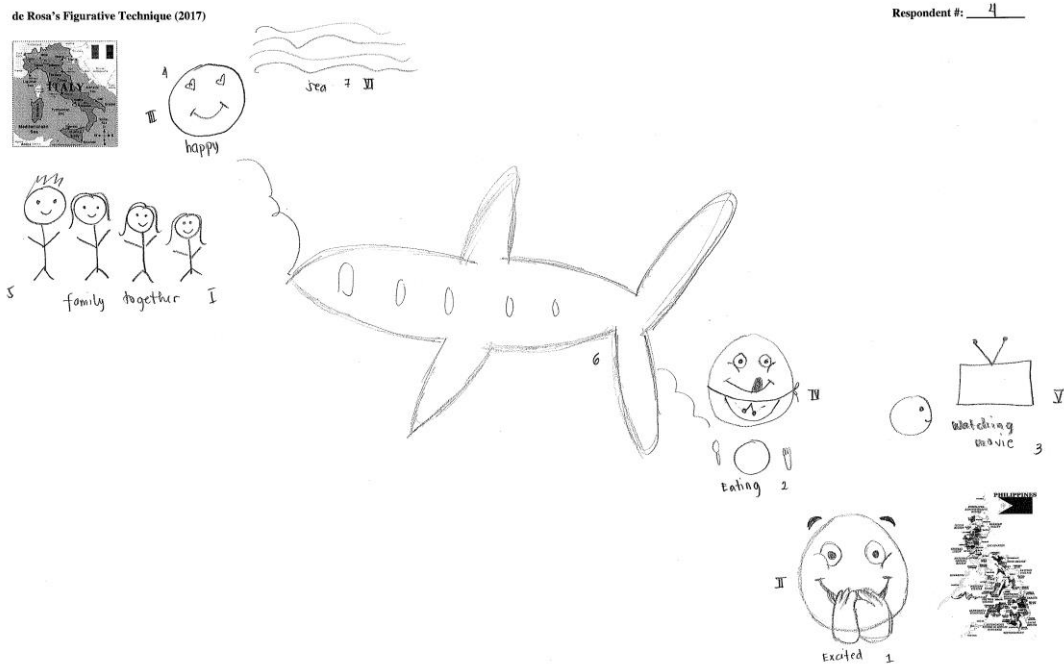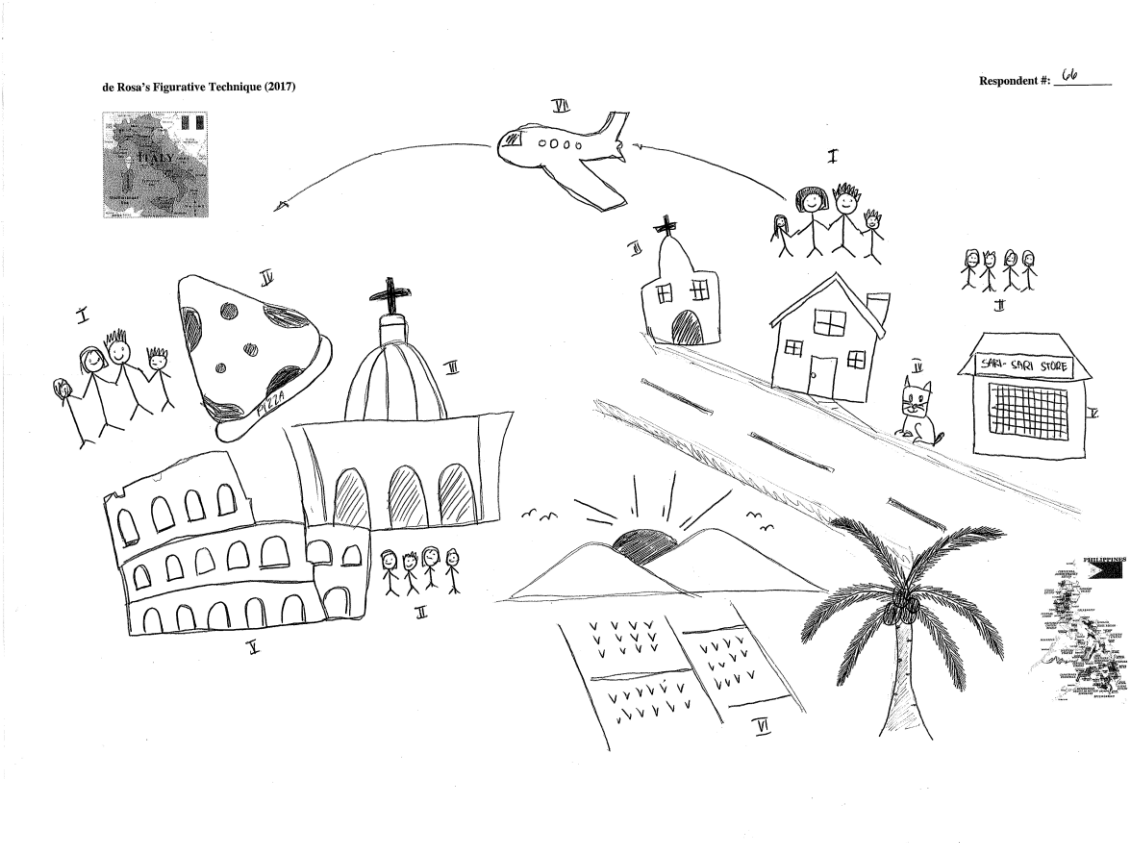I. Missing peaceful place and atmosphere that has fresh wind and
Missing my families and friend.
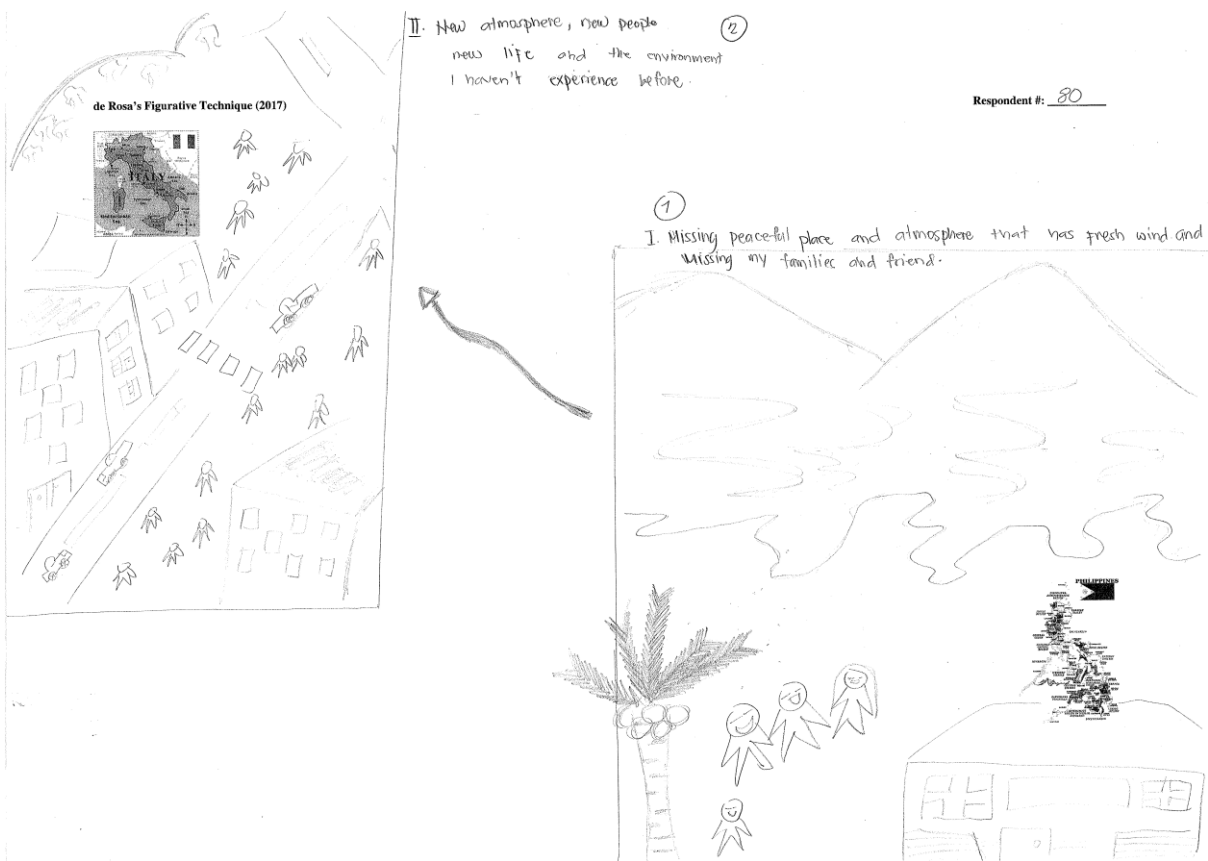
Tab. XI-9. Participant #1

	INTEGRATION				Figurative Technique integrated with Storytelling	Contextual and Socio-Demographic Interview
Tech.		Associative Network				
ID No.	Polarity Index "Filipino"	Stimulus "Filipino	Polarity Index "Italian"	Stimulus "Italian"	Narrative of the Journey	
#1 F 19 LOS: 2y	Positive	loveable XXVII (+), wise V (+), friendly VI (+), generous XXIV (+), brave XVI (+), helpful XVII (+), honest XVIII (+), faithful XX (+), insensitive XXIV (-), showy XXV (-), emotional IV (-), family-oriented III (+), music lover XXVI (+), smart XXVIII (+), crazy XXIII (+), dreamer II (+), beautiful I (+), sensitive XIX (+), innocent XIII (+), resourceful XII (+), strong XI (+), thrifty X (+), polite XIV (+), hard-working IX (+), good VIII (+) , hospitality VII (+), talkative XXII (+), kind XV (+)	Positive	sensual II (-), drunkard III (-), coffee lover IV (+), sensitive V (-), Euro XVI (+), insensitive VI (-), tall XV (+), judgmental VII (-), white XIV (+), beautiful XIII (+), lovely XII (+), socializing XI (-), materialistic X (-), sciopero XIX (-), wise VIII (+), friendly IX (+), beliefs XVIII (+), out goer XX (+), kind XVII (+), bread XXI (+), liberated I (-), pizza XXII (+)	*"Life in the Philippines was happy, though not perfect because we had financial difficulties. I am thankful to my cousins (Ate and Kuya) for taking care of me and to my friends for all the fun times we had…I had mixed feelings when I travelled to Rome, I was excited because it was my first trip abroad so I had to get a passport for it. I was also sad because I will miss my relatives, friends and the food. But I was also looking forward to be with my mother and the rest of the family. I was homesick during the first weeks of my arrival in Rome, it was a big adjustment to the new place but it is okay. I am learning to be more independent. Then I enrolled in this school where I met new people who are nice…right now I am working part-time so I can help my family with our financial needs and so I can buy things for myself and maybe travel, I don't want to ask money from my mother…it's not easy to study and work at the same time but I have to do this. I'm worried that I might stop going to school next term to focus on work. We will see. Being here is good for me, I have an opportunity to help my family."*	*Reason for migration:* *To work so she can help her mother with providing for the family's financial needs.*

Note on the drawing that follows: the image of an airplane and dots suggests a division or a connection.

Fig. 33. Participant #1, drawing
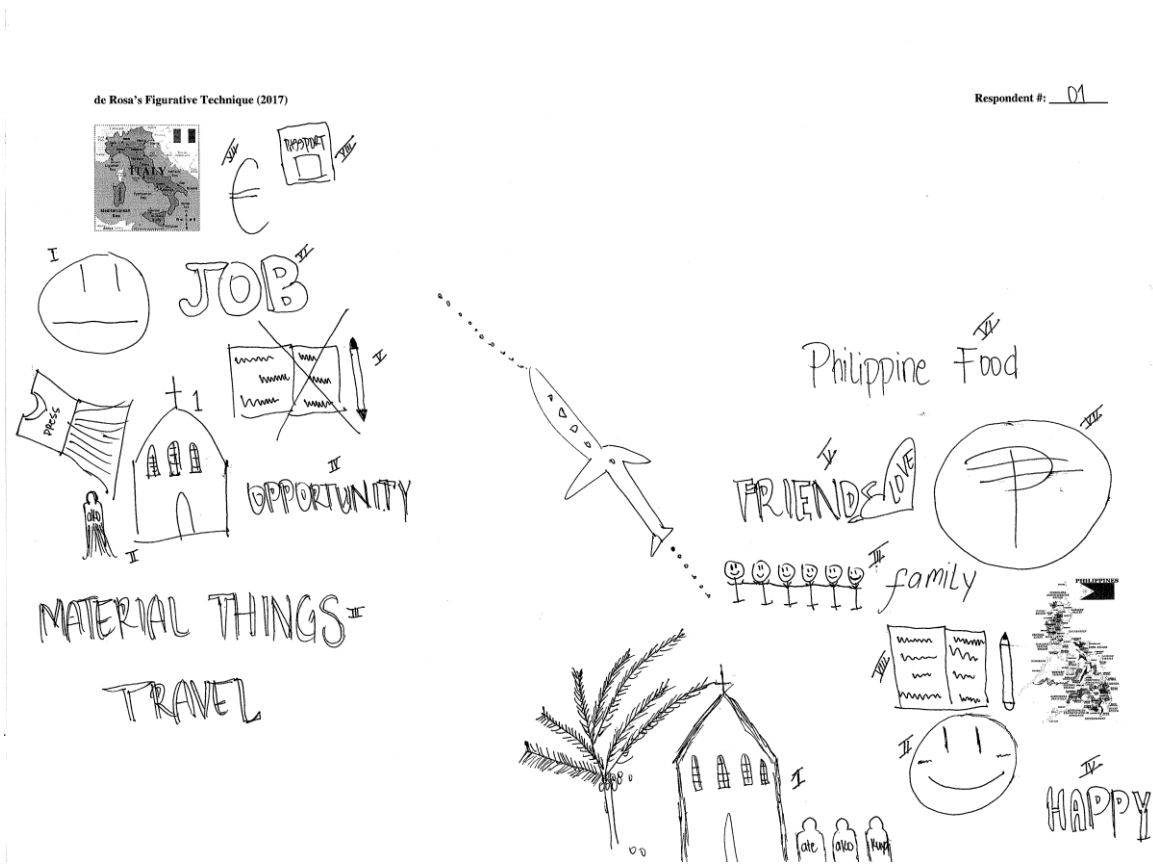
Tab. XI-10. Participant #16

	INTEGRATION					
Tech.	**Associative Network**				**Figurative Technique integrated with Storytelling**	**Contextual and Socio-Demographic Interview**
ID No.	**Polarity Index "Filipino"**	**Stimulus "Filipino**	**Polarity Index "Italian"**	**Stimulus "Italian"**	**Narrative of the Journey**	
#16 M 24 LOS: 10y	Positive	Jose Rizal III (+), humble IV (+), talented XVII (+), resilient I (+), longest Christmas XV (+), singers XVI (+), brown-skinned XVIII (0), traffic XXIII (-), kind-hearted VIII (+), mango XIX (0), generous IX (+), dreamers XIV (+), patriotic VII (+), Boracay XX (+), stubborn XXIV (-), no discipline XXV (-), mabuhay VI (+), family-oriented XIII (+), hard-workers XII (+), hospitable II (+), Tandang Sora V (+), friendly XI (+), poverty XXVI (-), superstitious XXI (0), fast food XXII (0), fortitude X (+)	Positive	open-minded VI (+), opera VIII (0), tall VII (+), lazy I (-), espresso X (+), fair-skinned IX (0), sports-oriented II (+), benefits XI (+), opinionated III (0), pasta XII (+), Colosseo XIII (+), cappuccino XIV (+), ciao IV (+), stinky V (-)	*"My family was complete before my parents came to work in Rome. I grew up with my brothers and relatives. During that time life was simple yet happy. So many memories spent with family and friends, eating all those delicious foods and having fun. I no longer have parents I actually came to Rome just before my father died and my mother died a few years after that. My brothers are the only family I have now. It has not been easy living here but I get by. I am fortunate to have found a job in a hotel and I'm also studying in this school, taking a course related to my job. Life here is good. I'm used to it already."*	*On the benefit of living in Italy:* *Better government; personal growth*

Note on the drawing: the drawings and the story suggest that the participant has assimilated given his age (he's the oldest among the participants) and length of stay.

Fig. 34. Participant #16, drawing
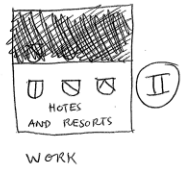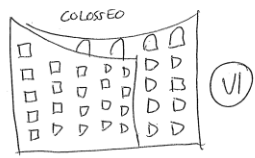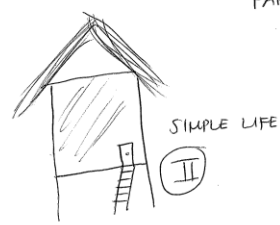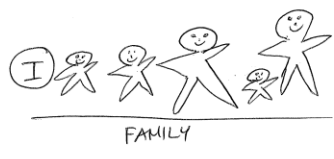
Tab. XI-11. Participant #43

INTEGRATION					
Tech.	**Associative Network**				**Figurative Technique integrated with Storytelling**	**Contextual and Socio-Demographic Interview**
ID No.	**Polarity Index "Filipino"**	**Stimulus "Filipino**	**Polarity Index "Italian"**	**Stimulus "Italian"**	**Narrative of the Journey**	
#43 F 16 LOS: 1y	Positive	patient I (+), down to earth II (+), hardworking III (+), respectable IV (+), kind V (+), prayerful VI (+), respectful VII (+), hospitable VIII (+), responsible IX (+), tough X (-), liar XI (-), quarrelsome XII (-), judgmental XIII (-), ignorant XIV (-), happy XV (+), creative XVI (+)	Positive	rich I (+), tall II (+), hardworking III (+), approachable IV (+), arrogant V (-), artistic VI (+), smelly VII (-), careful VIII (+)	*"I am a Lola's girl and I miss her every day. I also miss my friends and the things that we did together, like eating at our favorite fastfood restaurant. I miss how we celebrate Christmas back home… I am in Rome now. I think I'm adjusting well to the way of life here and Im thankful to have a boyfriend who is helping me."*	On the benefit of living in Italy: Being with parents for the first time.

Note on the drawing that follows: interesting elements

Fig. 35. Participant #43, drawing

Respondent #: 97

187
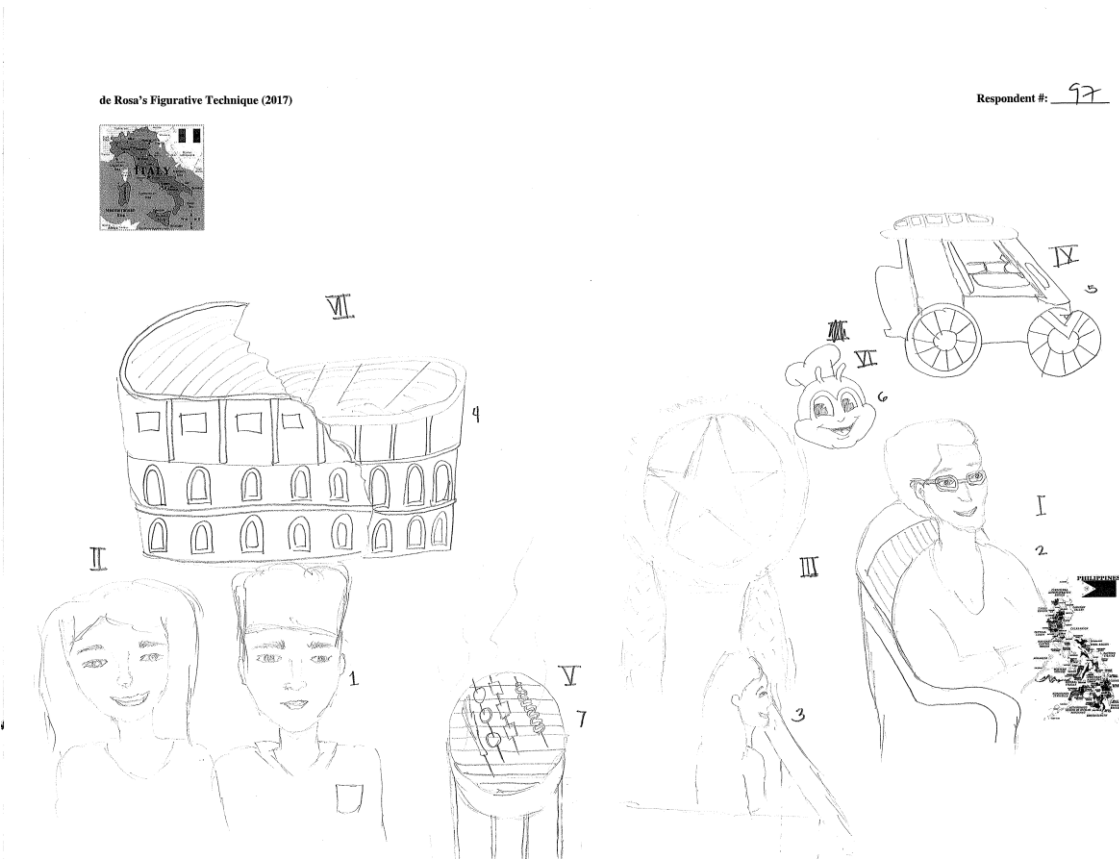
Tab. XI-12. Participant #18

INTEGRATION						
Tech.	Associative Network				Figurative Technique integrated with Storytelling	Contextual and Socio-Demographic Interview
ID No.	Polarity Index "Filipino"	Stimulus "Filipino	Polarity Index "Italian"	Stimulus "Italian"	Narrative of the Journey	
#18 F 21 LOS: 1y	Positive	Hospitable I (+), warm VIII (+), smile XVI (+), friendly X (+), practical XVII (+), crab-mentality II (-), manana habit XIII (-), Filipino time XI (-), culture-oriented III (+), close-minded XVIII (-), gossiper IX (-), hardworking IV (+), wide biodiversity XIV (+), tourist destination XV (+), Filipino food VII (+), economically poor V (-), smoky mountain XII (-), crisis VI (-)	Positive	tourist destination I (+), Italian food IV (+), developed II (+), most live by rules III (+), not very hospitable V (-), impatient VI (-)	*"I love the time I spent in the Philippines, especially in my beautiful hometown. I have good friends, we had crazy and happy times together. I miss them and I miss everything back home. But being here with my family is really nice, we have been separated for a while so I'm happy that we're together again. I have met new friends here in school and it's good. I'm doing my best to finish this course so I can get a job and help my family."*	On the benefit of living in Italy: Family is here. (Researcher's note: she was born in Rome but grew up in the Philippines. This is only her 2nd time to be here.)

Note on the drawing: division element was detected with 2 parallel lines drawn between the countries.

Fig. 36. Participant #18, drawing

189
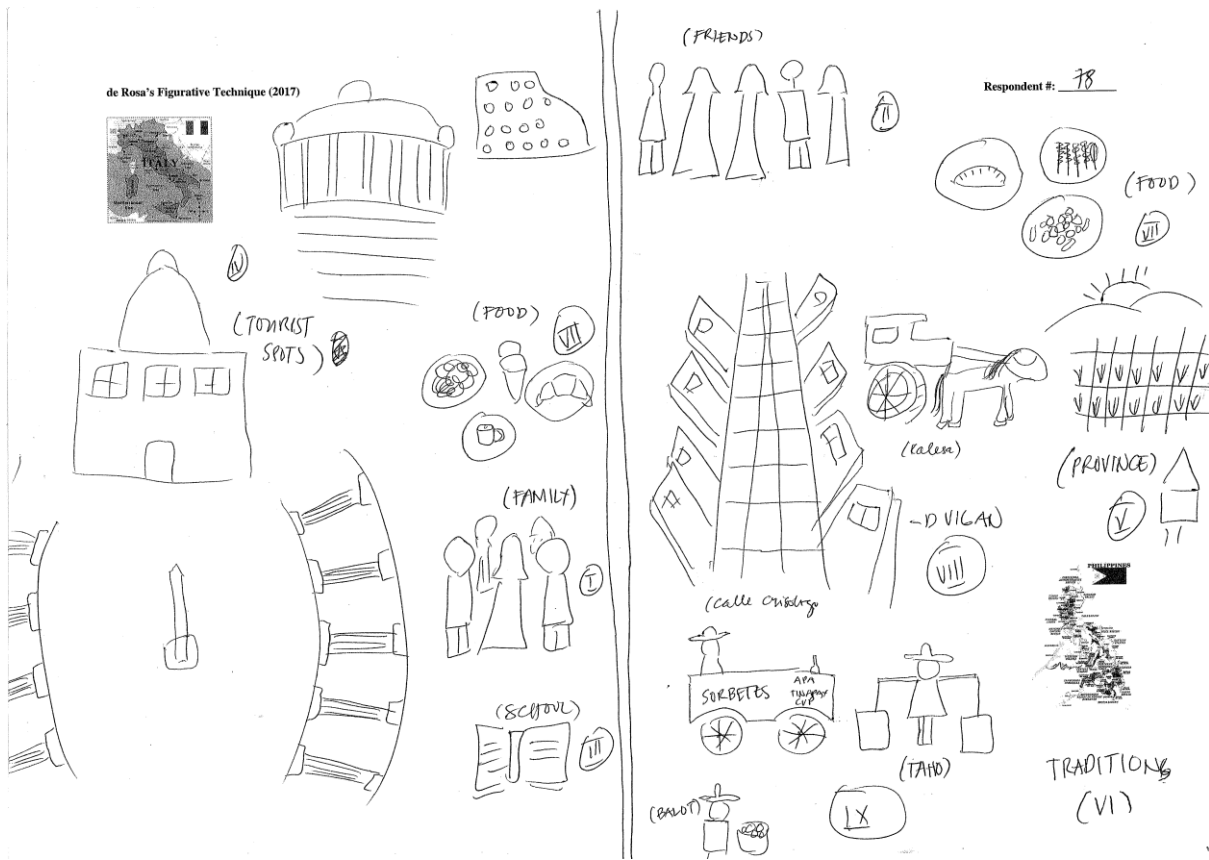
Tab. XI-13. Participant #20

INTEGRATION					
Tech.	Associative Network				Figurative Technique integrated with Storytelling	Contextual and Socio-Demographic Interview
ID No.	Polarity Index "Filipino"	Stimulus "Filipino	Polarity Index "Italian"	Stimulus "Italian"	Narrative of the Journey	
#20 F 20 LOS: 6y	Positive	respectful I (+), hospitable III (+), lovable II (+), competitive IX (+), barbeque VIII (+), fast food chains VII (+), talkative X (-), kind VI (+), creative V (+), street foods XI (+), happy IV (+)	Positive	health care III (+), rich IV (+), respectful I (+), kind II (+), messy VII (+), grumpy VI (-), liberated V (-)	*"What I miss most about home are my friends, the food and volleyball. I think that it's normal for many of us to have some challenges with adjusting to life here in Rome, it's not that bad. I have my family here and they are very supportive…I can keep in touch with my friends and relatives through social media (Facebook). I'm happy to have met nice people here, my new friends from school. We had some trips together and it was fun. I like it that it's easier to travel here so I'm saving for the next one."*	On the benefit of living in Italy: Being with mother

Note on the drawing that follows: the presence of social media applications tells an active online life. Further, the drawings also suggest that the participant is assimilated and considers migration as a positive experience.

Fig. 37. Participant #20, drawing
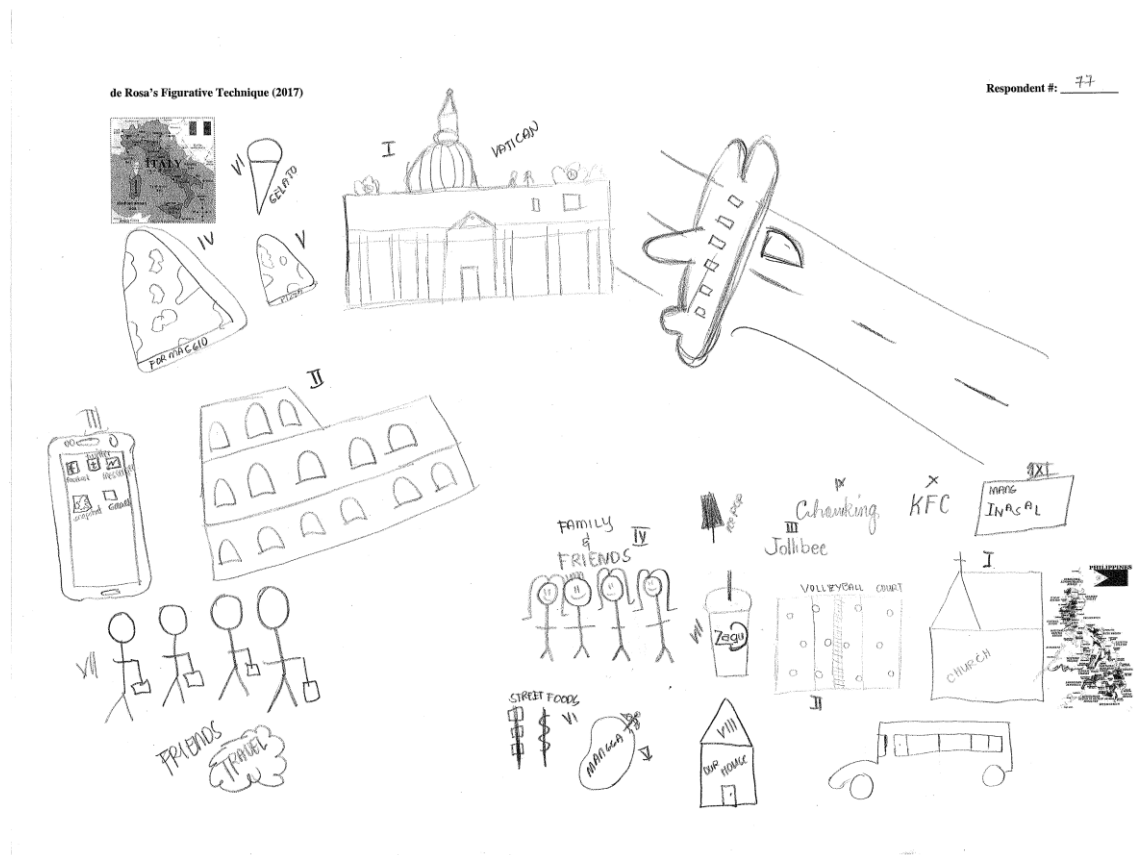
Tab. XI-14. Participant #51

INTEGRATION						
Tech.	Associative Network				Figurative Technique integrated with Storytelling	Contextual and Socio-Demographic Interview
ID No.	Polarity Index "Filipino"	Stimulus "Filipino	Polarity Index "Italian"	Stimulus "Italian"	Narrative of the Journey	
#51 M 15 LOS: 11y	Positive	kind III (+), jejemon IV (-), food I (+), fiesta II (+), Xander Ford V (-), Jake Zyrus VI (-)	Positive	pizza I (+), gangster IV (-), Chinese V (-), Wi-Fi III (+), gelato II (+)	*"Money isn't easy in the Philippiness, that's why my mother had to work in Rome. I have good memories of my time in the country, I love the street food and I'm sad that they don't have it here. In my free time, I like to tinker the computer and go online. It's good that internet here (Rome) is faster so connection is easier… I think it's better to work here when I'm older since the income is higher. I consider Rome as my home because of my family… I've been here long enough to understand news about EU-Russia relations and issues like racism, it is sad but true."*	On the benefit of living in Italy: Parents are here.

Note on the drawing that follows: the participant is politically informed on racist perceptions in host county and on the political focus on EU-Russia relations.

Fig. 38. Participant #51, drawing
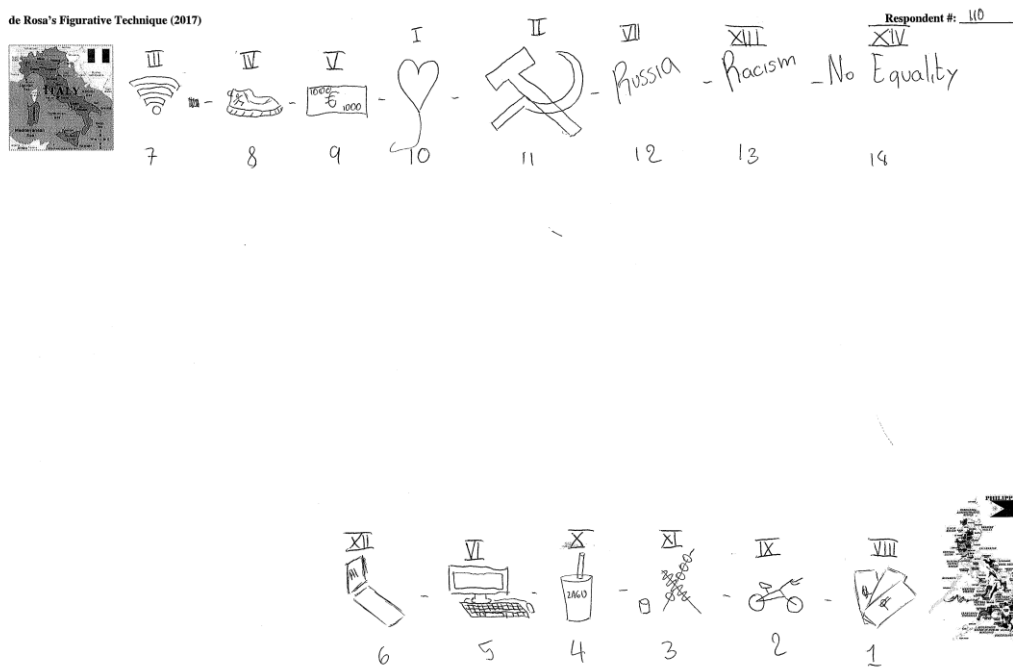
Tab. XI-15. Participant #73

INTEGRATION						
Tech.	**Associative Network**				**Figurative Technique integrated with Storytelling**	**Contextual and Socio-Demographic Interview**
ID No.	**Polarity Index "Filipino"**	**Stimulus "Filipino**	**Polarity Index "Italian"**	**Stimulus "Italian"**	**Narrative of the Journey**	
#73 F 14 LOS: 1y	Positive	Patient I (+), good II (+), strong III (+), K-pop addict IV (-), helpful V (+), plastic VI (-), Ex-B VII (), caring VIII (+), humane IX (+), arrogant X (-), snob XI (-), jejemon XII (-)	Positive	hospitable I (+), carefree II (-), bad attitude III (-), smart IV (+), friendly V (+), kind VI (+), health conscious VII (-), gentle VIII (+), generous IX (+), late IX (-), lazy XI (-), coward XII (-)	*"Family and friends are what I miss most about the Philippines. Me and my friends have fun memories together, going to our favorite places to hangout, like in 'isdaan' where we went fishing... I'm happy to be reunited with my family in Rome. It's my first time to see the tourist places and they're all nice. Then I met new people here and I'm glad to have found new friends, they help make life a little easier."*	On the benefit of living in Italy: Being with family after 13 years.

Note on the drawing that follows: the participant drew a paper plane with a trail of broken line (with a loop), to connect the 2 countries; also drew a heart in the middle of the fold; the Philippine flag as 1/2 of heart and Italian flag as the other half.

Fig. 39. Participant #73
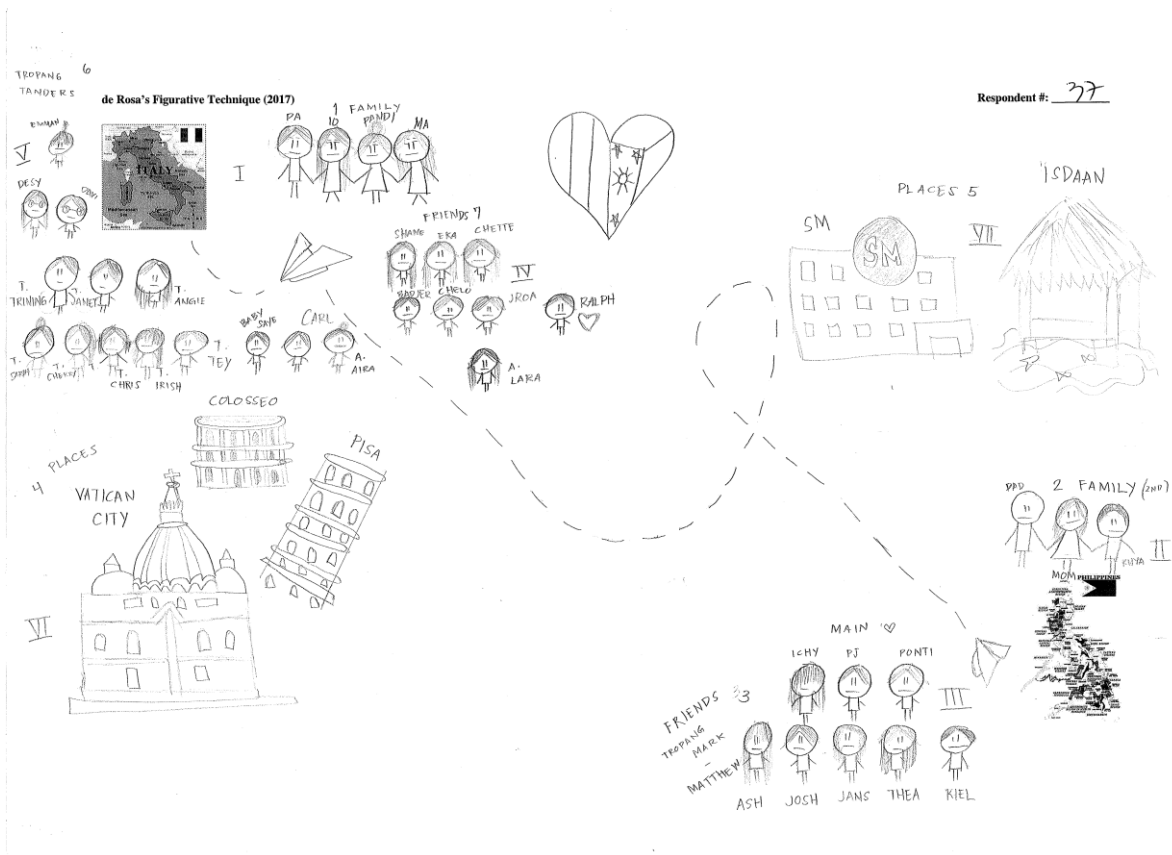
Tab. XI-16. Participant #82

	INTEGRATION					
Tech.	Associative Network				**Figurative Technique integrated with Storytelling**	**Contextual and Socio-Demographic Interview**
ID No.	**Polarity Index "Filipino"**	**Stimulus "Filipino"**	**Polarity Index "Italian"**	**Stimulus "Italian"**	**Narrative of the Journey**	
#82 F 13 LOS: 1y	Positive	industrious VI (+), God-fearing II (+), generous III (+), polluted XI (-), over-populated XII (-), tan VIII (0), kind-hearted I (+), friendly V (+), undisciplined X (-), educated IV (+), irresponsible IX (-), creative VII (+)	Positive	smelly III (-), disrespectful IV (0), clumsy VII (0), mean V (0), judgmental VI (0), talkative VIII (0), perfectionist I (0), fashionista II (0)	*"I grew up in a home where my family spent happy times together. I like the sights that I see around my home, we have nice views of nature… during my travel to Rome, I saw things while I was on the plane. It's nice to see something new. I also enjoyed the experience to travel. When I arrived in Rome, there are views which remind me of home but it is a lot better of course…Rome is a very busy city with so many buses. Of all the famous places I saw, the basilica is my favorite."*	On the benefit of living in Italy: Being with family

Note on the drawing that follows: the participant drew sun and moon in the centre to show change of environment as she travelled, with broken and wavy line as a symbol of movement, connected to airplane; the sun's eyes were wide open, smiling a bit, with rays around; the moon's eyes were closed (sleeping), was smiling a bit.

Fig. 40. Participant #82, drawing
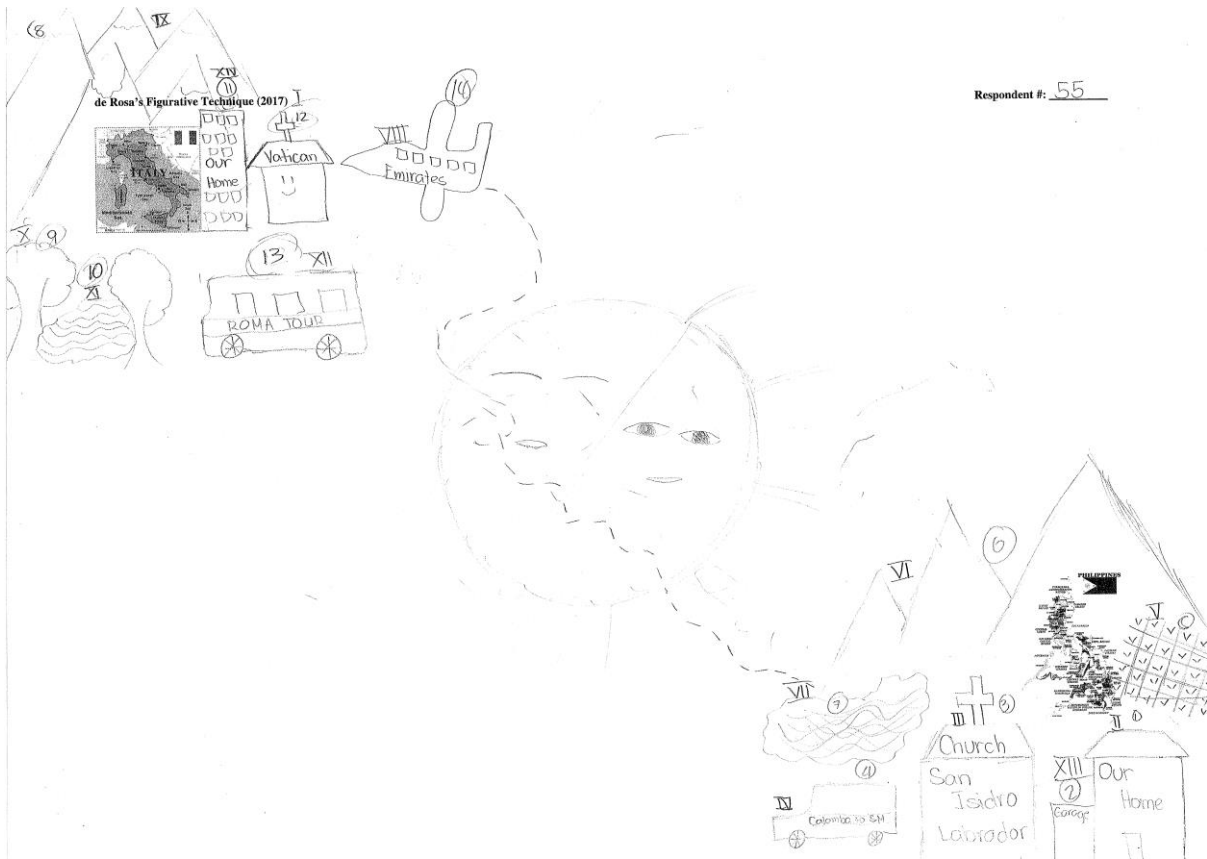
Tab. XI-17. Participant #86

INTEGRATION						
Tech.	**Associative Network**				**Figurative Technique integrated with Storytelling**	**Contextual and Socio-Demographic Interview**
ID No.	**Polarity Index "Filipino"**	**Stimulus "Filipino**	**Polarity Index "Italian"**	**Stimulus "Italian"**	**Narrative of the Journey**	
#86 F 13 LOS: 1y	Positive	kind II (+), helpful I (+), handsome IV (+), beautiful III (+), grumpy X (-), rude XI (-), clean V (+), dirty VI (-), sporty VII (+), noisy XII (-), gentle VIII (+), arrogant XIII (-), selfish IX (-)	Positive	Gentle VI (+), kind VII (+), rude V (-), helpful II (+), smoker XV (-), smelly III (-), noisy IV (-), restless XIII (-), brave XIV (+), law-abiding I (+), generous XII (+), beautiful XI (+), handsome X (+), grumpy IX (-), arrogant VIII (-)	*"What I noticed between the Philippines and Italy is the weather. It is hot in the Philippines while here it is cooler. I like it here. I learned that their money has higher value while our money has lower value. It is hard to earn money in the Philippines, life is difficult… I experienced my first summer here last year, the sun shines brightly, it feels like home, a little bit…I look forward to going back to the Philippines one day."*	On the benefit of living in Italy: Being with my parents

Note on the drawing as follows: the participant drew sun and snow to emphasize the difference between the countries (snow for Italy and sun for Philippines). It also projected a desire to go back one dy.

Fig. 41. Participant #86, drawing
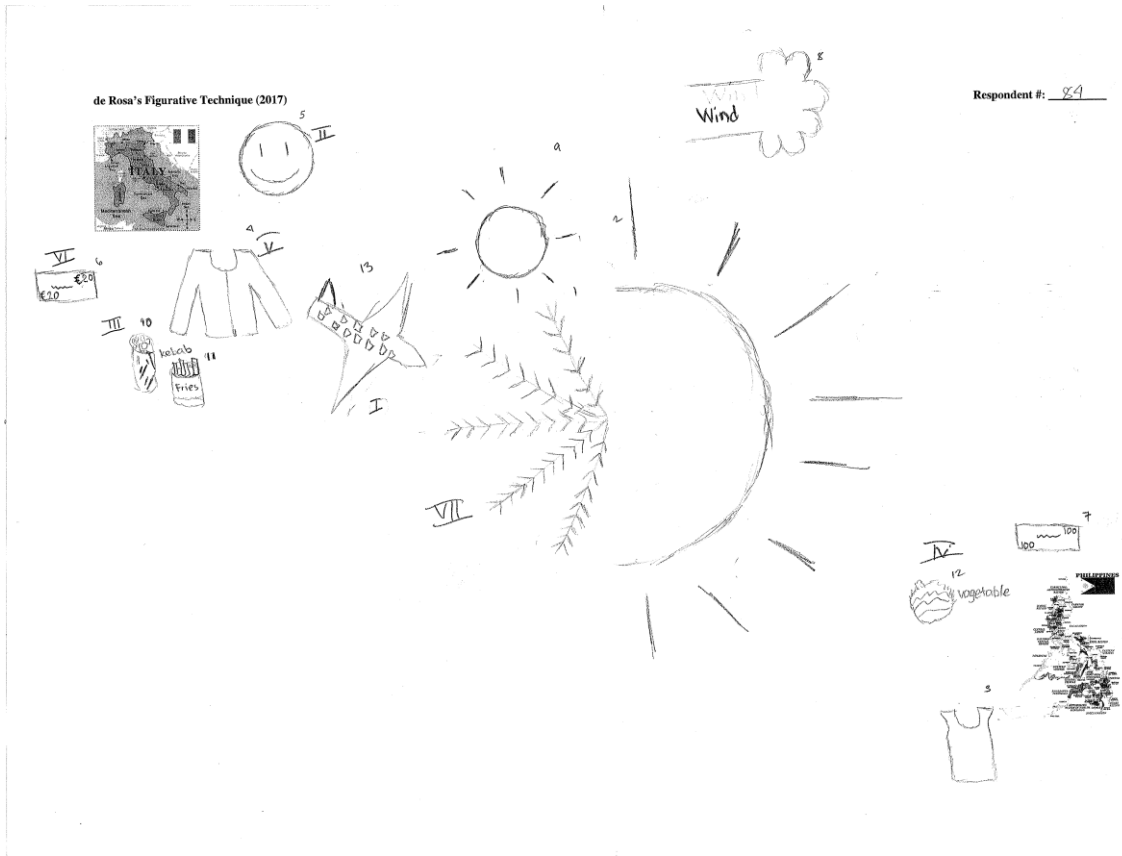
Tab. XI-18. Participant #88

INTEGRATION						
Tech.	**Associative Network**				**Figurative Technique integrated with Storytelling**	**Contextual and Socio-Demographic Interview**
ID No.	**Polarity Index "Filipino"**	**Stimulus "Filipino**	**Polarity Index "Italian"**	**Stimulus "Italian"**	**Narrative of the Journey**	
#88 F 15 LOS: 5y	Positive	God-fearing V (+), kind XII (+), respectful I (+), hardworking VIII (+), beautiful IX (+), beautiful places XI (+), happy VII (+), good in English IV (+), brown VI (+), handsome X (+), friendly III (+), good II (+)	Positive	beautiful place IV (+), white III (+), blond hair II (+), rude I (0), bad attitude V (0)	*"I was excited to travel. I was not very nervous; I was just excited to see my family. I was 8 years old when I came to Italy. When I arrived here, everything was different but I was happy. I met my relatives again and they took me to many places... During the first day of school, I was not nervous because my classmates were nice. But when I transferred to another school, I was bullied. My family helped me settle it. I was happier when I reached Grade 4 because I know that I will no longer be bullied. Then two years ago, I had to transfer to the Filipino school so I said goodbye to my classmates. I was sad, I miss them."*	On the benefit of living in Italy: Family is complete.

Note on the drawing: this is similar to #21 and #57 where the storytelling was embedded in the drawings.

Fig. 42. Participant #88

de Rosa's Figurative Technique (2017)

ITALY

Respondent #: 62

IX 10) two years
ago when i
was grade 5 it is
the last day in my
school I feel sad kase
mamimiss ko cila.

X 5) Imababaluti.
Yd it ako
maging magaca

VIIb 4) And when i was grade 11
ko ng actually in school in
AKo ng school. no experience
one day. I umimpat
ang mga naging classmates
mababait naman

VIII 7) Ki hindi ako
feel nothing.
kinabahan, I

Ko hindi ako
of school

VIIa 6) Nung first day
Kamag-anak ko

ulit ang mga
Naumeet ko
saan-saan,

VI 8) nila king
milo king
Tinour ako
pero macaya
kung lugar
ako sa mga nakikita.
nala mejo nagnibago

II Nung nasa ITALY

III 2) ITALY.
I when i go in
I was 8 years old

3) my family.
excited to see
I just feel like

IV 3) Kinabahain
Hindi ako masyadong

V 1) ako mag travel
No excile

PHILIPPINES

B. DIFFERENTIATION

Tab. XI-19. Participant #24

					Figurative Technique integrated with Storytelling	Contextual and Socio-Demographic Interview
Tech.		Associative Network				
ID No.	Polarity Index "Filipino"	Stimulus "Filipino	Polarity Index "Italian"	Stimulus "Italian"	Narrative of the Journey	
#24 F 17 LOS: 1y	Positive	Hospitable IV (0), poverty XVI (-), culture V (0), independence XVII (+), food VI (+), exotic XIII (+), bilingual XII (+), colorful VIII (+), talented III (+), festive VII (+), smile I (+), fun II (+), worker IX (+), pride XI (0), politics XIV (0), people X (0), corruption XV (-)	Positive	Arrogant XI (-), art II (+), church V (+), Europe IV (0), tourists VIII (+), pasta IX (+), buildings VI (0), old X (0), beautiful III (+), foreign VII (0), history I (0)	*"My life at the moment has been about studies which is stressful and tiring…missing my dog and the happier life back in the Philippines…"*	*On the challenge of living in Italy:* *"I had to adjust to the way of life here, with people who have different attitudes and behaviors. Also, their language is difficult.".*

Note on the drawing that follows: the participant emphasized the division between the countries. The difference between life in the country of origin and in the host country was highlighted.

Fig. 43. Participant #24, drawing

de Rosa's Figurative Technique (2017)

Respondent #: 82

Tab. XI-20. Participant #44

DIFFERENTIATION						
Tech.	**Associative Network**				**Figurative Technique integrated with Storytelling**	**Contextual and Socio-Demographic Interview**
ID No.	**Polarity Index "Filipino"**	**Stimulus "Filipino**	**Polarity Index "Italian"**	**Stimulus "Italian"**	**Narrative of the Journey**	
#44 M 16 LOS: 1y	Positive	helpful III (+), caring X (+), humble IX (+), loving V(+), good VI (+), strong II (+), faithful I (+), fearless XII (+), protective XIV (+), obedient XIII (+), holy XVI (+), worshipper XVII (+), praising XX (+), talented XVIII (+), fighter VIII (+), shy XXI (-), leadership XV (+), helpers VII (+), achievers XIV (+), friendly VI (+), hardworking IV (+), instrumentalist XXII (+), brave XXIV (+), forgiving XXIII (+)	Positive	holy XI (+), sarcastic IV (-), careless VII (-), fashionista VIII (+), good II (+), worshipper X (+), dramatic V (+), romantic XII (+), sporty I (+), friendly III (+), forgiving VI (+), ruler XIV (+), peacemaker IX (+), selfless XV (+), inventors XIII (+)	*"If it was possible to bring my drums set, I would have brought it here. I love to play the drums during my free time and I miss doing it. It's sad that I don't have a drum set here. Aside from playing the drums, I also miss riding on the motorbike around our neighborhood…I am new in Rome and new to this school, studying here is tough but I'm doing my best to cope with all the requirements."*	On the benefit of living in Italy: The family is complete and together for the first time.

Note on the drawing: the participant drew a diagonal line to divide the space and like the previous drawing, the contrasting realities of life in the country of origin and in the host country was evident.

Fig. 44. Participant #44, drawing
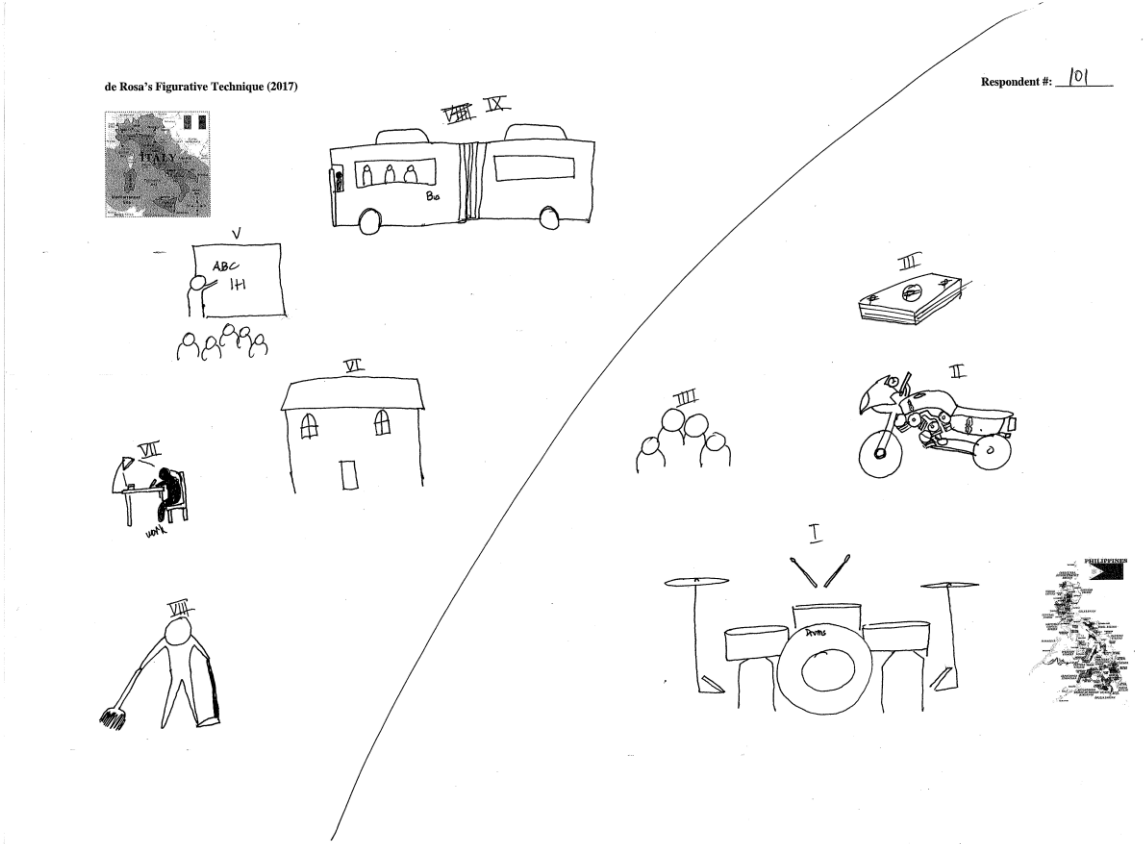
Tab. XI-21. Participant #77

	DIFFERENTIATION					
Tech.	Associative Network				Figurative Technique integrated with Storytelling	Contextual and Socio-Demographic Interview
ID No.	Polarity Index "Filipino"	Stimulus "Filipino	Polarity Index "Italian"	Stimulus "Italian"	Narrative of the Journey	
#77 M 14 LOS: 3y	Positive	crazy I (-), foolish VII (-), respectful III (+), helpful IV (+), arrogant II (-), godly V (+), family-oriented VI (+)	Positive	grumpy III (-), helpful II (+), educated I (+)	*"Before I came to Rome, I was a happy kid…I am not as happy here now, because it's all about studies and it's difficult for me. Luckily, I met a girlfriend here, she has been very supportive to me and she helps me cope with my struggles."* Note: divided page with a straight line	On the benefit of living in Italy: Family is here.

Note on the drawing that follows: a straight line was drawn by the participant which indicated the division between the two countries. This is similar to the previous drawings of #24 and #44 where the participant put the focus on the contrast of life in the country of origin and in the host country.

Fig. 45. Participant #77, drawing
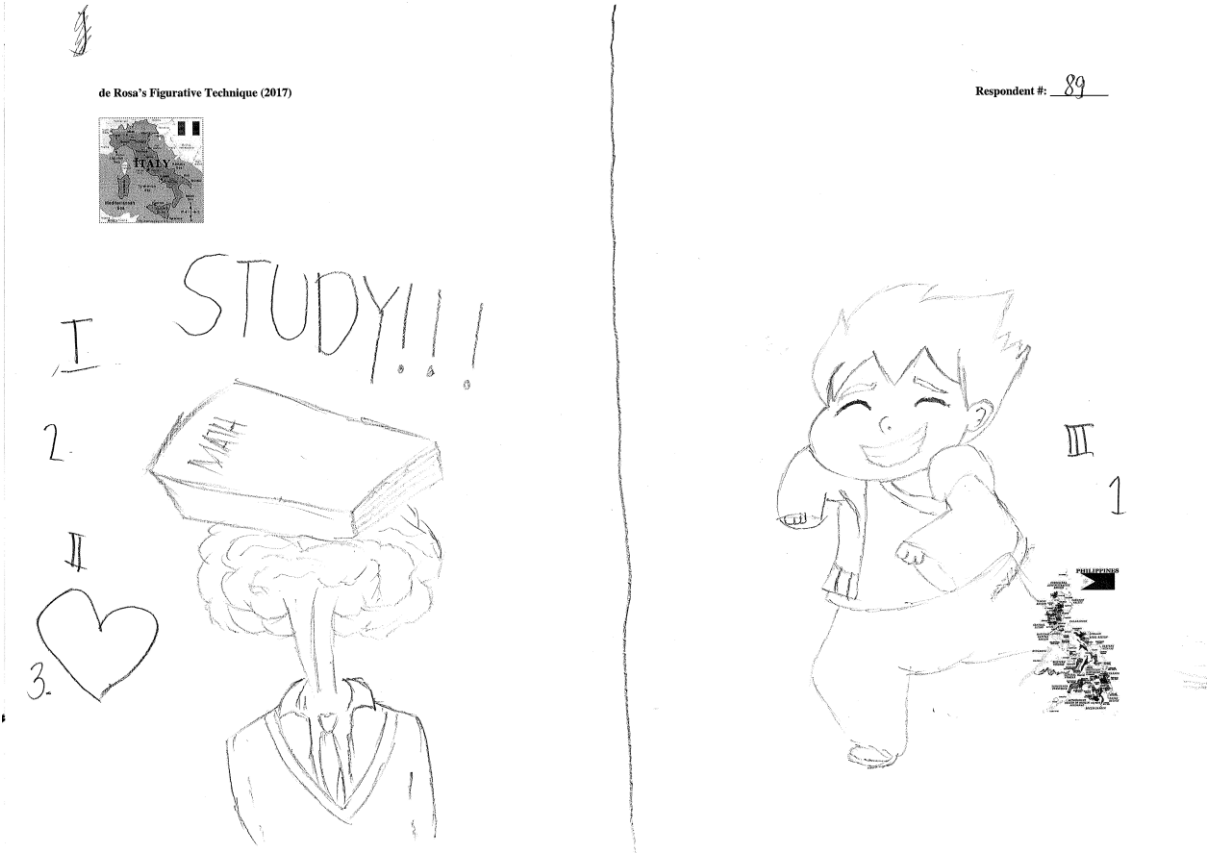
Tab. XI-22. Participant #38

DIFFERENTIATION						
Tech.	**Associative Network**				**Figurative Technique integrated with Storytelling**	**Contextual and Socio-Demographic Interview**
ID No.	**Polarity Index "Filipino"**	**Stimulus "Filipino**	**Polarity Index "Italian"**	**Stimulus "Italian"**	**Narrative of the Journey**	
#38 F 18 LOS: 5y Born in Rome	Positive	happy I (+), beautiful XIII (+), handsome XIV (+), religious II (+), helpful III (+), generous IV (+), respectful VIII (+), forgiving VII (+), kind VI (+), hospitable V (+), brown XV (+), flat nose XVI (+), gossiper XI (-), talkative XII (0), approachable IX (+), jealous XVII (-), patient X (+)	Negative	stingy II (-), smelly I (-), racist III (-), kind XI (+), liberated IV (0), ill-tempered V (-), bookworm X (+), trendy IX (+), vain VIII (0), noisy VII (0), violent VI (-)	*"In general, life in the Philippines was all good, happy and contented. Then I had to be here, it was a difficult time because I was sad and I felt alone. I went to an Italian school and I was bullied. I only had a few friends. I was stressed and frustrated. I thought things will change when I transferred to the Filipino school. I did meet good people here and it made me happier, they are like my second family. But then I am not satisfied with the quality of education. It is not so good. It's complicated."* *(Researcher's note: negative perceptions)*	On the challenge of living in Italy: She saw how hard it was for her mother to earn a living.

Note on the drawing that follow: the participant divided the space using a broken line with an arrow pointing to Italy and wrote the texts "new ambience".

Fig. 46. Participant #38, drawing
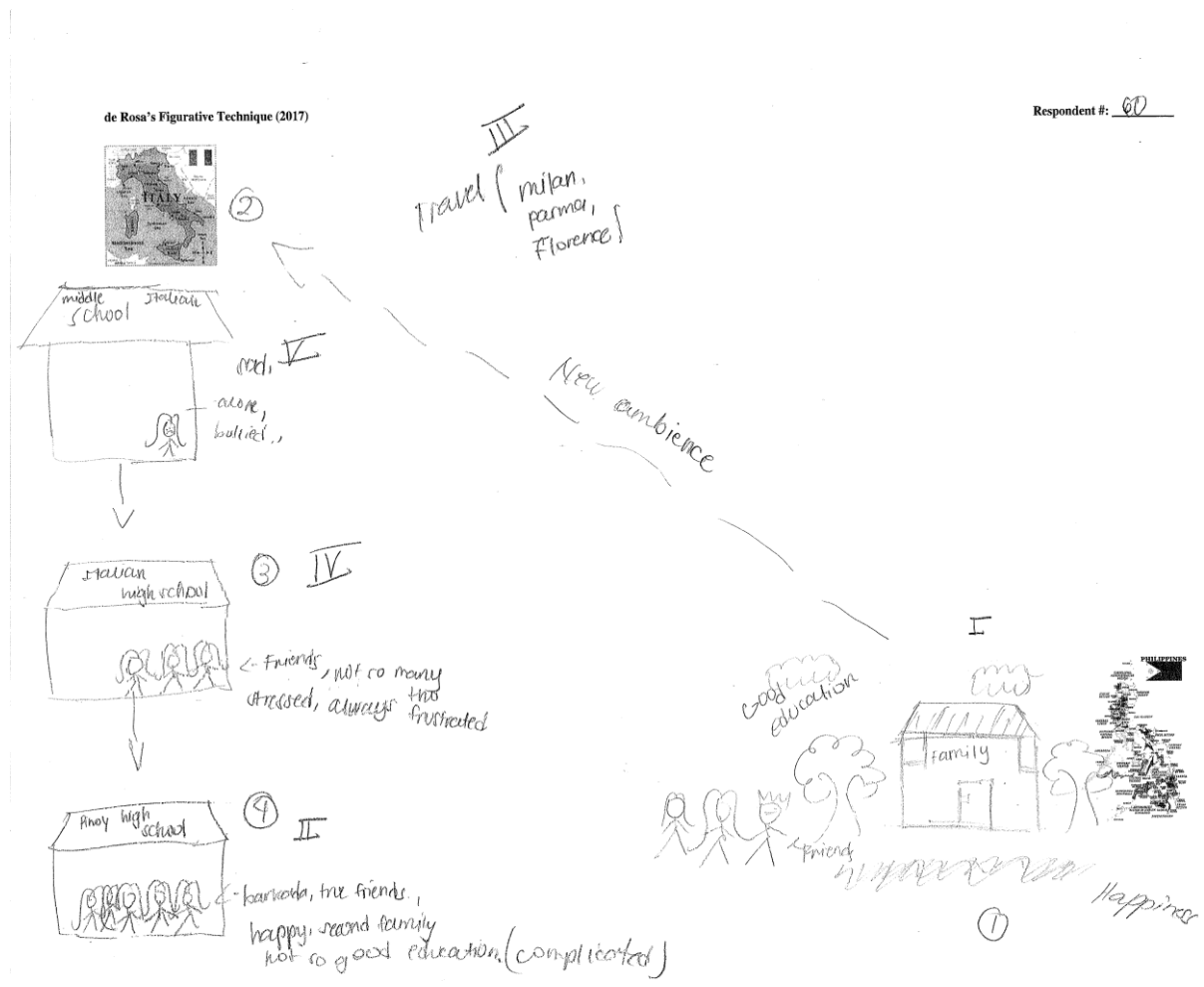
Tab. XI-23. Participant #48

DIFFERENTIATION					
Tech.	Associative Network				Figurative Technique integrated with Storytelling	Contextual and Socio-Demographic Interview
ID No.	Polarity Index "Filipino"	Stimulus "Filipino	Polarity Index "Italian"	Stimulus "Italian"	Narrative of the Journey	
#48 M 16 LOS: 3y	Negative	arrogant VI (-), happy I (+), brown IV (0), small V (-), judgmental III (-), kind II (+)	Positive	gestures I (0), neat III (+), tall IV (+), white V (+), grumpy II (-)	*"I'm a normal kid who loved to be outside, I was not afraid of being social and was not addicted to online games. I was happy. Then I had to leave. I was very sad when I left because my friends and cousins came with us to the airport to say goodbye. I got a bit stressed when I arrived in Rome. Now I'm socially awkward. I don't know what to say to people, I got addicted to online games and I rarely go out. Everything became the opposite (of what he was before coming to Rome)."* (Researcher's note: he is becoming the opposite of who he is, opposition of lifestyles, pathological symptoms developed in host country – addiction to online games)	On the Benefit of living in Italy: Being with parents (finally)

Note on the drawing that follows: the participant drew an airplane between the countries; his drawings look like a mind map.

Fig. 47. Participant #48, drawing
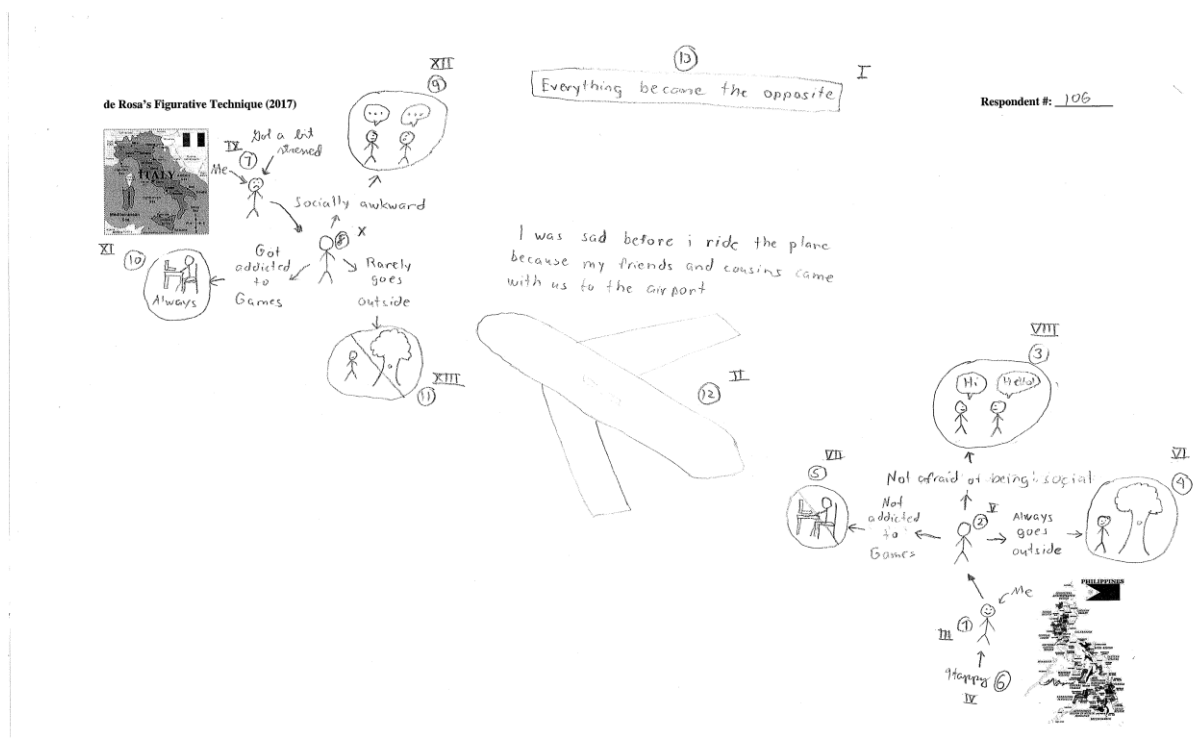
Tab. XI-24. Participant #33

	DIFFERENTIATION					
Tech.	Associative Network				Figurative Technique integrated with Storytelling	Contextual and Socio-Demographic Interview
ID No.	Polarity Index "Filipino"	Stimulus "Filipino	Polarity Index "Italian"	Stimulus "Italian"	Narrative of the Journey	
#33 F 17 LOS: 1y	Positive	family-oriented III (+), sweet I (+), loving V(+), caring IV (+), concerned VI (+), stereotyping XV (-), lazy XVI (-), late XIV (-), happy XII (+), smart XI (+), jejemon XIII (-), respectful VII (+), trendy X (-), kind VIII (+), sensitive IX (+), courteous II (+)	Negative	liberated I (-), not family-oriented II (-), frank III (+), careless VII (-), smelly IV (-), prompt VI (+), always on time V (+), unmindful X (+), more on gestures IX (+), soccer VIII (+)	*"I was raised by my Lola (grandmother), I love her and I miss her. I also miss my friends who are all very special to me. I went to a good school and it was a place of happy and fun moments. I was an active softball player back then, it's my favorite sport. I am very close to cousins and relatives. I had mixed emotions when I left for Rome, mostly sad. Here things are different but I'm doing my best to be okay. It helps that I'm in this school where I met new friends. They cheer me up. School here is all about reading modules, it's tiring but I have no choice. Even though it's difficult, I am happy to be with my parents here."*	On the challenge of living in Italy: Learning the Italian language is not easy.

Note on the drawing: the participant expressed emotional complexity during her travel to Italy.

Fig. 48. Participant #33, drawing
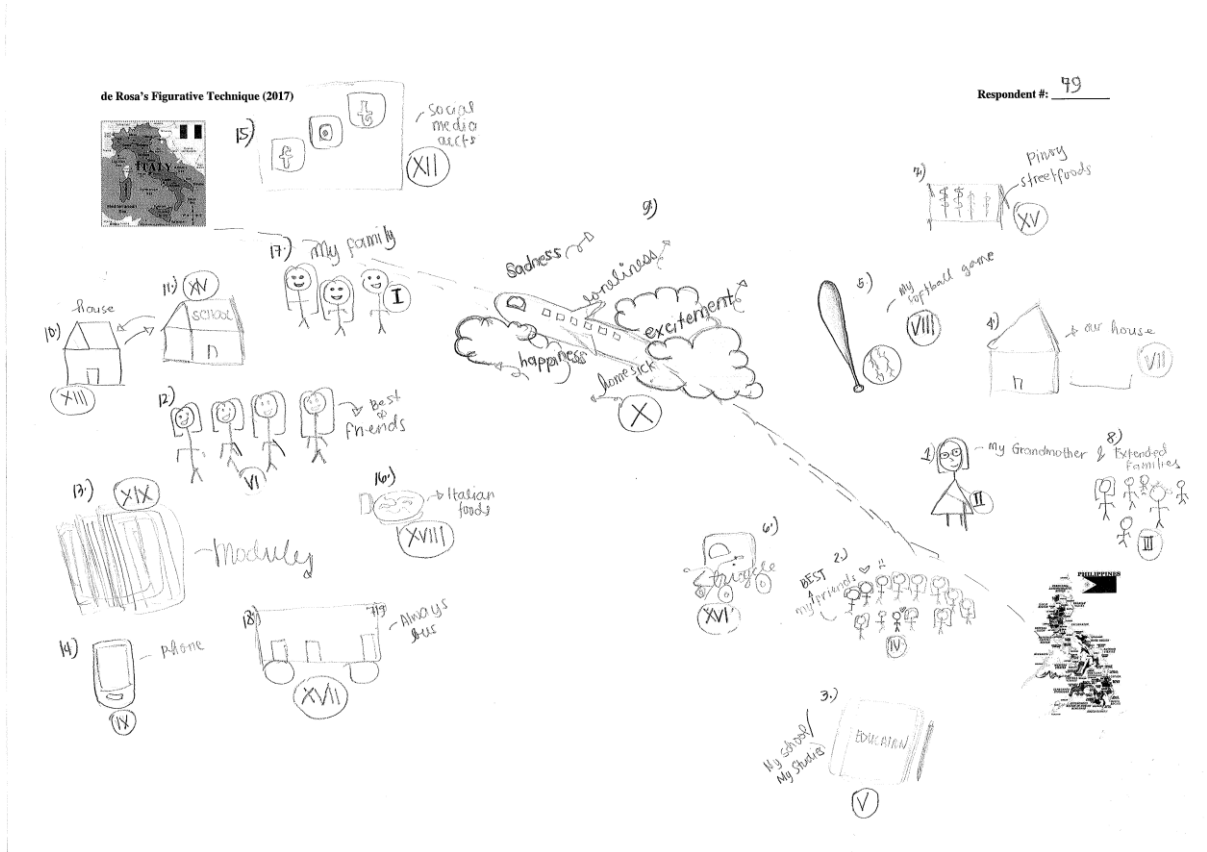
Tab. XI- 25. Participant #2

DIFFERENTIATION					
Tech.	Associative Network				Figurative Technique integrated with Storytelling	Contextual and Socio-Demographic Interview
ID No.	Polarity Index "Filipino"	Stimulus "Filipino	Polarity Index "Italian"	Stimulus "Italian"	Narrative of the Journey	
#2 M 17 LOS: 4y	Negative	gossiper VIII (-), thief VII (-), attention-seeker X (-), K-pop lover XI (+), tough IV (+), singer III (+), social V (+), study first I (+), does not keep promise VI (-), green-minded XVIII (-), likes to borrow money XII (-), does not pay debt XVII (-), arrogant XV (-), liar XVI (-), hardworking III (+), grouchy XIV (-), quarrelsome IX (-), shameless XIII (-)	Negative	lazy XIII (-), bad breath II (-), horrible English XII (-), arrogant XVI (-), body odor XI (-), untidy IX (-), doesn't brush teeth VIII (-), ungrateful X (-), smart III (+), smelly armpits I (-), rude IV (-), coffee VIII (+), cigarette VI (-), thief VII (-), respect XIV (-), gossiper XVII (-), boastful XVIII (-), hardworking XV (+)	*"I'm happy here with my parents and my sister. I have been in Italy for a while now so I have adjusted already although I need to improve everyday…I grew up in the Philippines and I have good memories of my time there. I like our hometown where there are so many trees and nature…here everything is good. I have friends, I met them in school and they're fun. It's nice to hang-out with them. But the best thing is having my family here, we're very close.".*	On the challenge of living in Italy: He was bullied at school because he couldn't speak Italian.

Note on the drawing that follows: the participant made a circular drawing, like the globe symbol.

Fig. 49. Participant #2, drawing
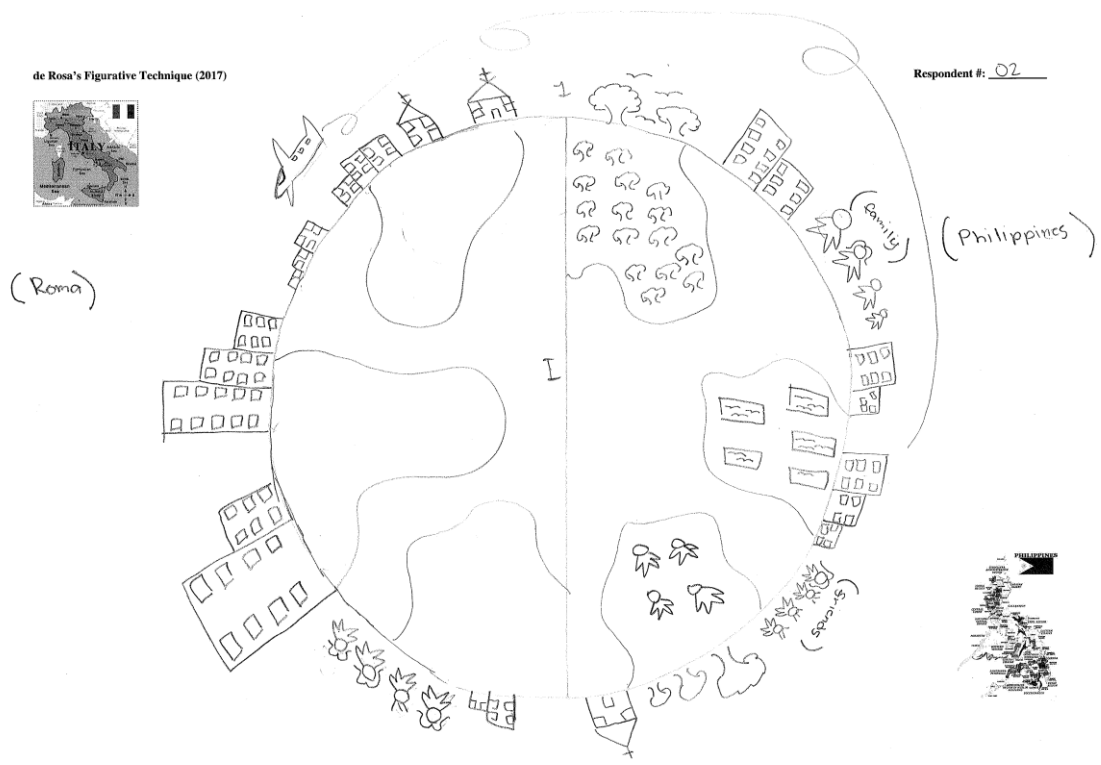
Tab. XI-26. Participant #42

DIFFERENTIATION						
Tech.	Associative Network				Figurative Technique integrated with Storytelling	Contextual and Socio-Demographic Interview
ID No.	Polarity Index "Filipino"	Stimulus "Filipino"	Polarity Index "Italian"	Stimulus "Italian"	Narrative of the Journey	
42 F 16 LOS: 2y	Negative	God-oriented VI (+), hospitable II (+), has a say about everything V (-), too conscious IX (-), too disciplined I (+), narrow-minded I (-), hypocrite VII (-), mature III (+), judgmental IV (-)	Positive	not judgmental V (+), accepting-loose security VII (+), Roman culture III (+), preserved buildings I (+), sculptures VI (+), liberated IV (+), boastful VIII (-), free-willed II (+)	*"I miss my friends, we have so many happy moments together. It made me very sad when I knew that I was going to Rome. But my Mom is here and I want to be with her, she's the reason why I'm here. So, for her, I do my best to be okay. It's nice to meet new friends at school, they help me cope with the challenges. Now I can see the opportunities of my stay here in Rome."*	Place-identity attachment: She feels more attached to Italy because she has more freedom here.

Note on the drawing that follows: the participant evoked emotional distinction between the countries

- sad in the Philippines, happy in Italy.

Fig. 50. Participant #42, drawing
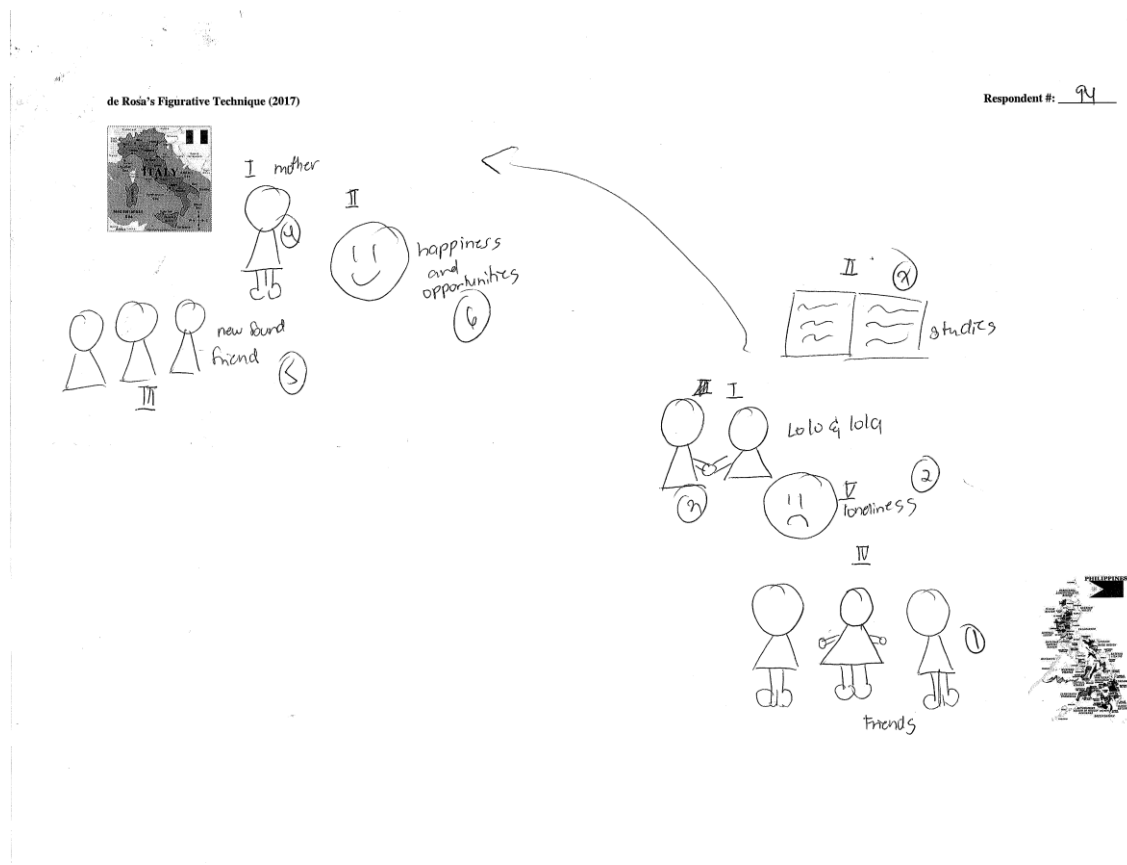
Tab. XI-27. Participant #57

	DIFFERENTIATION					
Tech.	**Associative Network**				**Figurative Technique integrated with Storytelling**	**Contextual and Socio-Demographic Interview**
ID No.	**Polarity Index "Filipino"**	**Stimulus "Filipino**	**Polarity Index "Italian"**	**Stimulus "Italian"**	**Narrative of the Journey**	
#57 F 14 LOS: 1y	Positive	God-fearing I (+), brown IX (+), humble X (+), educated XI (+), loving II (+), beautiful XVI (+), handsome XVII (+), helpful XVIII (+), smart III (+), kind IV (+), obedient XIX (+), happy V (+), talented XIV (+), open-minded XV (+), brave XIII (+), creative VI (+), hardworking VII (+), friendly VIII (+), anxious XII (+)	Negative	smelly VIII (-), noisy IV (-), slim V (+), grumpy VII (-), rude IX (-), white III (+), pointed nose II (+), beautiful I (+), vain VI (-)	*"When I was in the Philippines, me and my relatives have a very close bond, we mostly show love to each other but we aren't a complete family. Me and my friends in the Philippines had very fun experiences and bonded a lot. My first time to go to school when I was in the Philippines, I had a lot of friends and a lot to learn. My first experience of having a boyfriend and to be in a relationship. I experienced a lot of problems when I was in the Philippines; family, friends, relationships and more and of course, my first break up. This was when I'm about to leave my family, my friends and all of the people I knew. When I arrived in Rome, I first saw my mother and father. We were reunited again. My relatives here in Rome greeted me and welcomed me here. I visited a lot of places in Rome most of it are the tourist places. My mom enrolled me in a Filipino school so that I would not adjust too much in learning the language. I experienced here a lot of feelings like being alone and being depressed. It's hard for me but I overcome it."*	On the challenges of living in Italy: Language barrier, homesickness and depression.

Note on the drawing that follows: drew a wavy line to divide, connected the drawings with arrows and the storytelling was embedded in the drawings through texts.

Fig. 51. Participant #57, drawing

de Rosa's Figurative Technique (2017)

ITALY

Respondent #: 26

I

...ma, pa!

- when I arrived at Rome, I first saw my mother and father we were reunited again.

X

International Airport

- bye

- this was when I'm about to leave my family, my friends, and all of the people I knew.

Depression Problems

XII

- I experienced here a lot of feelings, like being alone and being depressed. It's hard for me but I overcome it.

V

- and ofcourse, my first breakup here.

XI

III

...hello ...gry

- me and my friends in the philippines had a very fun experience and bonded a lot.

II

- when I was in the philippines me and my relatives have a very close bond, we mostly show love to each other But we aren't a complete family.

VIII

welcome

- my p relation here in the Rome greeted me and welcomed me here.

IV

- my first time to go to school when I was in the philippines, I had a lot of friends and a lot to learn

- my mom enrolled me in a Filipino school so that I would not be adjust too much in learning the language.

VI

Vatican

Colosseo

hmm

IX

VII

- I experienced a lot of problems when I was in the philippines, family, friends, relationships and more.

- my first experience of having a boyfriend and to be in a relationship.

- I visited a lot of places in Rome, most of it is the tourist places.

PHILIPPINES

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Tab. XI-28. Participant #5

DIFFERENTIATION						
Tech.	**Associative Network**				**Figurative Technique integrated with Storytelling**	**Contextual and Socio-Demographic Interview**
ID No.	**Polarity Index "Filipino"**	**Stimulus "Filipino**	**Polarity Index "Italian"**	**Stimulus "Italian"**	**Narrative of the Journey**	
#5 M 17 LOS: 7y	Positive	judgmental I (-), friendly II (+), noisy XV (-), hardworking XIV (+), lazy VIII (-), happy VII (+), trustworthy IV (+), music XV (+), fun VI (+), resourceful V (+), strategic XVI (+), generous XIII (+), greedy III (-), kind X (+), talkative IX (-)	Negative	complain I (-), loud II (-), kind VI (+), noisy VI (-), football VII (+), strike IX (-), generous VIII (+), lazy IV (-), friendly III (+)	*"It's my beautiful hometown where I enjoyed watching sunsets by the beach and just looking at the rice fields made me happy. I used to play basketball with my cousins and friends there, it's one of those things that I miss (basketball). But here I still play when I get the chance, when the weather is nice…I am the only child of my parents so we are all happy to be together. I'm also happy that in this school I met new friends (classmates) who help me with school assignments. It's been 7 years since I got here so I'm getting used to everything Italian."*	*Challenge of being in Italy:* *Learning the language*

Note on the drawing that follows: presence of division elements and there are similarities of images in both countries.

Fig. 52. Participant #5
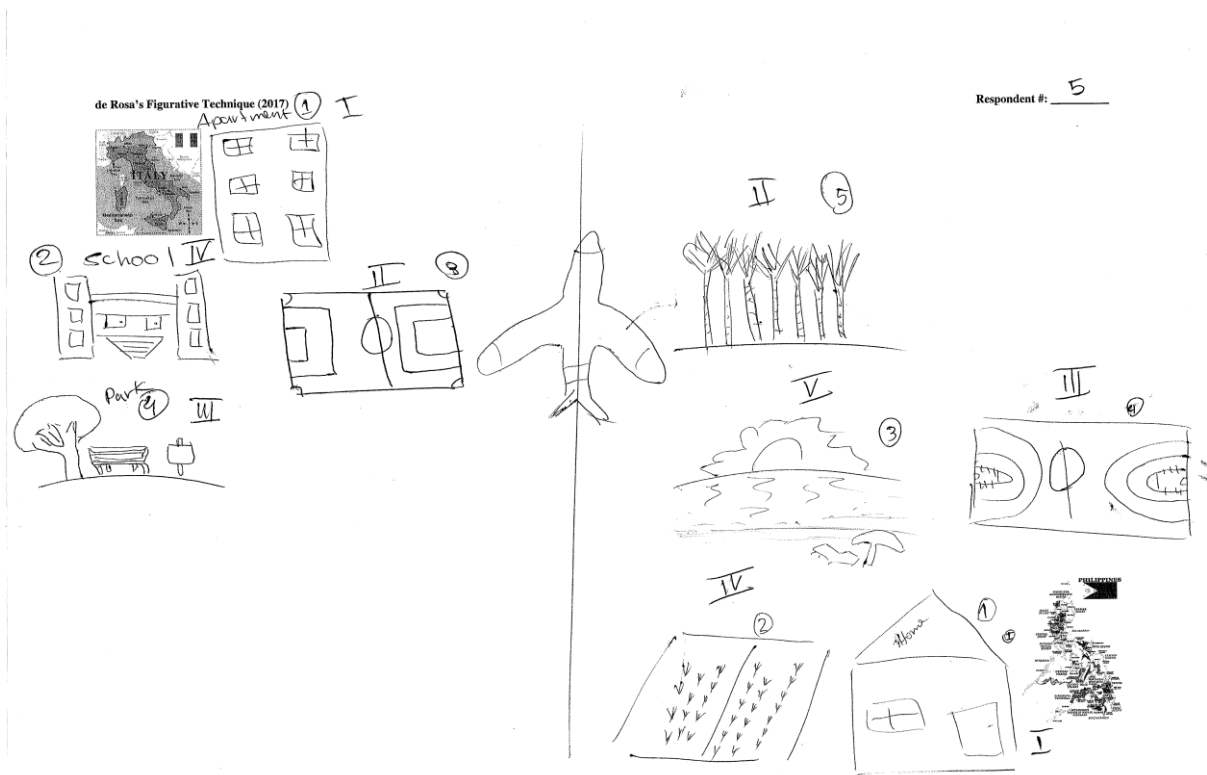
Tab. XI-29. Participant #55

	DIFFERENTIATION					
Tech.	Associative Network				Figurative Technique integrated with Storytelling	Contextual and Socio-Demographic Interview
ID No.	Polarity Index "Filipino"	Stimulus "Filipino	Polarity Index "Italian"	Stimulus "Italian"	Narrative of the Journey	
#55 F 15 LOS: 3y	Positive	honest XII (+), bad XVIII (-), fresh XIII (+), wild XIX (0), pride XX (0), friendly VI (+), polite VII (+), sporty XIV (+), funny V (+), beautiful IV (+), family-oriented I (+), kind VIII (+), loving III (+), religious II (+), naughty XV (-), talented IX (+), humble XI (+), bully XVI (-), good X (+), judgmental XVII (-)	Negative	talented VIII (+), not family-oriented I (-), bad III (-), stinky IV (-), bully V (-), judgmental II (-), smelly VI (-), good VII (+), sporty IX (+), beautiful X (+), impatient XIII (-), long nose XII (+), boastful XIV (-), tall XI (+), white XV (0)	*"I went to the cemetery to visit my grandfather's grave, I wanted to say goodbye to him before I travelled to Rome…when I arrived in Rome, my mother took me to the Basilica di Aracoeli. I like the view of Rome when I went on top. I also like 'people-watching' while I sit on the stairs… I love pizza! It's my favorite food even when I was still in the Philippines. I was very happy to see so many pizza shops here."*	*On the question of the challenges of living in Italy:* *"It is very difficult for me to relate with the people here".* *(Researcher's note: she said that she's a loner and anti-social)*

Note on the drawing that follows: the participant's drawing reflected her being a loner and anti-social.

Fig. 53. Participant #55, drawing
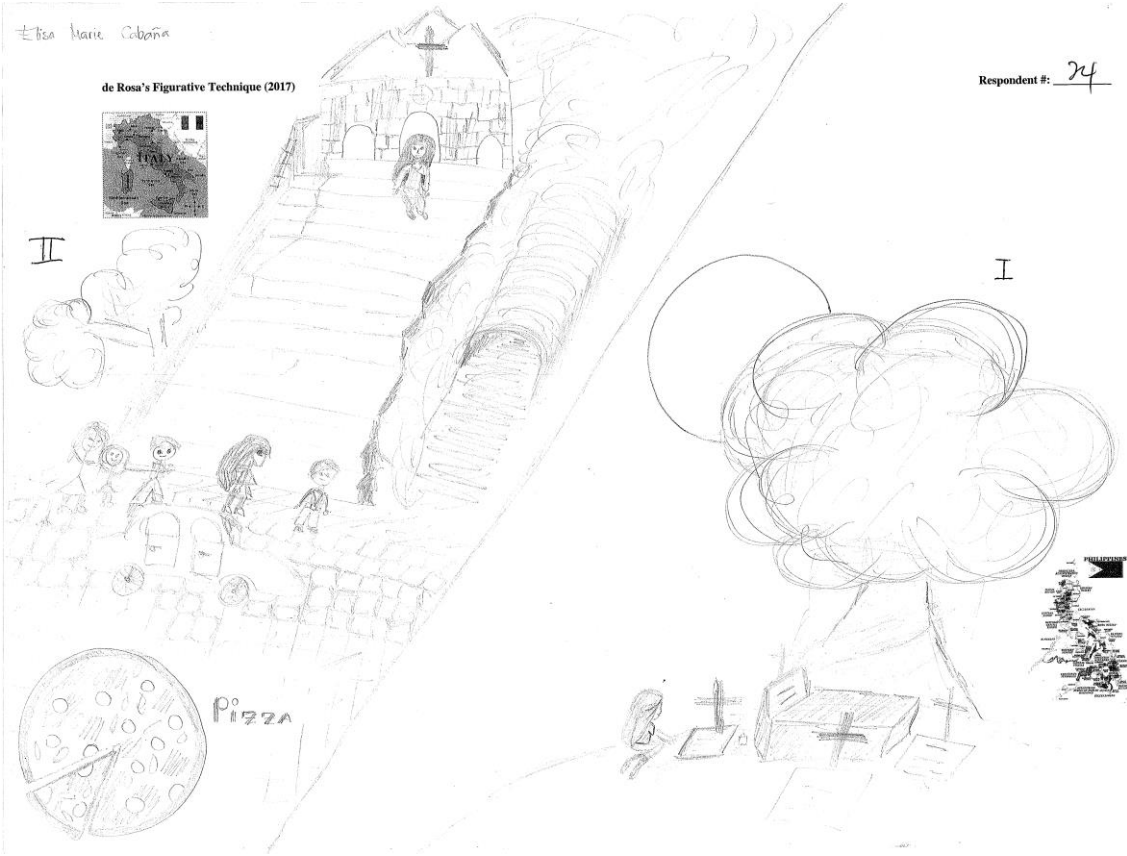
Tab. XI-30. Participant #40

DIFFERENTIATION					
Tech.	**Associative Network**				**Figurative Technique integrated with Storytelling**	**Contextual and Socio-Demographic Interview**
ID No.	**Polarity Index "Filipino"**	**Stimulus "Filipino**	**Polarity Index "Italian"**	**Stimulus "Italian"**	**Narrative of the Journey**	
#40 F 18 LOS: 1y	Positive	God-fearing I (+),brown IX (+),humble X (+), educated XI (+), loving II (+),beautiful XVI (+), handsome XVII (+), helpful XVIII (+), smart III (+), kind IV (+), obedient XIX (+), happy V (+), talented XIV (+), open-minded XV (+), brave XIII (+), creative VI (+), hardworking VII (+), friendly VIII (+), restless XII (+)	Negative	smelly VIII (-), noisy IV (-), thin V (+), grumpy VII (-), rude IX (-), white III (+), pointed nose II (+), beautiful I (+), vain VI (-)	*"I lived in a province and life there was simple and ordinary but very nice, that waterfall is my favorite nature spot. I have so many happy experiences of growing up there. I think of home most of the time, I miss it but I have a new life here now. I immediately went to see the Colosseo as soon as I arrived in Rome. It is amazing. The churches are so beautiful too and I'm happy that I can attend mass here (I'm a Catholic) just like what I did back in the Philippines… One time we went to the beach (in Ostia), it is nice but I still think that nothing compares to the beaches of the Philippines."*	*On the question of the challenges of living in Italy:* *"The Italian language is very difficult to understand. I was so homesick at first because I did not have friends."*

Note on the drawing that follows: dominance of nature elements in the Philippines while iconic-monuments and artistic-architectonic elements in Italy.

Fig. 54. Participant #40, drawing
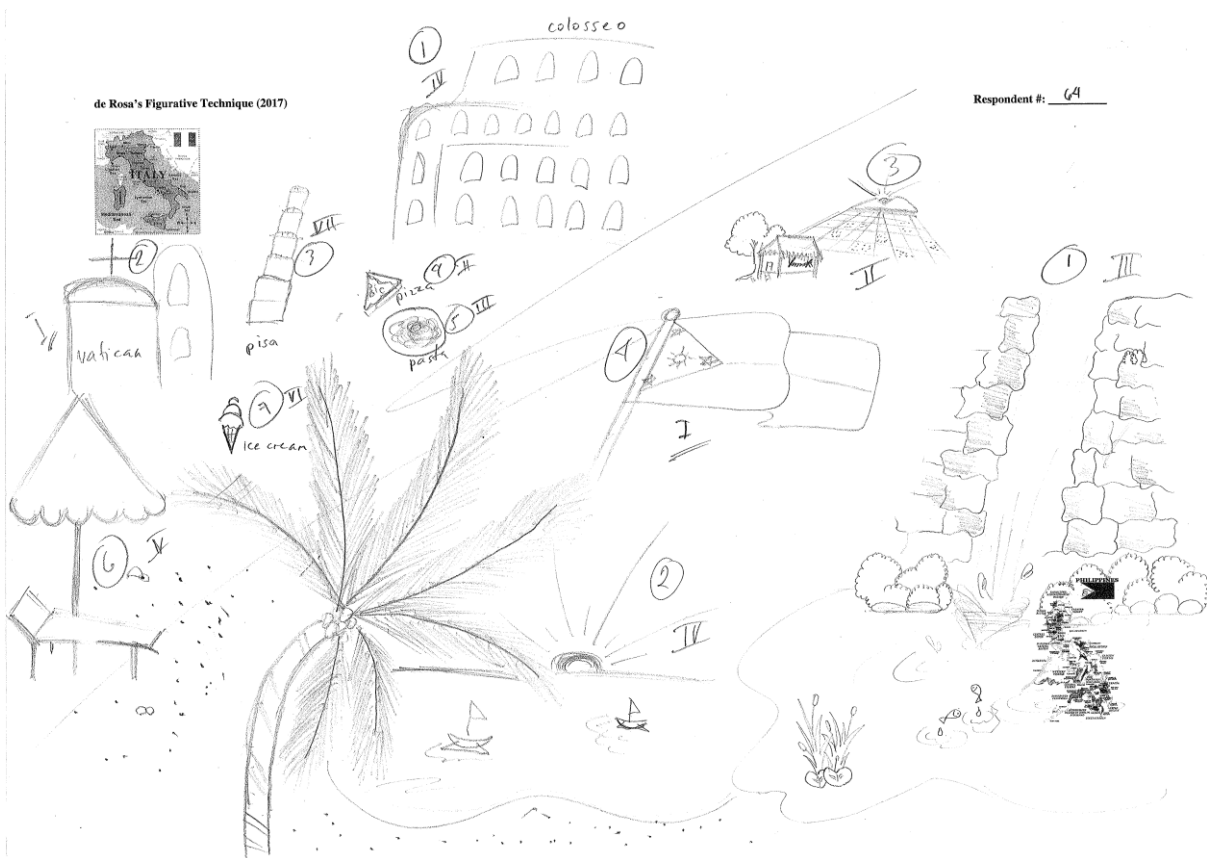
CHAPTER V
CONCLUSIONS

This study sought to explore the Filipino youth migrants' social representations of migratory experiences and multi-dimensional identities.

Informed by the modelling approach, social representations were detected using three research tools: associative network, figurative technique integrated with storytelling and contextual interviews.

These research tools were used to answer the specific research questions:

  a. *What are the contents of the Filipino youth migrants' representations of their multi-dimensional identities?*

  b. *How do the Filipino youth migrants represent their migratory experiences?*

  c. *What are the contexts in which the Filipino youth migrants construct their identities?*

The associative network was used to answer the first research question. It was used to detect semantic representational field and indexes of polarity related to the stimulus words aimed at exploring multi-dimensional identities connected to the country of origin (Philippines - Filipino), the host country (Italy - Italian), the supra national identity (European) and to self or personal identity.

Filipino

The research participants referred the stimulus word "Filipino" to both the country (Philippines) and the people (Filipino). The words they associated with it provided descriptions of the country's state of socio-economic and political affairs. When they referred "Filipino" as a country, the content of representations described the general conditions of the country, with emphasis on the socio-economic and political issues, i.e. the evocations of "poverty", "drug war", "corruption", "politics", "Marcos", suggest a relatively high level of awareness and common-sense knowledge of the state of the country of origin. The social representations therefore were more general and comprehensive.

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On the other hand, when they referred to "Filipino" as the people, the content of representations was orientated to the socio-cultural characteristics of the people. The evoked words "hero" (which connotes a positive trait commonly attributed to Filipino migrants) and "celebrity" (which referred to pop culture preferences), were detected and ranked as the most important words. These descriptions suggest a shared socio-cultural representation anchored on personal and social realities. The polarity index for Filipino was more positive.

This holds true with what Moscovici has stated, "individuals and groups, far from being passive receptors, think for themselves, produce and ceaselessly communicate their own specific representations and solutions to the questions they set themselves…which have a decisive impact on their social relations, their choices" (1984:16 in Howarth 2007).

Italian

Among the four stimuli, "Italian" had the less positive index of polarity. The stimulus word evoked words that characterized a content of representation that predominantly pointed to social representations of social practices of the Italian people. The evocation of words which referred to social practices had negative connotations, i.e. "bad", "smelly", "lazy", "noisy" and "rude", and thus suggested a critique to these practices of Italian people.

The research participants were inclined to generate negative representations of social practices based on Italians' behaviors and attitudes, brought about by a certain level of engagement and familiarity with the Italian culture and society. Further, these representations may have been encouraged by their personal challenges of acculturation and assimilation, as many of them have been living here for 2-5 years. The critique might be coming from a comparison of social and cultural traits. According to Joffe (2007), identity is constructed not merely by what people affiliate with, but also by their comparisons with other groups.

In this regard, identity is something that emerges out of an interaction between the person and situation. The interplay between a person's self-concept and the situation, containing the social forces emanating from other people and institutions that direct him how to think, feel and behave is at the heart of the process of identification (Reicher and Hopkins 2001; Oakes, Haslam and Turner 1994; Turner et al 1997; Lu and Laszlo 2007).

European

Despite a perceived lack of understanding on what constitutes "European", the polarity index for European was more positive. The research participants were able to furnish socio-cultural representations of this supra national identity with evocations that contain the socio-cultural dimensions. As previously mentioned, European as a stimulus word generated the least number of evocations and as noted, some participants showed difficulty in making word associations for it. However, from among the evoked words, "Euro" was relatively ranked as the most important word, suggesting a representation that is informed by the economic benefits of migration.

Moreover, the words "stranger" and "foreign" implied a negotiation of identity that is based on the concept of "other", which might have been influenced by an unfamiliarity with the stimulus word. As Joffe (2007) pointed out, the "other" generally applies to those outside of, and implicitly subordinate to the dominant group. A distinctive aspect of being "other" is that one is the object of someone else's fantasies but not a subject with agency and voice (in Moloney and Walker 2007).

As social identity is relational – it is defined relative to other people or groups. I find out who I am by knowing what I am not: understanding where and with whom I do or don't belong (Scott 2015).

Self

Like the stimulus words "Filipino" and "European", the "self" stimulus was also detected as more positive according to the SPAD software. The Filipino youth migrants' associations with the "self" were primarily based on the representations of the conceptual self or self-concept and the

interpersonal self. The content of representation is informed by a strong self-concept as indicated firstly by the dominant presence of words that characterize the self-concept, and secondly by words that relate to the interpersonal self. This suggests that young migrants' perceptions of themselves in relation to others are critical for fully understanding the migration experience. This presupposes Neisser's ecological self where individual's perceptions and construction of themselves are related to their interpretation of others in their environments (Neisser 1990). This informs us in understanding how youth migrants perceive their realities. These representations of the self are related to the identity representations concept. Emda Orr asserts that identity representations are representations that locate a group and its members vis-a-vis societal sectors…identity representations as we define them are like representations, they are negotiable among individuals and between them and the societal media and other institutions (Orr et al 2006 in Moloney and Walker 2007). Orr went on to say that identities are representations and their specificity is derived from their function as social markers. Thus, group-related self-definitions, a societal shared language, and forms of speech and action distinguishing a society from others fall into the category of identity representations. Identity representations are steps made by a collective of interacting individuals while making sense of their social reality (Orr 2007).

It is evident that these youth migrants' content of self-representations, which are anchored on the conceptual self (*personal*) and the interpersonal self (*social*), tell that indeed "identity is never an individual matter; it is intricately shaped by our experiences of social life. Identities are created, maintained, challenged and reinvented through micro-social processes of interaction" (Scott 2015).

To answer the second research question, "*How do the Filipino youth migrants represent their migratory experiences?*", the figurative technique was utilized to generate graphical representations (drawings) of their migratory experiences from the country of origin to the host country. The drawings integrated with storytelling helped uncover both the social and individual aspects of representations as they elicited individual perceptions, beliefs and attitudes toward the migratory experiences.

The Filipino youth migrants represented their migratory experiences by accessing the memories of life in the country of origin before migration, and by reflecting on their current position in the host country. Through these graphical representations, they evoked images that helped in meaning-making as they reflected on their lived-realities. From the analysis of the drawings, two dominant and recurring themes were identified: people and place-identity. These themes were notably present when referring to both the country of origin and the host country.

People

The images of people were dominant in the participants' drawings. As shown in the discussion of the order of evocation and order of importance, images pertaining to people, whether family or friends, figured significantly in the drawings. The first image evoked was also the most important image, this was true for both countries. This paints a picture of young migrants who put a premium to people and the relationships they have with these people, essentially family and friends. It confirms the findings of Hofstede (2018) in identifying the Philippines as a collectivistic society, where a close long-term commitment to the member 'group', be that a family, extended family, or extended relationships is manifested. of their group. Collectivistic cultures emphasize the needs and goals of the group as a whole over the needs and desires of each individual. In such cultures, relationships with other members of the group and the interconnectedness between people play a central role in each person's identity. Cultures in Asia, Central America, South America, and Africa tend to be more collectivistic (Cherry 2018).

Place-Identity

Writers, philosophers, anthropologists but also journalists, filmmakers, musicians, painters, well before socio-environment psychologists, helped us to understand the meaning of places and the psychological and symbolic importance of the dimensions that they involve, in addition to characteristics which are purely functional (de Rosa 2013).

Place-identity was used as a category to determine and understand the research participants' migratory experience. Its sub-categories of house and home; school and church; iconic places; nature elements; functional places and iconic food; combined together, have generated the highest number of evoked images from the participants. Whether they were watching sunsets by the beach in the Philippines or exploring the Colosseo or eating their favorite Filipino street food or taking the trams in Rome, place-identity proved to be a helpful agency in channeling figurative and imaginative representations of life there and here.

The term place-identity was introduced by environmental and social psychologists Harold M. Proshansky, Abbe K. Fabian, and Robert Kaminoff, who argued that place identity is a sub-structure of a person's self-identity, and consists of knowledge and feelings developed through everyday experiences of physical spaces. A sense of place identity derives from the multiple ways in which place functions to provide a sense of belonging, construct meaning, foster attachments, and mediate change. The place identity of a person can inform their experiences, behaviors, and attitudes about other places (Proshansky et al 1983).

Indeed, the participants' evocation of place-identity elements reinforced the social representations of their migratory experiences that were tied to both country of origin and host country. In these places, the research participants found a sense of sameness – in the places they've lived and visited, in the food they've eaten, in the schools they've attended – and the memories attached to them have shaped their sense of identity and belonging, regardless of their location.

The third research question, "*What are the contexts in which the Filipino youth migrants construct their identities?*" was explored using the contextual interviews. These were conducted to obtain deeper insights into the life-worlds of the research participants as they made sense of their migration experience. It was used to probe the details of the experiential migration story and its relationship to

questions of identity and meaning-making as it explored the research participants' personal and family background, migration history, notions of identity and belongingness, transnational relationships, socio-cultural practices and online activities.

The interviews with the participants made it possible to contextualize their lived realities by probing into their notions of identity and belongingness as they reflected on their migration experiences; and by exploring the ways in which the interplay of transnational relationships, socio-cultural practices and online activities contribute to the over-all experience. These contexts were important to understand further the young migrants' social representations of migration and identity.

As many of them were "new arrivals" at the time of the study, the school proved to be an important place of socialization. The school served as an agency which allowed them to meet fellow young migrants, with whom they formed new friendships fostered by a sameness in almost everything, including a "shared migration reality". And since all of them were active online, their regular encounters at school were further enhanced by their strong presence on social media, most notably on Facebook.

Moreover, this online space was highly utilized in strengthening connections with family and friends back in the Philippines. In this regard, Facebook afforded them a convenient way to be around their own people in the home and host countries. Their socio-cultural practices and online activities have helped them manage and sustain their identities, as these are activities they usually did with other Filipinos.

The physical space of the school and the online space provided by social media have enabled the young migrants to maintain the Filipino identity, and whether or not this has implications to their acculturation or assimilation to the Italian society and culture is yet to be explored.

Although the sample size of this study was relatively small and only represents a particular group of young migrants, the findings present a picture of the current realities of Filipino youth migrants. It would be interesting to investigate if these realities are the same with that of the youth from other migrant groups. The findings would also be useful as baseline information to craft policy recommendations for concerned authorities in both countries. In the Filipino context, this warrants further research as the number of young migrants in Italy is increasing. Certain steps have to be made to provide support and assistance to facilitate the acculturation and assimilation of these young migrants.

The use of the modeling approach as a research framework for this study was relevant in achieving the goals of this research. The complimentary results provided by the associative network, figurative technique integrated with storytelling and contextual interview*s*, showed the close link between multi-dimensional identities, migration, and social representations. The research tools aided in investigating the dynamic interplay of the dimensions and elements of social representations in the lived-realities of the research participants.

The associative network, with its less complicated steps and with the aid of a data software for analysis, was helpful in establishing the semantic notions of identity relative to the evocations. It helped achieve the "*words*" aspect of this research. The figurative technique integrated with storytelling have allowed for a tangible understanding of social representations as the graphical and visual images beautifully captured the migratory experiences. This was further enhanced by the stories behind the drawings, which were both inspiring and interesting. The aspect of "*images*" was attained from this exercise. With the contextual interviews, the "*narratives*" aspect was realized. It gave the research participants a stronger voice in articulating their thoughts and feelings towards their migration experience. It opened up a wellspring of emotions, which affected both the participants and the researcher.

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APPENDICES

Appendix 1   Letter of Informed Consent

Appendix 2   Research Tools

      a. Associative network task
      b. Figurative technique
      c. Contextual interview guide

Appendix 3   Sample Data

      a. Interview data processing

Appendix 4   Codification Used

      a. Associative network
      b. Figurative technique
      c. Contextual interview

Appendix 5   Results of SPAD analysis for associative network

      a. Tables for associated words for factor 1 and factor 5 for all stimuli
      b. Graphs of the factors for all stimuli
      c. Table for index of polarity for all stimuli
      d. Graph of index of polarity for all stimuli

Appendix 1

Informed Consent

Dear _____,

Good day!

I am **Shiella C. Balbutin**, a Filipino doctoral trainee of the Joint European/International PhD on Social Representations and Communication at Sapienza University Rome. I am currently working on my PhD research entitled "***Words, Images, Narratives: Filipino Youth Migrant's Social Representations of Migratory Experiences and Multi-dimensional Identities***".

I have secured the approval of the school director, Dr. Don Harmel Tatel II to pursue the said research with the students of Seibo College-PGEU as the respondents. As a student of the school, you are therefore asked to take part in the data collection by doing the associative network task, figurative technique-drawing and contextual interviews.

The research tools are anonymous (pursuant to the Privacy Act L. 675/1996) and you can therefore respond with all sincerity and freedom to all questions. Rest assured that your identity will be kept confidential and that data generated from the research will only be used for academic purposes.

For questions and clarifications, you may contact the researcher via her email address: shiella.balbutin@uniroma1.it or via her mobile phone number: +393895665969.

Your participation will greatly contribute to the success of this PhD research as well as provide relevant data about the Filipino migrant youth in Rome.

Thank you very much!

Please sign this consent form to signify your participation to this PhD research.

Consent of Student-Respondent (or parent/s if respondent is below 18 yrs. old)

Name of Student: _____

Signature of Student or Parent/s: _____

Date: _____

Words, Images, Narratives: Filipino Youth Migrants'Social Representations of Migratory Experiences and Multi-dimensional Identities

ASSOCIATIVE NETWORK
(Word Association)

INSTRUCTIONS

PHASE 1. *Build* an "associative network" with the stimuli word that is found in the center of each sheet: Write all the words that come to your mind while reading the stimuli word.

Work as fast as possible without thinking too much.
Use the whole sheet. For all words written, indicate with numbers the order in which you thought it (the first word = 1, the second = 2, after…= 3).

PHASE 2 *Look* at the "associative network" that you built, and, if you find an appropriate (suitable) similarity, link the words thought with a line as in the example (←→).

PHASE 3 *Look at the words* you wrote and mark each word with a positive symbol (+), negative (-) or neutral (0) following the meaning that the word has for you in this context.

PHASE 4 *Finally put the words in order of importance:*
Write I (in Roman Numerals) for the most important word in this context, II for the second, ….etc., for all the words that you have written.

On the next two pages you will find an EXAMPLE

The word "sportsman" is linked to the term (adjective or name) THAT CAN COME TO THE MIND.
Close to each word you will find a number that shows the order in which the word has been thought.

will (3)   nature (11)   strength (1)   speedy (2)

active (4)   freedom (14)   zeal(12)

young (5)   SPORTSMAN   fortune (8)

physical(9)

game (7)   beautiful(10)

athlétic (6)   competition (15)   sport (13)
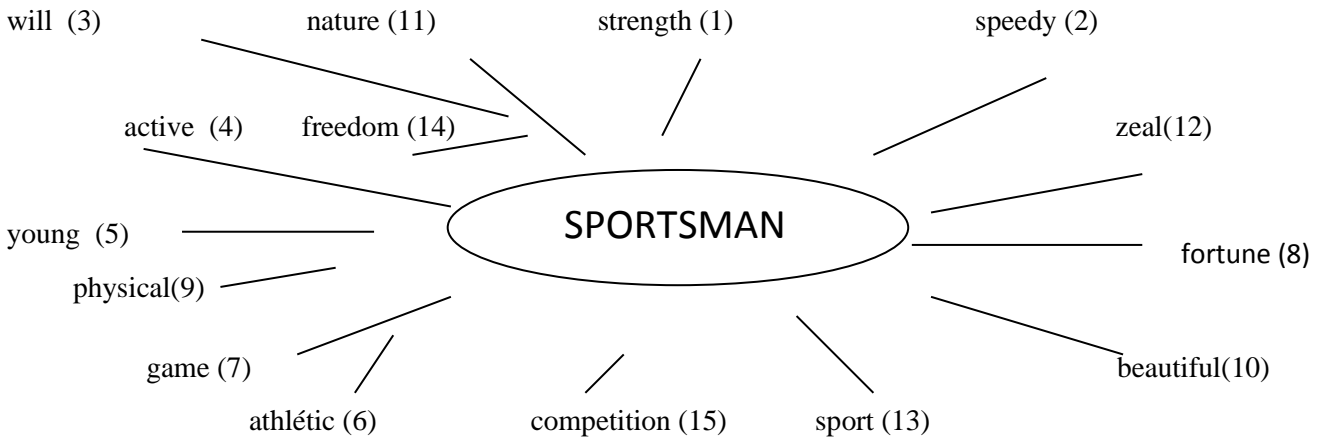
The arrows indicate the possible linkings between the words

will (3)   nature (11)   strength (1) ⟷ speedy (2)

active (4)   freedom (14)   zeal(12)

young (5)   SPORTSMAN   fortune (8)

physical (9)

game(7)   beautiful 10)

athletic (6)   competition(15)   sport (13)
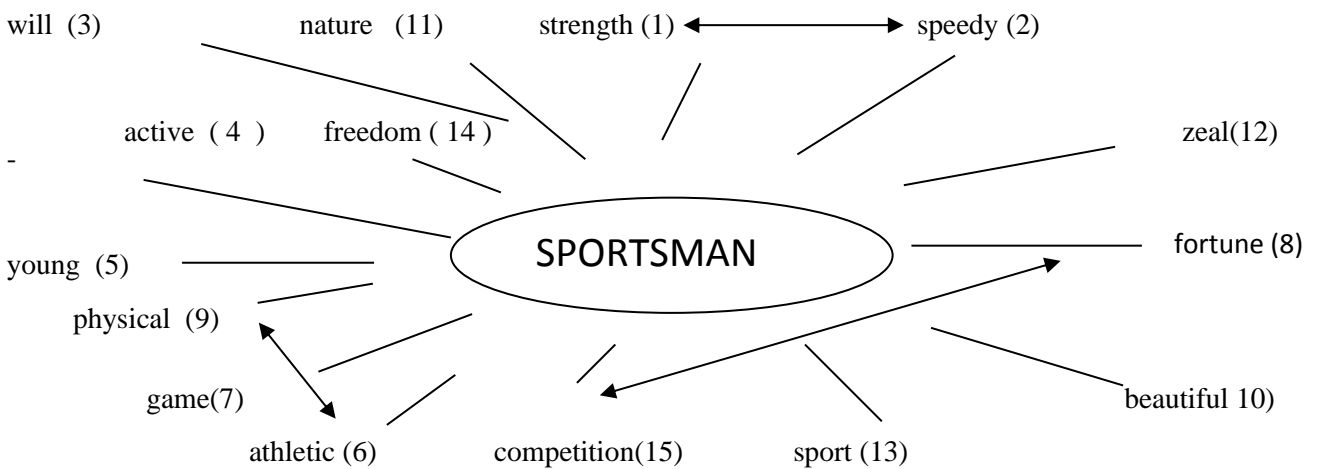
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Each word should be marked positively (+)   negatively (-) or can be neutral (0).

will (3) +   nature (11)   +   strength (1) + ⟷ speedy (2)+

active (4)   0 freedom (14) +   zeal(12)-

young (5)+ ⸺   SPORTSMAN

physical (9)+   fortune (8)+

game (7) 0

athletic (6)   +   competition (15)   +   sport (13) 0   beautiful (10)+
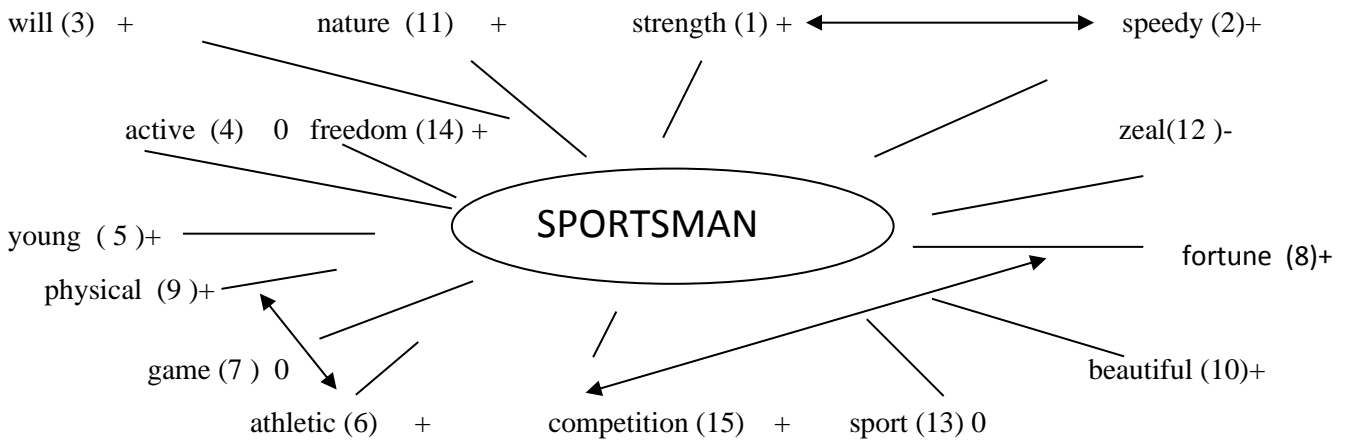
Considering this context indicate the order of importance to each word (I,II, III, IV….).

II   I   III   VI

will (3) +   nature (11)   +   strength (1)   +   speedy (2)+

XIV   V

active (4)   0 freedom(14) +   zeal(12)-

XIII   VI

young (5)+ ⸺   SPORTSMAN

physical (9)+   fortune (8)+

XII   VII

XI   game (7) 0   beautiful (10)+

athletic (6) +   competition (15)   +   sport(13) 0

X   IX   VIII

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Filipino

Italian
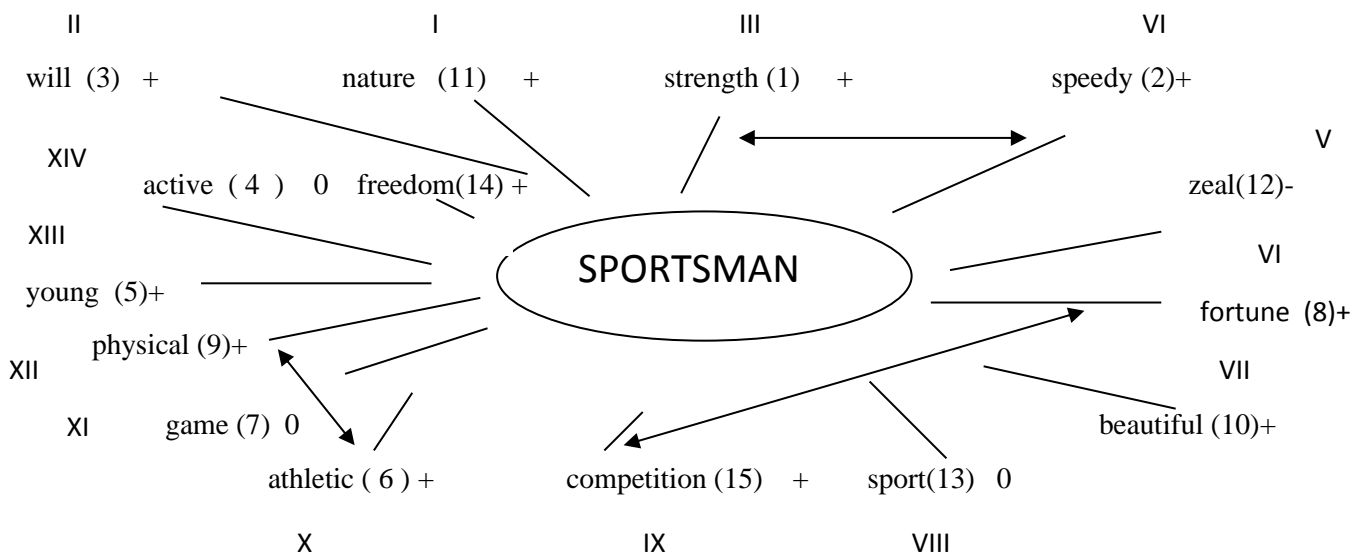
European

I/Me/Myself

Appendix 2b

<div style="border: 1px solid black; padding: 10px;">

Words, Images, Narratives: Filipino Youth Migrants' Social Representations of Migratory Experiences and Multi-dimensional Identities

</div>

de Rosa's Figurative Technique (2017) integrated by "*story telling*", aimed at mapping relevant symbols, feelings, meanings, emotions, expectations etc. related to the journey of young migrants from their own country of origin to the destination country

Tasks:

1. Look at this white page, where you find only your country of origin (Philippines) at the bottom right side and your destination country (Italy) at the top left side.

2. Close your eyes for the time you wish (**the interviewer should take note of the time employed to start**) and think at your first journey from your country of origin (Philippines) to your destination country (Italy).

3. Draw on the page all the elements that are significant for you to describe your own country of origin (Philippines) to your country of destination (Italy), expressing any symbols, feelings, meanings, emotions, expectations…. relevant for your own personal experience, numbering them in order of evocation (1,2,3,4…) and also in order of importance for you (I, II, III, IV, ….) (**it would be better to use A3 format paper**)

4. Do the same also to narrate your own experience of the "journey" that you made between these two countries, to reach the country that hosts you now.

5. While you draw, you may also write some words, close to your pictorial elements.

6. Once you have completed your drawing (**the interviewer should in the meantime take note of the time employed to complete the drawing and to write some words**) *tell me a story* that you wish to narrate about:

   a. your country of origin (**the interviewer should take note of precise date he/she left, as well of factual elements and circumstances**);

   b. your journey between the two countries (**the interviewer should take note of precise duration of the journey, as well of factual circumstances**);

   c. your destination country (including your expectations before you reached it, your impact at your arrival. your feelings at the moment after…… months and your imagination about your future stay, including your expectations for how long…….you hope to remain) (**the interviewer should take note for … and how long**)

7. Thank you for your interesting drawing and for sharing with us your story telling. Before we leave, please tell me if you wish to imagine your journey back to your country of origin (**the interviewer should take note of any reaction expressed by the research participant and only in case he/she is willing to project him/herself into the journey back to his/her country of origin, continue with the following drawing and imaginary story telling tasks**)

Words, Images, Narratives: Filipino Youth Migrants' Social Representations of Migratory Experiences and Multi-dimensional Identities

INTERVIEW GUIDE

Part I. Profile of Respondent

Age: _____   Gender: _____   Grade level: _____

Your city or province in the Philippines: _____

Where were you born? _____

Philippine dialect spoken (example – Cebuano; Batangueño): _____

Your parents' educational attainment:

Mother:

- o Elementary school

- o High School

- o University

- o I don't know

Father:

- o Elementary school

- o High School

- o University

- o I don't know

Father's occupation: _____

If he is in Italy, since when? _____

Mother's occupation: _____

If she is in Italy, since when? _____

Other family members:

Brother/s: _____ Age: _____ Attending school _____ Class _____

Brother/s: _____ Age: _____ Working _____

Brother/s: _____ Age: _____ Unemployed _____

Sister/s: _____ Age: _____ Attending school _____ Class_____

Sister/s: _____ Age: _____ Working _____

Sister/s: _____ Age: _____ Unemployed _____

Number of extended family members living with you: _____

Part II: I will ask mainly about background history of migration and perceptions of identity and belonging.

1. Tell me about your family's migration history. *Probe when, how, why they moved to Italy.*

- When did you move to Italy? (Year _____, Age _____)
- Who moved to Italy with you? _____
- What was the reason for moving, if you know? _____
- How long have you been in Italy? _____

2. Tell me about what it is like to be in Italy. *Probe the overall experience of life in Italy in terms of challenges and benefits.*

3. What language do you usually use at home, school, and community? *Probe the participant's language usage in various settings in terms of with whom, in what language, on what topics, and how successfully the participant communicates.*

- In which context do you use Filipino or your dialect?
- With whom do you speak Filipino or your dialect ?
- In which context do you use Italian?
- With whom do you speak Italian ?
- In which context do you use English?
- With whom do you speak English?

Probe the participant's perception of language (Filipino/Dialect/Italian/English), and how it is related to his/her identity (e.g., in terms of how the participant feels when using specific language, and why)

4. To which country do you feel the most attached and affiliated? Why?

5. What comes to your mind when you hear the word, 'identity'?

6. In which country (Philippines or Italy) do you identify with and why do you say so?

7. Are identity and citizenship same concepts? or different? and why?

8. Which country (Philippines or Italy) do you think or do you wish you will end up living in? Why?

Part III: I will examine activities of the respondents in their transnational relationships.

1. Tell me about your relationships with people in the Philippines and in Italy.

- How do you communicate with friends in the Philippines?
  - Phone call
  - Text messaging
  - Email
  - Facebook
  - Other, specify

- How often do you contact each other?
  - Daily
  - Weekly
  - Monthly
  - Other, specify

- How do you communicate with friends in Italy?
  - Phone call
  - Text messaging
  - Email
  - Facebook
  - Other, specify

- How often do you contact each other?

  - Daily
  - Weekly
  - Monthly
  - Other, specify

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- How do you communicate with friends from other countries who are in Italy?

  - Phone call
  - Text messaging
  - Email
  - Facebook
  - Other, specify

- How often do you contact each other?

  - Daily
  - Weekly
  - Monthly
  - Other, specify

- In what language do you communicate with:

  - Friends in the Philippines
  - Filipino friends in Italy
  - Italian friends
  - Friends from other countries who are in Italy

- What are some activities you do with:

  - Friends in the Philippines
  - Filipino friends in Italy
  - Italian friends
  - Friends from other countries who are in Italy

- How does the relationship affect you?

  - Relationship with friends in the Philippines
  - Relationship with Filipino friends in Italy
  - Relationship with Italian friends
  - Relationship with friends from other countries who are in Italy

2. Tell me about how Filipino culture affect your life here in Italy. *Probe about their home practices and popular home cultures.*

- What kinds of cultural activities do you do that are related to the Philippines?

3. Tell me about your activities online. *Probe mainly the nature of activities they do online and how they are related to their sense of identity and relationship with others.*

- Which environment do you visit online? (*Access*)
- What are some activities you do online?
- How often do you do those activities?
- With whom do you interact online?
- How do you feel about your online activities?

Many thanks for your collaboration.

Appendix 3

"Words, Images, Narratives: Filipino Youth Migrants' Social Representations of Migratory Experiences and Multi-dimensional Identities"

Interview Data Template

    A. Profile of participant

Num.	Parents' Education		Parents' Occupation		Parents' Length of Stay in Italy (in years)		Family Members (Brothers/Sisters, Age)	Number of extended family members living with
	Father	Mother	Father	Mother	Father	Mother		
#73	DK	DK	Caregiver	Caregiver	5 yrs	6 yrs	Sister, 11 (also here)	None

    B. History of migration

	Date of migration (Year of travel, Age)	Travel companion to Italy	Reason for moving (if you know)	Length of stay in Italy (in months or years)
	2017, 13	Mother and sister	Vacation first, then had to work on the papers	1 yr

    C. Life in Italy

	Life in Italy	
	Challenges	**Benefits**
	Italian language (mahirap); homesickness (slight); doesn't like it here at first but will only be here for a short time	Being with family, they're together for the first time in 13 years

D. Use of language

	Use of language								
	Filipino or Dialect			**Italian**			**English**		
	Context	**With whom**	**Perceptions**	**Context**	**With whom**	**Perceptions**	**Context**	**With whom**	**Perceptions**
	At home At school Anywhere	Family (Tagalog) Teachers and school mates Other Filipinos	Very comfortable	At home Random	Parents Strangers (Italians)	Need to practice, not serious in learning	At home	Father	Also comfortable

[Context/Setting (home, school, church, etc) / With whom (family, friends, classmates, strangers/tourists, etc) / Perceptions or feelings towards language (if any)]

E. Perceptions of identity and belonging

Respondent	Country of attachment and affiliation		Country to live in the future	
	Country	**Reason**	**Country**	**Reason**
	Philippines	She grew up there, she has friends and relatives.	Philippines	Wants to become a lawyer or photographer (doesn't like Rome)

F. Identity and citizenship

Respondent	Meaning of identity and citizenship		Similarity or difference, reason	
	Identity	**Citizenship**	**Similar**	**Different**
	"Pagka-kilala sa sarili, totoong pagkatao"	*"Citizen, nationality"*		*"Identity is pagkatao, citizenship represents kung ano ka…"*

G. Transnational relationships

Respondent	Philippines			Italy			Foreigner friends in Italy (if applicable)		
	Channel	**Frequency**	**Language**	**Channel**	**Frequency**	**Language**	**Channel**	**Frequency**	**Language**
	FB messenger with Lolo and Lola, some relatives GC on FB messenger with friends	Weekly Daily	Tagalog Tagalog	GC on FB messenger with classmates, real barkada	Daily	Tagalog	NA		

[Channel: phone call, text messaging, FB, Messenger, etc / Frequency: daily, weekly, monthly / Language: Filipino or dialect, Italian, English

H. Activities with friends

Respondent	Activities with friends in the Philippines and Italy	
	Philippines	**Italy**
	"Kain, kwentohan, minsan gagala sa mall"	*"Pareho lang din, plus window-shopping sa VDC or sa Termini"*

I. Relationship impact

Respondent	Impact of their relationships			
	With Filipinos in the Philippines	**With Filipinos in Italy**	**With Italian friends**	**With friends from other countries (if applicable)**
	Family – she's super close with them, lalo na sa Lola. "Nagabayan po ako nang maayos. Namimiss ko po sila." *Friends – masaya silang kasama, nakatulong sa aking pag-mature, nagging mabait ako."*	*Friends – "same as the ones back home, nagsha-share kami ng problems tapos nagbibigay ng advice."*		

J. Filipino cultural practices in Rome

Respondent	Filipino cultural activities	Remarks
	Language, food at home, Filipino gatherings	

K. Online activities

Respondent	Online activities				
	Access	**Nature of activities**	**Frequency**	**With whom**	**Feelings or thoughts about these online activities**
	Wi-Fi, mobile data	FB, Twitter, IG, WhatsApp, WatPad, movies (Hollywood – horror), series (Riverdale, Stranger Things), Pinoy shows online, music, games (ROS, PubG)	Daily	Alone or with friends	*"Nakakawala ng boredom. Mahirap pag walang internet, life will be boring."*

Appendix 4a

CODIFICATION

Associative Network

Table 1. Codification for the Indexes of Polarity and Neutrality

INDEXES OF POLARITY AND NEUTRALITY **INDEX OF POLARITY FILIPINO (IPRF)**	**CODE**
Negative Index of Polarity – Filipino (IPF1)	1
Neutral Index of Polarity – Filipino (IPF2)	2
Positive Index of Polarity – Filipino (IPF3)	3
INDEX OF POLARITY ITALIAN (IPRI)	
Negative Index of Polarity – Italian (IPI1)	1
Positive Index of Polarity – Italian (IPI2)	2
INDEX OF NEUTRALITY ITALIAN (INRI)	
Low Index of Neutrality – Italian (INI1)	1
Medium Index of Neutrality – Italian (INI2)	2
High Index of Neutrality – Italian (INI3)	3
INDEX OF POLARITY EUROPEAN (IPRE)	
Negative Index of Polarity – European (IPE1)	1
Positive Index of Polarity – European (IPE2)	2
INDEX OF NEUTRALITY EUROPEAN (INRE)	
Low Index of Neutrality - European (INE1)	1
High Index of Neutrality – European (INE2)	2
INDEX OF POLARITY SELF (IPRS)	
Negative Index of Polarity – Self (IPS1)	1
Positive Index of Polarity – Self (IPS2)	2
INDEX OF NEUTRALITY SELF (INRS)	
Low Index of Neutrality – Self (INS1)	1
High Index of Neutrality – Self (INS2)	2

Appendix 4b

Contextual Interview (Socio-demographic Profile)

Table 2. Codification for participants' socio-demographic profile

PARTICIPANTS' SOCIO-DEMOGRAPHIC PROFILE	CODE
Family background: Father (FED), Mother (MED)	
Parents' education	
Elementary	1
High School	2
University	3
Don't know	4
Parents' Occupation: Father (FO), Mother (MO)	
Domestic/house keeper/caregiver	1
Bar/hotel staff/restaurant/supermarket	2
Businessman/dental asst.	3
Others (in PH: police, seaman)	4
Don't know	5
Parents' length of stay in Italy: Father (FLOS)	
1 to 5	1
5 to 10	2
10 to 15 years	3
More than 15 years	4
Not applicable	5
Mother (MLOS)	
5 to 10 years	1
10 to 15 years	2
More than 15 years	3
Not applicable	4
Number of extended family members: (NEF)	
0 to 2	1
2 to 5	2
5 & above	3
Parents' Relationship Status (PRS)	
Together	1
Separated	2

Participants' Age at Migration (AAM)	
2 to 5	1
5 to 10	2
10 t0 15	3
15 to 20	4
Participants' Travel Companion (TC)	
Alone	1
Parent/s	2
Brother/r or sister/s	3
Parent/s and brother or sister	4
Relatives	5
Entire family	6
Participants' Reason for Migration (RFM)	
Immigration documents	1
Better life	2
Medical care	3
Family reunification	4
Participants' Length of Stay in Italy (LOS)	
1 yr	1
1 to 5 years	2
5 to 11 years	3
Participants' Age	
12-15 years old	1
16-19 years old	2
20-24 years old	3
Participants' Gender	
Female	1
Male	2

Appendix 4c

Figurative Technique - Drawings

<p style="text-align: center;">**Table 3. Grid for the Analysis of the Figurative Technique Drawings**</p>

Categories	Sub-Categories	Code by Country		Numerical Code
		Philippines	Italy	
a. Experiential elements	**1. Personal identity**	PIPH	PIIT	Present – 1 Absent – 2
	2. Family dimensions PARE (Parents) BROT Brothers) SIST (Sisters) GRAN (Grandparents) RELA (Relatives)	PPARE BPROT PSIST PGRAN PRELA	IPARE IPROT ISIST IGRAN IRELA	Present – 1 Absent – 2
	3. Attachment to pets	PPETS	IPETS	Present – 1 Absent – 2
	4. Social networks FRIE (friends) TEACH (teachers) NEIGH (neighbors) BOYF (boyfriend)	PFRIE PTEACH PNEIGH PBOYF PGIRLF PNAMP	PFRIE PTEACH PNEIGH PBOYF PGIRLF PNAMP	Present – 1 Absent – 2

	GIRLF (girlfriend) NAMP (named people) UNNP unnamed people)	PUNNP	PUNNP	
	5. Personal activities (activities done alone, hobbies)	PPA	IPA	Present – 1 Absent – 2
	6. Social activities (activities with other people)	PSA	ISA	Present – 1 Absent – 2
	7. Elements of travel trajectory	PETT	IETT	Present – 1 Absent – 2
	8. Travel documents	PTD	ITD	Present – 1 Absent – 2
	9. Memories and souvenirs	PMS	IMS	Present – 1 Absent – 2
	10. New opportunities and experiences	PNOE	INOE	Present – 1 Absent – 2
b. Symbolic place-identity	**1. House or home**	PPIHH	IPIHH	Present – 1 Absent – 2
	2. Institutional places	PPIIP	IPIIP	Present – 1 Absent – 2
	3. Buildings	PPIB	IPIB	Present – 1 Absent – 2

	4. Socio-recreational sport and playing places	PPISRSPP	IPISRSPP	Present – 1 Absent – 2
	5. Icons, monuments and artistic-architectonic places	PPIIMAAP	IPIIMAAP	Present – 1 Absent – 2
	6. Natural elements	PPINE	IPINE	Present – 1 Absent – 2
	7. Geographical places	PPIGP	IPIGP	Present – 1 Absent – 2
	8. Named and unnamed places	PPINUP	IPINUP	Present – 1 Absent – 2
	9. Functional places, transportation and economic elements	PPIFPTEE	IPIFPTEE	Present – 1 Absent – 2
	10. Iconic food and cultural symbols	PIIFCS	IPIFCS	Present – 1 Absent – 2
c. Emotional connotations	1. Happiness expressions	PHE	IHE	Present – 1 Absent – 2
	2. Sadness expressions	PSE	ISE	Present – 1 Absent – 2
d. Material tools	1. Tech tools	PTT	ITT	Present – 1 Absent – 2
	2. School materials	PSM	ISM	Present – 1 Absent – 2
	3. Personal things	PPT	IPT	Present – 1 Absent – 2

Appendix 5a

STIMULUS: FILIPINO

Tab.1. Most important words associated with Filipino on the positive semi axis of Factor 1

Factor 1: Positive Semi Axis		
Words	AC	RC
Hero	8.3	0.21
Poverty	5.8	0.45
Food	4.6	0.39
Language	4.1	0.52
Fast food	3.4	0.36
Cultural	3.3	0.4
Fiesta	3.2	0.29
Marcos	3	0.43
Corruption	2.6	0.45
Politics	2.4	0.18
Street foods	2.4	0.28
Tourism	2.2	0.38
Hospitable	1.9	0.33
Beaches	1.4	0.18
Talented	1.3	0.21
Cheap	1.2	0.3
Independent	1.2	0.09
Traffic	1.2	0.19
Current president	1.1	0.14
Nation	1.1	0.15
Thrifty	1.1	0.17
Stubborn	1	0.17
Judgmental	0.9	0.23
Colorful	0.8	0.05

Tab.2. Most important words associated with Filipino on the negative semi axis of Factor 1

Factor 1: Negative Semi Axis		
Words	AC	RC
K-pop	2.8	0.36
Jejemon	2.5	0.29
Fake	2.2	0.33
Confident	1.6	0.21
Arrogant	1.3	0.21
Bully	1.3	0.28
God-fearing	1.3	0.21
Beautiful	1.2	0.18
Music lover	1.2	0.24
Loving	1.1	0.35
Smart	1.1	0.18
Helpful	1	0.25
Judgmental	0.9	0.23
Crazy	0.8	0.11
Drunkard	0.8	0.08
Rude	0.8	0.22
Snob	0.8	0.13

Tab.3. Categorial variables of the most important words associated with Filipino on the positive semi axis of Factor 1

Variables	AC	RC
MO5	3.9	0.19
FLO4	2	0.17
MLO4	2.9	0.14
AAM4	6.7	0.39
TC3	3.2	0.21
LOS3	7.1	0.38
AGE1	7.7	0.44
AGE3	17.9	0.6
IPI2	3.3	0.46
INI2	5.3	0.22
INS2	5.3	0.22

Please refer to Appendix 4b for the codification legend of the categorial variables.

Tab.4. Categorial variables of the most important words associated with Filipino on the negative semi axis of Factor 1

Variables	AC	RC
MED4	1.9	0.14
FO2	1.6	0.13
MLO2	1.6	0.18
AAM3	3.1	0.34
IPF2	2.2	0.11
IPI1	5.7	0.46
IPE1	1.8	0.14
IPS1	0.8	0.09

Tab.5. Most important words associated with Filipino on the negative semi axis of Factor 2

Factor 2: Positive Semi Axis		
Words	AC	RC
Celebrity	14.6	0.21
Independent	4.9	0.28
Politics	3.6	0.22
Horny	3.4	0.3
Colorful	2.6	0.14
Corruption	1.4	0.2
Cultural	1.3	0.13
Smiling	1.2	0.14
Proud	1.1	0.17
Caring	1	0.16
Delicious foods	1	0.19
Funny	1	0.15
Shameless	1	0.05
Hospitable	1	0.14
Language	0.8	0.08
Quarrelsome	0.8	0.08

Tab.6. Most important words associated with Filipino on the negative semi axis of Factor 2

Factor 2: Negative Semi Axis		
Words	AC	RC
Hero	24.1	0.49
Dreamers	2.7	0.3
Beaches	2.4	0.24
Fast food	2.3	0.2
Humble	1.5	0.16
Singers	1.1	0.13
Stubborn	1.1	0.16
Brave	0.9	0.17
Jejemon	0.8	0.07
Kind	0.8	0.19
Resilient	0.8	0.1

Tab.7. Categorial variables of the most important words associated with Filipino on the positive semi axis of Factor 2

Variables	AC	RC
MED3	2.4	0.26
MO5	7.4	0.29
AAM4	5.7	0.27
AGE2	4.1	0.34
SEX1	1.6	0.27
IPF1	2.7	0.09
IPS1	2	0.09
INS2	6.2	0.2

Tab. 8. Categorial variables of the most important words associated with Filipino on the negative semi axis of Factor 2

Variables	AC	RC
MED4	5.1	0.3
MLO4	8.9	0.36
AAM1	9.4	0.16
AAM3	1.9	0.17
TC3	3.1	0.16
LOS3	5.7	0.24
AGE1	2.7	0.12
AGE3	2.6	0.07
SEX2	4.8	0.27
INI2	6.2	0.2

Tab. 9. Most important words associated with "Filipino" on the positive axis of Factor 3

Factor 3: Positive Semi Axis		
Words	AC	RC
Celebrity	39.8	0.54
Fiesta	7.7	0.54
Jejemon	2.4	0.21
Independent	2.4	0.13
Cultural	2.1	0.2
Colorful	2	0.1
Politics	1	0.06

Tab.10. Most important words associated with "Filipino" on the negative axis of Factor 3

Factor 3: Negative Semi Axis		
Words	AC	RC
Hero	7	0.13
Big spender	2.7	0.29
Stubborn	2	0.28
Sensitive	1.8	0.2
Resilient	1.5	0.18
Intercultural	1.4	0.15
Singers	1.3	0.14
Beaches	1.2	0.12
Big deal	1.2	0.15
Jealous	1.2	0.12
Annoying	1	0.18
Jeep	1	0.16
Dreamers	0.9	0.1

Tab. 11. Categorial variables of the most important words associated with Filipino on the positive axis of Factor 3

Variables	AC	RC
FED2	3.4	0.23
MED2	4.6	0.33
FO1	1.7	0.21
FLO4	2.4	0.16
AAM1	32.8	0.52
TC5	5.4	0.33
INI2	3.5	0.11
IPS1	3.9	0.18
INS2	3.5	0.11

Tab.12. Categorial variables of the most important words associated with Filipino on the negative axis of Factor 3

Variables	AC	RC
FED4	2.2	0.15
FO5	2.9	0.19
MO5	5.2	0.19
FLO5	4.3	0.29
MLO4	3	0.11
PRS2	2.2	0.17
TC1	1.7	0.11
AGE1	2.1	0.09
IPF1	4.5	0.14

Tab.13. Most important words associated with "Filipino" on the positive axis of Factor 4

Factor 4: Positive Semi Axis		
Words	AC	RC
Celebrity	9.1	0.1
Intercultural	4.4	0.39
Politics	3.2	0.15
Big spender	3	0.26
Colorful	3	0.12
Generous	2.7	0.22
Resilient	2.4	0.23
Annoying	1.9	0.26
Smiling	1.8	0.16
Talkative	1.8	0.19
Flat nose	1.4	0.18
Horny	1.3	0.09
Respectful	1.3	0.14
Good	1.1	0.15
Jealous	1.1	0.09
Jeep	1.1	0.16
Copycat	0.8	0.13
Simple	0.8	0.04

Tab.14. Most important words associated with "Filipino" on the negative axis of Factor 4

Factor 4: Negative Semi Axis		
Words	AC	RC
Unique	6.7	0.5
Street foods	5.3	0.38
Traditional games	3.8	0.38
United	3.6	0.38
Gluttonous	3.5	0.38
Annoying	1.9	0.26
Family-oriented	1.7	0.24
K-pop	1.6	0.13
Choosy	1.4	0.24
Fast food	1.3	0.08
Overacting	1.2	0.23
Practical	1.1	0.15
Tourism	1.1	0.12
Marcos	1	0.09
Sporty	1	0.16
Talented	1	0.13
Close-minded	0.9	0.11
Clean	0.8	0.18
Religious	0.8	0.12

Tab.15. Categorial variables of the most important words associated with "Filipino" on the positive axis of Factor 4

Variables	AC	RC
FED4	2.7	0.15
FO5	6.7	0.35
FLO5	7.1	0.39
NEF2	3	0.15
PRS2	4	0.25
AAM1	7.1	0.09
TC1	3.3	0.17
TC5	1.6	0.08
IPF1	3.2	0.08
INE2	6.6	0.22
INS2	4.2	0.05

Tab. 16. Categorial variables of the most important words associated with "Filipino" on the negative axis of Factor 4

Variables	AC	RC
FED3	2	0.15
FO2	6.1	0.3
FLO3	4.4	0.24
MLO1	7.1	0.29
NEF3	3.3	0.12
TC4	3	0.17
AGE3	6.6	0.14
INI1	1.9	0.05

Tab. 17. Most important words associated with "Filipino" on the positive axis of Factor 5

Factor 5: Positive Semi Axis		
Words	AC	RC
Trustworthy	3.9	0.3
Small	3.3	0.31
Strong	2.8	0.28
Resourceful	2.3	0.28
Showy	2	0.22
Respectful	1.9	0.17
Generous	1.7	0.12
Family-oriented	1.7	0.12
Noisy	1.5	0.15
Smart	1.5	0.14
Jealous	1.2	0.09
Talkative	1.2	0.11
Caring	1.1	0.13
Conservative	1.1	0.12
Patient	1.1	0.13
Competitive	1	0.11
Happy	1	0.19
Ignorant	0.8	0.08
Thrifty	0.8	0.07
Beautiful	0.8	0.07

Tab.18. Most important words associated with "Filipino" on the negative axis of Factor 5

Factor 5: Negative Semi Axis		
Words	AC	RC
Simple	5.1	0.24
Pollution	5	0.33
Confident	4.9	0.35
Poverty	4.8	0.21
Jejemon	2.7	0.17
Drug war	2.4	0.14
Fake	2.2	0.19
K-pop	2.1	0.15
Politics	1.9	0.08
Hopeful	1.7	0.23
Independent	1.6	0.06
Dreamers	1.3	0.1
Funny	1.2	0.12
Close-minded	1.1	0.12
God-fearing	1	0.09
Immature	1	0.11
Social media active	1	0.15
Talented	1	0.09
Traffic	1	0.09
Undisciplined	1	0.09
Dirty	0.9	0.18
Language	0.9	0.06
Proud	0.9	0.09
Rude	0.9	0.18
Beautiful	0.8	0.07
Corruption	0.8	0.07
Trendy	0.8	0.09

Tab.19. Categorial variables of the most important words associated with "Filipino" on the positive axis of Factor 5

Variables	AC	RC
FED2	4.2	0.2
MED2	2.4	0.12
FO3	1.7	0.09
MO3	5.7	0.28
AAM2	2.3	0.11
TC5	3.6	0.16
RFM2	2.1	0.06
RFM3	2	0.11
AGE2	3	0.17
SEX2	1.5	0.06
IPE1	3.1	0.13

Tab. 20. Categorial variables of the most important words associated with "Filipino" on the negative axis of Factor 5

Variable	AC	RC
MED1	3.8	0.16
FO4	3.7	0.1
NEF3	8.4	0.27
RFM1	1.9	0.12
AGE1	2.8	0.09
IPF2	9.4	0.27
INI2	4.2	0.09
INE2	6.6	0.19
IPS1	5.2	0.17
INS2	4.2	0.09

GRAPHS FOR ALL THE FACTORS

Fig.1. Graph deriving from the intersection between Factor 1 and Factor 2

Fig.2. Graph deriving from the intersection between Factor 2 and Factor 3
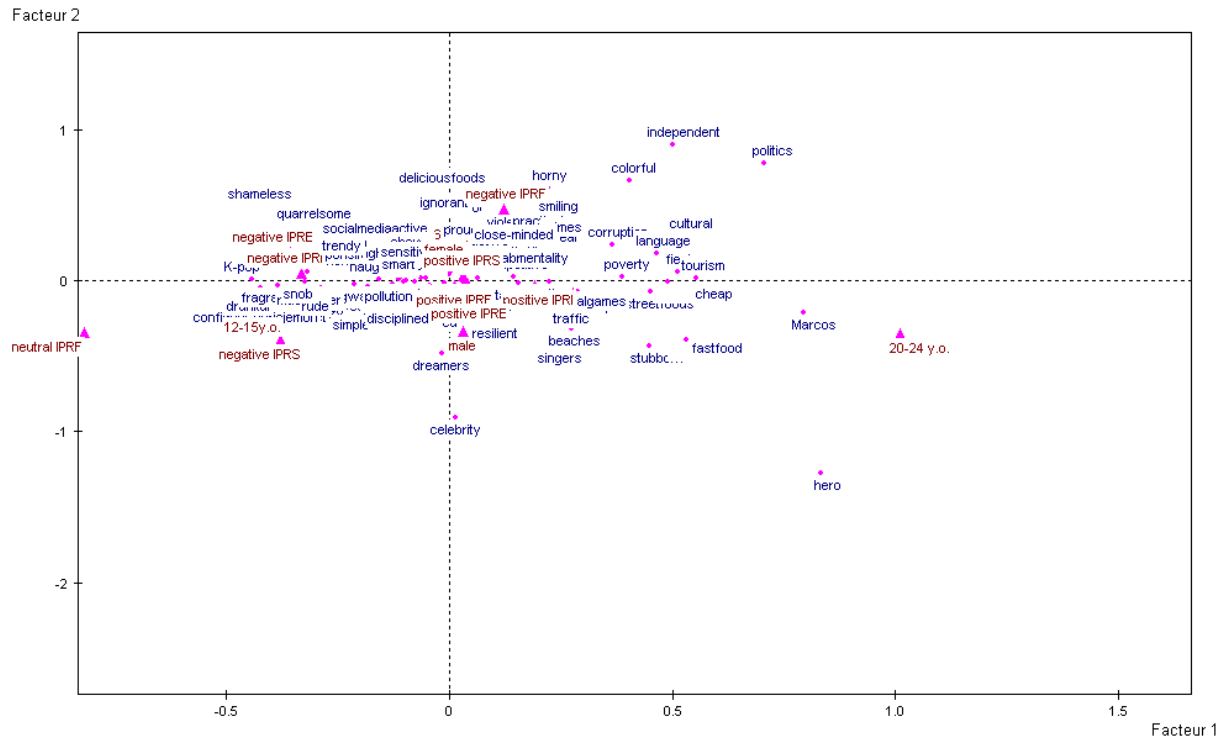
Fig.3. Graph deriving from the intersection between Factor 3 and Factor 4
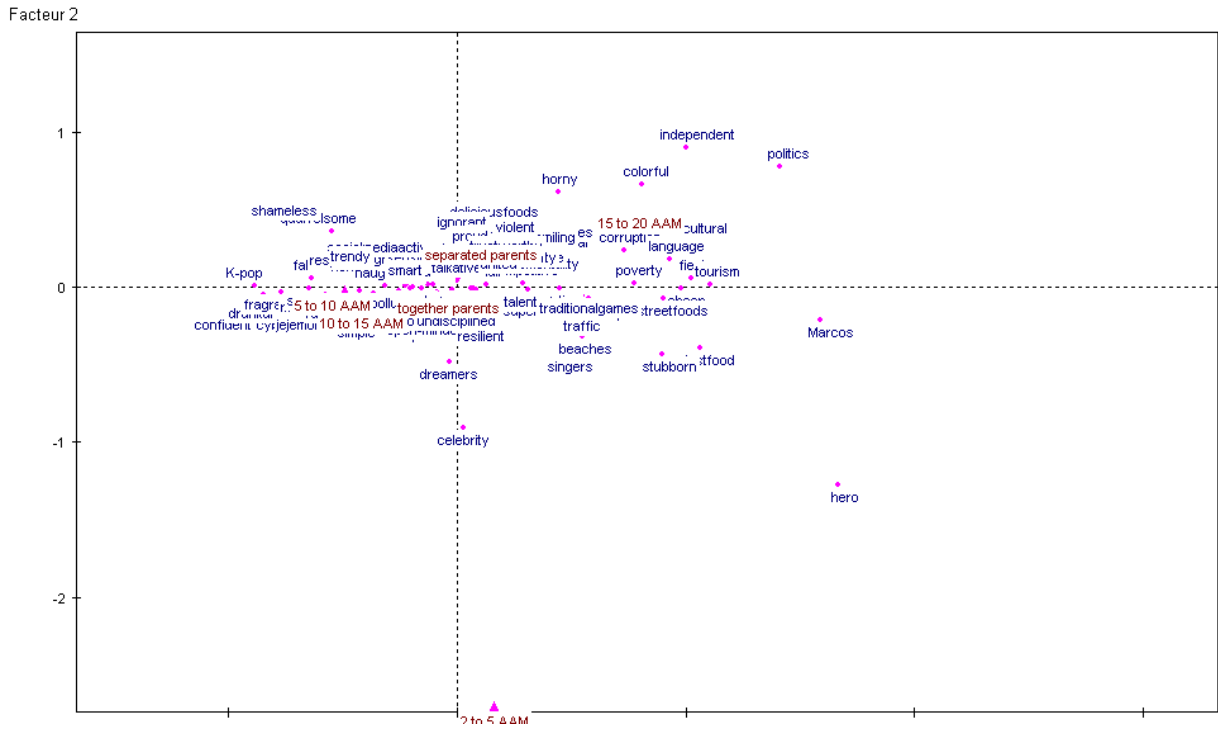
Fig.4. Graph deriving from the intersection between Factor 4 and Factor 5
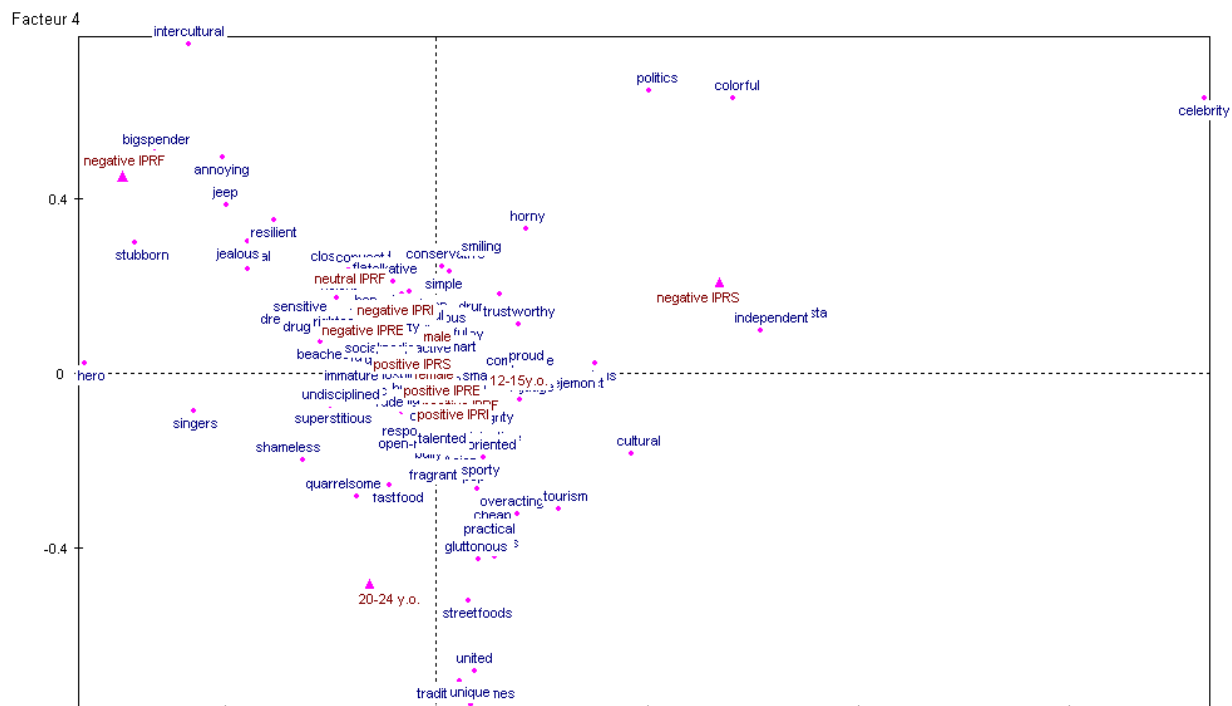
STIMULUS: ITALIAN

Tab.21. Most important words associated with Italian on the positive semi axis of Factor 1

Factor 1: Positive Semi Axis		
Words	**AC**	**RC**
Tourism	16	0.74
Pasta	11.8	0.62
Branded	7	0.36
Liberated	3.9	0.4
Coffee	3.3	0.43
Good transportation	3.3	0.32
Mafia	3.2	0.18
Strike	2.1	0.3
Pope	1.9	0.31
Churches	1.6	0.1
Buildings	1.6	0.15
Catholic	1.2	0.31
Food	1.2	0.19

Tab.22. Most important words associated with Italian on the negative semi axis of Factor 1

Factor 1: Negative Semi Axis		
Words	**AC**	**RC**
Bad	7.5	0.61
Disrespectful	2.8	0.4
Carefree	2	0.29
Rude	2.3	0.26
Profane	2.1	0.27
Helpful	1.5	0.26
Smelly	1.5	0.18
Bully	1.4	0.23
Kind	1.3	0.32

Tab. 23. Categorial variables of the most important words associated with Italian on the positive semi axis of Factor **1**

Variables	AC	RC
FED2	4.9	0.49
MED2	3	0.31
FO4	1.6	0.1
FO5	2.9	0.3
MO3	8.6	0.54
PRS2	3.4	0.33
AAM4	8	0.53
TC1	1.5	0.17
RFM3	3.1	0.35
AGE2	2.4	0.31
AGE3	2	0.11
IPI2	5.4	0.53

Tab.24. Categorial variables of the most important words associated with Italian on the negative semi axis of Factor 1

Variables	AC	RC
FED4	3	0.33
MED4	3	0.33
FO2	2.5	0.34
AAM3	3.7	0.49
AGE1	8.2	0.55
IPF2	1.5	0.15
IPI1	9.7	0.53
IPE1	1.7	0.18

Tab.25. Most important words associated with Italian on the positive semi axis of Factor 2

Factor 2: Positive Semi Axis		
Words	**AC**	**RC**
Europe	4.7	0.29
Outsiders	3.3	0.15
Gentle	2.9	0.23
Tall	2.8	0.3
White	2.3	0.19
Beautiful	2.2	0.25
Churches	1.9	0.07
Healthy	1.9	0.15
Pasta	1.9	0.06
Mafia	1.8	0.06
Cold	1.8	0.28
Fashionable	1.5	0.15
Soccer	1.4	0.13
Culture	1.3	0.1
Bully	1.3	0.12
Benefits	1.3	0.07

Tab.26. Most important words associated with Italian on the negative semi axis of Factor 2

Factor 2: Negative Semi Axis		
Words	**AC**	**RC**
Smelly	4.9	0.34
Noisy	4.3	0.37
Branded	2.7	0.08
Profane	2.5	0.18
Book worms	2.2	0.23
Food	2.2	0.19
Good transportation	2.1	0.12
Punctual	2.1	0.12
Overacting	1.9	0.29
Bad	1.7	0.08
Messy	1.7	0.15
Rich	1.4	0.16
Racist	1.3	0.2

Tab.27 Categorial variables of the most important words associated with Italian on the positive semi axis of Factor 2

Variables	AC	RC
FED3	2	0.16
FO1	5.1	0.46
FLO4	2.4	0.19
MLO1	1.6	0.12
PRS1	1.6	0.25
TC4	1.7	0.13
AGE1	2.8	0.11
AGE3	3.5	0.11
IPI2	4.4	0.25
INI2	3.8	0.11
INS2	3.8	0.11

Tab.28. Categorial variables of the most important words associated with Italian on the negative semi axis of Factor 2

Variables	AC	RC
FED4	2.2	0.14
MED3	2.9	0.33
FO5	5.1	0.46
FLO5	5.8	0.38
NEF2	3.1	0.18
PRS2	4.5	0.25
TC1	5.7	0.36
AGE2	4	0.3
IPF1	1.6	0.09
IPI1	7.9	0.25
IPE1	3.4	0.2

Tab.29. Most important words associated with Italian on the positive semi axis of Factor 3

Factor 3: Positive Semi Axis		
Words	AC	RC
Churches	13.5	0.5
Outsiders	11.9	0.52
Buildings	9.4	0.5
Europe	6.8	0.41
Arrogant	5.5	0.32
Culture	5.1	0.37
Historical	4.3	0.34
Art	1.8	0.13
Tourism	1.2	0.03

Tab.30. Most important words associated with Italian on the negative semi axis of Factor 3

Factor 3: Negative Semi Axis		
Words	AC	RC
Benefits	4	0.23
Lazy	3.3	0.21
Coffee	2.9	0.21
Pasta	2.4	0.07
Open minded	2.1	0.19
Unkind	1.8	0.13
Respectful	1.6	0.12
Neat	1.6	0.13
Soccer	1.2	0.11

Tab.31. Categorial variables of the most important words associated with Italian on the positive semi axis of Factor 3

Variables	AC	RC
FO4	2.3	0.08
LOS1	1.7	0.14
INI2	21.8	0.6
INE2	10.5	0.46
INS2	21.8	0.6

Tab.32. Categorial variables of the most important words associated with Italian on the negative semi axis of Factor 3

Variables	AC	RC
FED1	3.7	0.14
MO2	1.9	0.08
MO5	2	0.12
FLO2	1.5	0.08
MLO4	2.1	0.12
LOS3	6.8	0.3
AGE3	5.4	0.17
SEX2	1.6	0.08

Tab.33. Most important words associated with Italian on the positive semi axis of Factor 4

Factor 4: Positive Semi Axis		
Words	**AC**	**RC**
Churches	6.3	0.17
Benefits	5.7	0.23
Lazy	4.2	0.19
Buildings	3.9	0.15
Liberated	3.8	0.15
Open minded	3.5	0.23
Respectful	2.7	0.14
Culture	2.6	0.14
Unkind	2	0.11
Europe	1.9	0.08
Messy	1.8	0.11
Honest	1.7	0.14
Outgoing	1.7	0.06
Gestures	1.5	0.08

Tab.34. Most important words associated with Italian on the negative semi axis of Factor 4

Factor 4: Negative Semi Axis		
Words	**AC**	**RC**
Branded	11.9	0.24
Mafia	3.3	0.08
Tourism	3.2	0.06
Gentle	3.1	0.17
Brave	2.7	0.25
Generous	2.5	0.13
Helpful	1.6	0.11
Talkative	1.5	0.1
Blonde	1.4	0.09
Good transportation	1.4	0.06
Friendly	1.3	0.12
Healthy	1.2	0.07
Snob	1.2	0.14

Tab. 35. Categorial variables of the most important words associated with Italian on the positive semi axis of Factor 4

Variables	AC	RC
FED1	5.6	0.15
FO2	1.6	0.09
MO5	2.5	0.11
MLO4	2.4	0.09
AAM4	1.8	0.05
TC4	2.7	0.14
RFM2	3.3	0.12
LOS3	2.5	0.08
AGE3	6.7	0.15
IPF1	8.7	0.32
INI2	6.3	0.12
INS2	6.3	0.12

Tab.36. Categorial variables of the most important words associated with Italian on the negative semi axis of Factor 4

Variables	AC	RC
FED4	2.4	0.1
FO4	6.7	0.16
MO3	6.9	0.17
MLO2	4.4	0.23
NEF2	2.3	0.09
TC5	2	0.11
RFM3	6.4	0.29
LOS1	2	0.11
AGE1	2	0.05
IPF2	1.7	0.07

Tab.37. Most important words associated with Italian on the positive semi axis of Factor 5

Factor 5: Positive Semi Axis		
Words	**AC**	**RC**
Punctual	5.3	0.19
Gestures	5.2	0.28
Liberated	4.7	0.18
Affordable	3.9	0.26
Not family oriented	2.8	0.21
Sensitive	2.1	0.14
Bully	1.7	0.11
Careful	1.3	0.1
Soccer	1.3	0.08

Tab.38. Most important words associated with Italian on the positive semi axis of Factor 5

Factor 5: Negative Semi Axis		
Words	**AC**	**RC**
Happy	9.3	0.43
Mafia	5.6	0.12
Generous	5.4	0.26
Respectful	5.4	0.27
Messy	4.6	0.27
Lazy	4.5	0.19
Crazy	4.1	0.16
Historical	3.7	0.2
Cute	2.5	0.13
Neat	2.4	0.13
Pasta	1.4	0.03
Profane	1.4	0.07

Tab.39. Categorial variables of the most important words associated with Italian on the positive semi axis of Factor 5

Variable	AC	RC
FED3	7.1	0.37
FLO1	5.8	0.15
FLO3	1.8	0.1
AAM4	2.3	0.06
RFM1	2.2	0.16
AGE3	1.9	0.04
SEX1	2.2	0.25
INE2	2.2	0.06

Tab.40. Categorial variables of the most important words associated with Italian on the negative semi axis of Factor 5

Variables	AC	RC
FED2	1.9	0.07
FED4	1.8	0.07
MED2	1.7	0.06
FO3	3.4	0.19
AAM1	2.4	0.07
AAM2	15.6	0.43
TC5	6.1	0.31
RFM2	2	0.07
LOS3	10.3	0.3
SEX2	7.7	0.25
INI2	1.9	0.04
INS2	1.9	0.04

GRAPHS FOR ALL THE FACTORS: ITALIAN

Fig.5. Graph deriving from the intersection between factor 1 and factor 2

Fig.6. Graph deriving from the intersection between factor 2 and factor 3

Fig.7. Graph deriving from the intersection between factor 3 and factor 4

Fig.8. Graph deriving from the intersection between factor 4 and factor 5
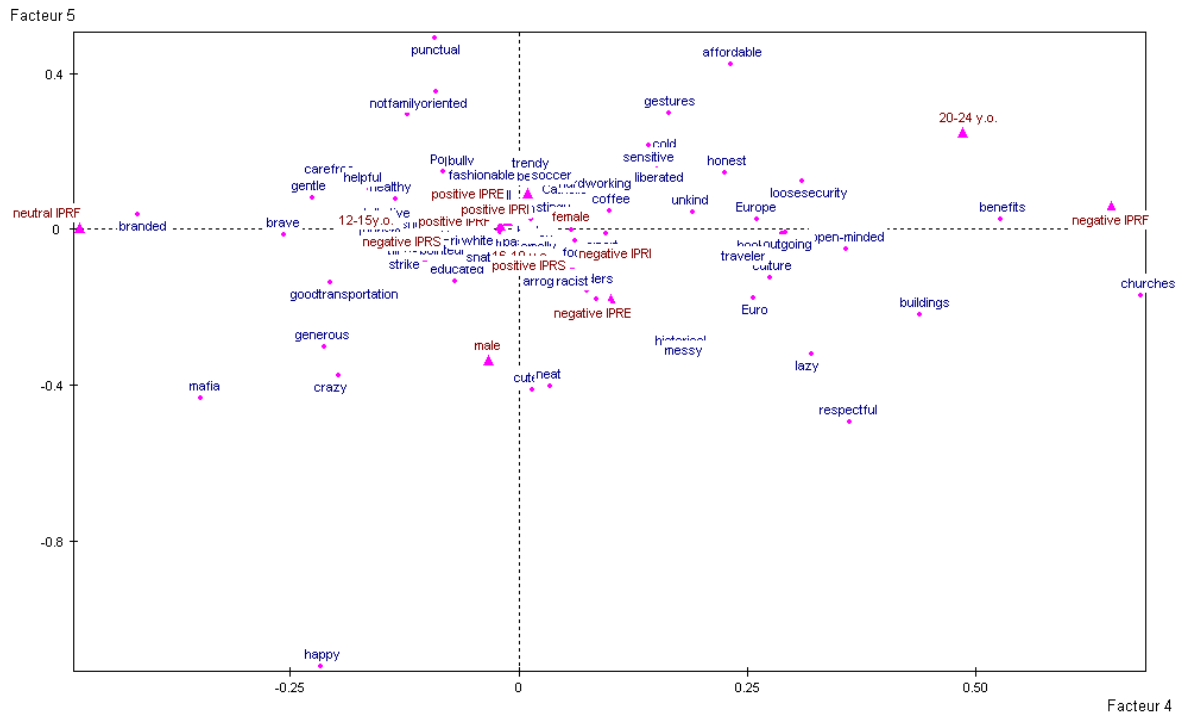
STIMULUS: EUROPEAN

Tab.41. Most important words associated with European on the positive semi axis of Factor 1

Factor 1: Positive Semi Axis		
Words	**AC**	**RC**
Euro	22.4	0.68
European	16	0.64
Stranger	15.7	0.67
Foreign	11.8	0.69
Tourism	4.2	0.31
Branded	1.9	0.03

Tab.42. Most important words associated with European on the negative semi axis of Factor 1

Factor 1: Negative Semi Axis		
Words	**AC**	**RC**
Rude	3.2	0.39

Tab.43. Categorial variables of the most important words associated with European on the positive semi axis of Factor 1

Variables	**AC**	**RC**
FED2	2.9	0.34
MED2	2.3	0.36
FO5	1.5	0.15
AAM4	6.7	0.58
IPI2	1.6	0.36
INI2	19.3	0.69
INE2	12	0.61
INS2	19.3	0.69

Tab.44. Categorial variables of the most important words associated with European on the negative semi axis of Factor 1

Variables	AC	RC
AAM3	3.5	0.54
AGE1	3.4	0.31
IPI1	3.4	0.36
IPE1	2.4	0.1

Tab.45. Most important words associated with European on the positive semi axis of Factor 2

Factor 2: Positive Semi Axis		
Words	**AC**	**RC**
Euros	8.7	0.2
Stranger	6.7	0.21
Foreign	3.5	0.15
Annoying	2.8	0.12
Rude	2.5	0.23
Respectful	2	0.09

Tab.46. Most important words associated with European on the negative semi axis of Factor 2

Factor 2: Negative Semi Axis		
Words	AC	RC
History	17.7	0.71
Culture	8.9	0.69
Tourism	8.8	0.49
Criticism	7.8	0.6
Food	3.8	0.29
Weather	3.4	0.34
Party goers	3	0.23
Liberated	2.8	0.2

Tab.47. Categorial variables of the most important words associated with European on the positive semi axis of Factor 2

Variables	AC	RC
MLO2	2.3	0.23
AGE1	2.4	0.16
IPI1	3.6	0.28
INI2	6.8	0.18
IPE1	3.2	0.1
INE2	4.9	0.18
INS2	6.8	0.18

Tab.48. Categorial variables of the most important words associated with European on the negative semi axis of Factor 2

Variables	AC	RC
FO5	4.4	0.33
MO5	14.4	0.65
FLO5	2.4	0.27
MLO4	11.8	0.64
TC3	3	0.36
LOS2	3.2	0.23
AGE3	10.3	0.44
IPI2	1.6	0.28

Tab.49. Most important words associated with European on the positive semi axis of Factor 3

Factor 3: Positive Semi Axis		
Words	AC	RC
Branded	86.5	0.94

Tab.50. Most important words associated with European on the negative semi axis of Factor 3

Factor 3: Negative Semi Axis		
Words	AC	RC
None	0	0

Tab.51. Categorial variables of the most important words associated with European on the positive semi axis of Factor 3

Variables	AC	RC
FED2	2.8	0.21
MED2	2.1	0.21
AAM1	55.7	0.89
TC5	8.3	0.55
LOS3	3.5	0.23
IPS1	6.4	0.51

Tab.52. Categorial variables of the most important words associated with European on the negative semi axis of Factor 3

Variables	AC	RC
None	0	0

Tab.53. Most important words associated with European on the positive semi axis of Factor 4

Factor 4: Positive Semi Axis		
Words	AC	RC
Generous	9.4	0.45
Respectful	7.6	0.27
Friendly	3.1	0.28
Football	2.8	0.25
Artistic	2.1	0.15
Kind	1.9	0.21
Fragrant	1.9	0.35

Tab.54. Most important words associated with European on the negative semi axis of Factor 4

Factor 4: Negative Semi Axis		
Words	AC	RC
Annoying	12.9	0.42
Smelly	10.3	0.69
Thief	9.7	0.5
Cigarette	6.3	0.44
Horny	5.4	0.34
Arrogant	4.2	0.32
Vain	3.4	0.25
Racist	2.3	0.26
Food	2.6	0.15

Tab.55. Categorial variables of the most important words associated with European on the positive semi axis of Factor 4

Variables	AC	RC
FED4	1.7	0.16
MED4	5.4	0.39
TC2	4.1	0.27
RFM1	2.4	0.24
AGE1	5.3	0.27
IPF2	2.3	0.15
INI3	1.6	0.13
IPE2	3.6	0.62

Tab.56. Categorial variables of the most important words associated with European on the negative semi axis of Factor 4

Variables	AC	RC
FED2	2.6	0.17
TC4	1.8	0.15
RFM2	9.6	0.48
AGE2	3.9	0.4
IPF1	5.1	0.3
IPE2	3.6	0.62

Tab.57. Most important words associated with European on the positive semi axis of Factor 5

Factor 5: Positive Semi Axis		
Words	**AC**	**RC**
Party goers	5.2	0.21
Noisy	3.7	0.24
Food	2.6	0.1
Pointed nose	2.1	0.1
Respectful	2.1	0.05
Television	2.1	0.25
European	2.1	0.03
Flower	2.1	0.25

Tab.58. Most important words associated with European on the negative semi axis of Factor 5

Factor 5: Negative Semi Axis		
Words	**AC**	**RC**
Adventurous	23.9	0.65
Language	14.9	0.6
Liberated	5.2	0.19
Opportunities	4.1	0.27
Rich	4	0.22
Beautiful	3.9	0.21
Racist	2.7	0.21
Weather	2.1	0.11

Tab.59. Categorial variables of the most important words associated with European on the positive semi axis of Factor 5

Variables	AC	RC
FED4	2.5	0.16
FO5	6.9	0.27
MO2	2.8	0.15
MO3	2.3	0.12
FLO5	4.1	0.25
PRS2	1.9	0.11
TC1	1.9	0.15
LOS1	6.8	0.43
SEX2	5.1	0.25

Tab.60. Categorial variables of the most important words associated with European on the negative semi axis of Factor 5

Variables	AC	RC
FED1	2.8	0.1
FO2	3.2	0.23
FLO2	3.4	0.25
FLO3	2.3	0.16
NEF3	4.5	0.23
TC4	6.2	0.35
LOS2	2	0.16
LOS3	4.6	0.18
AGE3	15.2	0.34
SEX1	1.9	0.25

Fig.9. Graph deriving from the intersection between Factor 1 and Factor 2

Fig.10. Graph deriving from the intersection between Factor 2 and Factor 3

Fig.11. Graph deriving from the intersection between Factor 3 and Factor 4
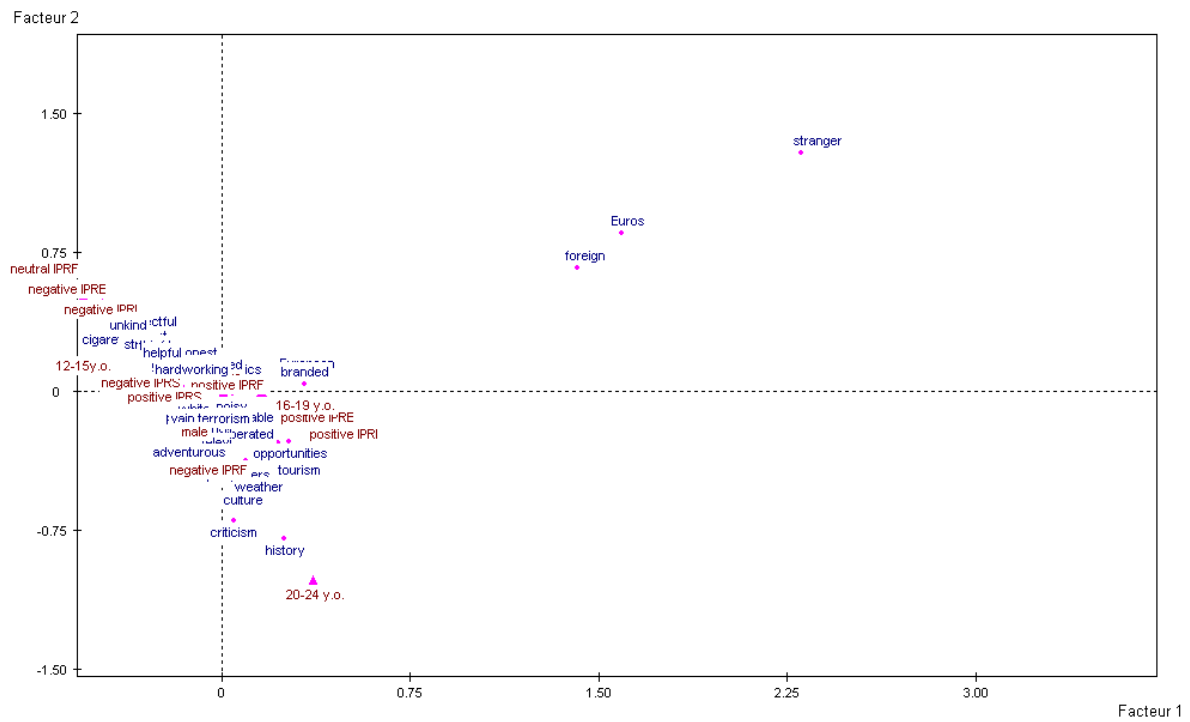
Fig.12. Graph deriving from the intersection between Factor 4 and Factor 5
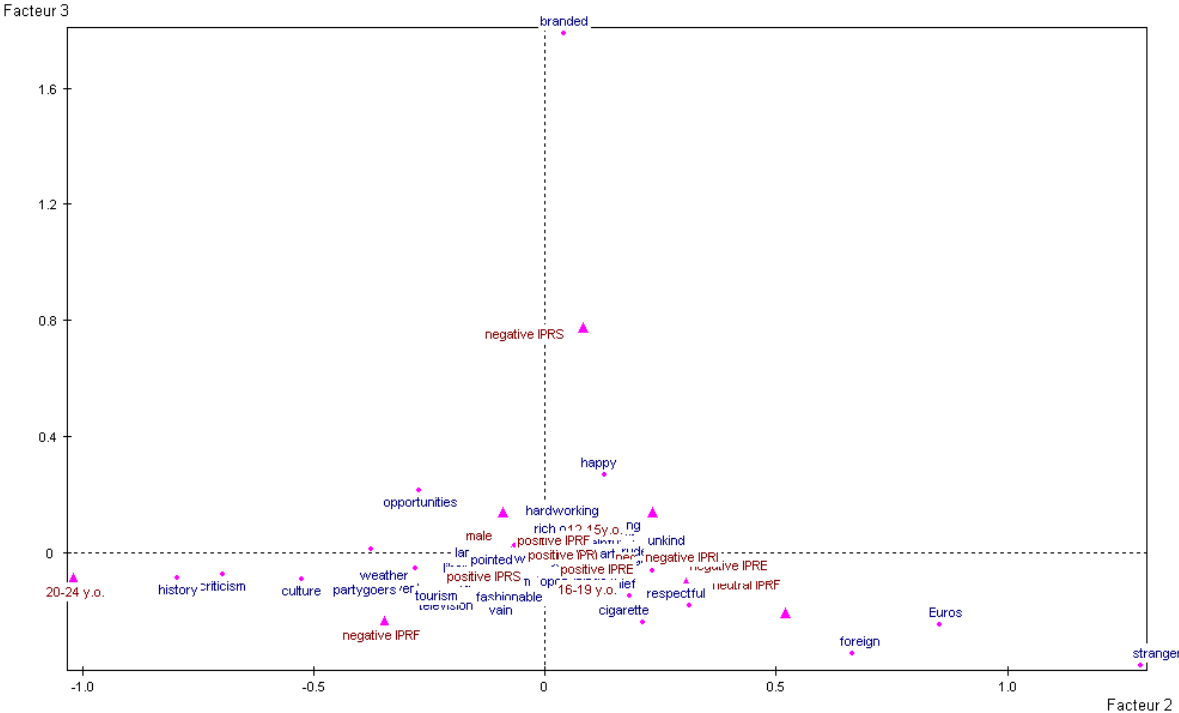
STIMULUS: SELF

Tab.61. Most important words associated with self on the positive semi axis of factor 1

Factor 1: Positive Semi Axis		
Words	AC	RC
Insecure	79.7	0.93
Sad	3.2	0.2
Noisy	2.1	0.14

Tab.62. Most important words associated with self on the negative semi axis of factor 1

Factor 1: Negative semi axis		
Words	AC	RC
None	0	0

Tab.63. Categorial variables of the most important words associated with self on the positive semi axis of factor 1

Variables	AC	RC
FED2	2.9	0.24
MED2	2.7	0.3
FLO4	2.3	0.25
AAM1	59.5	0.86
TC5	2.6	0.28
LOS3	3.4	0.28
IPS1	9.1	0.39

Tab.64. Categorial variables of the most important words associated with self on the negative semi axis of factor 1

Variables	AC	RC
MED4	1.5	0.15

Tab.65. Most important words associated with self on the positive semi axis of factor 2

Factor 2: Positive Semi Axis		
Words	AC	RC
Snob	15.5	0.61
Beautiful	7	0.4
Helpful	6.4	0.37
Shy	4.7	0.23
Bad	4	0.17
Quiet	3.1	0.13
Loyal	2.2	0.17

Tab.66. Most important words associated with self on the negative semi axis of factor 2

Factor 2: Negative Semi Axis		
Words	AC	RC
Thrifty	10.4	0.25
Ambitious	6.8	0.3
Sad	6.6	0.28
Cartoons	5	0.17
Happy	3.2	0.13
Talented	2.3	0.1

Tab.67. Categorial variables of the most important words associated with self on the positive semi axis of factor 2

Variables	AC	RC
FED4	2.5	0.19
FO2	6.9	0.47
FLO3	1.6	0.15
NEF3	1.6	0.09
AAM3	1.6	0.17
AGE1	4	0.24
IPI1	9.6	0.53
IPE1	1.6	0.09
IPS1	5.3	0.16

Tab.68. Categorial variables of the most important words associated with self on the negative semi axis of factor 2

Variables	AC	RC
FO1	1.5	0.14
MO5	3.2	0.18
FLO4	1.5	0.11
MLO4	1.9	0.11
AAM4	4.8	0.29
TC3	3.3	0.26
TC6	4.2	0.09
LOS3	4.2	0.24
AGE3	12.4	0.4
IPI2	5.4	0.53

Tab.69. Most important words associated with self on the positive semi axis of factor 3

Factor 3: Positive Semi Axis		
Words	AC	RC
Happy	8.4	0.31
Thrifty	5.4	0.12
Hardworking	4.6	0.26
Family-oriented	3.4	0.24
Talkative	2.7	0.13
Respectful	2.5	0.14
Quiet	2	0.08

Tab.70. Most important words associated with self on the negative semi axis of factor 3

Factor 3: Negative Semi Axis		
Words	AC	RC
Funny	10.3	0.46
Cartoons	9.6	0.32
Brown	8.7	0.41
Student	8	0.24
Filipino	7.7	0.27
Sad	3.6	0.15
Introvert	2.9	0.14
Lazy	2.7	0.23
Music	2.2	0.12

Tab.71. Categorial variables of the most important words associated with self on the positive semi axis of factor 3

Variables	AC	RC
AAM2	2.1	0.14
TC1	1.5	0.13
TC6	3.4	0.07
RFM4	4.5	0.28
LOS3	2.7	0.15
AGE3	6	0.19
INI3	2.2	0.19
IPE1	1.8	0.1

Tab.72. Categorial variables of the most important words associated with self on the positive semi axis of factor 3

Variables	AC	RC
FO5	5.4	0.34
MO3	5.5	0.31
AAM4	1.5	0.08
RFM1	2.2	0.16
RFM3	7.6	0.36
LOS1	2.6	0.2
AGE2	1.5	0.12
SEX2	3.4	0.15
INI2	12.2	0.46
IPS1	3.8	0.11
INS2	12.2	0.46

Tab.73. Most important words associated with self on the positive semi axis of factor 4

Factor 4: Positive Semi Axis		
Words	AC	RC
Single	20.3	0.59
Thrifty	19.3	0.37
Talkative	5.7	0.25
Shy	5.1	0.2
Bad	3.5	0.12
Funny	3.3	0.12
Student	2.2	0.05

Tab.74. Most important words associated with self on the negative semi axis of factor 4

Factor 4: Negative Semi Axis		
Words	AC	RC
Social media	6.7	0.24
Ambitious	5.1	0.18
Insecure	4.1	0.03
Brave	2.1	0.1

Tab.75. Categorial variables of the most important words associated with self on the positive semi axis of factor 4

Variables	AC	RC
MED1	1.5	0.11
FLO4	1.8	0.11
AAM3	2	0.17
TC2	2.5	0.17
TC6	27.5	0.49
AGE1	2.7	0.13
IPI1	2.1	0.1
INI2	1.6	0.05
INE2	15.1	0.44
INS2	1.6	0.05

Tab.76. Categorial variables of the most important words associated with self on the negative semi axis of factor 4

Variables	AC	RC
MO5	6.3	0.29
FLO2	2.2	0.11
MLO4	5.3	0.26
AAM1	6.5	0.05
AAM4	2.7	0.13

Tab.77. Most important words associated with self on the positive semi axis of factor 5

Factor 5: Positive Semi Axis		
Words	AC	RC
Sensitive	12.9	0.38
Flexible	8.7	0.27
Bad	5.2	0.16
Talented	2.6	0.08
Loyal	2.2	0.12
Helpful	2.1	0.09

Tab.78. Most important words associated with self on the negative semi axis of factor 5

Factor 5: Negative Semi Axis		
Words	AC	RC
Quiet	9.3	0.29
Noisy	8.7	0.29
Good	5.9	0.28
Athletic	5.8	0.19
Annoying	4.9	0.2
Student	4.8	0.11
Filipino	3.7	0.1
Respectful	2.2	0.09

Tab.79. Categorial variables of the most important words associated with self on the positive semi axis of factor 5

Variables	AC	RC
FED2	1.9	0.08
FO1	3	0.2
FLO1	1.6	0.07
NEF3	2.1	0.08
AAM4	4.1	0.17
TC2	2.3	0.14
TC5	1.8	0.1
RFM1	1.8	0.1
RFM2	2.5	0.08
RFM3	2.8	0.1
RFM4	5.5	0.25
SEX1	3.3	0.31
IPF2	1.6	0.09
IPE1	2.2	0.09
IPS1	2.5	0.05

Tab.80. Categorial variables of the most important words associated with self on the negative semi axis of factor 5

Variables	AC	RC
FED1	3.6	0.13
FO2	2.8	0.13
FO4	2.5	0.11
FLO5	5.4	0.27
MLO1	1.9	0.1
NEF2	2.3	0.16
AAM1	2.8	0.02
AAM3	2.4	0.18
TC4	3.6	0.18
TC6	1.5	0.02
SEX2	9.5	0.31
INE2	6	0.15

Fig.13. Graph deriving from the intersection between factor 1 and factor 2

Fig.14. Graph deriving from the intersection between factor 2 and factor 3

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Fig.15. Graph deriving from the intersection between factor 3 and factor 4

Fig.16. Graph deriving from the intersection between factor 4 and factor 5

316
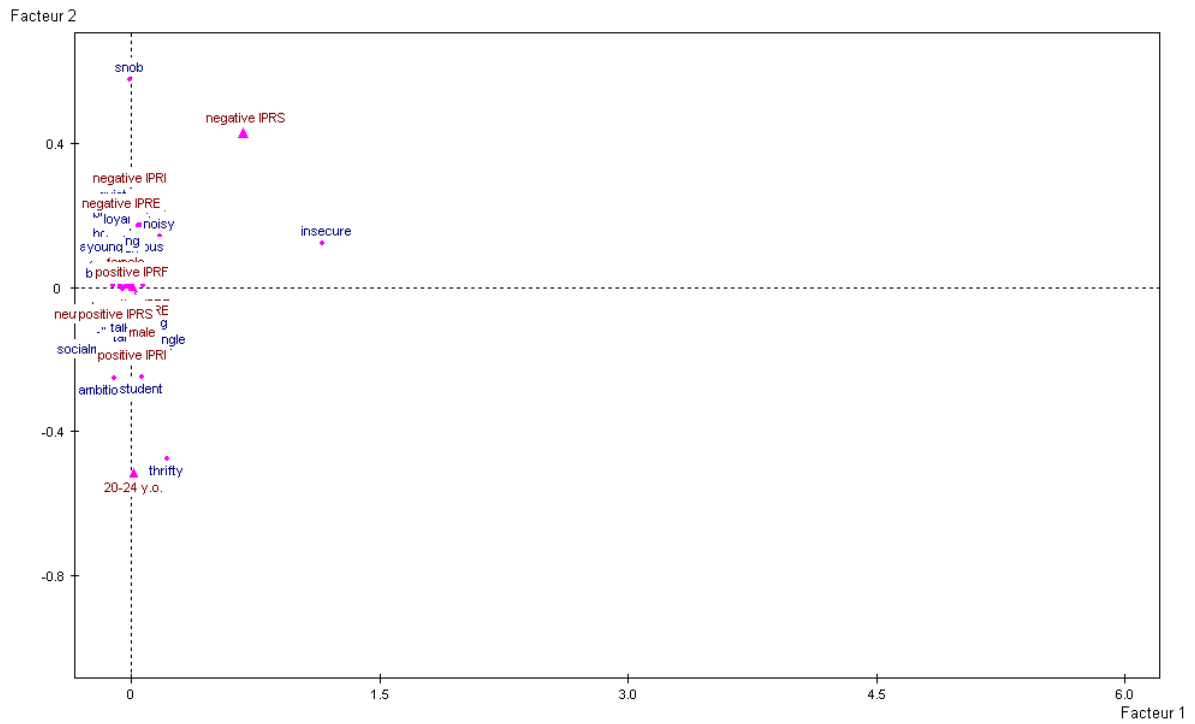
Appendix 5b

INDEX OF POLARITY

Tab. I. Index of polarity for all stimuli

INDEX OF POLARITY FILIPINO	0,495459557
INDEX OF POLARITY ITALIAN	0,170809228
INDEX OF POLARITY EUROPEAN	0,485739877
INDEX OF POLARITY SELF	0,473995671

Fig. 1. Graph of index of polarity for all stimuli