bridge

Education and Culture DG
Lifelong Learning Programme

Preface

The *Multilingual Practical Training Guide* is a compilation of basic facts and advises for the teachers and trainers who work with second-generation immigrants. It was generated in an European Union programme for lifelong learning and edited by principal researchers of the project. The table of contents shows that the authors have thoughtfully systematised their material in order to provide as much help is at all possible, and as much alertness as possible, to the educators who deal with this group of population. As the authors rightly point out in the introduction, lumping people into any groups is an arbitrary business that, at best, highlights but one aspect of human social existence. This sensitivity for theoretical exactness as well as ethical concerns remains a constant throughout the text, thus providing education for educators as well.

The first chapter, titled *Migration theory and second generation migrants*, brings a well-rounded series of explanations of basic facts, concepts, both legal and social theoretical, and practical delineations of the problem at hand, namely migration and all its complicit phenomena: globalisation, first and second generation of migrants, various perspectives on migration processes, etc. Of special value is the subchapter on legal and practical definitions of second-generation migration in various EU countries. This chapter, like all the following ones, concludes with a summary in the form of "assignments for adult educators and trainers", and opens with a short introduction.

The second chapter titled *Theoretical perspectives on migration and second generation migrants* brings a systematic survey of threee most current divergent perspectives on migration processes: the network theory, assimilation theory and the transnationalism prospective. This chapter concludes the theoretical part of the guide: the following chapters address issues that are both much more concrete and of immediate concern to any person who, in the capacity of a trainer or an educator, deals with people whose parents were foreigners. Chapter three, titled *Identity construction of second generation migrants and gender approach*, addresses (self)understanding issues that may be especially troubling or seen as controversial by either second-generation migrants or their social surroundings; gender issues are treated to begin with. The fourth chapter entitled *Prejudice, racism and second generation migrants* addresses issues that all migrants of first and second, and the following generations, may encounter regardless of gender and age: namely, racist prejudice and bigotry in its diverse and sometimes sublime forms. Chapter five, titled *Emotions in the everyday life of second generation migrants*, in a sense brings together the themes addressed in previous two chapters by shifting the perspective to the experience of the individual. Many hypothetical and generalised situations are described and as previously, illustrated by individual testimonies that familiarise the reader with the scope of problems and specific vulnerabilities that second-generation migrants and their parents, prforce of circumstance, incorporate in their individual, family, transgenerational and social arenas.

All the said chapters bring, aside to comprehensive explanations, an abundance of instructive materials and elucidating testimonies that an intercultural teacher should find of great help when working with second-generation migrants. In summary, the guide in question is carefully prepared, bound to raise awareness of intercultural realities, and a compilation of expert knowledge made readily accessible to educatiors.

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Preface

The volume Multilingual Practical Training Guide, edited by Alenka Janko Spreizer and Silvana Greco focuses on disadvantaged second generation migrants and various social, cultural, economical and other problems they face. The volume is an outcome of an international research project Bridge: Successful Pathways for the Second Generation of Migrants.

The volume on the one hand provides theoretical discussion on recent migrations in Europe and their various consequences, and on the other hand represents excellent intercultural manual for trainers and educators, who work with migrants and their descendants in various fields. Throughout the past century and especially since 1980s Europe has witnessed profound changes instigated by migration processes. Different types and forms of migration have had profound and lasting social, cultural and economic effects in Europe. In social sciences, migrants are primarily associated with issues of demography, economy, social exclusion and discrimination, cultural changes, assimilation and integration, transnational connections, multiculturalism etc. On the contrary, descendants of migrants, or second generation migrants, receive less attention, and too often various problems they face, are not thoroughly analysed, problematised and dealt with.

Initially, the authors of the volume stress that second generation migrants are not explored as a uniform group. It is in fact a rather problematic category, because it is not clearly and uniformly defined and because actual individual examples and experiences often diverge from the common understanding of the concept. However, this also entails an important and socially critical message: despite the fact that second generation migrants in Europe are not a uniform group, their social, economic, educational and employment situations in different countries and different contexts are often very similar. They are predominantly characterized by prejudices and stereotypes, discrimination, social exclusion or even racism aimed at migrants as well as their descendants. This message opens important issues of exclusionary politics and practices of European multiculturalism, which allows different groups to coexist, but conversely also promotes discrimination and ghettoisation of those perceived and/or labelled culturally (too) different form the majority.

Multilingual Practical Training Guide is a six-language volume, based on extensive anthropological and sociological research among second generation migrants in different countries. It aims to provide adult educators and trainers with theoretical and practical knowledge on defining and understanding migration and life of second generation migrants, their identity construction, the importance of the role of emotions, gender issues, prejudices and social exclusion they encounter, and issues of entering labour market. Theoretical discussions in the volume is clear and successfully complemented with practical pedagogical assignments. The trainig guide enables people working with second generation migrants to better understand their situation, and help them fight various forms and dimensions of racism they encounter in daily life and in labour market – stigmatization, segregation, exclusion, institutional racism etc.

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Multilingual Practical Training Guide

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Description of the project Bridge

'Bridge: Successful Pathways for the Second Generation of Migrants' is a European project (Project number 502260-LLP-2009-1-IT-GRUNDTVIG-GMP) based on the cooperation of different organisations in seven European countries, experienced in European cooperation and various kinds of European projects, Grundtvig included.

The seven organisations participating in the project consortium are:

- Università degli Studi di Milano, Facoltà di Scienze Politiche, Italy (project promoter)
- BEST Institut für berufsbezogene Weiterbildung und Personaltraining GmbH, Austria (coordinator)
- Univerza na Primorskem, Fakulteta za humanistične študije Koper, Slovenia
- University of Glasgow, Faculty of Education, United Kingdom
- CFL, Centrum för Flexibelt Lärande, Söderhamn, Sweden
- ROC Nijmegen, Netherlands
- WREDE Ideenmanagement & Projektbetreuung, Germany.

The situation of second generation migrants (SGM) is similar throughout Europe: they may encounter cultural, linguistic and social difficulties, sometimes they have to face prejudices and their self-esteem can suffer as a consequence. The main idea behind this project is to prevent such situations of prejudice and self-discrimination, particularly among young low skilled second-generation migrants, when they are looking for a job.

The bridge between different cultures and a path towards social inclusion is what the partnership seeks to develop for teachers and trainers of second generation migrants. The partnership produced materials which should be useful to both teachers/trainers and second generation migrants who are looking for a job and want to improve their self-esteem and communication skills.

What do we understand by 'second generation migrants'? The definition is controversial and is therefore an important part of the Multilingual Practical Training Guide for adult educators and their trainers; additionally, within the project there is a handbook for autobiographical pedagogical approaches with a theoretical background and practical suggestions on how teachers, trainers and guidance counsellors can apply the autobiographical approach to support second generation migrants. This handbook includes explanations of the term 'second generation migrants' and focuses on the main results of the training course and the pilot test, which were developed during the life of the project. It is hoped the multilingual practical training guide can be adopted in all Europe by anyone interested in adult education for SGM.

Emotions in the everyday life of Second Generation Migrants

(by Silvana Greco)

Introduction

In this part of the multilingual training guide we focus on emotions and how important they are in the daily life of second generation migrants and how an autobiographical pedagogical approach can help provide second generation migrants with emotional support. In the first section we will define emotions while in the second section we discuss why they are important for individuals and society. In the third section we will analyze more in depth the different emotions - both positive than negative - that affect the everyday life of second generation migrants whether in the family, at school or at work. In the fourth section we will underline the role of emotions in intercultural pedagogy in supporting the self-esteem of second generation migrants and we will describe two assignments for trainers and teachers, who work with second generation migrants.

What are emotions?

There are many different definitions of emotions in the sociological literature[70] and they vary according to authors and their different theoretical approaches. A common feature of all authors is to highlight different key components of emotions, which are strongly interconnected. These key components, which determine the emotional experience, are, according to Bernardo Cattarinussi:[71]

1. a cognitive component which refers to the stimulus that produces an emotion,
2. a physical component which produces changes in the body and in the psychological state of a person,
3. an expressive and communicative component which refers to different expressions and ways of communicating emotions. The main three routes to communicate emotions are through the face, voice and body,
4. an intentional component which refers to the intentions and the ways a person acts or reacts to an emotion. With action we do not just mean a positive action (for example, escaping from a difficult event when the person feels fear) but also a negative action (refusing to act; just thinking).

Hence, emotions are an articulated, dynamic and multidimensional process in which all the components of this process are involved one by one. Like all processes, emotions also have a

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70 The sociology of emotions was born inside mainstream sociology during the mid-70s of the last century, first in the United States although some articles had already been written in the 50s and then it developed also in Europe.
71 Cattarinussi, B. (2000), *Emozioni e sentimenti nella vita sociale*. Milano: Franco Angeli, p. 19.

start, a duration and an end.[72]

From ancient time there has always been an interest in classifying emotions into different categories.

From the sociological and the psychological literature we can distinguish between three main categorizations. A first group of sociologists and psychologists distinguish between two groups of emotions: fundamental (or primary) and secondary emotions, which derive from the previous one.[73]

The fundamental emotions are at least six: *fear* which arises in the face of danger; *anger* arises as a reaction to an injustice; *sadness* arises after a loss or when an individual stops fighting; *happiness* is a state of complete well-being, that can accompany individuals in a period of their lives, a result of acquiring many desires and being able to express oneself, being able to enlarge one's knowledge and being able to express creativity; *interest* generates 'a feeling of wanting to investigate, become involved, or extend or expand the self by incorporating new information and having new experiences with the person or object that has stimulated the interest'[74]; and, finally, *disgust* is an emotion connected to refusing to eat or to be contaminated.

A second group of categorizing emotions is the one that distinguishes between *positive* emotions such as joy, love, affection, gratitude and *negative* emotions such as hate, anger, sorrow.

A third categorization clusters the different emotions together in different 'areas' putting together similar emotions and their functions. In particular Bernardo Cattarinussi identifies different areas: the Self, well-being, eudemonia, inadequacy, fear, binding emotions, rivalry, society.[75]

In box 1 we propose a new categorization which distinguishes both positive from negative emotions but also the different function of emotions.

Box 1

Positive emotions and feelings
Eudenomia: Joy, happiness, humor and pride.
Binding emotions: solidarity, tenderness, sympathy, compassion, friendship, love, trust, loyalty.
Vitality: calm, serenity, gratitude, contentment, interest, curiosity, wonder, excitement, satisfaction, having fun

Negative emotions and feelings
Malaise: indifference, melancholy, sadness, grief, frustration, burn-out, loneliness.
Inadequacy: shyness, embarrassment, pain, shame, guilt, sorrow.
Rivalry: resentment, envy, jealousy.
Hostility: disgust, disdain, indignation, hate, naughtiness, cruelty, anger, rage.

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72 Denzin, N. K. (1983), 'A note on Emotionality, Self, and Interaction'. *American Journal of Sociology*, Vol. 89, No. 2, September, pp. 402-409.
73 See Izard, C. (1977), *Human Emotions*. New York: Plenum; .Ekman, P. And W.N. Friesen (1986), 'A new pancultural facial expression of emotions', *Motiv. & Emot.* No. 10, pp. 159-168; Plutchik, R. (1995), *Psicologia e biologia delle emozioni*. Torino: Bollati Boringhieri.
74 Izard, C. (1977), *Human Emotions*. New York: Plenum, p. 216.
75 Cattarinussi, B. (2000), *Emozioni e sentimenti nella vita sociale*. Milano: Franco Angeli.

The distinction between positivity and negativity of the emotions for the single actor is related to the overall inner moment that affects a person, not the consequences of his/her actions. For example, fear is a negative emotion which helps a person running away from a violent person. On the other hand, fear can have a negative impact on the person if she/he is completely overwhelmed by that emotion and hence prevented from reacting.

Why are emotions important for individuals and for society?

Although the interest in emotions goes already back to ancient times with philosophers such as Plato and Aristotle, it is after the 1960s that there has been a rising interest in emotions by social scientists, including psychologists and sociologists.[76]

The reason for this increasing interest in the scientific community started with the awareness that 'human beings are not only motivated by rational and economic principles but also by other principles related to emotional attachment and involvement with other persons such as desire, values, moral beliefs and attitudes.[77]

This new awareness criticized the 'logos' as the supreme ideal of modernity that started with Descartes and its idea to build a society governed by the Intellect and the Knowledge[78] while emotions and feelings were looked at with suspicion. Moreover, passion was seen as a transgression from rational and balanced behaviors and attitudes.

First, not only are individuals moved by emotions in their daily social interactions but as recent scientific findings have underlined, emotions have a strong impact on individuals' health, which is here understood as the 'state of complete physical, mental, and social well-being' and not merely the 'absence of disease or infirmity'.[79] Indeed, according to psychologist Barbara Fredrickson's theory broaden—and—build model of positive emotions, 'positive emotions such as joy, interest, and contentment share the feature of broadening an individual's momentary thought—action repertoire, but they also share the feature of building the individual's personal resources, ranging from physical and intellectual resources to social resources. Importantly, these resources are more durable than the transient emotional states that led to their acquisition. By consequence, then, the often incidental effect of experiencing a positive emotion is an increment in enduring personal resources that can be drawn on later, in other contexts and in

76 Cattarinussi, B. (2000), *Emozioni e sentimenti nella vita sociale*. Milano: Franco Angeli, p. 22.
77 For more information see: Thoits P. A. (1989), 'The Sociology of Emotions', *Annual Review of Sociology*. Vol. 15, pp. 317-342; Etzioni A. (1988), 'Normative-affective factors: Towards a new decision-making model', *Journal Econ. Psych*. No. 9, pp. 125-150; Hochschild, A.R. (1975), 'The Sociology of feeling and emotion: selected possibilities', in M. Millman M. and R. Kanter (eds), *Another Voice: Feminist Perspectives on Social Life and Social Science*, New York: Anchor, pp. 280-307.
78 Moravia. 1995: 19 in Cattarinussi, B. (2000), *Emozioni e sentimenti nella vita sociale*, Milano: Franco Angeli, p. 23.
79 World Health Organization (1946), 'Preamble to the Constitution of the World Health Organization as' adopted by the International Health Conference, New York, 19-22 June, 1946; signed on 22 July 1946 by the representatives of 61 States (Official Records of the World Health Organization, no. 2, p. 100) and entered into force on 7 April 1948.

other emotional states'.[80] By contrast, negative emotions such as fear, anger, rage etc. narrow the 'thought-action repertoire' and reduce the personal resources on which an individual can rely on.

Secondly, emotions such as loyalty and gratitude can on the one hand foster the social cohesion of society as has been already argued by one of the founders of sociology, Georg Simmel.[81]

More precisely, as Helena Flam states in her recent book with Debra King entitled *Emotions and social movements,* these two emotions 'cement social relations converting them into permanent institutions'.[82] Indeed, emotions are important also for the formation of different institutions such as those associated with religion, sports and politics.

Religious beliefs and practices are characterized by strong emotions and feelings. If we think of the Christian Bible and in its Commandments there is a constant reminder to develop positive emotions such as love, friendship and compassion and a negative judgment towards other emotions such as hate and envy (for example, the well-known commandment 'Thou shall not covet thy neighbour's wife'). In addition, as stated by Emile Durkheim, emotions are an important part of collective rites including religious rites, which enable the expression and reaffirmation of shared beliefs, norms and values and are thus essential for maintaining communal stability and group harmony. Feelings of reverence and obligation create the social bond that holds the individual to society, overcoming any tendency to move away from it.

Recent sociological literature has underlined that most collective sports, such as football, can be understood as collective rites which foster the social identity and beliefs of a particular team and social group. The forms of these rituals go from handshakes, opening and closing ceremonies[83] or the wearing of uniforms to chanting during the game. As Bernstein, Elvin and Peters point out 'the symbolic function of ritual is to relate individuals through ritualistic acts to a social order, to heighten respect for that order, to revivify that order within the individual and, in particular, to deepen acceptance of the procedures which are used to maintain continuity, order and boundary and which control ambivalence towards the social order'.[84]

In politics too emotions play an important role. If we consider the way politicians communicate, they use sentences that evoke deep emotions in their audience in order to increase the effectiveness of their communication.

On the other hand, emotions can represent also the motivating force for the rise of social movements which aim to protest against the social order of a society and to renovate it, introducing new values and norms. One example would be the 'grieving mothers' movements that rose up in many countries in the globe. They emerged spontaneously from the sorrow and grief at having

80 Fredrickson. B. (2000), 'Cultivating Positive Emotions to Optimize Health and Well-Being,' *Prevention & Treatment*, Vol. 3, pp. 1-25.
81 Flam, H. (2002), *Soziologie der Emotionen*, Konstanz: UTB, p. 12.
82 Flam, H. and D. King (eds) (2005), *Emotions and Social Movements*, London. New York: Routledge, p. 21.
83 Goodger, J. (1986), 'Ritual Solidarity and Sport', *Acta Sociologica*, Vol. 29, No. 3, pp. 219-224.
84 Bernstein, B., Elvin, H. L. and Peters, R. S. (1966), 'Ritual in education', *Philosophical Transactions*, Vol. 2, No. 51, pp. 429.

lost one or more relatives (a son, a daughter or a husband), as with the movement of the 'Mothers of Plaza de Mayo' protesting against the military regime in Argentina[85].
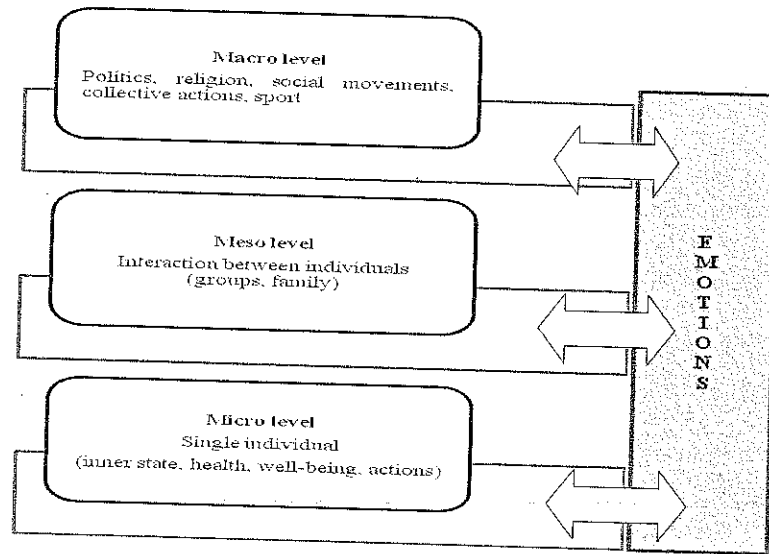

Figure 1 – Interconnections of emotions at different levels

Source: designed by the author

Positive and negative emotions in the life of Second Generation Migrants

In this section we will briefly concentrate on positive and negative emotions that feature in the biographies of second generation migrants who have been interviewed by us at different moments of their lives: their arrival in the country of destination of their parents (for those who were born in the parents' country), in the family, at school and at work.

In the family

The positive emotions that the children of 'immigrants' remember when they arrive in the country of destination of their parents are happiness due to the discovery of a new country with a higher quality of life and better socio-economic conditions. This discovery brings often wonder and excitement:

My feelings when arrived here... I saw it as a beautiful village with mountains. It was

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85 Flam, H. and D. King (eds) (2005), *Emotions and Social Movements*. London, New York: Routledge.

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wonderful and I liked it immediately very much. I was really impressed. Everything was so modern here, so new and so beautiful [...] (D., 25 years-old, unemployed, married with 3 children).

Other positive emotions are the relief of sorrow for having finally arrived safe in the country of destination.

On the other hand, second generation children remember the arrival in the country of destination as a very difficult moment full of negative emotions due to several reasons: i) a difficult journey; ii) separation from their grand-parents (in the majority of cases), friends and classmates while their parents emigrated; iii) adaptation to a new country with a different culture (beliefs, norms and values); iv) re-insertion into their family with their parents which they hardly know. First of all, the journey to the country of destination is often very difficult, made under harsh condition, long days without food and with worries about arriving safely. Some arrive in the country of destination escaping from war and therefore strongly traumatized from this event and full of fear.

Second, the housing conditions of many second generation migrants in the first period are very poor. Very often they live at first in a hostal and then in overcrowded apartments with other immigrants in order to reduce the cost of living. This causes a lot of *frustration* and *ambivalence* because generally in their home country second generation migrants lived in big houses with gardens. This 'downward residential mobility' is lived with great *anxiety* and *frustration* both by the parents and the children.

Third, at the very beginning for their lives in the new country the parents have to find a job and re-enter the labour market. Very often the first generation migrants are forced to re-enter the labour market occupying the lowest position in the occupational scale, the most dangerous, precarious, toughest and lowest paid jobs,[86] although in many cases they have a relatively high level of education. The consequences of this difficult entry for the first generation migrants into the labour market in the country of destination brings a lot of tension and frustration to the family. Moreover the parents have little time to dedicate to their children in supporting them in their difficult adaptation to the new country. Hence, children often feel abandoned and find no real support in their great sufferance and depression due to the separation from their beloved grand-parents and friends in their country of origin and the lack of real support from their immediate family because they work the whole day.

Fourth, the process of family reunification is very often complex since the children of 'immigrants' have to find again a role in the family. This process is particularly difficult when one of the parents – the mother or the father – has separated and remarried someone with whom he/she has other children. Many second generation migrants suffer from jealousy towards their stepbrother/stepsister. The literature indicates that another moment of conflict inside the family

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86 Ambrosini. M. (2005), *Sociologia delle migrazioni*. Bologna: il Mulino.

occurs when migrant children grow up within both the cultural heritage of their parents and that of the social context in which they now live and into which they are socialized.[87] The norms and values can differ very much from one cultural background to another and this makes the identity process of second generation migrants more complicated than for indigenous adolescents. What norms and values should they adopt and/or discard from their parents, without making their parents reject them? What norms and values should they adopt from the society in which they live and which should they reject? Is it possible to integrate both cultural backgrounds? This difficult process of identity formation that second generation migrants have to make can generate different kinds of emotions: from frustration and sadness, since the adoption of the norms and values of the 'host' society can make the parents angry especially if they differ 'too much', to a sense of inadequacy. That said, many second generation migrants also feel proud to be part of another cultural background and nationality different from that of the country in which they live.

At school

At school many second generation migrants meet 'native' inhabitants, building new relationships and making friends. As Paola Di Nicola points out, friendship is 'a relation of *affection* and *trust* between two or more individuals which are bound together in a relationship in which they intentionally exchange different things including gifts'.[88]

Friendship between second generation migrants and natives can arise for many reasons such as sympathy and empathy but also because of a positive recognition of diversity. D. states:

> *Most children were curious to play with me, I think because I was different from them and maybe they had never had an African friend before. I think they all wanted to have an experience of having a different friend so they liked me to be their friend.* (D., 20-years old, part-time waitress).

That said, for many SGM the first years at school are remembered as difficult since they didn't know the language of the country in which they lived and grew up and that made the learning process very hard. Hence, many of them remembered a strong feeling of inadequacy in comparison to their classmates but also negative emotions such as hate towards the learning process itself. In addition, besides the difficulty of learning the language second generation migrants also have to become familiar with a new schooling system which might be very different from the one of the country of origin of their parents. In some European countries such as Austria and Germany, the school systems are very demanding and challenging. Moreover, teachers impose strict discipline compared to other countries such as Italy.

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87 Leonini, L., and Rebughini, P. (2010), *Legami di nuova generazione. Relazioni familiari e pratiche di consumo tra i giovani discendenti di migranti*. Bologna: il Mulino.

88 Di Nicola, P. (2003), *Amici miei. Fenomenologia delle reti amicali nella società del benessere*. Milano: FrancoAngeli, p. 9.

Almost all second generation migrants we interviewed experienced strong negative emotions and feelings such as irritation, shame, sadness at school because they became victims of ethnic discriminations and different forms of racism by their classmates, due to the colour of their skin, their religious and cultural backgrounds. As A. remembers:

> *It started at school. They teased me because of my origin, because I was Muslim, because I didn't speak properly, because I looked differently. Two boys also attacked me physically. I was very angry for this reason, very sad and irritated. I never said this to my parents because they would have suffered and in addition they had themselves many problems (finding a job)* (A., 21-years old, IT assistant).

At work

In most cases the entrance into the labour market is achieved not only via the employment services and/or friendships with other second generation migrants but also to strong *solidarity* among the ethnic group of belonging.

The solidarity among the ethnic minority group is guaranteed by a recognition of a common belonging and trust among their members, with a sense of responsibility for each member inside the community.[89] This is crucial in terms of job opportunities and moral and financial support in difficult periods.

Other positive emotions that SGM have experienced during their lives are related to the work they do or that they want to do. Indeed, *fun* and *excitement* are also emotions that can play an important role in motivating people at work or in choosing a particular occupation.

As many sociologists have shown work represents not only a fundamental instrument for gaining money, it is also an expression of one's identity. When a person does the work that suites him/her most, then she/he feels a sense of satisfaction and fulfilment.

In recruitment and selection of employment, many second generation migrants remember having experienced ethnic discrimination due to the colour of their skin or their religious beliefs. Then being excluded from their desired occupation, because of ethnic discrimination, provokes anger and sadness.

This kind of discrimination is damaging because the children of 'immigrants' do not only feel the injustice but also feel the 'disgust' of the person who is a racist. Feeling disgust is a strong emotion which is devastating for the self-esteem of the victim.

Emotions in intercultural pedagogy and practical assignments

The use of autobiographical methods such as writing a diary or a letter in intercultural pedagogy

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89 De Sandre, I. (1994), 'Solidarietà', *Rassegna Italiana di Sociologia*, XXXV, No. 2, pp. 247-263.

can help second generation migrants to come more in touch with their emotions, both positive and negative. Moreover, autobiographical approaches are very good at raising awareness and revealing emotions, thanks to particular competences and skills acquired by the adult trainer/ teacher, such as being able to conduct an autobiographical narrative, engage in active listening, support interaction between participants etc.

To reveal hidden emotions and become more aware of them is important for a person for at least two reasons.

First, as the pedagogical literature has indicated, behind emotions there are often profound needs (see figure 2 - The relationship between needs, emotions and actions and the role of autobiographical pedagogy) The list of needs in the figure is a revised version of the well-known hierarchical needs elaborated by Maslow in 1962. According to Maslow individuals not only have different needs but when one level of needs is not satisfied then it will then be more difficult to satisfy the next level of needs. The need that has been added is freedom of expression and recognition of diversity which is an important need for second generation migrants. Italian pedagogist Duccio Demetrio has pointed out, children of immigrants have the 'right to receive the recognition of their foreigner side'.[90]

Secondly, as we have seen in the previous paragraphs, emotions have an impact on the well-being of individuals but also on their actions. Positive emotions such as joy and contentment can have an impact on the way people perceive reality. As psychologist Barbara Fredrickson states positive emotions open up the way in which people perceive reality. They widen what she calls the 'thought-action repertoire'. By contrast: negative emotions narrow the perception of reality. Emotions do not have an impact only on the perception of reality but also on the action of individuals (these two elements are strongly interconnected). Positive emotions such as joy, interest and calm support social interaction. They strengthen the bond and ties among individuals. They also support self-esteem.[91]

We will now describe two practical assignments both for adult trainers/teachers to support their learning but also for second generation migrants, who are the final target group of the trainers and teachers: i) 'Snakes and ladders', a game about discovering emotions and ii) autobiographical narratives about positive and negative emotions during your life.

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90 Demetrio, D. (1997), *Agenda interculturale: quotidianità e immigrazione a scuola*. Roma: Meltemi.
91 Fredrickson, B. L. (2009), *Positivity: Groundbreaking research reveals how to embrace the hidden strength of positive emotions, overcome negativity, and thrive*. New York: Crown; Fredrickson, B. L. and R.W. Levenson (1998). 'Positive Emotions Speed Recovery from the cardiovascular Sequelae of Negative Emotions', *Cognition and Emotion*. Vol. 12, No. 2, pp. 191-220; Fredrickson, B.L. (2000). 'Cultivating Positive Emotions to Optimize Health and Well-Being' *Prevention & Treatment*. Vol. 3, pp. 1-25.

Figure 2 – The relationship between needs, emotions and actions and the role of autobiographical pedagogy
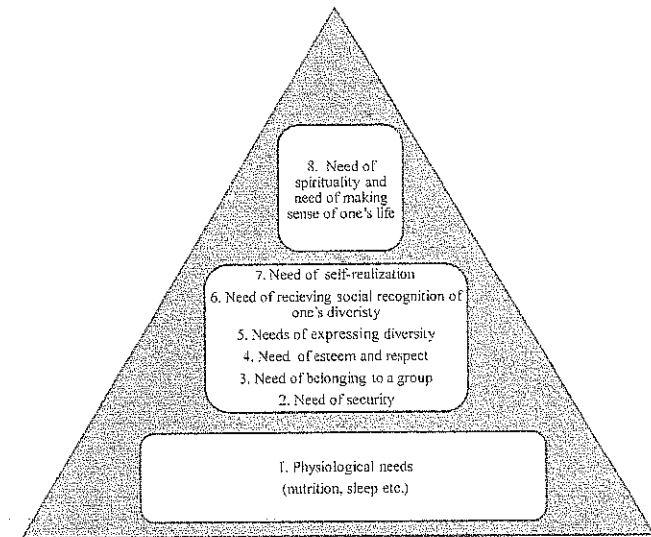
Source: elaboration of the author. The needs are a revised version of the hierarchical needs theorized by Maslow (1962)

'Snakes and ladders': Game about discovering emotions: description of the activities for adult educators and trainers/teachers

The game on emotions is similar to the well-known game snakes and ladders, or chutes and ladders, which is a classic children's board game. It is played between two or more players on a playing board with numbered grid squares.

The game about discovering emotions is similar to the traditional 'Snakes and ladders' but the board game is different. Each grid square of this board game is numbered and has a particular image representing a particular emotion such as 'joy', 'sadness', 'pride' (see photos below as an example).

First, the teacher invites each participant (player) to throw the dice and go to the corresponding grid. If the number thrown is 3, the player has to reach the grid numbered 3. Second, the participant (player) has to talk about a particular event from his/her life which involved the particular emotion shown on grid (in our example about joy). Third, another participant has to throw the dice and then talk about an event from his/her life which involves the particular emotion of the grid he/she reached and so on. The game finishes when a player reaches the end of the board.

The aim of the game, which is often used in adult education, is to support the socialization of the participants of the course and facilitate a deeper knowledge of the other participants. In addition, as Anzaldi and Ghedini state, 'this game permits to narrate and collect different events of the players that will constitute a 'group autobiography' inside of which the single autobiography of the player can be distinguished'.[92]

A similar game can be made with a set of cards. Each playing card represents an image and the name of an emotion. The teacher gives each participant a playing card and then each of the players (the course participants) will talk about the particular emotion shown on the cards he/she received.

Duration: approximately 1 hour (depending on the number of participants).

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[92] Anzaldi, L. and A. Ghedini (1999), 'I laboratori di formazione per educatori auto(biogragfi)', in Demetrio, D. (ed.) *L'educatore autobiografo. Il metodo delle storie di vita nelle relazioni di aiuto.* Milano: Unicopli, pp. 103-156.

Autobiographical narratives about positive and negative emotions during your life: description of the activities for adult educators and trainers

First, the teacher invites the participants to form pairs. One person will be the storyteller and the other is the person who listens to the autobiographical narration.

Secondly, each participant has to sit in front of the other. Before starting the autobiographical narration they should look into each other's eyes calmly for five minutes and consider what they can learn about this person, and without judging him/her.

Third, after five minutes one participant will take listen to the story of the other while the other has to talk about his/her emotions. More precisely, the listener asks some questions about positive and negative events at different stages of the storyteller's life and asks to explore together his/her emotional life, taking notes on a paper.

Duration: approximately 1 ½ hour (depending on the number of participants).

Grid or cards expressing different kinds of emotion: worksheet 1[93]

Joy

Sadness

Pride

Happiness

Solitude

Calm

Solidarity

Fun

Anger

93 Photographs were taken by BEST, Austria: Karin Kronika, Austria and Silvana Greco, Italy.

Autobiographical narration questionnaire about positive and negative emotions: worksheet 2

Could you tell me about a positive and negative event you experienced during your childhood? When did it happen? What do you remember? What did you feel and why were you happy? (If the person talks about happiness)

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Could you tell me about a positive and negative event you experienced recently in your everyday life? When did it happen? What do you remember? What did you feel and why were you happy? (If the person tells about happiness)

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Could you tell me about a positive and negative event you experienced in your working life? When did it happen? What do you remember? What did you feel? Why did you feel so good?

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Second Generation Migrants and entrance into the labour market: opportunities and risks
(by Silvana Greco)

Introduction

In this part of the multilingual training guide we will focus on four main theoretical approaches which explain the socio-economic integration into the labour market of second generation migrants, drawning on the sociological literature. In the first section we analyze the human capital theory by explaining the entrance into the labour market. In the second section we describe 'segmented assimilation theory'. In the third section we discuss the discrimination theory based on the racial discrimination in the labour market carried out by employers towards second generation migrants. In the fourth section, we will describe the transnational approach to integration into the labour market.[94] In the fifth section we describe one assignment entitled 'creative self-presentation' for trainers and teachers, who work with SGM, in order to enhance self-esteem and self-confidence among the children of 'immigrants' in order to improve their chances in the labour market.

Human capital theory

This theoretical perspective based on the economic literature argues for the importance of the acquisition of human capital in order to enter the labour market. From this theoretical perspective, the explanation as to why second generation migrants are able to reach high occupational positions or remain trapped in lower occupational positions is their human capital. The higher the human capital in terms of formal educational qualifications and educational performance, the higher the probability of reaching upper positions in the occupational hierarchy. The lower the human capital in terms of formal educational qualifications and educational performance, the higher the risk of being trapped in the lower and less well-paid jobs.
According to recent literature in many European countries SGM are more likely than their indigenous counterparts to choose vocational training institutes over upper secondary school (lyceum). The consequence is that a lower percentage of second generation migrants will continue their studies at University.
This theoretical approach has been strongly criticized. One critique argues that educational attainment is not only a matter of individual capacity. It is also strongly influenced by the school system and by educational policies in a particular socio-economic context. A second critique has

94 Greco, S. (2011). 'Seconde generazioni: il passaggio dalla scuola al mercato del lavoro tra opportunità e rischi', Working paper, Università degli Studi di Milano, Milano, pp. 1-21.