



# International Conference

Naples, October 4-6 2019

**Migrazioni. Dal conflitto e dall'odio alla cura e alla speranza**  
*Prospettive psicologiche sul benessere e le comunità*

**Migrations. From Conflict and Hate to Healing and Hope**  
*Psychological Perspectives on Community and Wellness*



In collaboration with



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# From Conflict and Hate to Healing and Hope

*This event is organized by the Department of Humanities and the Community Psychology Laboratory of the University Federico II, IAPS (Italian American Psychological Society), and “Psicologi per la Responsabilità Sociale” in collaboration with AIP (Associazione Italiana di Psicologia), CNOP, PSICAMP (Ordine degli Psicologi Nazionale e della Regione Campania), SIPCO, and Psy.com. This conference will be characterized by a diversity of contributions in the form of oral communications, round tables, symposia, and cultural events as well as creative activities, aimed at a better understanding of rising global social-psychological and mental-health problems, highlighted, but not limited to, the migrant crisis, rising nationalism, stereotyping, bullying, and youth depression. The intent of this conference is to generate a coherent understanding of these and related issues, and to highlight possible solutions. We are pleased to invite you to attend this event by joining us in Naples on October 2019.*

At the start of the new millennium, a great tension has surfaced, between calls for change and challenges to the status quo, and an equally strong resistance to identity diffusion that has precipitated nationalist tendencies.

From the “Arab spring” to Syria, cultural, economic, and political issues, as well as widespread access to social media are leading to greater demand for entrance and exits across borders. Perceptions of flux in the social order has led many individuals to seek a greater sense of rootedness in national, community, religious, or racial identity. Witness Brexit. Viewed positively, these identity-building strategies inspire hope for preserving cherished customs and traditions, and for cultivating a renewed sense of community. Viewed negatively, destabilization can stoke fears of the “other”, leading to radicalized identities, a growing attraction to fundamentalism and populism, as well as terrorism and hate crimes.

For Italians and Italian Americans, current migrant struggles trigger thoughts of the heavy toll laid upon the South by the North after the unification of Italy, as well as the great exodus to the United States in the early and mid-20<sup>th</sup> century. Southern Italians and Italian American immigrants were equally maligned minorities, considered “lower-class” in every sense, from intelligence and work ethic to culture and aesthetics.

Around the globe, wellbeing and happiness are strongly related to organizational and community factors. However, mental health concerns fail to receive the same level of political, economic, or cultural support as physical health issues. Nevertheless, one in nine individuals in the world suffers from an anxiety disorder. One in ten have clinical depression or a substance use disorder. Aside from the toll of suffering, mental health issues cost billions in lost productivity each year.

With these issues in mind, there is a great need for psychologists from both Italy and the United States to come together to share their knowledge and insights. Specifically, how can existing psychological knowledge related to migration issues, inform future scientific and technological responses as well as cultural and political advances? What additional research is required on this topic? In the meantime, how can psychologists address the potential emotional, social, and behavioral fallout from spontaneous and forced migration?

While rooted in American history, politics, and culture, members of the Italian American Psychological Society (IAPS) share an Italian legacy. The powerful combination of personal and professional insights regarding integration will provide insights on the hidden face of migration and colonial power. At the same time, Italian psychologists intimately aware of “Italy’s “north-south” problems can share lessons, challenges, and success stories from their historical vantage point.

Lastly, how do Italian American psychologists derive a sense of integration and meaning from their personal and professional identities? What strategies prove useful in the U.S. for navigating either the applied or academic career track? Which forms of collective action succeed in advancing the field at the local or national level? From the perspective of Italian psychologists, what are the greatest mental health needs of the existing Italian population, and the newly arriving refugees? What are the unique challenges confronting the growth and advancement of Psychology in Italy?

The Italian American Psychological Society members and the Italian psychologists participating, represent leading figures in social, political, and community psychology with expertise in the major conference themes.

Attendees include prominent social, clinical, and experimental American psychologists, including a former president of APA, former APA Division presidents, and editors of leading scientific psychology journals.

In summary, in Naples on October 4-6, a landmark meeting will take place to discuss psychological aspects of globalism, diversity and exclusion, and advancement of the psychology profession.

The conference continues the commitment of the organizing bodies in dealing with wellness and inclusion issues.

# **Dal conflitto e dall'odio alla cura e alla speranza**

***Il convegno internazionale "From conflict and Hate to Healing and Hope" si terrà a Napoli dal 4 al 6 ottobre 2019.***

***Questo evento è organizzato dal Dipartimento di Studi Umanistici e dal Community Psychology Lab dell'Università Federico II, IAPS (Italian American Psychological Society) e "Psicologi per la Responsabilità sociale" in collaborazione con AIP (Associazione Italiana di Psicologia), Ordine degli Psicologi nazionale e Ordine degli Psicologi della Regione Campania, SIPCO e PSy.com.***

***La conferenza sarà caratterizzata da numerosi contributi sotto forma di presentazioni orali, tavole rotonde, simposi ed eventi culturali, così come attività creative riguardanti le e le azioni per il cambiamento sociale.***

***Siamo lieti di invitarvi a partecipare a questo evento unendovi a noi a Napoli nell'ottobre 2019.***

All'inizio del nuovo millennio, stiamo assistendo a una grande tensione tra le esigenze di cambiamento e i richiami allo status quo unitamente a una spinta identitaria che ha precipitato le tendenze nazionalistiche.

Dalla Primavera Araba alla Siria, questioni culturali, economiche e politiche, così come un diffuso accesso ai social media stanno portando a un accrescimento della domanda di ingresso e uscita dai confini. La percezione dei cambiamenti nell'ordine sociale ha portato molte persone a cercare un maggior senso di radicamento nell'identità nazionale, comunitaria, religiosa o razziale. Di ciò è testimone Brexit. Viste positivamente, queste strategie di costruzione dell'identità ispirano la speranza di preservare costumi e tradizioni amate e di coltivare un rinnovato senso di comunità. Vista negativamente, la destabilizzazione può alimentare la paura dell'"altro", portando a identità radicalizzate, una crescente attrazione per il fondamentalismo e il populismo, così come i crimini di terrorismo e di odio.

Per gli italiani e gli italoamericani, gli attuali scontri in materia di migrazioni portano alla memoria il pesante tributo del Sud al Nord dopo l'unificazione dell'Italia, nonché il grande esodo verso gli Stati Uniti all'inizio e alla metà del XX secolo. Italiani meridionali e immigrati italo-americani erano minoranze ugualmente denigrate, considerate "di classe inferiore" in tutti i sensi, dall'intelligenza, dall'etica del lavoro, dalla cultura e dall'estetica.

In tutto il mondo, il benessere e la felicità sono strettamente legati a fattori di organizzazione sociale e delle comunità, ma le preoccupazioni per la salute mentale non ricevono lo stesso supporto politico, economico o culturale dei problemi di salute fisica. Tuttavia, un individuo su nove nel mondo soffre di un disturbo d'ansia. Uno su dieci ha una depressione clinica o un disturbo da uso di sostanze. A parte il prezzo della sofferenza, ogni anno i problemi di salute mentale costano miliardi in perdita di produttività.

Tenendo conto di questi problemi, c'è un grande bisogno che gli psicologi dell'Italia e degli Stati Uniti si uniscano per condividere le loro conoscenze e intuizioni. In particolare, in che modo la conoscenza psicologica delle questioni migratorie potrà fornire ulteriori risposte scientifiche e tecnologiche nonché progressi culturali e politici? Quali ulteriori ricerche sono necessarie su questo argomento? Nel frattempo, come possono gli psicologi affrontare le potenziali ricadute sociali, comportamentali ed emotive della migrazione spontanea e forzata?

Pur essendo radicati nella storia, nella politica e nella cultura americane, i membri IAPS condividono un'eredità italiana. La potente combinazione di intuizioni personali e professionali sull'integrazione fornirà informazioni sul volto nascosto della migrazione e del potere coloniale. Allo stesso tempo, gli psicologi italiani, intimamente consapevoli dei problemi "nord-sud" dell'Italia, possono condividere lezioni, sfide e storie di successo.

Infine, in che modo gli psicologi italo-americani traggono un senso di integrazione e significato dalle loro identità personali e professionali? Quali strategie si rivelano utili negli Stati Uniti nei percorsi della carriera applicata o accademica? Quali forme di azione collettiva riescono a far progredire il contesto a livello locale o nazionale? Dal punto di vista degli psicologi italiani, quali sono i maggiori bisogni di salute mentale della popolazione italiana esistente e dei rifugiati appena arrivati? Quali sono le singole sfide che affrontano la crescita e il progresso della psicologia in Italia?

I membri della American Psychological Society e gli psicologi italiani sono figure di spicco della psicologia sociale, politica e della comunità con esperienza e competenza nei principali temi della conferenza.

I partecipanti includono eminenti psicologi americani, sociali, clinici e sperimentali, tra cui un ex presidente dell'APA, ex presidenti della divisione APA e redattori di importanti riviste di psicologia scientifica.

In sintesi, a Napoli dal 4 al 6 ottobre, si terrà un incontro storico per discutere gli aspetti psicologici del globalismo, della diversità e dell'esclusione e il progresso della professione psicologica.

La conferenza continua l'impegno degli organismi organizzatori nell'affrontare problemi di benessere e inclusione.

**Friday 4<sup>th</sup> October Morning Session 9.00 - 14.00**  
**Venue: Università Federico II**  
**Complesso San Marcellino – Piazza San Marcellino 10**

8.30 – 9.00 **Participants Registration**

9.00 – 9.45 **Opening – Welcome**

Chair: Prof. Caterina Arcidiacono – Dir. Community Psychology Lab DSU, Unina

Prof. Arturo De Vivo – Prorettore, University Federico II

Prof. Edoardo Massimilla – Director DSU, University Federico II

Dott. Fulvio Giardina – President National Order of Psychologists

Dott. Antonella Bozzaotra – President Order of Psychologists, Campania Region

Prof. Anthony Scioli – President, Italian American Psychological Society (IAPS)

Dott. Raffaele Felaco – President, Psicologi per la responsabilità sociale

Ass. Alessandra Clemente – Comune di Napoli

9.45 -11.00 Round Table 1 - Chair: Antonella Bozzaotra

**Migration: Resentments, Rage, Negation of the Other, and Hope**

R. Aurilio – Direttrice Istituto ITeR

E. L. Di Caprio – Direttrice Istituto Ecopsys

L. Minutillo – Direttrice Istituto Caraxe

R. Ventriglia – Direttore Istituto Centro Logos

M. Doriani – Direttore Istituto Imago

A. Ferrara – Direttore Istituto IGAT

P. Russo - AIPA

G. Trapanese – Direttrice Istituto ISPREFE

*Sentimenti ed emozioni che attraversano le migrazioni nella memoria e nelle azioni di chi parte e di chi resta*

11.00 -12.15 Session 1 – Chair: Carmela Sansone

**Italian American Experiences**

T. Mannarini, University of Salento, Italy; A. Rochira, University of Salento, Italy;  
A. Fedi, University of Turin, Italy; A. Brodsky, University of Maryland Baltimore  
Country (UMBC), USA; S. Buckingham, University of Alaska, Anchorage, USA,  
– *Resilience, empowerment, and acculturation among first generation  
immigrants to Italy and the U.S.*

Some 244 million people live outside their country of origin, many displaced by  
conflict, violence, and other human rights violations (UNFPA, 2015). Italy has a strong

history of out-migration, but only a relatively recent history of in-migration, having received some 5 million voluntary and involuntary newcomers. This change has sparked contentious debates and challenged both receiving community members and newcomers. The U.S. has a strong history of in-migration, yet is also currently engaged in contentious immigration debates, which also challenge newcomers and receiving community members alike. Acculturation theory (e.g. Berry, 2005) describes how both receiving and newly arrived members change through their interaction; acculturation is a bi-directional process. One way to conceptualize this process is through immigrant resilience and empowerment. This study used the TMER model (Brodsky & Cattaneo, 2013) to explore how immigrants utilize resilience to adapt to their new environment and empowerment to change their new environment, both of which can lead to better outcomes. The Italian data focused on Albanian and Moroccan immigrants in Lecce and Turin, and the U.S. data focused on Latinx immigrants to the Baltimore/DC corridor. Sixty 1st generation immigrants from Albania, Morocco, and numerous Latin American countries participated in semi-structured, 30-60 minute qualitative interviews aimed to understand their prior international experience, immigration history, experiences with other immigrants and receiving community members, attitudes, experiences, and acculturation actions in their new setting. The TMER model was used to understand what approaches they utilized in their acculturation activities. Resilience, empowerment, and acculturation are all strengths-based processes central to community psychology and positive outcomes. Our understanding and promotion of positive outcomes for immigrant community members is crucial to the crisis facing multiple individuals, communities, and countries around the world.

P. Valerio, Prof. Onorario Clinical Psychology, Università Federico II, Naples – *Naples and US: Fertile cross hybridization*

A talk on the issue of migration and, more specifically, on any of the social, behavioral and emotional effects of the Italian migration to the United States implies that we bring back to mind the research on ethnic communities that Gustavo Iacono conducted in Boston at first and then in Naples at the end of the 1950s as well as his contribution to the history of Italian emigration in America.

In Boston, Iacono was able to conduct some interesting research studies in collaboration with Eric Lindermann at the Center for Community Studies of the Department of Psychiatry of Massachusetts General Hospital and Harvard University. These studies still stand as an example of a successful and fruitful integration between psychological and sociological analysis, on the processes of adaptation of an Italian community in America, beginning with the destruction of Boston's West-End, the neighborhood in which it was inserted.

The end results, in terms of ethnic identity, showed how personal identity influenced group identity. Iacono found that Italian-Americans with a low self-esteem as well as from a low social background did not take part in the life of the Italian-American associations. Moreover, among those studied, they found a very high degree of fatalism towards the world, an understanding that is typical of lower classes in traditional societies.

Quite notable is Gustavo Iacono's paradigm of affiliative society. In addition to having had important implications for the study of the emigration of Italian-Americans and other ethnic groups, it describes very well the behavior of the first generations of emigrants from Southern Italy to the United States.

The theme of ethnic identity was then the subject of a new reflection at a conference held in Philadelphia in 1985 (Iacono et al, 1985).

These studies are the basis of the subsequent contribution with regards to the "Affiliative Society" which was part of a series of studies carried out in Naples on

workers in Southern Italy. The intent of these studies was to demonstrate that Southern Italian workers were more dependent than their Northern counterpart; their participation in social and group activities was lower; they were more hostile to authority, work and innovation; in short, they had no strong self-identity (Iacono, 1968). Iacono Gustavo, An Affiliative Society Facing Innovations, in: «*Journal of Social Issues*», vol. XXIV, number 2, 1968, pp. 125-31;

P. Zimbardo, E. prof. Stanford University– *Italian Roots*

Zimbardo's presentation will share personal experiences of being of 100% Sicilian family origin living in America and now traveling and working in Italy and also introduce my Zimbardo educational foundation which has been annually sending 10-20 hs grads to local colleges for past 16 years!

Furthermore, *The secret powers of time* will be a contribution to understanding the north vs south Italian hostility according to my research experience. In this video the league had only 14% of national vote, but in 2019 election their impact soared to over -- 23%-- to become Italy's leading political party--all right wing party?

C. Sansone, Italian-American Psychological Society, Roma, Italia and North Caldwell, New Jersey, USA – *The Italian American experience*.

This investigation was conducted to determine the effect of ethnic identification on self-acceptance in third generation Italian-Americans. In this longitudinal study, the following instruments were employed: The Sandberg Group Cohesiveness Scale to measure the degree to which the individual identified as Italian-American; the Rosenberg's Self-Esteem Scale to indicate their level of self-acceptance, the Revised Occupational Scale for Rating Socio-economic status and a General Information Schedule. The sample was selected from the roster of students from three Catholic and one Public High Schools in Bensonhurst, Brooklyn who would be in the eighth grade in 1963 making them thirty-two years old when the study was conducted. The participants were selected from a list of 1200 students, only 500 of which were eventually traced with only 325 meeting the criteria and 247 submitting completed forms, a 75% response rate. The results showed a correlation between socioeconomic status and self-acceptance yet there was none between ethnic identification and self-acceptance, as was hypothesized. This study done in the early 1980's indicated the extent to which Italian-Americans had integrated themselves into the main stream culture. Today this is even more evident. A review of census data shows Italian-Americans are above the norm educationally and economically. They have become solidly middle class with a population that has more advanced degrees than the national average. There are over two dozen Italian-American governors, thirty-one members of the house and senate and two members of the supreme court.

There are many firsts also: Geraldine Ferrara the first female vice president, Ella Grasso the first female governor, Penny Marshall the first female director and Nancy Pelosi, the first female speaker of the house, to name a few. The Academy Awards shows Lady Gaga (Stefani Joanne Angelina Germanotta) singing together with Bradley Cooper whose mother is Gloria Campano. The Italian-American experience has been a true success story; coming from the lynching of eleven Italian immigrants in New Orleans in 1891 and the execution of Sacco and Vanzetti in 1927, this group has paid their dues and today are reaping the rewards of their struggle.

12.15-14.00 Round Table 2 – Chair: Raffaele Felaco

**Migration, Belonging and Inclusion: Clinical Narratives**

G. Celia – Direttrice Cipps

L. Baldascini – Direttore Istituto IPR

R. Sperandeo – Direttore Istituto SiPGI

V. Mastropaolo – Direttore Istituto Nea Zetesis

D. Moriniello – Presidente Associazione Virgilio

**G. Ruggiero - Direttore Istituto IMEPs**

M. Gaudieri - Direttore Istituto CePat

A. Saggino - Direttore Istituto CSP

**G. Madonna - Direttore Istituto IIPR**

M. Rossena - Presidente IISU

*Emigrazione come trauma ed esperienze di accoglienza nelle parole e nella esperienza della clinica psicologica*

**Friday 4<sup>th</sup> October Afternoon Session 14.30 – 19.00**  
**Venue: Università Federico II**  
**Complesso San Marcellino – Piazza San Marcellino 10**

14.30 -16.00 Session 2 – Chair: Elena Trifiletti; Discussant: Chiara Pecini

**Inter-Ethnic Discrimination, Bullying and Prejudice Reduction**

L. Andrighetto, Department of Educational Science, University of Genova, Italy; I. Borinca, Department of Social Psychology, University of Geneva, Switzerland; J. M. Falomir-Pichastor, Department of Social Psychology, University of Geneva, Switzerland; F. Durante, Department of Psychology, University of Milano-Bicocca, Italy – *Mis/Understanding outgroup prosocial behaviors: The role of ethnic prejudice.*

This research explored how people (mis)understand pro-social behaviors enacted by outgroup (vs. ingroup) members. Through four experimental studies that considered two cultural contexts (Italy and Kosovo) and populations (adolescents and adults; N = 751), we revealed that people attributed less empathy and more instrumental (vs. altruistic) motives to an outgroup than an ingroup helper. However, this pattern was observed in particular among highly prejudiced participants (Study 1,2 & 4) or when the outgroup was perceived negatively (Study 3). We discussed the theoretical and practical implications of these findings for intergroup relations.

S. E. Shamloo, Department of Life Sciences, University of Trieste, Italy; A. Carnaghi, Department of Life Sciences, University of Trieste, Italy; M. Bianchi, HEI-Lab, University Lusófona/ISCTE—Lisbon University Institute, Lisboa, Portugal; E. Trifiletti, Department of Human Sciences, University of Verona, Italy – *The role of imagined intergroup physical contact in reducing prejudice towards the outgroup.*

Research focusing on the effects of touch between individuals shows that people respond positively both at the intrapersonal and interpersonal level (e.g., well-being, enhancement of pro-social behavior, positive evaluation of the toucher). Recently research has shown that the use of touch triggers positive effects also at the intergroup level (e.g., positive attitudes towards the outgroup). Yet, intergroup contexts are often characterized by intergroup conflict and both direct and physical contact are limited. We thus investigated whether also indirect forms of intergroup touch (i.e., imagined intergroup touch) may have been beneficial in improving outgroup attitudes. Study 1 & 2 showed that participants who imagined touching the hand of a racial outgroup member, compared to a control condition (an outdoor scene in Study 1; hand of a person likely pertaining to the ingroup in Study 2) improved attitudes towards the whole outgroup. Study 3 further showed that imagined intergroup physical contact improved outgroup attitudes also at the implicit level. Study 4, shed initial evidence on the fact that attitudes towards the outgroup following imagined intergroup physical contact do not seem to be dependent on previous cooperative or competitive framing with an outgroup member.

L. Ferrari, S. Ranieri, R. Rosnati, Università Cattolica di Milano – *Transracially adopted adolescents confronting ethnic difference: The experience of bullying and victimization.*

Bullying victimization by peers has been recognized as a relevant social issue during adolescence, that, in turn, may be associated with lower academic performance, greater emotional difficulties and psychological distress. Despite research in the adoption field showed higher levels of internalizing problems, lower peer acceptance, fewer prosocial behaviours and close relationships in adopted adolescents compared with non-adoptees, few studies focused on the incidence of and factors associated with bullying victimization within this specific group. Further, although relevant research on general population regarding risk factors for bullying has been carried out, little is known about the association between the bullying victimization and the victim's ethnic group membership. Facing with the ethnic difference, that gives visibility to the history of adoption, represents one of the crucial challenges for transracial adolescent adoptees. In order to fill these gaps, in this study we examined the bullying victimization among Italian transracially adopted adolescents and its association with their well-being, taking into account different individual and social risk and protective factors, especially exploring the role of ethnic differences in terms of adoption visibility. Participants were 140 internationally adopted adolescents, aged between 13 and 17 years. The instrument used was an online self-report questionnaire, including measures regarding the constructs of interest. The analyses are still in progress and the results will be discussed with the attention to the implications for theory, practice, and future research.

V. M. Cocco, C. Pecini, E. Bisagno, G. A. Di Bernardo, A. Cadamuro, L. Vezzali, University of Modena and Reggio Emilia, Italy – *Vicarious intergroup contact and interethnic bullying.*

Interethnic bullying represents an emerging phenomenon that can have serious consequences on students. In this study we focused on vicarious intergroup contact, as an indirect contact form that can be used to fight it, providing a positive social environment where all individuals can be accepted. To operationalize vicarious contact, we created three fairy tales, structured so that the main character was a foreigner that was systematically discriminated and emarginated only because of his/her foreigner origin and diversity. The study was conducted with 117 elementary school children from first to third grade. They were read the fairy tales in three encounters, where they also took part to activities aimed to identify the rightness or not of the behavior read and the emotions felt as a consequence of the stories. Results from the administration of a questionnaire revealed that, compared to a control condition where children did not engage in any activity, the intervention elicited greater empathy toward the victim and social norms against bullying. In addition, empathy mediated the effects of the intervention on greater intentions to face interethnic bullying.

14.30 -16.00 Session 3 – (Venue: Via Porta di Massa 2nd floor- Aula Iacono)  
Chair: Giorgia Margherita; Discussant: Laura Migliorini

### **Migration, Gender, Struggle and Hope**

G. Troisi, A. Caffieri, G. Margherita, Dipartimento di Studi Umanistici. Università degli Studi di Napoli Federico II, Italy – *Migrant women and gender-based violence: A focus group with operators.*

Gender violence is the most important factor that led women refugees and asylum seekers to leave their country and is also one of the main risks to which the migration journey exposes them (OIM, 2017). The arrival in Italy, destination and transit country for women victims of human trafficking (OSAR, 2016) is the last stage of a path violence. In Italy the attention to the phenomenon of violence against forced migrant women is still inadequate (Tessitore, Margherita, 2017). To the multidimensional trauma of migration (Margherita, Tessitore 2019) is added the complex trauma of gender violence and the linked affects (Herman-Lewis, 1992; Margherita, Troisi 2014; Troisi 2018) making the condition of migrant women of greater vulnerability. The project "MIA- Modeling of Integration and Reception paths for women refugees victims of violence" funded by the DPO, in which this study has place, has the aim to make dialogue between the competences in the field of contrasting the gender violence of CAV Le Kassandre and the competences in the field of migration of Cidis Onlus with the aim of modeling specific pathways. This study, exploratory phase of the project, aimed to investigate the experience of the operators who deal with migrant women in the Naples and Caserta area. A qualitative analysis was carried out through 3 focus groups with operators. 3 themes have emerged: the girls disappear, in which the emergency dimension determined by the phenomenon of human trafficking lead the operators to focus on the here and now, neglecting the past violence; the lack of tools in the face of such a violence, which underlines the need for adequate preparation; meetings between women, which highlights the anthropological-cultural aspects of female relationships. The study confirms the need to structure specific pathways for the well-being of forced migrant women victims of violence.

J. De Freitas Girardi, G. Sturm, Laboratoire Cliniques Psychopathologique et Interculturelle, University of Toulouse – *Mother-child attachment, forced migration, and mental health: Preliminary findings on Sub-Saharan mothers in France.*

This communication describes preliminary finds of a PhD research on the impact of mother-child attachment and migration trajectories on the mental health of Sub-Saharan women with a forced migration background, currently living in France. This study uses a predominantly qualitative mixed methods approach, combining a sequence of three consecutive narrative interviews with each participant: a narrative interview about the migration experience and trajectory which included the co-construction of a genogram; the Parent Attachment Interview and the Adult Attachment Interview. The access to this population, especially to the most vulnerable women who are living in particularly instable situations proved to be difficult, and was established via an ethnographic approach, including the exploration of the field, interviews with contact persons from associations and institutions and interviews in the life-context of the participants. These data were analyzed via a qualitative thematic analysis. Preliminary results suggest that the population is exposed to a series of important and interacting risk factors concerning their mental health and social functioning, as there are: traumatic experiences before or during migration, precarious socioeconomic conditions in the host country, barriers in access to health, social and

educational systems. However, despite these significant stressors, the identification with their role as a mother and the attachment to their children be a potentially protective factor, especially when they manage to experience it in a meaningful way, giving a sense of comfort and normalcy in a time of high vulnerability. For those who can rely on secure attachment experiences in their own childhood, and who experience sufficient support by host country institutions of childcare or schooling, the reactivation of childhood attachment patterns during motherhood seems to be an important stabilizing factor.

F. Tessitore, G. Margherita, Department of Humanities, University of Naples Federico II, Italy – *Gender dimensions in Nigerian asylum seekers' narratives: An interpretative-phenomenological analysis.*

According to the UNHCR (2016), among the generable category of asylum seekers and refugees, women have to be considered as vulnerable populations by virtue of specific needs and susceptibility. Although the international and national literature on asylum seekers and refugees is wide and continually developing, a tendency to a gender neutrality, which obscures specific needs and resources of refugees' women, seems still present. Where researches have focused on women as forced migrants, they have often looked at specific aspects of their migratory experiences: their experiences of detention, their unequal access to the health care services, as well as their higher exposure to sexual and gender-based violence. Taking a focus on gender identity, the present study explores the subjective meanings that five Nigerian female asylum seekers, hosted in one Extraordinary Reception Centre in the Campania Region, attributed to their pre-migratory, migratory and post-migratory experiences, with the specific aim to shed light on the specificity of their needs and experiences as women, throughout different temporal phases and contexts. A semi-structured interview was developed and analysed following the Interpretative Phenomenological Analysis principles. The study has contributed to deeper insight into how women experience an inadequate integration between the gender roles of woman and mother. The female identity, strongly influenced by gender, ethnic and cultural inequalities lived in Nigeria and still perceived in Italy, emerged as a negative brand which exposed to vulnerabilities and discriminations along different times and spaces. Instead, the identity of mother, emerged as supportive and resilient factor which encouraged women to flee and to resist to adversities. On the background of the identity fracture normally provoked by migration, women' experiences emerged as particularly fragile. The need to develop intervention projects intended as places in which women cultural, gender and ethnic identities could start to be recognised and re-placed emerged.

F. Esposito, Newton International Fellow (British Academy), Centre of Criminology, University of Oxford (UK); S. Carnevale, University Federico II of Naples – *Making gender visible in migration-related detention.*

Migration-related detention is increasingly used by states to contain, identify, and (sometimes) remove unauthorized noncitizens from their territories. Yet, little is known about life and the lived experiences of people inside these sites of confinement. The information becomes even scarser when it comes to the experiences of women detainees. Although feminist scholars have long highlighted the gendered nature of people's migratory experiences, as well as how ideas about gender and sexuality are constituted in and through immigration policies and practices, producing different outcomes for the people concerned, efforts to integrate a gender perspective in the analysis of immigration detention are still rare. The point is not simply to 'add women and stir,' but to 'make gender visible.' To close this gap, this contribution addresses two questions: first, how do migration-related detention and those working inside

them conceptualize women and with what effect on them? Second, how do women make sense of their experiences of detention and how do they understand their own needs? These questions will be analysed relying on data collected during our long-term research engagement at the detention centre of Ponte Galeria (Rome), which is currently the sole women's detention facility in Italy.

16.00 -17.30 Session 4 – Chair: Annamaria De Rosa; Discussant: Daniela Caso

### **Social Disadvantage and Policy Factors Impacting Equality**

A.S. de Rosa, E. Bocci, M. Latini, Sapienza University of Rome (Italy) – *Bridges or walls? Pope Francis versus Donald Trump's polarized views of transnational migration.*

Although the “the history is a history of migrations. And it starts from afar: in prehistory” (Allievi, 2018), the contemporary migration is generally perceived as an ‘emergency crisis’. It is surely object of perceptual distortion and ideological polarisation the representation of the figures of the migratory phenomenon in the media and in the multi voice discourse. The diffused representation of the immigrants as the “others”, the “unknown”, “foreign” is often assimilated with “dangerous”, “extraneous” and generally presented in the media as “invasors”, or stigmatised as potential “terrorists”, legitimising “fear” and evoking the “need for barriers” and protection of the own territory by the population of the host country. On the other side they are perceived as “social victims” and marginalised groups. The “classification” and “naming” of the marginalised out-groups - as essential “anchoring” processes well defined by the social representation theory - are interesting to be studied as social construction, serving more the legitimation of policies and legal status adopted for the social control of the phenomenon than to describe the reality: it is the case of the distinction of the “political refugees” from the “economic migrants”. The guiding objective is the investigation – through multiple channels of media and field studies – of the construction/sharing/polarization of social representations and attitudes in function of different ideological positioning (individuals/groups/organizations/institutions, experts/lay people) and of identity/ies belonging, that orient the processes of social inclusion/exclusion regarding the migrants. In this contribution we will present empirical results aimed at detecting polarized social representations of migrants in the “political-institutional” discourses and “lay people” communication in the various scenarios of the social media, through analyses of metaphorical dichotomies of inclusive/exclusive policies faced to migratory fluxes (like “bridges” versus “walls” in the exemplary discourse by Pope Francis versus Donald Trump's polarized views of transnational migration).

P. Riva, University of Milano-Bicocca; I. Tupper, University of Surrey; L. Pancani, D. Mazzoni, M. Marinucci, N. Aureli, University of Milano-Bicocca – *Poverty and social exclusion: An analysis of secondary data of adolescents in Europe*

This work examines the association between poverty and social exclusion in secondary data collected in four different European countries (Germany, Holland, England, and Sweden). Specifically, the relationship between the family income declared by the parents and the sociometric status obtained by their adolescent children at school was considered. The sociometric status was obtained through the analysis of peer nominations which allowed us to identify some specific profiles, including the excluded, the popular, the bullies and the victims of bullying among these adolescents.

The results show a significant association between the family income and the peer nominations of social exclusion: lower income levels declared by the parents corresponded to a greater number of peer nominations of social exclusion by the classmates of their daughters and sons. No other relationships emerged between family income and other sociometric profiles (e.g., bullies). In the talk, particular attention will be devoted to the discussion of risk (e.g., negative attitudes towards the school) and protective factors (e.g., the value that girls and boys gave to their education) in the link between poverty and social exclusion.

E. Trifiletti, University of Verna, Italy; L. Vezzali, University of Modena and Reggio Emilia, Italy; S. Oselini, University of Verona, Italy; S. E. Shamloo, University of Verona, Italy; G. A. Di Bernardo, University of Modena and Reggio Emilia, Italy – *Hidden in plain sight: How negative meta-stereotypes affect an invisible minority.*

People with learning disorders are seldom the subject of research in social psychology. Moreover, their minority status is not clearly visible as it is for other groups, such as people with physical disability or some ethnic groups. Indeed, usually what is noticed are the consequences of the disorder (i.e., poor school performance), more than the disorder itself. A few studies have focused on the stereotypes towards this group and even less is known about how negative meta-stereotypes affect people with learning disorders. The present study is a first attempt to fill this gap. We recruited 63 university students with a specific learning disability certificate and asked them to fill in a questionnaire including measures of positive and negative meta-stereotypes, recall of discrimination, social anxiety, and self-esteem. Regression models showed that recall of discrimination and social anxiety mediated the effects of negative (but not of positive) meta-stereotypes. Implications of results will be discussed.

V. Pellegrini, M. Salvati, V. De Cristofaro, M. Giacomantonio, L. Leone, Sapienza University of Rome, Italy – *Immigration in Italy: The psychological determinants of anti-immigration attitudes among populist voters.*

Populist ideology is based on a Manichean vision of the society, which is perceived as separated into two opposing categories (i.e., the "good" and the "evil"). People who support populist ideology tend to categorize individuals into homogeneous and antagonistic social groups (e.g., Akkerman, Mudde, & Zaslove, 2014; Mudde, 2007). The present research focuses on the immigration phenomenon in Italy and investigates whether and how support for populist ideology favors the raising of negative attitudes towards immigrants. 881 Italian adults, who voted in the political elections of 4 March 2018, took part in the research. Results show that the populist electorate (i.e., the voters of the 5 Star Movement and the League) develops negative attitudes towards immigrants, due to (1) beliefs in a dangerous world, (2) beliefs in a competitive-jungle world, (3) right-wing authoritarianism, and (4) social dominance orientation. These results contribute to the understanding of the psychological antecedents of the growing hostility climate towards immigrants in Italy and underline the relevance of social world view and socio-political dispositions in shaping the attitudes of the populist electorate, in particular of 5 Star Movement and League voters.

**Friday 4<sup>th</sup> October Afternoon Session 14.30 – 19.00**  
**Venue: Università Federico II**  
**Complesso San Marcellino – Piazza San Marcellino 10**

17.30 - 19.00 Session 5 – Chair: Giuseppina Pacilli

**Gender and Sexual Orientation Stereotypes and Prejudice in Everyday Life**

M. Brambilla, Department of Psychology, University of Milano-Bicocca, Italy; L. Vezzali, University of Modena and Reggio Emilia, Italy, C. Pecini, University of Modena and Reggio Emilia, Italy – *Moral purity as a mediator of the relationship between direct and extended contact and contact behavioral intentions.*

Intergroup contact and morality literature have generally been detached, although both of them are extremely relevant to prejudice and may be implicated in prejudice reduction. In order to inform initial evidence and understand more deeply the morality dimensions implied in prejudice reduction as a consequence of contact, we examined whether the effects of contact on behavioral intentions (and specifically, on contact intentions) toward homosexuals are driven by moral purity. In order to examine this hypothesis, we administered a questionnaire to 639 high-school students. As contact measures, we focused on cross-group friendships, that is a rather strong form of intergroup contact. In addition, we explored the effects of extended contact as an additional form of (indirect) contact. In order to provide a more conservative test of hypotheses, we included as additional potential mediators, moral autonomy and community. Consistent with predictions, results revealed that both forms of contact were associated with increased moral purity, which in turn mediated their effects on intentions to have contact with homosexuals. We discuss the importance of combining research on intergroup contact with morality research.

M. G. Pacilli, I. Giovannelli, F. Spaccatini, Department of Political Sciences, University of Perugia, Italy; J. Vaes, Department of Psychology and Cognitive Science, University of Trento, Italy; C. Barbaranelli, Department of Psychology, Sapienza, University of Rome, Italy – *Moral outrage and dehumanization towards women (and male partners) who decide to abort.*

Despite abortion has been legalized in several Western countries, it still continues to be a socially disapproved and morally condemned practice. The negative attitudes that surround abortion often affect the women who decide to interrupt their pregnancy. Research evidence has shown that women who abort frequently report to experience devaluation and denigration which negatively impact on their mental and social health. Few studies have examined this stigma from the perspective of the perceivers, leaving individuals' reactions towards social actors involved in the decision to interrupt pregnancy largely unexplored. To fill this gap, we conducted two experimental studies aimed to analyze the role of moral emotions (i.e., moral outrage) in affecting the perceived humanness of a woman (Study 1 and 2) and her male partner (Study 2) involved in abortion decisions. In Study 1, participants were randomly assigned to evaluate a woman who chose to abort (vs. not abort) with her preborn described as a fetus (vs. a child). As expected, we found that regardless of their personal attitude towards abortion, participants reacted with moral outrage against the woman who decided to abort (vs. not abort) and perceived her as less human. Contrary to our expectations, the lexical markers describing the pre-born (fetus vs. child) did not

influence the woman's perception. In Study 2, we examined the perception of the male partner involved in the decision to abort. Participants were randomly assigned to evaluate a woman (vs. a man vs. a couple) who chose to abort (vs. not abort). The present findings suggest that the choice to abort may have potential negative consequences for both women and men in terms of discrimination in social situations and provide recommendations to build interventions aimed to fight gender-discrimination in the field of reproductive rights.

C. Pecini, E. Crapolicchio, V. M. Cocco, G. A. Di Bernardo, L. Vezzali, University of Modena and Reggio Emilia, Italy – *The implicit measurement of sexual objectification in heterosexual couples: An exploratory study on the effects of partner objectification on self-esteem and life satisfaction.*

Sexual objectification is one of the most common signs of discrimination against women in Western societies; however, only a few studies have examined objectification within romantic relationships. The Objectification Theory predicts that repeated experiences of objectification lead women to experience negative psychological consequences. In this study, we aimed to verify if this process could also be found in close romantic relationships and if the experiences of a partner's objectification could negatively affect the satisfaction with life of both partners. The study involved 66 heterosexual couples, between the ages of 18 and 55. Men were asked to complete an implicit measure of sexual objectification towards the partner while women were provided with an implicit measure of self-objectification. The results revealed a negative effect of sexual objectification towards the partner, mediated by women's self-esteem, on partners' life satisfaction. Higher levels of sexual objectification were associated with lower levels of self-esteem in women and this, in turn, was associated with a greater discrepancy between women and men life satisfaction. Furthermore, inclusion of the other in the self worked as a moderator: women's self-esteem at a higher level of inclusion of the partner in the self were associated with lesser discrepancies in the satisfaction with life of the partners. In literature, the reasons for the negative effects caused by objectification within romantic relationships are still unclear. This study provides firsts evidence of the central role played by self-esteem.

D. Ruzzante, J. Vaes, Department of Psychology and Cognitive Science, University of Trento, Italy; G. Cristoforetti, Department of Experimental Psychology, Gent, Belgium; C. Cogoni, Department of Psychology and Cognitive Science, University of Trento; V. Mazza, Center for Mind/Brain Sciences, University of Trento, Italy - *When the woman as object stops being a metaphor.*

Objectification – reducing a someone to a something – represents a powerful and potentially damaging way in which we can see and treat others. Sexual objectification occurs whenever a woman's body, body parts, or sexual functions are reduced to the status of mere instruments. What remains unclear is the extent to which a woman becomes an object when objectified. In two different studies the participants' neural activity was measured during an Oddball Paradigm in which a sequence of repetitive stimuli is infrequently interrupted by a deviant stimulus. The infrequent stimulus is expected to trigger a late event-related neurophysiological response, the P300. Its amplitude increases to the extent that the deviant stimulus is perceived as different from the repetitive stimuli. In these two studies participants analyzed frequently presented male and female human stimuli, either objectified or non-objectified, and infrequently presented gender-matched doll-like objects. In Experiment 1, only objectified human stimuli were presented and the results showed that the amplitude of the P300 was significantly smaller when a female doll-like object appeared among a

set of objectified female pictures, compared to their male counterparts. In Experiment 2, only non-objectified human stimuli were presented. These stimuli were the same as in Experiment 1, but now they were fully-dressed. Results showed a similar amplitude of the P300 for both male and female stimuli. This result confirmed that only objectified depiction of women and not women in general are seen more similar to real objects. Taken together, these results confirm that the woman object is not a mere metaphor. Indeed, for the first time we managed to demonstrate that an objectified woman is really seen more like an object than a human being. The important implication of these results will be discussed.

### **Saturday 5<sup>th</sup> October Morning Session 9.30 - 13.30**

**Venue: Maschio Angioino - Sala dei Baroni**

9.00 -10.30 Session 6 – Chair: Elena Marta; Discussant: Dario Bacchini

#### **Violence Terrorism, Insecurity and Wellbeing**

P. Meringolo, University of Florence, Italy – *Migrants as suspects?*

Most of the literature about terrorism and insecurity appears either as support in the de-radicalization process, similar to those for exit from risky behaviors, or as a search for the indicators to assess the probability that an individual, especially if marginalized, becomes a terrorist.

One of the most serious consequences of this “reactive” and securitarian approach against terrorism is the conflictual expectation of many counter-radicalization programs towards educators, social workers and policy makers: they are required both to “spot radicals” (and report them to the authorities) and build social cohesion in local communities, in urban contexts or in classrooms. As a result of this kind of policies, migrant communities feel discriminated against and treated as a “suspect community” (Ragazzi, 2017, p. 15).

The Project PROVA (2016-2018), founded by European Union within the Erasmus + Programmes, has experienced the prevention of violent radicalization and of violent intergroup relations in young people under criminal proceedings and at risk, involving educators, social workers, professionals, policy makers and representatives of local communities.

The Guidelines for best practices (PROVA, 2018) underlined – among the other aspects concerning professional training, workshops for minors, culture and use of urban spaces – two important questions for counteracting the marginalization of suspected communities.

The first one is related to the *improvement of social cohesion overcomes insecurity and feelings of fear of citizens*, and states: “It is recommended that mutual understanding and social cohesion be improved in order for all local inhabitants to share and overcome insecurity and feelings of fear [...]”.

The second one reminds that also *marginalized populations perceive isolation and are afraid for their futures*: “It is necessary to improve the integration process including consideration of their voices and their difficulties. A crucial point is education for migrant youth, so as to provide them with adequate opportunities and effective tools for inclusion”.

L. Peirone, Contract Professor of Clinical and Health Psychology: DiSPUTer, Università degli Studi "G. d'Annunzio" di Chieti-Pescara; DMMT, Università degli Studi di Brescia. Italy – *Insecurity, distrust, and malaise in the era of extreme terrorism.*

The post-modern era knows the "explosion" of "Extreme Terrorism". The focus of the contemporary "terror & terrorism" emphasizes the psychological perspective (see a wide literature: *Bauman; Greenberg; Thackrah; Bongar; Zimbardo; Merari; Pedahzur; De Masi; Schmid; Horgan; De Angelis; Peirone; Silke; etc.*): extreme negative emotions (fear raised at the nth power, hate, trauma) are involved both in attack situations and in everyday life. Why is correct to use the concept "extreme"? There are many reasons. The model of this specific Evil is "an asymmetrical war". Victim is totally exposed: anyone is attackable, from any aggressor, in any space, at any time, in any way. Attack is unpredictable. "Risk zero" does not exist. Aggressor put himself as Victim: the key-words are suicide, sacrifice, martyrdom. With the para/pseudo-religious fundamentalism there is the triumph of some psycho-cultural constructions (and related irreducible beliefs): Myth, Symbolic Act, Infinity, Absolute, Divine Perfection. Therefore, we have no limit terror and no limit terrorism, no territorial border and no psychological end. The post-modern terrorism is a "gaseous" (and not only "liquid") phenomenon, in a gaseous (and not only "liquid") society: it is "hyper"-terrorism. This particular human condition, this difficult psychological experience produces highly problematic outcomes: insecurity, distrust and malaise.

The real assault and the subtle and corrosive situation ("waiting for always possible attacks...") are both dangerous. From the Victim's point of view there are many perceptions (explicit or implicit, conscious or unconscious): a "terror feeling" is always hanging over everybody. What can we do? How to manage fear, distress, anxiety, rage, aggressiveness, hate, anger, violence, pain, shock, mental confusion, low level of self-esteem, identity crisis, personality de-structuring, etc.? How to recover security, trust and wellbeing? "Extreme Terrorism" is a complex problem, but - with a moderate optimism - psychological sciences are able for focusing and implementing "community policies" based on coping, resilience, empowerment. A psycho-socio-cultural action can work for a practical intervention and a "counternarrative" project, mainly based on the following aims and skills: understanding, awareness, hope, courage, mental support and protection, cure-care, "health".

C. Russo, University of Salerno, Italy – *Understanding cognitive biases and social connectedness in the context of the migration crises: The role of psychologists in preventing conflicts and promoting community growth.*

Migration patterns unveil cultural variability and similarities in our tendencies as human beings, whereas life expectancy has been significantly improved by historical standards. Being an interconnected humanity implies multiple opportunities for information exchange to disseminate rapidly and to be shaped on a global scale. On the other hand, it is argued that new technologies may affect how we process and produce knowledge, which is currently having a considerable impact on human decision-making. Health inequalities among the general population remain controversial in less-developed and emerging countries, despite a growing access to the Internet and local differences in smartphone ownership. Migrant decision to move appears influenced by dispositional and environmental variables, including risk factors, such as cognitive vulnerability, emotional distress and community conflict. This overview provides a new perspective of the existing literature on social connectedness and cognitive biases for improving individual and community health. From a psychological perspective, a more in-depth understanding on the migrant experience aims to explore and explain whether destination choice and the country of origin

partially refer to how psychologists respond to migration crises. Social inequalities may persist when potential conflicts are capable of triggering disagreement on human cognition and behaviour. A competency framework for psychologists to work on is hereby offered on a cognitive and developmental perspective, whereby group boundaries and individual resources struggle to find a balance between communities and personal growth.

C. Novara, M. Garro, C. Scaffidi Abbate –*University of Palermo, Italy. The welfare of immigrants: Issues of resilience and sense of community*

The accessibility to national health services by immigrants in our country has produced a widespread improvement of health indicators and health prevention for the entire population. The main goal of this study is to investigate the welfare conditions of immigrants, alongside two fundamental sources of psychological resources. In particular, the role of *resilience* and *sense of community* as protection factors against the risk of developing negative welfare outcomes, including *life satisfaction* and the *perception of physical and mental health*, were considered as indicators. The following self-report questionnaires were sent to a sample of 359 immigrants, stratified by ethnicity and gender: *Life Satisfaction Scale (SWLS)*, *General Health Questionnaire*, *CD-RISC scale* and the *Sense of Community Index SCI-2*. The results obtained through regression models show how self-efficacy - from the dimensions of resilience - the sense of belonging and the integration of needs - to the dimensions of a sense of community - are the most significant protection factors in terms of life satisfaction. From an applicative point of view, the need for public and political bodies to take a leading role in the design of public health interventions aimed at increasing the psychological resources considered and aimed at specific populations of health needs, is highlighted.

10.30 - 12.00 TOWN Hall – Chairs: Caterina Arcidiacono, Anthony Scioli

**Migration, Borders, and Hope in a Global World**

L. De Magistris – Mayor of Naples

G. Manfredi – Rector Università Federico II, Naples

F. Lucidi – Dean, Faculty of Medicine & Psychology, La Sapienza, Rome

C. Arcidiacono – Director of Community Psychology Lab, DSU, University Federico II, Naples

B. Zani – EFPA, European Association of Psychologists Associations

D. Francescato – ECPA, European Community Psychology Association

**Saturday 5<sup>th</sup> October Morning Session 9.30 - 13.30**  
**Venue: Maschio Angioino - Sala dei Baroni**

12.00 -13.30 Session 7 - Chair: Melissa Bray, Discussant: Maria Francesca Freda

**Theories and Psychology's Best Practices: Descriptions and Proscriptions**

M. Bray, L. Caterino, J. deLeyer–Tiarks – *Healing Approaches for Trauma Related to Migration*

The role of the mind and its effects on subjective well-being (e.g., happiness, stress, depression, anxiety) and the physical body (e.g., asthma, cancer, diabetes) will be explored during this paper presentation. The past history and current literature supporting the mind body connection, assessment, and intervention will be fully shared. Implications for understanding mind body health relative to quality of life will be emphasized. The lecture will specifically be focused on (1) Stress/Anxiety/Depression reduction in at-risk preschool age through college age students, (2) Neurobiological underpinnings of stress/anxiety/depression reduction, (3) Intervention planning for preschool through college age students experiencing stress/anxiety/depression and (4) assessments in the area of stress, anxiety, depression, and happiness. Health and wellness or mind body health is being impacted significantly across all ages and geographic locations around the world. This lecture will review all four areas relative to all continents, ages, and individual differences.

D. Bacchini, C. Esposito, Department of Humanities, University of Naples Federico II, Italy – *Growing up in violent contexts: Effects of community, family, and school violence on child adjustment.*

Research showed that being exposed to violent settings during developmental years is associated to a wide range of maladaptive outcomes such as externalizing behaviors, internalizing symptoms, academic failure. The aim of the present contribution is to detect the differential effects over time of exposure to violence in multiple settings, such as community, family and school, distinguishing between witnessing violence and victimization. Participants attended schools in the Neapolitan area, an urban context characterized by serious social problems and by the presence of organized crime. The probability that individuals will become victims of community violence or put themselves in high risk situations that could amplify the likelihood of being exposed is higher in this context than in other Italian cities. A total of 600 subjects divided into two age-cohorts (10-13 and 14-17 years old) were followed at one year regular interval over four years. We measured: i) child maladjustment (internalizing symptoms, externalizing behaviors, and school failure); ii) at risk environments (exposure to violence at school, neighborhood and family as victim and/or witness as indexes); iii) personality variables (effortful control and moral cognitions). Results confirmed that growing-up in violent contexts has a detrimental influence on child development. Results showed that, beyond the family and school context, also experiences in the neighborhood significantly influence child development. In addition, results showed that personality, behaviors and context influence each other over time.

E. Marta, University Cattolica del Sacro Cuore, Milano, Italy – *Generativity as vision and practice,*

Generativity is the adult's "concern for" and "commitment to" the next generation (McAdams & de St. Aubin, 1992) and it has a moral dimension that results in the need for reminder adult's generative responsibility. It is expressed by being a parent

in family life (familiar generativity) as well as in the social sphere (social generativity). Adults who express their own social generativity express themselves on a broader scale and outside of their own family's reality. They work for the well-being of future generations by promoting or engaging in social activities and initiatives in their communities - whether these are volunteer organizations, schools, or neighborhood relations. Social generativity, in fact, can be expressed in teaching, mentoring, volunteer activities, as well as in charitable or political activities (McAdams & Logan, 2004; Pozzi, et al, 2014).

Adults express generativity in social contexts through family and social institutions, but we have to consider that also institutions themselves could be or could not generative: generativity is promoted or inhibited by social, political, economic, religious, and cultural drives.

In the "culture of conflict and hate" in which we live, what kind of meanings can generativity assume? How does migration challenge social generativity? How can we promote it? How can we protect solidarity, democratic ideals and individual rights for the future?

Generative professionals avoid individualism and permanent categories. They also help people in sustaining generative connections.

The main objective of the speech will be generativity, specifically social generativity, generative institution and community in order to build a "good society" (Bellah et al., 1998). It will focus on how it's possible to work in order to develop "common goods". Finally, it will also be considered how generativity could determine the economic and political agenda of social institution.

B. Zani, G. Ghermandi, G. Giovannini, A. Lazzari, Istituzione G.F.Minguzzi, Metropolitan City of Bologna, Italy - *Weaving paths for a new community. Representations and practices to enhance linguistic complexity in a multicultural society.*

The International Mother Language Day was established by Unesco (February 21st) to celebrate the importance of the identity and the plurality of the languages, mirroring the multiculturalism and openness to distant and close civilisations. The language represents the contents and the instruments of socialization, and as many other cultural and intangible heritages, needs to be preserved and respected, because it represents the heart of identity of every people, a "place" where traditions, habits, material and immaterial roots converge. The promotion of the enhancement of mother tongues will serve not only to encourage linguistic diversity and multilingual education but also to develop fuller awareness of linguistic and cultural traditions throughout the world and to inspire solidarity based on understanding, tolerance and dialogue. The languages have the potentiality to generate the perception of the world as meaningful and socially shared reality. The linguistic complexity is embedded in a more general social and cultural complexity, a "pluriverse", as defined by Morin (2016), that involves everybody, in a weaving of multiple dimensions. As a best practice example, the project "A bridge of words", will be illustrated: it is an integrated project of actions and interventions developed in Bologna (Italy) since 2017, on inter-culture and mother language. The aims are to contrast stigma and prejudices and their consequences, to educate children to intercultural and conscious citizenship, to the respect of others and of the rules for an active and supportive citizenship, to become co-citizens through diverse words and languages. Some strategies and instruments of such interventions implemented with a class of primary school children (9 yrs) will be presented: among these, the multicultural walks in the neighbourhood, the construction of a 3D map during a "lab on the multiple cities", photos and videos published on the portal of the metropolitan city, guidelines and toolkit on the enhancement of the mother language.

D. Francescato former Professor of Community Psychology, Sapienza, Rome cofounder of ECPA, codirector of ASPIC, Rome – *Strategies for our global community*

Economic globalization processes and the growth of terrorism have created great environmental problems, huge inequality, multiplied the number of refugees, promoting the growth of populist parties and political polarization. Deglobalization is leading to trade conflicts which will increase local wars. Artificial Intelligence threatens millions of jobs. Social networks can undermine democratic electoral processes and favour extreme identity politics. What can community psychologists do?

This paper first explores which community psychology (critical, liberation, ecofeminist, and mainstream) offer the best theoretical hypothesis of the causes of these global problems. Critical analysis of liberation and critical community psychologists 's theories maintain these complex problems have their roots in the worldwide adoption of a libertarian free market ideology and of a growth model based solely on economic growth. Ecofeminist theories underline the tie between the subordination of women in society, domestic violence, the abuse of natural resources and the increase of local wars and ethnical conflicts. All three approaches argue that community psychologists need to act more as Political Activists supporting organizations such as FFF that fight climate change and promoting policies that undermine financial libertarian capitalism, and political polarization.

For mainstream community psychologists, we need also Community practitioners, who can work on solving global problems in local settings, using the multidimensional tools we have developed. For instance, we can use community profiling and photovoice to diminish ethnic conflict, increase intergroup trust and integrate immigrants; participatory multidimensional organizational analysis (PMOA), and empowerment labs, to retrain workers who lose their jobs to A.I, and build inclusive communities on social media which will diminish irrational confrontational identity politics.

13.30 **Lunch**

14.30 **Commemoration of Elizabeth Messina - Antisala dei Baroni- Maschio Angioino**

**Saturday 5<sup>th</sup> October Afternoon Session 15.00 - 18.00**  
**Venue: Maschio Angioino - Sala dei Baroni**

### **Psychology of Resentment and Revenge**

M. Ravveduto, University of Salerno, Italy - *The lesson of the Italian – American migration*

Tracciando il profilo dei migranti lo sguardo non può non soffermarsi sull'immaginario che mobilita le emozioni all'interno di un quadro della memoria in cui ritroviamo gli stilemi della perdita e le problematiche di un lutto non elaborato come conseguenza del nation building risorgimentale. La psicologia lo definisce "trauma storico". Uno shock collettivo che riemerge quando esplose la contraddizione tra interno ed esterno: tra la città e la nazione, tra la città e i suoi quartieri, tra la classe dirigente e la popolazione, tra la fascia della popolazione media e i meno abbienti. Lo stratificarsi di una memoria dell'assenza ha generato un'identità di risulta, non nazionale, che i ceti marginali hanno perseguito per giustificare e rafforzare la loro alterità. Un sentire che educa i meridionali e i migranti meridionali all'orgoglio della "minorità" di vittime designate dalla Storia. L'immaginario è il pilastro di una Weltanschauung eretta sull'autorappresentazione collettiva di un popolo buono ma violento con una morale pubblica, parallela a quella ufficiale dello Stato, in cui vige un'elevata tolleranza dell'illegalità. Questo nucleo "valoriale" lo ritroviamo nelle storie dei migranti all'interno dei percorsi di integrazione nel "nuovo mondo" dove la Legge è avvertita come estranea, lontana, non regolatrice della vita collettiva, ma calmieratrice degli eccessi, ordine imposto dall'alto, esterno, non condiviso, ma tutt'al più subito. La legge della strada e la legge dello Stato diventano così due regolazioni spesso contrapposte e inconciliabili. E, quando l'illegalità diviene un modo strumentale per reagire a una ulteriore condizione di vittimizzazione, inevitabilmente si verifica un abbassamento della soglia morale fino al venir meno delle barriere etiche e culturali che fanno da filtro alla contaminazione tra attività legali e attività criminali. L'auto-percezione della vittimizzazione, connessa all'orgoglio della "minorità", non solo ha reso inconciliabile l'integrazione tra il codice "comunitario" e la legge dello Stato, ma ha dato libero corso al giustificazionismo sociale dei comportamenti devianti quale strumento di integrazione etnica.

P. Sardi, Co-president of APIOW" - *Migration effects: Resentment and revenge versus a global community*

Italy is sinking. In just three decades we passed from the best growing group of Countries to the worst. A very similar situation forced a migration towards USA after the (badly managed) invasion of the best thriving Southern Kingdom by my Piedmontese ancestors. As I already proposed to Philip Zimbardo and Antony Sciolì, Psychologists of the two Countries could firstly understand, then even heal the deep resentment and terrible revenge originated by the subsequent forced migration: we could start just from this Naples' meeting. A description of a possible strategy to face the Italian problems is envisaged also in our website [www.apiow.org](http://www.apiow.org) including a file <http://www.apiow.org/wp-content/uploads/2019/08/altro-danno-di-Mafia-e-UE.pdf> on the role we all could acquire in alleviating the bad situation of Italy. This file analyses a series of killings and related damages inflicted to Italy by the American Cosa Nostra. They started in 1962 with the elimination of Enrico Mattei, linked to Mattei's positive partnership with JFK: a Mafioso, Carlos Marcello, alias Calogero Minacori, was present in Catania and Dallas just before the two killings. These damages continued with a lot of other killings, and are not ending so far, impacting on our wrong energy choices, raising the cost of our energy bills, therefore forcing our enterprises to

delocalize abroad, and impoverishing our economy, our welfare state, our social life etc. We have already seen together in Istanbul's ECP the consequences of that forced migration: an aggressiveness suddenly endowed with power during the WWII, when the American Cosa Nostra, controlling unions in Eastern harbours of USA, has been able to stop attacks by German u-boats to the US-ships bringing help to UK, therefore becoming decisive in winning the war itself. The allies explicitly recognized this help in article 16 of the peace-treaty imposed to surrendered Italy, and later accepted a tacit engagement of the same Cosa Nostra within CIA (total enrolment, declared CIA's head to his son), and its management of the dirty money necessary to control the dictatorships of the petro-states following de-colonisation. Italy is now the most dependent of all EU countries from imported oil, preferring motorways to railways etc. The counter aggressiveness boasted by our politicians against Mafia has never succeeded in obtaining any positive result; on the contrary, it can help Mafia in conserving a thriving motivation of its adepts against Italy, while some sort of pity could finally become reasonable. Our media are keen to insist that the permeability between good and evil, and vice-versa, up to heroism, discovered by Zimbardo's researches, doesn't apply to Mafia.

Could it exist some way to stop this never ending tragedy? Right or wrong, the situation is so desperate that any such attempt is deserving a serious attention nowadays. The Stanford prison's experiment, demonstrating that circumstances can justify the worsening of any person, without being irremediably bad by nature: this scientific result can provide the long needed attitude for a change in this so far desperate relation between Mafia and Italy. We could also pay attention to what always astonishes our media: the insistence of Mafiosi in being very religious. It should be the realm of Religion to teach ethics, human dignity, preventing people to become evil, even though, sadly, often happened the opposite. In a seminar on Mafia in Rome, the catholic confession and absolution has been interpreted as a facilitation of Mafiosi's crimes. Now the widespread phenomenon of priests' paedophilia poses a parallel question to the Catholic authorities. The psychology of Spirituality and Religion could become opportune in this context, especially if we succeed to involve these authorities in dealing with North-South dynamics. They feel very vulnerable to these issues now, so becoming more available to propose a really global community.

#### B. Mazzara, Università degli Studi La Sapienza, Roma - *Migrations and intergroup emotions among biology, communication and culture*

Una delle chiavi di lettura elaborate nell'ambito della psicologia sociale che possono essere molto utili per la comprensione dei fenomeni migratori riguarda il ruolo delle emozioni nella strutturazione delle relazioni tra i gruppi. Su questo tema si è sviluppata una specifica tradizione di ricerca, che studia le condizioni di espressione e le caratteristiche operative delle "emozioni intergruppi" (Mackie et al. 2008) , il cui approfondimento ha portato significativi incrementi di conoscenza, in generale delle dinamiche di identità sociale e delle relazioni tra i gruppi e, nello specifico, dei contesti e dei correlati psico-culturali dei fenomeni migratori. L'attenzione per tale livello della vita psichica, per sua natura molto vicino alla dimensione fisiologica dell'essere umano, è stata valorizzata in particolare nell'ambito degli approcci di tipo biologico-evoluzionista e neuro-scientifico, che hanno mostrato la funzione adattiva delle risposte emozionali di attaccamento all'ingroup e di ostilità verso l'outgroup (Ambady & Adams 2011).

Un livello che è necessario aggiungere, in relazione stretta e non antitetica rispetto a quest'ultimo e con una particolare rilevanza nel caso dei fenomeni migratori, è relativo

ai processi di comunicazione e all'intersezione con le dinamiche culturali. E' stato ampiamente dimostrato infatti come il legame tra emozioni, motivazioni e processi cognitivi sia articolato su processi comunicativi (Donohew et al. 1988); in particolare è stato evidenziato il ruolo del linguaggio, specie quello figurato e delle strutture narrative, nell'attivazione di processi automatici ed emozionali (Kövecses 2000), e ciò è stato osservato in modo molto evidente nel caso dei fenomeni migratori, con riferimento specifico all'innescò dei sentimenti di ostilità (Brader et al. 2008; Maneri 2011). La cultura, d'altro canto, intesa come sedimento di costruzione comunicativa della conoscenza e come insieme di strumenti di mediazione del nostro rapporto conoscitivo con la realtà esterna, costituisce il terreno ineludibile di strutturazione delle relazioni interpersonali e intergruppi, nel quale le dinamiche emozionali trovano attivazione e acquistano significato.

Solo in questo modo è possibile valorizzare i contributi importanti che vengono dalla prospettiva biologica e neuroscientifica senza scadere in un riduzionismo meccanicista. L'integrazione fra i tre livelli, infatti, consente di cogliere appieno la complessità dei fenomeni in questione. In particolare, nel caso delle migrazioni, consente di articolare le dimensioni psicologiche, la cui conoscenza è indispensabile per la comprensione dei processi in corso, con le dimensioni socio-economico-politiche, che definiscono lo scenario complessivo nel quale i fenomeni avvengono.

L. Migliorini, N. Rania, J.R. Ferrari, N. Varani, University of Genoa, DePaul University – *Unaccompanied migrant minors: An Italy vs. U.S. comparison.*

The international migration of unaccompanied minors is a complex phenomenon poorly researched while the number of unaccompanied minors seeking asylum continues to increase. The reasons why children migrate without parental or adult accompaniment are multiple, such as: to escape from situations of conflict, discrimination, seeking a better future, and attempts to reach family members. Furthermore, children are increasingly victims of human trafficking in many of the countries of departure. The present work described the specific migratory phenomenon of children alone comparing varied European area. Our focus specifically is on the Italian context where children often arrive initially, and speculate on the impact for USA context

16.30 - 18.00 Session 9 - Chair Fortuna Procentese; Discussant: Loris Vezzali

### **Community Psychology, Inclusion and Migration**

F. Procentese, University Federico II, Naples – *The difficulty of recognizing the other as not an enemy. Is it possible to think of responsible togetherness processes?*

In human history, one of the greatest difficulties is to live together. Indeed, the economic and social system creates asymmetrical relations of power and maintains inequalities functional to the economic and social dynamics of the world to which we belong; moreover, it generates oppressive systems using differences as a tool for conflict and not for encounter.

The other becomes visible only in order to have a different definition of oneself and to achieve one's life goals (Procentese, 2011). Migration experiences were built in non-welcoming communities where practices and policies implemented favor discriminating contexts.

Many studies have emphasized the vision of immigrants by detecting integration and inclusion processes and their resilient responses (Cakir & Guneri, 2011) but not many have paid attention to the reciprocity process to be favored in the territorial communities where different ethnic groups arrive and live. Working to build representations and practices for encounters, effective communication that deconstructs the demonization of the other increasing the sense of responsible togetherness (Procentese, 2011; Procentese, Gatti, 2019) can lead to the construction of contexts in which visions of reciprocity are generated. In support of this discussion, the experience of a local community of the island of Procida (NA), characterized by a history of migration, which has welcomed a SPRAR project, will be reported.

#### C. Canzio, AIGM -Ass. Italiana Gruppi Multifamiliari - *Families and communities*

The presentation introduces a Multifamily Group Therapy. An innovative technique for tackling the hyper complexity of today's family and society. In Integrative Psychoanalysis the Multifamily Group model developed by E. Mandelbaum (associate of the late G. Badaracco) allows to approach the hyper complexity of present-day society using the positive synergy that develops between families creating a climate of respect, attentive listening and affection. The conflicting mode of functioning in many families does not favor a balanced development of children; creating problems such as addictions, violent behavior, psychosomatic illnesses, school dropouts and other conditions that generate a diminution the quality of life in a community and increasing costs in public health, education and security. Today the segregation and isolation of the family and their problems tend to generalized, progressing towards forms of pathology that risk becoming in the subject a permanent mode of life. Multifamily Group Therapy as part of Integrative Psychology (Mandelbaum, 2017) tends to re-arrange relationships, recreating natural processes of growth and maturation that have been interrupted in the subject and within the family group and community. We discuss clinical experiences in positive parenting researching patients from the Center for Mental Health in Florence and the Juvenile Court utilizing characteristics of our model and therapeutic process we confront emerging group dynamics. Learning mechanisms of corrective emotional experiences offers possibilities of recovery within a small community talking about their own difficulties.

#### C. Albanesi, G. Panini, A. Guarino, Università di Bologna - *"No ports for migrants, no space for criminals". Are we still reading the same old stories?*

The experience of being discriminated is a source of stress that can exacerbate existing psychological symptoms or create new ones. Research on migrants produced evidence that perception of being discriminated can contribute to negative physical and mental health outcomes (Karlsen & Nazroo, 2002; Williams, Neighbors & Jackson, 2003) and modify both self and environment perception (Gee, Spencer, Chen, Yip, and Takeuchi, 2007; Harrell, 2000).

Discriminatory attitudes and behaviors can be significantly influenced by the way media portray specific groups: if media describe migrants as members of the hosting community, the latter may develop inclusive attitudes, whereas if media represent migrants as dangerous others, the hosting community may more easily develop exclusionary attitudes and racism. The present paper explores how the Italian media

portray migrants, to understand if prevailing narratives promote inclusive or exclusionary attitudes toward migrants.

We have hypothesized to find prevailing exclusionary narratives, but we have also hypothesized that narratives would be different according to the political orientation of (right vs. left) and the type of (traditional vs “new”) media.

We have selected five Italian media including three newspapers (Il Corriere della Sera, La Repubblica, Il Giornale) and two online media (Vice and Open). We have analyzed 141 articles, published between March 2018 and March 2019, by searching for the key words “migrants” and “migration”. We have analyzed our textual corpus using T-Lab software.

The analysis revealed that the prevailing narrative, regardless the type of media, was exclusionary with limited differences on its framing (e.g. migrants as criminals, migrants as a political issue, migrants as “those on the boats”) based on the political orientation of the media. This result is often associated with political terms (e.g. prime minister) that reflect the Italian political context characterized by an explicit anti-migrant and xenophobic orientation. Implications for intervention from a psychosocial perspective will be discussed.

### C. Warter, The Wright Institute Berkeley California – *Differentiating early diagnosis from a domestic third culture*

Domestic Third-Culture Kids (TCK) are defined as children whose parents had moved in or among various subcultures while in the child’s country of origin before the child turned 18. These children are usually of minority descent. The project Domestic Third Culture Awareness (DTCA) presents an integration of theoretical knowledge surrounding the impacts of misdiagnosing due to Domestic Third Culture unawareness. DTCA is an informative instruction that addresses the impacts of acculturation stress and its effects on neurodevelopment. DTCA draws attention to the effects of migratory stressors inherently endured by Domestic Third Culture Kids (TCK). DTCA discusses themes/systems that influence how this population navigates the medical system and how these facilities misinterpret their presenting symptoms. DTCA attempts to provide different skills that can help differentiate DTKC over a child or adolescent who was entirely raised in their home culture. The core objective is to provide physicians with the cultural adeptness to offer alternative explanations for the patient’s presenting symptomatology. It offers different methods to facilitate cross-cultural attentiveness in a fast pace multidisciplinary setting. The intervention is designed and has been implemented in the context of an intensive outpatient/inpatient child and adolescent hospital settings. Through a psychoeducational presentation intended to aid clinicians in contextualizing these symptoms, to the project began to gain traction, and were able to present in major hospitals such as Kaiser Permanente, UCSF Benioff Children Hospital and UC Davis Medical Center.

18.00 - 19.00 Session 10 - Chair: Anthony Scioli; Discussant: Sergio Salvatore

### **Trust, Hope, and Belonging: Research and Applications**

#### A. Scioli, Keene State College – *Measuring and building hope: Recent advances from our hope lab*

Scioli and colleagues have introduced an integrative theory of hope featuring the attachment, mastery, survival, and spiritual systems (Scioli, 2007; Scioli & Biller, 2009). This approach subsumes a number of existing theoretical and therapeutic frameworks within and beyond psychology (e.g., Erikson, 1972; Godfrey, 1997; Kohut, 1971;

Marcel, 1962; Rogers, 2003; Snyder et al., 1991). In conjunction with this work, Scioli and colleagues have developed measures of hope for adults and children. The adult measures include two questionnaires, a state and trait scale, and a Rorschach derived hope index. The child measure addresses state hope. A method of content analysis to score hope is also described. In addition, a new measure for adults is in development that targets nine-types of hopelessness. In this talk, I will review the rationale, content, and statistical properties of these five instruments. For the hope measures, I will review the reliability (factor analysis and alpha), and validity data as well as research in health psychology (health habits, cancer, and HIV-non-progression. For the Rorschach measure, I will discuss scorer reliability, validity data, and utility for addressing suicidal risk. For the new measure of hopelessness, I will discuss reliability (factor analysis and alpha), as well recent validation studies with measures of depression, anxiety, self-object development, and substance use hopes and fears.

I. Di Napoli, C. Esposito, Department of Humanities, University of Naples, Federico II- *Community trust and trustfulness for social inclusion projects*

Trust is becoming an issue of ever-greater significance for all research and projects designed to provide social change. Trust is considered to be a subjective and intangible concept that has an effect on levels of social involvement. Luhmann (1988) stated that gaining citizens' trust regarding future prospects in relation to local empowerment is a challenging goal, and that overcoming a lack of trust should be the first objective of every social plan promoting urban development and social empowerment.

In contemporary society, social engagement and cooperation are in fact urgent priorities (Gambetta, 2000) but concerning trust individuals' self-evaluations of their own social capability are not sufficient for their involvement in the development of their local area.

In fact, a significant role is to attribute to the evaluation and perception of socio-physical and contextual features (Mannarini et al. 2017; Nowell and Boyd 2010).

In this perspective, community trust (Arcidiacono 2004; Arcidiacono and Procentese 2005; Arcidiacono and Di Napoli 2008; Arcidiacono et al. 2008), become the positive expectations of community members toward the current and future opportunities they perceive in their local community, with local community being defined as the place where people live and interact.

Community trust as a composite indicator of local community trust, is then designed to measure the positive expectations of opportunities for promoting personal and collective planning in a given local area.

Therefore, trustfulness will be regarded as the preliminary attribute of researchers and social workers, namely the variable that must be understood and taken into consideration when organizing and implementing projects.

S. Salvatore, "La Sapienza" Università di Roma - *Hopelessness and demonizing of The other*

The speech aims at outlining a cultural-psychological interpretation of the anomic scenario that characterizes a relevant segment of Western societies. This interpretation is grounded on the general view of the social behaviour as a function of how people make sense of their world. On the grounds of this theoretical framework, main results of a recent study that has mapped the cultural dynamics underpinning some European countries will be provided. These results highlight two complementary cultural dynamics: on the one hand, the lack of symbolic resources (defined: semiotic capital) enabling people to perceive the collective dimension of life as a lived, subjectively relevant fact of experience; on the other hand, the relevance of a cultural

form (defined: paranoid belongingness) that channels a trajectory of sensemaking consisting of the affective connotation of otherness in terms of threat and enemy. The final part of the presentation will be focused on interplay between these twofold cultural dynamics and the current socio-economic conditions. Following this perspective, the hypothesis of the strict nexus between uncertainty and affective regulation of sensemaking is discussed and theoretical and practical implications are drawn from it.

S. Helm, University of Hawai`i, Department of Psychiatry, United States; C. Yamane, University of Hawai`i, United States; K. Davis, Puni Ke Ola, United States – *Culture as-Intervention: A case example from Hawai`i*.

Culturally informed practices range from including culture at the surface structure to the deep structure. Many wellness practices are adapted from existing interventions, either at the surface or from the deep structure. Other wellness interventions have been developed “from scratch,” referred to as culturally-grounded. These too may reflect either the surface or deep cultural worldviews. Culture-as-intervention is an emerging approach to promoting wellness by building on spatial and relational community worldviews at the deep structure of the culture. This roundtable will focus on Indigenous culture-as-intervention, which has been shown in a recent systematized literature review to include four pillars: place-based/sacred sites, cultural practices led by community-recognized indigenous experts; and informed by both indigenous ways of knowing and indigenous spirituality. An overview of these pillars will be provided, then a case example from Hawai`i will be shared. The case example is from the Puni Ke Ola (PiKO) intervention, which was developed with a set of Native Hawaiian communities. PiKO came to fruition from a community request for a Native Hawaiian model for youth substance use prevention. The request and resulting intervention may be considered an act of sovereignty when one considers that many indigenous communities are denied access to their deep structure cultural practices in health and wellness. This point is considered in light of the conference theme: *Dal conflitto e dall’odio alla cura e alla speranza. Prospettive psicologiche sul benessere e le comunità. From conflict and hate to healing and hope. Psychological perspectives on community and wellness.* In fact, PiKO participants are considered leaders and healers for themselves, their families, and their communities. Finally, roundtable participants will be encouraged to share their views, insights, and examples of culture-as-intervention from their respective communities. Unique and common facets will be noted as a means to shape this burgeoning culture-as intervention approach to wellness.

## **21.00 Official Conference Dinner and musical event**

**Sunday 6<sup>th</sup> October Morning Session 9.30 - 13.30**  
**Maschio Angioino- Sala dei Baroni**

09.30 - 11.00 Session 11 - Chair: Fortuna Procentese; Discussant: S.A. Berger

**Hope and Trust Revisited**

C. Arcidiacono, *Department of Humanities, University Federico II Naples–  
Internalized roots, community trust, and hope for the future*

A lack of opportunities and skills of one's own individual relational and national context and desire to reach a better life characterize the migrant experience. Distrust towards the original context to which one belonged (family, town, country) and the hope of being able to reach better life conditions are at stake; one's social identity related to birthplace and relational context is lost and the sense of belonging to each community needs to be revised and recreated.

Migration brings about, in fact, a fracture: on one hand the external contexts change, and on the other hand the experience of one's own past is lost: loss of relatives, loss of places, friends and habits.

For people their future is connected, in continuity, to their past and to the experiences of past generations, but in the migration experience there is a gap, a fracture between one's own past and the present: the past and the future.

On an individual level people internalize their experiences and position their self in line with or in opposition to their individual heritage. "*Who am I?*" Is the basic question to be answered. Which is one own's sense of belonging to a specific identity and self-representation? And what is one's sense of mattering? For citizens born abroad their transgenerational experience has been severed, and migration represents a dividing fracture that may bring about powerlessness. In the early '90s, in the Chicago school, social psychology defined its self as discipline having detected the depression of the Polish paysan only at his arrival in US (Thomas W.I., F. Znaniecki, 1918-1920, *The Polish Peasant in Europe and America.*)

Today awareness about affects, cognition and emotions of people leaving a country to reach a better world is the contribution that psychology may give to the migration issue. Reconciliation stances in individual and communities should be promoted.

Projects taking into consideration identity and relational needs are to be developed. Furthermore, in a critical approach psychology as a discipline should be aware of its colonizing responsibility in proposing Intelligence tests for new arrivals to the US (Perkins & Procentese 2010).

Hope is not only wishful thinking, it should be supported by consistent actions for hosting projects.

S. Di Nuovo, *Department of Education, University of Catania -Hope and trust in intercommunity interactions*

The psychological dimension of hope is characterized by a projection into the future, in which it is possible to search for a reality different from the current one. The core skills required for the realization of hope are imagination and creativity. Imagination makes it possible to visualize a reality that is not present in the current external stimulation, but is constructed from the short, or, long term memory and elaborated in the visual-spatial sketchpad.

To this cognitive ability should be added the creative capacity, which implies the search for novelty and originality with respect to current situations, if they are inadequate for personal and social well-being and quality of life.

Trust is an attitude, towards others and/or towards oneself, that results from a positive evaluation of facts, circumstances, relationships, for which one relies on others' or one's own possibilities. Trust generally produces positive emotions of security and tranquility. The main psychological ability required is an adequate evaluation, both cognitive and emotional, of current reality but also of future projection, and in this sense it should be associated with hope.

The importance of education must be underlined to develop a culture that combines hope and trust in interpersonal and intercommunity relationships, enhancing the psychological skills necessary to achieve them. Among these, the attachment modalities and the basic trust that derives from it; the development of critical thinking and problem solving but also creative imagination skills; the acquisition of some pro-social values: assertive activity contrasting passive acquiescence; cooperation and self-transcendence and openness to change.

S.A. Berger, Ed.D., LICSW – *The Journey from Grief to Hope*

Loss of a loved one and the grief that follows are universally considered among the greatest traumas of human experience. Survivors' assumptions about how life should be are shattered by loss. The bonds of attachment are challenged, fears about safety and security emerge, trust in the world is undermined, and hope is lost. Yet, hope is essential for healing from loss and grief.

This presentation will provide an overview of current grief theory and Berger's unique theory of identity transformation. She proposes that survivors change their worldview, defined as 'The Four Pillars of Identity': sense of mortality; orientation toward time; values and priorities; and relationship to the world. The grieving process involves a process of meaning-making (Neimeyer) that leads to survivors' new post-loss identity. Depending on how the respondents' changed their worldview, Berger identified patterns of five identities which she named: Nomads, Memorialists, Normalizers, Activists and Seekers. This typology has been very useful in helping bereaved individuals find their path to healing.

Her research showed how survivors' new identity embraces a new sense of hope and purpose for the future. A review of Scioli et al's article: "Hope: Its Nature and Measurement" reveals a thought-provoking intersection between Berger's "Four Pillars" and Scioli's "four constituent channels: mastery, attachment, survival, and spirituality. "

This presentation will demonstrate the transformational power of loss and grief and the significance of hope as a positive outcome in the process of grieving.

A. Scioli, Keene State College, University System of New Hampshire – *When Hopes Divide: How divergent constructions of hope have contributed to American misunderstanding of the southern Italian character.*

More than seventeen million Americans possess Italian roots. They are the sixth largest ethnic group in the United States. From Columbus and Verrazano to the artists and sculptors who worked on Rushmore and the U.S capitol, to the scientists Marconi and Fermi, and the entertainers Valentino, Durante, and Sinatra, Italians are hardly newcomers to the American landscape. At the same time, it can be argued that no other ethnic group has been so haphazardly, and so often, incorrectly stereotyped, and its character so often misjudged. From the American perspective, Italians have been variously described as family-centered and mistrustful, heroic revolutionaries and unprincipled cowards, as paragons of artistic and inventive genius as well as retarded peasants disinterested in intellectual pursuits, as dedicated churchgoers and morally weak hysterics. In this chapter, I examine the Italian psyche through the perspective of “hope”. As a psychologist, I believe that a fully articulated understanding of hope can provide a powerful lens for exploring the character of a people. Hope is invariably about one or more of the following human needs: attachment, mastery, survival, or spirituality. I will examine these aspects of hope in the context of both the Italy which was abandoned and the America that was confronted. When the divergent hopes of the Italian North and South are considered, along with the still more diverse hopes of modern America, the reader may arrive at a better understanding of Italian-Americans and gain some insight into their lived experience, one that for many was often as bitter as it was sweet.

11.00 - 12.00 Session 12 – Chairs: Raffaele Felaco, Santo Di Nuovo

#### **Zimbardo Keynote Address**

*Evil and heroes: Inspiring new heroism in the world*

Professor Zimbardo will first share his views on the complex nature of evil, revisit the Milgram Obedience studies, and explore in depth his Stanford Prison Experiment. We will better understand how social situational forces can induce good people to do evil actions. We will then make a side trip to reflect upon the rise of right-wing fascist governments around the world that threaten democracies and individual freedom.

Finally, we go from examining how ordinary people can be made to do evil to consider if it is possible for many other ordinary people to do Heroic deeds. We uncover a new perspective on Ordinary Heroes, and why we need to encourage everyone to become Heroes-In-Waiting who are willing and ready to act on behalf of others in need or defending a moral cause when the situation arises. Zimbardo invites us all of us to become Heroes-In-Training— as part of his new Heroic Imagination Project.

12.00 -13.30 **Final Round Table: The Future**

P. Sardi, A. Scioli, P. Zimbardo, R. Felaco, S. Di Nuovo, L. Caterino, C. Arcidiacono  
Concluding Thoughts – Nino Daniele Ass. alla cultura Comune di Napoli, Laura

Marmorale, Assessore alla Coesione.

13.30 **Lunch for National and International Guests**

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### **SIMULTANEOUS TRANSLATION SERVICE**

On Saturday, October 5<sup>th</sup> and Sunday, October 6<sup>th</sup> English – Italian Translation Services Will Be Provided

### **VENUES**

#### **4<sup>th</sup> October**

University Federico II- Complesso di San Marcellino – Largo San Marcellino 10  
Visit: [http://www.centrocongressi.unina.it/sala\\_storico.php?on=2](http://www.centrocongressi.unina.it/sala_storico.php?on=2)

### **VENUES CONT'D**

#### **5<sup>th</sup> – 6<sup>th</sup> October**

Maschio Angioino- Sala dei Baroni  
Visit: [https://en.wikipedia.org/wiki/Castel\\_Nuovo](https://en.wikipedia.org/wiki/Castel_Nuovo)

### **PROGRAM UPDATES**

At the website you will find an update of the program in real time.  
Visit: [www.communitypsychology.eu](http://www.communitypsychology.eu)

### **ELIZABETH MESSINA COMMEMERATION**

Elizabeth Messina, late founder of the Italian American Psychological Society, will receive a special commemoration for her seminal research and activities related to Italian American psychology.

### **WORKSHOP: PHOTOVOICE NARRATIVES ON MIGRATION: HATE AND HOPE**

This event is co-organized with ECPA (European Community Psychology Association), IAPS (Italian American Psychological Society), PhD Program in Mind, Gender, and Languages, and the Community Psychology Lab (SEE THE PROGRAM).

Thursday 4<sup>th</sup> October 13.00 - 19.00

Introduction Maria Vargaz Moniz – President ECPA, Fortuna Procentese – Scientific Director of Community Psychology Lab

Presenter SUSANA HELM – Prof. of Community Psychology, University of Hawai‘i at Mānoa, Honolulu (US), IAPS Member.

*Workshop Instructor:* Susana Helm, PhD is a Community & Culture Psychologist and Professor of Psychiatry at the John A. Burns School of Medicine, University of Hawai‘i Mānoa, in Honolulu, Hawai‘i, USA. Dr. Helm is an American of Italian descent – her grandmother moved to the US from Chiavenna early in the 20<sup>th</sup> century. PhotoVoice and photography for social action has been a useful tool in her community and academic work since the 1990s.

Member of IAPS- The Italian American Psychological Society.

*Note:* This is a 6-hour workshop to be conducted in English. Please feel free to bring snacks for yourself and to share. Please wear comfortable clothes, including walking shoes. Submit your photo before the workshop, and if you have questions, please contact me: [PhotoVoice.Napoli@gmail.com](mailto:PhotoVoice.Napoli@gmail.com)

*Part 1. 13.00-14.30, Introduction & Overview.* This workshop will be introduced by Maria Joao Vargas Moniz, President of ECPA and Professoressa Fortuna Procentese, Scientific Director of the Community Psychology Lab, University Federico II. PhotoVoice is a technique for promoting social justice and social action through community collaboration when local residents use photography to voice their concerns, identify solutions, and address power imbalances.

This workshop will provide participants an overview of the PhotoVoice technique, including “Photography 101.” Dr. Helm will share examples from her work in Honolulu. Workshop participants are referred to these articles, which may be read prior to the workshop:

- Wang C & Burris MA. (1997). Photovoice. Concept, methodology, and use for participatory needs assessment. *Health Education & Behavior*, 24(3), 369-387. DOI: 10.1177/109019819702400309.
- Wang CC & Redwood-Jones YA. (2001). Photovoice ethics. Perspectives from Flint Photovoice. *Health Education & Behavior*, 28(5), 560-572. doi: 10.1177/109019810102800504
- Helm S, Lee W, Hanakahi V, Gleason K, McCarthy K, Haumana. (2015). Using photovoice with youth to develop a drug prevention program in a rural Hawaiian community. *American Indian and Alaska Native Mental Health Research*, 22(1), 1-26. doi: 10.5820/aian.2201.2015.1. PMID: PMC4401743. <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC4401743>
- Helm S & Davis K. (2017). Puni Ke Ola. Drug prevention in rural Hawaiian communities. *Global Journal of Community Psychology Practice*, 8(2), 1-6. [https://www.gjcpp.org/pdfs/SB4-HelmDavis\\_Final.pdf](https://www.gjcpp.org/pdfs/SB4-HelmDavis_Final.pdf)

*Part 2. 14.30-16.30, PhotoVoice Session.* Next, we will conduct a one-hour PhotoVoice session with workshop participants using the SHOWED facilitation technique based on the conference theme as it occurs in our personal and professional lives: dal conflitto e dall’odio alla cura e alla speranza (from conflict and hate to healing and hope).

- Workshop participants are requested to submit one of their own photos as a jpeg prior to the workshop: [PhotoVoice.Napoli@gmail.com](mailto:PhotoVoice.Napoli@gmail.com)
- Jpegs should be no larger than 2mb and labeled with your name.
- We will debrief the activity by highlighting what worked well, challenges, and critical questions.

*Part 3. 16.30-19.00, Photography for Social Action, Social Justice.* We will participate in a short (45 min) photo walk in the neighborhood where the workshop will be held, again guided by the conference theme.

Please bring a digital camera, preferably a cel phone. Participants will complete a SHOWED worksheet for their photo (15 min). Then workshop participants will co-critique the aesthetic value of the photos as this pertains to the social action and social justice component of PhotoVoice (45 min). Good pictures tell better stories. We will conclude with a discussion of how workshop participants may use PhotoVoice in their own work (45 min) – from needs assessment, to intervention development, to feasibility studies, to outcome evaluations, and other forms of research and knowledge co-construction.

## **INTERNATIONAL SCIENTIFIC COMMITTEE**

Anne Marie Albano (IAPS, Italian American Psychological Society, Child Clinical Psychologist), Caterina Arcidiacono, Dario Bacchini, Daniela Caso, Vincenza Capone, Maria Annarosa Donizzetti, Francesca Freda, Giorgia Margherita, Orazio Miglino, Fortuna Procentese, Maria Clelia Zurlo (Università Federico II, Naples), Antonella Bozzaotra (Ordine degli psicologi della Campania), Linda Canterino (IAPS, School Psychologist), Santo Di Nuovo (IAPS, AIP), Raffaele Felaco (Psicologi per la Responsabilità Sociale), Fulvio Giardina (CNOP, Ordine degli psicologi nazionale, Pierangelo Sardi (APIOW: Association of Psychologists of Italian Origin in the World, Social Psychologist), Anthony Scioli (IAPS, Clinical Psychologist), Elena Marta (Sipco), Loris Vezzali (AIP Sociale), Gabriella Ferrari Bravo (Psy.com), Philip Zimbardo (IAPS, Social Psychologist)

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