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**The guidance received by young people with a migratory background who
attend university during their secondary school trajectories in Italy**

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Declaration of Authorship

I hereby declare that except where specific reference is made to the work of others, the contents of this dissertation are original.

This dissertation is the result of my own work unless stated otherwise.

Mauricio Javier Navarro Bulgarelli, December, 2022

Summary

All secondary school students need to make vocational decisions relevant to their lives, for example, in the transition from middle school to high school and high school to university (or other post-secondary options). These decisions become particularly complicated when considering the challenges of today's increasingly uncertain, unstable, changing, and complex labor market. They need more than only information from the universities. An educational guidance process addressed to vocational decisions is helpful for them. When it comes to students with a migratory background, teachers' guidance must consider their cultural characteristics and particularities.

This thesis is presented as research in the pedagogy field from the interpretative idea that secondary teachers influence and can guide the life choices of their students with a migratory background. In this study, by students with a migratory background, we understand those students who attend secondary schools in Italy without having Italian citizenship and whose parents were born abroad. The study focuses on students' narratives, the meaning they attach to the school experience, and their accounts of guidance received at secondary school. This qualitative study is based on a grounded theory design within an interpretative paradigm. We used narrative autobiographical techniques, focus groups, interviews, and open-ended questionnaires for recollecting data. The theoretical sampling saturation (as proposed in the grounded theory design) was achieved with the participation of fifteen university students with a migratory background and fourteen secondary teachers.

The general pedagogical research questions that guided this thesis were,

- What were the meanings that students with migratory backgrounds who attended university in Italy gave to their school experiences and their accounts of guidance received at secondary school?
- How did teachers in formal and non-formal education institutions influence their life choices?
- What needs and suggestions are highlighted in their narratives for the practice of guidance at school?

The general objective was to understand the meanings that students with a migratory background who attended university in Italy gave to their guidance experiences lived at the time they were in secondary schools in Italy. A theoretical framework for the study is presented regarding vocational guidance approaches, an international overview of policies for teachers in guidance roles, a view of guidance in Italy, the whole school approach to guidance, Freirean critical pedagogy principles, maieutic as a pedagogical device, educational relationships between teachers-students as transactions, among others.

The data analysis was made using the Nvivo software and arrived at a final core category named "The awareness of teachers in their guidance role." The grounded theory proposed at the end of the study includes thematic such as the guidance needs of students with a migratory background, the vocational guidance for all students, the guidance within relationships teachers can build with their students, and using pedagogical interventions for guidance.

Among the main conclusions are that teachers can develop guidance activities but also guide their students within their excellent relationships with them. Furthermore, teachers can also guide their students by using the career guidance didactics and showing some attitudes discussed in the thesis. In addition, even though there is no need for a specific pedagogy for students with a migratory background, teachers should be aware of migrant students' particular life histories, cultural features, and needs. Moreover, schools can promote using some pedagogical inclusion activities mentioned in the study.

At the end of the thesis, a pedagogical proposal for secondary school teachers is presented, with the name: "Teaching as building bridges. Guidelines in the teachers' vocational and inclusion guidance role."

KEYWORDS: educational guidance, vocational guidance, whole school approach, students with a migratory background, teachers guidance roles.

Sommario Italiano:

Tutti gli studenti delle scuole superiori devono prendere decisioni vocazionali rilevanti per la loro vita, ad esempio, nel passaggio dalla scuola secondaria di primo grado a quella di secondo grado e da questa all'università (o altre opzioni post-secondarie). Queste decisioni diventano particolarmente complicate se si considerano le sfide del mercato del lavoro di oggi, sempre più incerto, instabile, mutevole e complesso. I giovani hanno bisogno di qualcosa di più di semplici informazioni da parte delle università. Un processo di orientamento formativo mirato alle decisioni professionali sarebbe estremamente utile per loro. Ciò è particolarmente vero quando si tratta di studenti provenienti da un contesto migratorio, per i quali l'orientamento deve prendere in considerazione anche le caratteristiche e le particolarità culturali cosa che non sempre viene fatta dagli insegnanti a scuola.

Questa tesi si presenta come un'indagine nel campo della pedagogia a partire dall'idea interpretativa che gli insegnanti della scuola secondaria influenzano e possono guidare le scelte di vita dei loro studenti con background migratorio. In questo studio, intendiamo con la locuzione studenti con background migratorio quegli studenti che frequentano le scuole superiori in Italia senza avere la cittadinanza italiana e i cui genitori sono nati all'estero. Lo studio si concentra sulle narrazioni degli studenti, sul significato che essi attribuiscono all'esperienza scolastica e sui loro resoconti circa l'orientamento ricevuto nel contesto della scuola secondaria. Si tratta di uno studio qualitativo che utilizza un disegno teorico ispirato alla grounded theory e basato su un paradigma interpretativo. Nel contesto dello studio sono stati utilizzati tecniche narrative autobiografiche, focus group, interviste e questionari con domande aperte per la raccolta dei dati. La saturazione teorica del campione (come proposto nella progettazione della ricerca basata sulla grounded theory) è stata raggiunta con la partecipazione di quindici studenti universitari con background migratorio e quattordici docenti di scuola secondaria.

Le domande generali di ricerca a carattere pedagogico che hanno guidato questa tesi sono state:

- Quali sono stati i significati che gli studenti con background migratorio che frequentano l'università in Italia hanno dato alle loro esperienze scolastiche ed ai percorsi di orientamento a cui hanno partecipato nel contesto della scuola secondaria di primo e secondo grado?
- In che modo gli insegnanti nelle istituzioni educative formali e non formali hanno influenzato le loro scelte di vita?
- Quali bisogni e suggerimenti emergono dalle narrazioni degli studenti per la pratica dell'orientamento a scuola?

L'obiettivo generale della ricerca era quello di comprendere i significati che gli studenti con un background migratorio che frequentavano l'università in Italia davano alle loro esperienze di orientamento vissute all'epoca in cui frequentavano le scuole secondarie in Italia. Lo studio si iscrive all'interno di un quadro teorico riguardante gli approcci all'orientamento e sviluppa una analisi comparativa a livello internazionale sulle politiche per l'orientamento e la funzione degli insegnanti nei ruoli di orientamento per poi offrire una panoramica dell'orientamento in Italia. Successivamente vengono ad essere esplorati alcuni costrutti chiave per una rivisitazione dell'approccio di orientamento scolastico con particolare attenzione ai principi pedagogici critici Freiriani, alla maieutica come dispositivo pedagogico, alle relazioni educative tra docenti-studenti come transazioni, tra gli altri.

L'analisi dei dati è stata eseguita utilizzando il software Nvivo ed ha avuto come esito la definizione di una categoria di base finale identificabile come "Consapevolezza degli insegnanti del loro ruolo guida". Le conclusioni consentono di identificare alcuni principi chiave che dovrebbero essere alla base dell'orientamento scolastico come: la necessità di identificare le specifiche esigenze di orientamento degli studenti con un background migratorio; l'idea che ci debbano essere percorsi di orientamento professionale per tutti gli studenti; il riconoscimento che si possono praticare azioni di orientamento all'interno delle relazioni che gli insegnanti possono costruire con i loro studenti e, infine, la necessità che si prevedano specifici interventi pedagogici per l'orientamento.

Gli insegnanti possono sviluppare attività di orientamento, ma anche guidare i loro studenti all'interno delle relazioni che costruiscono con loro, se si tratta di relazioni significative. Inoltre, i docenti possono anche guidare loro studenti utilizzando la didattica ed offrendo loro una guida per la carriera attraverso alcuni atteggiamenti che vengono presentati in dettaglio nel lavoro di ricerca.

In definitiva si conclude anche che, sebbene non vi sia alcuna necessità di una pedagogia specifica per gli studenti con un background migratorio, gli insegnanti dovrebbero essere consapevoli delle storie di vita, delle caratteristiche culturali e delle esigenze particolari di ciascuno di loro per poterli accompagnare nello studio e nella vita. Allo stesso modo, le scuole possono promuovere l'uso di alcune attività di inclusione che sono anche menzionate all'interno dello studio all'interno di una cornice pedagogica.

Al termine della tesi, viene presentata una proposta pedagogica rivolta agli insegnanti della scuola secondaria, con il nome: "L'insegnamento come costruzione di ponti. Indicazioni a sostegno di azioni di l'orientamento professionale e inclusivo".

PAROLE CHIAVE: orientamento scolastico, orientamento formativo, approccio scolastico globale, studenti con un background migratorio, funzione di orientamento degli insegnanti.

Resumen Español:

Todos los estudiantes de secundaria deben tomar decisiones vocacionales relevantes para sus vidas, por ejemplo, en la transición de la escuela media a la escuela secundaria y de la escuela secundaria a la universidad (u otras opciones postsecundarias). Estas decisiones se vuelven particularmente complicadas cuando se consideran los desafíos del mercado laboral cada vez más incierto, inestable, cambiante y complejo de hoy. Necesitan algo más que información de las universidades. Un proceso de orientación educativa dirigido a las decisiones vocacionales es útil para ellos. Cuando se trata de estudiantes con antecedentes migratorios, la orientación que los docentes les brindan debe considerar sus características y particularidades culturales.

Esta tesis se presenta como una investigación en el campo de la pedagogía a partir de la idea interpretativa de que los profesores de secundaria influyen y pueden orientar las opciones de vida de sus estudiantes con antecedentes migratorios. En este estudio, entendemos por estudiantes con antecedentes migratorios a aquellos estudiantes que asisten a escuelas secundarias en Italia sin tener ciudadanía italiana y cuyos padres nacieron en el extranjero. El estudio se centra en las narrativas de los estudiantes, el significado que atribuyen a la experiencia escolar y sus relatos de la orientación recibida en la escuela secundaria. Este estudio cualitativo se basa en un diseño de teoría fundamentada dentro de un paradigma interpretativo. Utilizamos técnicas autobiográficas narrativas, grupos focales, entrevistas y cuestionarios con preguntas abiertas para la recolección de datos. La saturación teórica muestral (como se propone en el diseño de la teoría fundamentada) se logró con la participación de quince estudiantes universitarios de origen migratorio y catorce profesores de secundaria.

Las preguntas generales de investigación pedagógica que guiaron esta tesis fueron,

- ¿Cuáles fueron los significados que los estudiantes con antecedentes migratorios que asisten a la universidad en Italia dieron a sus experiencias escolares y sus relatos de orientación recibida en la escuela secundaria?
- ¿Cómo influyeron los docentes de las instituciones de educación formal y no formal en sus elecciones de vida?
- ¿Qué necesidades y sugerencias se destacan en sus narrativas para la práctica de la orientación en la escuela?

El objetivo general fue comprender los significados que los estudiantes con antecedentes migratorios que asisten a la universidad en Italia dieron a sus experiencias de orientación vividas en el momento en que estaban en las escuelas secundarias en Italia. Se presenta un marco teórico para el estudio con respecto a los enfoques de orientación, una visión internacional de las políticas para los docentes en roles de orientación, una visión de la orientación en Italia, el enfoque de orientación de toda la escuela, los principios pedagógicos críticos Freireanos, la mayéutica como dispositivo pedagógico, las relaciones educativas entre profesores-estudiantes como transacciones, entre otros.

El análisis de los datos se realizó utilizando el software Nvivo y llegó a una categoría central final llamada "La conciencia de los profesores sobre su rol orientador". La teoría fundamentada propuesta al final del estudio incluye temas como las necesidades de orientación de los estudiantes con antecedentes migratorios, la orientación vocacional para todos los estudiantes, la orientación dentro de las relaciones que los profesores pueden construir con sus estudiantes y el uso de intervenciones pedagógicas para la orientación.

Entre las principales conclusiones se encuentran que los profesores pueden desarrollar actividades de orientación, pero también guiar a sus estudiantes dentro de sus excelentes relaciones con ellos. Además, los profesores también pueden orientar a sus estudiantes utilizando la didáctica orientadora para la carrera y mostrando algunas actitudes que se presentan con detalle en la tesis. Por otro lado, se concluye también que aunque no hay necesidad de una pedagogía específica para los estudiantes con antecedentes migratorios, los profesores deben ser conscientes de las historias de vida, características culturales y necesidades particulares de los estudiantes con antecedentes migratorios. Así mismo, las escuelas pueden promover el uso de algunas actividades de inclusión pedagógica que también están mencionadas dentro del estudio.

Al final de la tesis, se presenta una propuesta pedagógica dirigida a profesores de escuelas secundarias, con el nombre: "La enseñanza como construcción de puentes. Directrices en el rol de orientación vocacional e inclusiva de los profesores".

PALABRAS CLAVE: orientación educativa, orientación profesional, enfoque escolar integral, estudiantes con antecedentes migratorios, roles de orientación docente.

INTRODUCTION

Making vocational choices is difficult for teenagers who are in secondary schools. They need more than only information from the universities. An educational guidance process addressed to vocational decisions is useful for them. Students need to explore their internal factors such as their life trajectories, interests, aptitudes, values, goals, and academic and artistic abilities, among others, and also must explore their external factors such as family influences, significant figures influence (teachers, counselors, peers, among others), cultural features, social expectations, context opportunities, or suchlike (Savickas, 2005; Kielhofner, 2007; Skorikov, & Vondracek, 2011; Di Palma, 2017; Keele et al., 2020).

To analyze these internal and external factors previously indicated, Athanasou and Perera (2019) propose a three-step scheme through which educators can guide students in their vocational decisions. First, students must identify which factors may be conditioned by systemic situations, such as social expectations linked to their gender, age, religion, ethnicity, nationality, disability, family traditions or the context in which they live. Second, the students analyze and decide in freedom how to balance their interests with their abilities and values with goals. Then, students will be more prepared to examine the options they can aspire to within the social, economic, and geopolitical context in which they live with an emancipatory perspective. To do so, in a third-moment, teachers invite students to consider the life trajectory they have had so far and the life design they want to build from now on. (Athanasou & Perera, 2019).

All these must be analyzed taking in consideration that they are teenagers living in a globalized and interdependent world, as shown by Di Palma (2017)

Those choices are complex and demanding, more than in the past, because today's job market is weak and not inclusive, especially for young people. Those vocational choices single out personal instances and motivations that, on one hand, they regard as future self-projection; from another hand, they are the products of one's personal history (p. ix)

When these decisions are analyzed within migrant students, other cultural features and characteristics of their transitions and life trajectories must be considered during the guidance given in secondary schools. These processes must achieve their well-being and social inclusion.

This thesis is presented as research in the pedagogy field, understood as the science of education, which arises from the initial recognition of a problematic situation. From this initial problematic situation, a path of reflection originates and leads to outlining interpretative hypotheses, prefigure application scenarios and translating them into an empirical plan, and observing and evaluating its scope and validity (Dewey, 1929; Striano, 2004).

As the initial problematic situation, in Italy, 10% of the total scholar population are migrant students (Ministero dell'istruzione [MIUR], 2020), and a higher range of repetition in secondary schools is presented in the non-Italian born abroad students, with 38% (Strozza, & De Sanctis, 2017). Also, only 34% of non-Italian graduate high school students enroll in university, while 51% of Italian students do (MIUR, 2017).

From a pedagogical view, this thesis is set up from the interpretative idea that secondary teachers influence and can guide the life choices of their students with a migratory background. In this study, by students

with a migratory background, we understand those students who attend secondary schools in Italy without having Italian citizenship and whose parents were born abroad.

This idea stems from the analysis of the state of arts. Studies reveal, on the one hand, that one of the main critical points that impact the migrants' relative low participation in third education is a lack of good vocational guidance and accompaniment received by students with migratory backgrounds in high schools. These practices reproduce social disadvantages based on stereotypes. (Bravo-Moreno, 2009; Bonizzoni et al., 2014; Valadez, 2008; Bryan et al., 2011; Kimura-Walsh et al., 2009; Martinez & Deil-Amen, 2015; Pozzebon, 2020). And on the other hand, studies also reveal that guidance counseling services and special support/mentoring programs can influence students' persistence in achieving third education and positive college outcomes. These processes must go further than the universities information and emphasize students' particular needs in their transition to post-secondary options. (Bravo-Moreno, 2009; Bryan et al., 2011; Bucci et al., 2019; Mckillip et al., 2012; Robinson & Roksa, 2016; Perna et al., 2008; Tovar, 2015).

In this study, the term “migratory backgrounds” is used over “migrants of first, second or third generation” or “migrants and children of migrants” based on what Pozzebon (2020) says:

...la dicitura molto più diffusa di “Immigrate di seconda generazione” è relativa alla criticità di un'espressione che definisce “immigrati” (...) soggetti che non hanno compiuto alcun viaggio o lo hanno fatto da molto piccoli al seguito dei genitori. In secondo luogo, la definizione “di seconda generazione” è generalmente attribuita a chi è strettamente nato nel paese di accoglienza, ma da un punto di vista pedagogico il criterio del luogo di nascita non appare rappresentativo per l'analisi di dinamiche e processi ... L'espressione “con background migratorio” appare pertanto più neutra, in grado di accogliere e comprendere una pluralità di situazioni personali ove numerose dimensioni, a partire dall'esperienza biografica ... e dallo status giuridico ... fino alla percezione di se come italiana, straniera, sia l'una che l'altra o al contrario ne l'una n'è l'altra. [... the most common expression of "second generation immigrants" refers to the criticality of an expression that defines "immigrants" ... subjects who have not made any trip or have done so since very young following their parents. Secondly, the definition "second generation" is generally attributed to those who are strictly born in the host country, but from a pedagogical point of view, the criteria of the place of birth does not appear representative for the analysis of dynamics and processes... The expression "with migratory backgrounds" therefore appears more neutral, capable of embrace and understand a plurality of personal situations with numerous dimensions, starting from biographical experience ... and from legal status ... up to self-perception as Italian, foreign, both one or the other, or on the contrary neither one nor the other.] (Pozzebon, 2020, p. 7-8)

For this study, what Pozzebon (2020) means by biographical experience is relevant, because it includes students with a migratory background born in Italy or not, whose parents' original country is other than Italy. Also, it is significant the age migrants had when they arrived in Italy, and the period they lived in their parents' foreign country, Italy or another third country. (Pozzebon, 2020). Based on these criteria and others mentioned by Pozzebon (2020) , in this study, we use the expression “students with migratory backgrounds” to refer to the population of interest. In this study, by students with a migratory background, we understand those students who attend secondary schools in Italy without having Italian citizenship and whose parents were born abroad.

The data recollection from students with a migratory background for this research was carried out during the pandemic lockdown between 2020 and 2021. As a non-intentional aim, many students with a Ukrainian background participated in this research. By the time this report is written in 2022, the war between Russia

and Ukraine has already begun. And the Ukrainian refugees are coming to Italy, integrating immediately into the Italian schools. This thesis can contribute to the pedagogical efforts that are taking place in the inclusion of these students into formal educational institutions.

The study focuses on university students with a migratory background narrative, the meaning they attach to the school experience, and their accounts of guidance received at secondary school.

This thesis is presented based on Cambi's epistemological ideas of pedagogy, which is understood in a complex interaction of three aspects, the observational aspect (of empirical and experimental logics, of factual scientific discourse), the theoretical one (of general models built on experimental data and interpretative ideas, capable of challenging themselves with verification), and the utopian one (of non-explanatory but projective, axiological and perspective theory, aimed at offering models, interpreting expectations and needs, prefiguring the future). (Cambi, 2008)

Based on these three aspects, the thesis is organized as shown in the following table.

Table 1 Thesis organization

Sections	Chapters	In Brief
I Section: Theoretical aspects	I. The context and some Departing Ideas II. State of Arts III. Pedagogical framework IV. Guidance framework V. Educational perspectives for migrant students in Italy	In these chapters it is presented a theoretical framework, with epistemological positions in pedagogy, guidance and in the education of migrant's students. It is also presented the general overview of the state of arts (presented by a systematic literature review) in the thematic related to the research questions that guided this thesis, emphasizing in the Italian reality. This section represents the departing point of the thesis.
II Section: Observational aspects	VI. Research Methodology VII. Data analysis VIII. Grounded Theory: The awareness of teachers' guidance role	This is the scientific research carried out between 2020 and 2022 with students with a migratory background that are enrolled in Italian universities, and with secondary Italian teachers. Using a grounded theory method explained in these chapters, a formal grounded theory about teachers' guidance role is presented.
III Section: Utopian aspects	IX. Pedagogical proposal as an arriving point: Teaching as building bridges X. Conclusions and recommendations	This section is the arrival point of the thesis. After the grounded theory emerged on the awareness that teachers need to have in their guidance role with high school students, a proposal for a teaching pedagogy is presented based on a metaphor of building bridges. Finally, the conclusions and recommendations of the thesis are presented.

Own creation based on Cambi (2008)

SECTION I: THEORETICAL ASPECTS

CHAPTER I: THE CONTEXT AND SOME DEPARTING IDEAS

This chapter presents some initial ideas on guidance needed for secondary students. There is also data on migrants' overall context in Italy, and the performance of non-Italian students in secondary and university enrolment. Besides, the challenges this population presents to the Italian educational system in terms of guidance are also introduced. Since there is no exact translation for *orientamento formativo* (that is the concept used in the Italian context), through this research project, we refer to it as “guidance.” The guidance as seen in this research, included some related concepts, such as vocational guidance, guidance counseling, career guidance, career development, career construction, and similar.

All the ideas and data presented in this chapter are relevant to the present study since they mark a broad vision of the life of migrants in Italy, and this overall landscape allows us to introduce the characteristics of the specific population of the present study, which are a part of the general migrant population since the study focus of this study are students with a migratory background. At last, a general comment on the information of the chapter is presented, and it introduces the pedagogical research questions of the current study.

Guidance is needed for secondary students.

Fast changes in the labor market characterize the last decades synthesized as “de-jobbing,” meaning the passage from stable and continuous jobs to temporary and unstable jobs (Savickas et al., 2009; Di Palma, 2017). It is essential to encourage students to think about their responsibility for their future and the world where they live. As mentioned by Nota, & Soresi (2020), putting the social role of guidance at the center will provide a greater awareness of what is happening in this globalized world entangled in neoliberal policies, to pay attention to new inclusive and sustainable paths, to build a quality future, and to suggest actions on how to help the younger generations and the most vulnerable people (such as the students with migratory background) to get out of the mists of the present, to look forward to better futures, also considering the objectives of the 2030 Agenda, and to aspire again and together for a better future, not to 'look only at one's own backyard' but to build communities that can be inclusive and sustainable. The achievement of inclusive and sustainable paths depends on global policies and relevant social changes at a macro level. Therefore, the guidance can consider them and focus on sustaining individuals' well-being, social inclusion, and social responsibility.

Regarding the lack of studies considering students with migratory backgrounds' cultural characteristics within vocational guidance processes in high schools, Bryan et al. (2011) said: “Much of the research

concerning high school pre-college counseling emphasizes counselors in college preparatory schools serving white and more affluent populations where counselors devote a substantial amount of time to college preparation activities.” (p. 190).

One of the main critical points that impact the migrants’ relatively low participation in third education is a lack of good guidance received by students with migratory backgrounds in secondary schools. Guidance programs can influence students' persistence in achieving third education and positive postsecondary outcomes (Bravo-Moreno, 2009; Bryan et al., 2011; Kimura-Walsh et al., 2009; Martinez & Deil-Amen, 2015; McKillip et al., 2012; Nienhuser, 2013; Robinson, & Roksa, 2016; Perna et al., 2008; Tovar, 2015; Valadez, 2008)

The guidance processes can contribute to challenging the idea that inclusion means adaptation, integration means assimilation, and acceptance means tolerance. The guidance seeks the personal history to impulse and strengthen them to build a life project. (Batini, 2017)

This thesis studied the students' memories of the vocational accompaniment received when they attended secondary schools and their backward representations of it on how this process considered their educational trajectories and cultural features.

In Italy, a professional counselor in high school does not exist as in other countries (for instance in the United States and Costa Rica). Instead, every teacher has a guidance role with young students. The guidance role of the Italian teacher is not structural and recognized, and normally there is one teacher or a small group of them who mainly exerts guidance functions.

Teachers can take advantage of the curricular activities to guide students by including planning activities that stimulate their integral development without focusing only on the academic/intellectual aspect, proposing activities and experiences that allow students to self-knowledge and self-evaluation, and offering opportunities to learn about and practice the process of taking decisions, stimulating their critical judgment (Pereira, 2006).

It is also essential to consider the role of universities because they can elaborate flexible training projects that respond to the students’ different characteristics and talents, considering their cultural, economic, and social backgrounds, as their aspirations and vocations, so that people can experiment with real participation in the cultural, economic, and political life in the country where they live. (Striano, 2019)

Migrant’s general context in Italy

Since the population of this study are students with a migratory background, it is relevant to present the general data available on the migrant population in Italy. According to Strozza & De Sanctis (2017), the presence of migrants in Italy is close to 6 million (nearly 10% of the total population) without mentioning migrant backgrounds people that have acquired Italian citizenship. Children under the age of 18 represent 20 percent of the total foreign population present in Italy (Istituto Nazionale di Statistica [Istat], 2022).

The overall school population with migratory backgrounds (foreigners and Italians for the acquisition of citizenship) in the school year 2019/2020 exceeds one million children (12.6 percent of the total population). (Istat, 2022)

The main countries of citizenship in 2022 are Ukraine, Moldova, Bangladesh, Sri Lanka, Albania, Morocco, China, Philippines, and Peru, among others. (Istat, 2022). Those nationalities hold the largest number of long-term residences permits in 2019, with the most historical presence in Italy, such as Morocco (13.5%) and Albania (13.1%), followed by China (7,8%) and Ukraine (7,5%). (Caritas e Migrantes, 2020)

The challenges are the integration of first and second generations and managing the reception of people rescued at sea, refugees, and unaccompanied minors. It is also mentioned by the Caritas e Migrantes report that the propensity to stay in Italy is not fully connected with feeling an Italian. (Caritas e Migrantes, 2020)

There is a contribution to the birth rate provided by immigrant women that can be underlined. About a fifth of the births in Italy in 2019 is, in fact, due to them (85.000 in total). Of the newborns, 63.000 were conceived with a foreign partner, thus increasing the number of residents with foreign citizenship. About 8.000 births to Italian women were instead generated with a foreign partner. (Caritas e Migrantes, 2020)

Another fact is that, on December 31, 2019, 6.054 unaccompanied foreign minors were in Italy. This is a percentage decrease of around 44% compared to 2018. The contraction is even more significant compared to 2017, when the number of unaccompanied foreigners in Italy was 18.393 (-66.9%). Regarding the reasons that push a minor to undertake a trip alone, it is possible to trace four different profiles: minors fleeing wars and persecutions, forced to leave behind situations that endanger their lives; minors sent by families to improve their economic condition; minors attracted to the western lifestyle; finally, minors pushed by a problem of social deconstruction that can affect the family, absent or unable to take care of the minor. In most cases, they are male (94.8%), and over half of them are 17 years old (61.5%). 26.1% are 16 years old, 7.2% are 15 years old, and 5.2% are under 15 years old. On the other hand, foreign female minors are just 317, a number in line with that of the previous year (-2.1%). The number of seventeen-year-olds out of the total is lower than that recorded for males and is equal to 47.3%. Almost 20% are 16-year-old girls, and 10% are 15-year-olds; girls under the age of 15 are around 23%. Regarding nationalities, Albania remains the most represented country of origin, with 1.676. This is followed in order by Egypt (531), Pakistan (501), Bangladesh (482), Kosovo (328), and Ivory Coast (286). Italy's most significant contraction in presence occurred among the unaccompanied foreign from sub-Saharan Africa, who historically reached Europe through Libya. The substantial closure of this route has resulted in a decrease in the arrivals of unaccompanied minors from Gambia, Senegal, Ivory Coast, and Guinea. (Caritas e Migrantes, 2020)

One crucial fact mentioned by the Caritas e Migrantes study is that foreigners (as a general category, including students, skilled workers, professionals, etc) are medially poorer than Italians and are often poor not only in a non-relative sense (lacking adequate resources to live worthily) but also in absolute (they cannot obtain the minimum resources necessary for subsistence). (Caritas e Migrantes, 2020)

In 2021 foreign families in absolute poverty in Italy exceeded 30 percent. During the pandemic, the economic situation worsened to 39.1 percent of the average for foreigners and to 28.7 percent for Italians. (Istat, 2022).

In the year 2022, a proposal based on the *ius scholae* was approved. The proposal provides that a foreign minor born in Italy who has legally resided in Italy without interruption and has regularly attended, in

the national territory, for at least 5 years, one or more school cycles at institutions belonging to the system can acquire Italian citizenship on request. This possibility is also open to foreign minors who entered Italy by the age of 12. (Istat, 2022)

General data on school paths of non-Italian students.

Beyond the structural, social, and economic factors that shape the lives of many migrant individuals and families, there are more specific factors regarding school and the educational careers of children and youngsters with a migratory background. Social and economic conditions influence the academic path and school career of students with a migratory background. Some data on the school path of non-Italian students are introduced below.

The presence of non-Italian students in middle and high school is principally among children born in Italy with foreign parents (58%). Then, students that arrive in Italy from 0 to 5 years (18%). After that students that arrive in Italy between 6 to 10 years (15%). And, at last, those students that arrived with more than 10 years old (9%), as can be seen in table 2,

Table 2 The presence of non-Italian students in middle and high school in 2021

Age of arrival in Italy	Total	Middle School	High School
Born in Italy	58%	68%	48%
0-5 years old	18%	15%	20%
6-10 years old	15%	12%	17%
More than 10 years old	9%	5%	15%
Total	100%	100%	100%

Font: Istat (2022)

Foreign students have a high educational delay, mainly for registration and language difficulties. In 2013, only 24% of foreigners living in Italy graduated from universities, and among the least integrated, only 12%. In a secondary school with at least five foreign students, 30.4% are born in Italy, 23.5% entered before the start age of primary school, 26.2% between 6 and 10 years of age, and 19.9% at 11 years of age or more. And only half of the students born abroad are included in a classroom appropriate to the age; the others are inserted both one year and two years lower. (Strozza, & De Sanctis, 2017).

The secondary school repetition is double in non-Italian students born in Italy than in Italian students. And ever higher in the non-Italian born abroad students, which have the higher range of repetition, with a 38%, as can be seen in table 3,

Table 3 Secondary school repetition by citizenship

	Italian	Non-Italian born in Italy	Non-Italian born abroad
Secondary school repetition	14.6%	29%	38%

Font: Strozza, & De Sanctis (2017).

Another critical fact to consider is that in 2020, 10% of the scholar's total population were migrants. And 64.5% of students with non-Italian citizenship are represented by second generations. (MIUR, 2020). In middle school, the attendance is equal between non-Italian and Italian students. But in high school, only 66,7% of non-Italian students attend classes, as can be seen in table 4,

Table 4 Attendance to secondary school by citizenship

	Middle School	High School
Attendance to secondary school	90% non-Italian 90% Italian	66,7% non-Italian 80,7% Italian

Font: MIUR (2020)

There are some concerns among Italian parents with children who attend or are about to enroll in schools with foreign students, for instance, a fear that the “color class” will have a more difficult path, that the school program will be slowed down, and teachers, due to the difficulties of foreign students, will have less attention for Italians. (Caritas e Migrantes, 2020)

The risk of leaving high school for non-Italian is significantly higher than this risk for Italian students, as can be seen in table 5,

Table 5: Risk of leaving high school

	Non-Italian	Italian
Risk of leaving high school	37,6%	14,5%

Font: MIUR (2020)

The students that graduate from *Liceo* (academic high schools) has the highest range in university inscription. But at the same time, this is the less chosen high school modality in students with migratory backgrounds. They preferred technical or professional courses, which have only 32% and 10% of university inscription, as can be seen in table 6,

Table 6: High school and university inscription of foreign students.

High school and university inscription of foreign students.	Born in Italy	Born abroad	University inscription
Academic (<i>Liceo</i>)	35,3%	26,9%	58%
Technical	39,1%	36,9%	32%
Professional or courses	25,6%	36,1%	10%
TOTAL	100%	100%	100%

Font: MIUR (2017)

The 82% of migrant students that graduated from middle school continue in high school. But only 34% of non-Italian graduate high school students enroll in university, while 51% of Italian students do, as can be seen in table 7,

Table 7 Graduate high school students that enroll in university by citizenship

By Citizenship	Non-Italian	Italian
H.S. graduate that enrolls in university	34%	51%

Font: MIUR (2017)

It is essential to notice that there are significant differences between the selected areas of Italian and foreign students, as can be seen in Table 8,

Table 8 Inscriptions at University macro areas and citizenship

Macro area	Italian students	Foreign Students	Total
Health	10,3	9,5	10,3
Science	38,2	33,9	38,1
Social Sciences	33,3	39,2	33,5
Humanities	18,2	17,4	18,1
Total	100%	100%	100%

Font: MIUR (2017)

General comment on the chapter information

As can be seen from the ideas discussed in this chapter, the entire youth population in middle and high schools must be guided in the best possible way by their teachers to face this uncertain and changing society. This educational guidance should aim not only at students' personal well-being but also at social inclusion and the development of a sense of social responsibility in students concerning their future vocational decisions.

Moreover, according to data analyzed in this chapter, the middle school population in Italy with a migratory background tends to choose technical and professional high schools, which, according to the data, limits their subsequent possibilities to access university studies. In addition, according to the data, students with a migrant background tend to have more high school delay and repetition issues and are more likely to leave school than their peers with Italian citizenship. And according to the Italian theory used to understand the general landscape of the experiences of this population in Italy, on many occasions, these students do not feel fully integrated into Italian society, nor is there real inclusion of them in all cases.

That is why more than this data is needed to understand better the situation experienced by students with a migratory background in secondary schools in Italy since they do not reveal the meanings and the concrete experiences of these students. These are complex and multicausal situations with many edges that can be analyzed. Therefore, a narrative approach can contribute to understanding this population better. The idea is to focus on one of the multiple edges of the phenomena, which is to reflect on the educational guidance role that middle and high school teachers can have with their students with migratory backgrounds.

On the one hand, what is sought with this educational guidance is to favor the complex processes of inclusion of this population in Italian society. On the other, to guide as best as possible the life decisions of this population for their future. Some pedagogical questions were used to guide this study, which is presented below. After the research questions, there are presented a general state of arts (chapter II), and a deep framework developed in three chapters (Chapter III, IV y V).

Research questions

The general pedagogical research questions that guided this thesis were,

- What were the meanings that students with migratory backgrounds who attended university in Italy gave to their school experiences and their accounts of guidance received at secondary school?
- How did teachers in formal and non-formal education institutions influence their life choices?
- What needs and suggestions are highlighted in their narratives for the practice of guidance at school?

CHAPTER II STATE OF ARTS

The State of Arts was made by searching for projects related to guidance for students with migratory backgrounds living in Italy or the United States since these two countries are characterized by a growing number of migrants coming from different countries.

On the one hand, the Italian context was considered because this is the local country where this research project is being conducted. It is essential to mention that in this country, the proportional number of students with migratory backgrounds who access post-secondary education is lower than in the United States.

On the other hand, the State of Arts was expanded to the United States of America context due to the increasing number of students with migratory backgrounds who graduate from high school and access post-secondary study centers. The United States of America has historically been one of the countries that have an integral part in the advances in counseling and guidance theories. Di Palma (2017) categorizes career/vocational theories, and in her work, many authors developed their ideas in this context. For example, she mentioned seminal authors such as John Holland, Donald Super, Erik Erickson, and John Krumboltz; and more recent authors such as Mark L. Savickas.

It is essential to mention that even though there were some similar projects found, there were not any research projects in the USA, Latin America, or South Europe with the same targets as this one, making this an original research project.

Systematic Literature review protocol

A systematic literature review protocol was used to select the most relevant research projects to consider as State of Arts of the present study. As part of this protocol, the following general criteria of inclusion were used:

-Publication year: 2000-2020

-Languages: English, Italian, and Spanish

-Countries of the study: Latin American countries, The United States of America, Spain, Portugal, Italy, and Greece.

-Type of documents considered: Academic articles.

Following the protocol criteria, a Pico framework was used in order to organize the search of data, as seen in table 9,

Table 9 Pico framework

PARTICIPANTS	Young migrants' students
INTERVENTIONS	Vocational Counselling*
COMPARATOR	Life trajectories (secondary and medium school)
OUTCOMES	University admission

Own creation. *Not considers articles about applications and validations of measurement instruments.

Based on the Pico framework, the keywords used in English, Italian and Spanish were selected, as can be seen in table 10,

Table 10 Keywords used based on the Pico framework.

English	Italian	Spanish
Vocational guidance	Orientamento Formativo	Orientación Vocacional
Young migrants/ second generation migrants	Giovani migranti / migranti di seconda generazione	Jóvenes migrantes/ migrantes de segunda generación
University admission	Iscrizione all'università	Admisión a la Universidad
Life trajectories	Traiettorie di vita	Trayectorias de vida

Own creation

The questions used for the Systematic Literature Review were:

- In young migrants and second-generation migrants, how the vocational counseling guidance influences in a general way the achievement of being admitted into a university, comparing their life trajectories during secondary and high school?
- What unique characteristics could be found in vocational guidance to young migrants who achieve university admission?
- What unique characteristics could be found in university admission processes for young migrants who achieve university admission?

The databases and electronic resources used for this systematic literature review were:

- 1-Jstor (access provided by Federico II Naples University)
- 2-SHARE Federico II (Centro di Ateneo per le Biblioteche, Access provided by University of Naples Federico II)
- 3-FedOA (Centro di Ateneo per le Biblioteche, Access provided by University of Naples Federico II)
- 4-Repositorio KERWA (Access provided by University of Costa Rica)
- 5-Portal de Revistas Académicas UCR (Access provided by University of Costa Rica)
- 6-Repositorio Nacional de Costa Rica KIMUK CONARE (Access provided by University of Costa Rica)

A total of three hundred eleven articles were found using these inclusion criteria. The General criteria of exclusion from the selection used were:

- The article is irrelevant to the study questions
- The article does not have the relevant population
- The article does not have a suitable intervention (or exposure)
- The article does not discuss the outcome that is of interest to this research
- The article has not been published yet.
- The article is published in a non-standard format and is not suitable for review
- The article is published outside of the date ranges
- The article has been published in a “predator journal” (<https://predatoryjournals.com/publishers/>)
- The article is about the application and/or validation of measurement instruments.
- The article has not been quoted more than 20 times (no relevant impact on the scientific community). This was determined using google scholar.

Following these criteria, a total of ten articles were analyzed, all of them belonging to the United States context. This small number of articles can be a result of the protocol used since the keyword vocational guidance restricted too much the search field. Nevertheless, there is also a lack of studies considering students with migratory backgrounds and cultural characteristics within vocational counseling processes in high schools. Therefore, the originality of this research work is justified.

United States context

As said before, ten articles in this context were found. Here they are presented.

The first article was written by Perna et al. (2008). They studied the college (postsecondary/tertiary system) enrollment rates in the U.S.A., considering gaps across socioeconomic and racial/ethnic groups. They emphasized the central role of the vocational counselor at high schools as “an especially important source of assistance and information for Blacks, Latinos, low-income students, and students whose parents do not have direct experience with college.” (Perna et al., 2008, p. 132). They used multiple descriptive case studies to follow three research questions:

What is the availability of college counseling at selected high schools? 2. In what activities do counselors at different schools engage in intending to promote college opportunities? 3. How do external entities, including school districts, higher education institutions, and states, shape the availability of college counseling at different schools? (Perna et al., 2008, p. 136)

Selecting fifteen high schools from five states, they concluded that “college-related counseling is limited not only because of high student-to-counselor ratios but also because of other school and counselor priorities” (Perna et al., 2008, p. 140). For example, in low-resource schools (where students with migrant backgrounds are present), it seems more essential to ensure that students graduate from high school than to promote college enrolment. (Perna et al., 2008, p. 143). They also conclude that:

Efforts to improve the availability of college counseling must reflect the overlapping contexts of school, district, higher education, and state. Nonetheless, the results of this study also suggest that the availability of college counseling may be enhanced by explicitly and intentionally making use of all available resources, including teachers, district offices, state agencies, and local colleges and universities, and by recognizing the intended and unintended consequences of the various layers of context. (Perna et al., 2008, p. 156)

Another article found is the one presented by Ana Bravo-Moreno (2009). She used international comparisons to explore in which ways national differences (principally between the United States and Spain) “affected trajectories through education for immigrant and second-generation students and their succeeding socio-economic, civic and political integration” (Bravo-Moreno, 2009, p. 419). She concluded that education systems failed to give the opportunity for social mobility and inclusion of immigrants in national society. She also argues that education systems “are involved in the production of new expressions of social and political inequalities from a comparative and historical perspective” (Bravo-Moreno, 2009, p. 430).

About the U.S.A. cases, the data shows that Hispanic students tend to achieve admission to a two-year college more than a four-year one. Also, “Hispanic students have the lowest college completion rates of any other racial/ethnic group; even after surmounting the obstacles on the path to college, further barriers such as low financial resources and inadequate career guidance remain.” (Bravo-Moreno, 2009, p. 429). This conclusion of inadequate guidance for Hispanic migrant students visualizes this population's lack of vocational guidance.

Talking about Spain, she presented the following principal barriers for migratory students: the language challenges, the low educational level of their original countries, their parent’s low-paid jobs, and the living location. She also concludes that

...children of immigrants, children of minority groups, and children from a poor economic background tend to be concentrated in state schools and often in marginalized neighborhoods

where they can afford housing. Thus, this inequality becomes a social problem, not a question of intellectual capacity. (Bravo-Moreno, 2009, p. 426)

In this paper, when she presented the role of educators in general, we can see the guidance accompaniment that every single educator can play in high school. Related to this, she concludes that

...educators are viewed as agents who have the potential to develop a social conscience orientated to justice, recognizing that all knowledge is political, value-laden, and contested, and who choose to hold it open for critique and deconstruction. Educators' beliefs and assumptions about social justice are not immune from questioning. They must reflect and critique their positions of ascribed privilege, reshaping and shifting their thinking and practice by recognizing that they learn from and with students. Thus, critical multiculturalism invites students and educators to examine how the dominant culture has explicitly shaped their modes of seeing and listening at a historical moment and a particular geographical location. (Bravo-Moreno, 2009, p. 431)

The third article is the one presented by James R. Valadez (2008), about the decision-making of Mexican high school students in the United States. He collected ethnographic data over eighteen months from twelve Mexican immigrant high school students. Applying structuration theory to immigrant student decision-making, he was capable of “understanding the duality between decision-making processes and the social forces that influence and constrain decisions” (Valadez, 2008, p. 839).

He concluded that educators and policymakers have “... the need to develop strategies and interventions that take into account the cultural perspectives of Mexican immigrant youngsters.” (Valadez, 2008, p. 857). This conclusion can be applied to all the guidance educators give and all the migrant populations (not only Mexican immigrants). He continues focusing on the role of counselors:

High school college counselors, in particular, must develop a deeper understanding of the cultural perspectives and values of immigrant students and their families to create interventions that address this group's questions and informational needs. Interventions that focus on contending with the impact of college on family life, strategies for financing a college education, and informing families regarding the long-term benefits of a college degree would be helpful to immigrants. Specific programs that help parents cope with their anxieties about their children going away to college would also be relevant. (Valadez, 2008, p. 857)

He also mentions the community college administrators, saying they “must become more active in recruiting and preparing immigrant students for entry into community college. Programs that address the community college’s preparation for careers and 4-year college transfer opportunities must be communicated to immigrant students.” (Valadez, 2008, p. 857)

Another article is presented by Bryan et al. (2011). Using social capital theory as a framework, the authors examined data from the Educational Longitudinal Study of 2002 (The United States of America) to investigate how students’ contact with high school counselors influences their college application. They said: “Much of the research concerning high school pre-college counseling emphasizes counselors in college preparatory schools serving White and more affluent populations where counselors devote a substantial amount of time to college preparation activities.” (Bryan et al., 2011, p. 190)

They use a national senior high school representative who attended the US. Public schools’ sample (weighted sample = 1.048.435 students), where 54.3% were female and 45.7% were male; 3.7% were Asian/Pacific Islanders, 9.4% were Black or African American, 12.6% were Hispanic, and 74.3% were White

students. The dependent variable was “applying to college,” and the independent variables were organized into counselor variables and college-related variables.

They conclude that “overall, female students were more likely to apply to college than were male students” (Bryan et al., 2011, p. 193). Also, the aspirations of relatives (especially mothers) influence the college application of high school students.

About how guidance influences the student’s decision, they conclude that “Both the number of school counselors in a school and students’ contact with the school counselor for college information appear to have an effect on college application rates” (Bryan et al., 2011, p. 195). According to this study, having a counselor was not significant in applying to one or more colleges for Black and Hispanic students. They also mentioned that

...a growing body of research indicates that high school counselors have a tremendous influence on the college plans of Black and Latino students; however, these students are least likely to have school counselors, more likely to have less well-trained counselors, and most likely to have counselors who are forced to give up college counseling for other non-counseling-related tasks... In addition, the work of Corwin, Venegas, Oliverez, and Colyar (2004) suggests that counselors in schools serving more Black students (a) have higher student-counselor ratios, (b) receive fewer resources toward college planning and preparation, and (c) operate under a limited schoolwide emphasis on college access (Bryan et al., 2011, p. 190)

On the other hand, “Students in schools with higher numbers of school counselors were more likely to apply to two or more schools (vs. none)” (Bryan et al., 2011, p. 194). Within their findings, they also point up the importance of a smaller counselor-students ratio.

Finally, they concluded that “in general, student-counselor contact for college information is a significant positive predictor of applying to college, and these effects appear stronger for earlier student-counselor contact...” (Bryan et al., 2011, p. 195). Nevertheless, accordingly to these authors

These findings seem to suggest that school counselors may serve as limited social capital for Black or African American students, and there is still much work that must be done in examining the practices of school counselors and the efficacy of those practices as they specifically relate to the needs of this student population. (Bryan et al., 2011, p. 196)

As a matter of fact, there is not much research that associates the cultural characteristics of students with migratory backgrounds with vocational guidance. Nevertheless, an essential conclusion of this research is that: “Academic help, good guidance about school programs, and school counselor assistance with the college admissions process can provide the strong network and social capital that can compensate for family networks when students’ parents have limited resources.” (Bryan et al., 2011, p. 191)

The fifth article is presented by Tovar, E. (2015). He studied how the interactions between students and counselors and the support programs influence the intention to persist to degree completion for Latino/a Community College students. The study controls (among others) transition to college experiences using social capital theory and college impact models. He analyzed 397 responses of Latino/a students of a large, urban, diverse community college in California, “In all, 56% of them were female, 44% male; 75% were the first generation to college; 89% were either a U.S. citizen or a permanent resident, while 11% were undocumented” (Tovar, 2015, p. 58).

According to him, “high school teachers and counselors, as institutional agents and gatekeepers, play a crucial role in transmitting knowledge and information to students about the college choice process” (Tovar, 2015, p. 51). In his conclusion, he mentioned that “this study found a small but significant impact of support programs and institutional agents’ interactions with Latino/a community college students’ success and intention to persist to degree completion” (Tovar, 2015, p. 63).

Among other factors influencing the intention to continue studying after high school, the author mentioned supportive family and friends, transition assistance from the institution, adequate studying time, and personal commitment. Consequently, “having significant family responsibilities, experiencing a challenging transition to college, and encountering academic difficulties had a deleterious impact on Latino/a students’ grades” (Tovar, 2015, p. 63).

He also quoted Stanton-Salazar (2001, in Tovar, 2015), who mentioned that institutional agents have a transcendental role in changing or reproducing the reproduction of class, racial, and gender inequality. These quoted authors proposed a theoretical framework that describes institutional agents as persons that:

- (a) Possess and can transmit knowledge, (b) serve as bridges or gatekeepers, (c) advocate or intervene on students’ behalf, (d) serve as role models, (e) provide emotional and moral support, and (f) provide valuable feedback, advice, and guidance to students. While in these roles, institutional agents can assist students in the college choice and admission process. (Stanton-Salazar, 1997, in Tovar, 2015, p. 51)

About the influences of counselors on the students’ aspirations and success, this author mentioned the importance of providing “both psychological and instrumental support” (Tovar, 2015, p. 51). He also said that support programs could give students special skills needed to connect to community colleges and increases the probability of persistence, and “participation in mentoring programs/services has also been shown to influence positive college outcomes for community college students, including Latino/as” (Tovar, 2015, p. 52)

Finally, he concluded that:

Given this study’s findings, it is imperative that counselors systematically address not only academic issues but developmental issues, such as students’ career interests or degree of career decisiveness. Counselors should approach this in a systematic fashion and make effective use of their counseling and interviewing skills to assess students’ needs, and identify areas of support already available to them, or introduce them to new resources. Simply providing academic assistance (no matter how frequently) is not in itself conducive to Latino/a student success. (Tovar, 2015, p. 64)

Next, Kimura-Walsh et al. (2009) studied the college preparatory experiences of Latinas at an urban Latina/o majority high school in California. They used an Opportunity to Learn (OTL) framework, that “within the education policy literature, OTL is often used to identify linkages between school context (...) and learning outcomes as a way of recognizing and assessing levels of educational inequality” (Kimura-Walsh et al., 2009, p. 302). The data was collected from 10 urban and suburban high schools with at least 50% African American or Latino/a students, in Los Angeles metropolitan area. They collected quantitative and qualitative information, obtained with surveys and focus groups, with a participation of 496 students, 48 teachers, 31 counselors, and 51 parents.

They suggest that even though the students were motivated and had a desire to achieve admission to third education, “Unfortunately, the resources necessary to translate college goals into a reality are not equitably distributed, further exacerbating the disparities between Latinas and their peers in college access.” (Kimura-Walsh et al., 2009, p. 299).

This study mentioned that the counselor-to-students ratio is highest at the low-resourced public schools many Latina/o students attend. In addition, the authors said that “where counselor-to-student ratios seem highest, counselors tend to focus their time and energies on either the highest achieving students or the most disruptive students.” (Kimura-Walsh et al., 2009, p. 300). The average ratio in these high schools is one counselor for every 725 students. Nonetheless, some sample students shared a positive review of their counselor, but just one of every four students accessed the counselor for college advice and information.

Besides, Latina students must deal with racial stereotypes. In vocational and educational processes, they are “being perceived as less academically able than White students or being pushed toward vocational education” (Kimura-Walsh et al., 2009, p. 301). These authors also suggest that there may be gender differences in educational experiences that can be understudied. Therefore, they concluded that: “Latina students from low socioeconomic backgrounds are less likely to participate in higher education” (p. 301)

These researchers found that, although families motivated Latina students to continue studying after high school, their lack of experiences with the education systems “limited parent’s abilities to offer specific advice and college preparatory information.” (Kimura-Walsh et al., 2009, p. 305).

Students’ narratives and survey responses also indicated that “their high school provided limited OTL and failed to address barriers to college.” (p. 306). Only 27% mentioned using counselors as their primary source of college information. Consequently, the authors recommended that counselors “find ways to be attentive to all students’ needs regardless of their achievement level.” (Kimura-Walsh et al., 2009, p. 312).

Then, Martinez & Deil-Amen (2015) made a two-part qualitative study including 131 Latino students. They analyzed data from essays students wrote about their decision-making process, including the message they received about college in high school. Moreover, semi-structured interviews explored the first-year university experiences of the same group of students after completing two semesters at college. All the transcriptions were coded using Nvivo.

Regarding to students that assisted to low socioeconomic status high schools, Martinez and Deil-Amen (2015) put forward that they “were expected by teachers to enter into the (...) workforce after graduating (...) how teacher doubted their ability to get into university” (Martinez, & Deil-Amen, 2015, p. 18). The study also pointed up that

Besides negative messages from teachers, students in the general curriculum also reported encounters with their counselors that were negative toward college-going and did not communicate the college-for-all message. Students discussed limited access to their counselors, receiving discouraging messages about the possibility of engaging in university pursuits, and a general inattentiveness to their college choice needs. They expressed frustration with what they perceived to be minimal counseling services, which, according to students, caused them to search for other sources to obtain information about postsecondary pursuits (Martinez, & Deil-Amen, 2015, pp. 18-19)

These authors put forward the relevance of high school messages and how the students internalize those messages. They also put forward the importance of “the relationships and experiences students have with teachers and counselors (...), in addition to counseling, the quality of teacher interaction and tone of those relationships matter as well.” (Martinez & Deil-Amen, 2015, p. 27).

Another article was written by Robinson, & Roksa (2016) to present how seeing a high school counselor can help to reduce inequality in college destinations. They used data from the Educational Longitudinal Study, particularly a sample of 10th graders in 2002, followed up in 2004.

These authors put forward the importance in guidance processes of going further the college information and how “there is suggestive evidence that seeing a counselor may be more relevant in schools with moderate college-going culture” (Robinson, & Roksa, 2016, p. 847). This study pointed out the role of high school counselors as

...key institutional agents that have the capacity to transmit valuable information, institutional resources, and opportunities regarding college to students (...) in addition to providing information in general, counselors could potentially facilitate access to higher education for students from less socioeconomically advantaged backgrounds. (Robinson & Roksa, 2016, p. 848)

However, similarly to other studies, these authors concluded that counselors in schools with a low college-going culture dedicated much less to guiding students to enroll college. Therefore, due to the bias of the counselors in these schools, “college conversations typically occur late, if at all, and students are given one-size fits all advice...” (Robinson, & Roksa, 2016, p. 850)

The ninth article is presented by H. Kenny Nienhusser (2013). This study described how seven New York City high schools tried to educate their undocumented students about the possible benefits they can achieve within their college choice process. It describes five categories of activities developed by institutional agents: one-on-one counseling, presentations, outreach, scholarship, and curriculum. The study used two theory concepts: college choice and institutional agents. The research question was: “What activities have institutional agents in New York City high schools pursued to address undocumented students’ college choice?” (Nienhusser, 2013, p. 8). This investigation followed a multiple case study research design, with 29 institutional agents interviewed and using Nvivo for the analysis.

The author mentioned that “the most common activity referenced was in the area of one-on-one counseling (...) with individual undocumented students and/or their parents (...). One-on-one counseling was the preferred activity for secondary school staff” (Nienhusser, 2013, p. 15).

In some cases, the immigration status of students is a limitation to counseling services, as exposed by the study of Nienhusser (2013):

Undocumented immigrants live in a precarious situation. They often grapple with familial pressure not to reveal their immigration status to officials due to fear associated with possible deportation. As a result, counselors in HS2, HS5, and HS7 described efforts to deliberately send out passes to meet with students individually since staff members were aware that some students avoided them because such a meeting would likely expose their undocumented status. (Nienhusser, 2013, p. 15)

About the presentation activities, they were usually used as college enrollment information sessions, where counselors “deliberately mentioned undocumented immigrants’ eligibility to pay in-state tuition in New York’s public postsecondary institutions.” (Nienhusser, 2013, p. 16)

In the outreach activities made by counselors, it can be mentioned activities to advocate for undocumented students with a representative of the college and other efforts to connect undocumented students with resources in the community, for example, private scholarship funds.

About curriculum, it is mentioned that: “only one school has as part of its curriculum information about college enrollment for undocumented students.” (Nienhusser, 2013: p. 17). In conclusion, this author mentioned that undocumented students are in a “precarious position” (p. 24).

Another study is presented by McKillip et al. (2012). They carried out a literature review that put forward a summary of the research on college preparation in high school and the role of school counselors. They point out the “particular need to find ways to support traditionally underrepresented students in preparation for and pursuing post-secondary degrees. This includes (...) students from Black, Latino/a and American Indian Background...” (McKillip et al., 2012, p. 50). Consequently, they determined the central role counselors can play in the post-secondary path selected by students with migratory backgrounds and their college transition.

Their conclusions are coherent with some of the ideas that were found in the previous papers, for instance the notions of migrants’ decisions already presented by other analyzed articles: preference for two-year community colleges, lack of good guidance counseling processes about post-secondary options, parents without experience to advise their children, high counselor-students ratio that limited the effectiveness of guidance counseling processes and lack of time for counselors to spend on college counseling. (Kimura-Walsh et al., 2009; Perna et al., 2008).

As recommendations, Mckillip et al. (2012) suggest an early start of counseling in ninth grade, the collaboration between counselors and the rest of the school community and offering individualized counseling to satisfy each student’s needs. In addition, they proposed to reduce the counselor-students ratio and expand the “research conducted on school counselors and their work to prepare high school students for college success” (McKillip et al., 2012: p. 55)

Limitations on the Systematic Literature Review

Using the protocol presented before, no previous Italian works were found in this systematic literature review. This is a considerable limitation of the systematic literature review used, considering that this study's population was students living in the Italian context. Another limitation is that there is no exact translation in English for the Italian concept of *orientamento*. Therefore, some Italian documents were also searched to complete this Italian landscape, regarding them as backgrounds for this State of Arts in the next section called Italian context.

Italian context

Some Italian documents that were searched for completing the Italian context as a landscape of this State of Arts are presented in this section. The first one (Pozzebon, 2020) is the closest to our proposal research topics. Her work was about adolescent girls with a migratory background and their educational context in Italy. Other Italian context works were contemplated, even though they did not consider students with migratory backgrounds as samples (Di Palma, 2017; Bucci et al., 2019; Fusco, 2016). These works were presented due to their reference to vocational guidance intervention in an Italian high school context. We also presented a list of organizations that work with guidance processes in Italy. We also present three important official Italian documents at the end of this section.

The first work was done by Giulia Pozzebon in 2020. She wrote a book in Italian called: *Figlie dell'immigrazione. Prospettive educative per le Giovani con background migratorio* (Daughters of immigration. Educational perspectives for young women with migratory backgrounds). In this book, she developed the principal outcomes of her research made in 2018 for the Ph.D. in *Scienze della formazione e della comunicazione* of the Università Degli Studi di Milano-Bicocca. For that research, she conducted a number of focus groups with overall 53 adolescent girls with a migratory background and eight educational professionals who worked with them. The main target was to reflect on their context and the people who have helped them to become who they are now, their advantages and disadvantages of being women who have a migratory background, and their expectations towards the future (Pozzebon, 2020, p. 59)

From a pedagogical point of view, Pozzebon (2020) mentioned schools as integrative, inclusive, intercultural, and transformative contexts that should consider the mixed and plural identity of students with a migratory background. She also insists on the risk of imposing a cultural identity and a priori idea of "belonging" to the host country or to the parents' original country. In this sense, she pointed up the importance of not imposing on these students belonging to one culture (referring to the host country) over the other (the parent's origin country), nor vice versa. Within this framework, she stated that schools have the potential as promoters of encounters and dialogues within diverse cultural backgrounds to enrich all the education processes. She also emphasized on "*il ruolo fondamentale dell'accompagnamento educativo degli e delle adolescenti con background migratorio* [the fundamental role of the educational accompaniment of adolescents with migratory backgrounds...]" (Pozzebon, 2020, p. 54). Guidance teachers or other education professionals could do this accompaniment process. Furthermore, referring to the experiences of students with a migratory background, she pointed out that the:

... obiettivo della pedagogia sociale che, in quanto scienza (...), con una natura non contemplativa ma trasformativa, ha il fine di intervenire sul sistema e sulle eventuali contraddizioni in esso presenti, trasformando alcune esperienze educative non intenzionali in esperienze intenzionali e introducendo, ove necessario, esperienze educative auspiccate che facciano da contrappunto alle esperienze non auspicabili che una persona può incontrare nel corso della propria storia e che possono minare il benessere, l'autodeterminazione e la partecipazione sociale dei soggetti [... goal of social pedagogy which, as a science (...), with a non-contemplative but transformative nature, has the aim of intervening on the system and on any contradictions present in it, transforming some non-intentional educational experiences into intentional experiences and introducing, where necessary, educational experiences that are desired as a counterpoint to the undesirable experiences that a person may encounter in the

course of their own history and that can undermine the well-being, self-determination and social participation of the subjects] (Pozzebon, 2020, p. 11)

The specific implications of her work emphasizes in gender characteristics, “*L’idea della necessaria alternativa tra carriera e famiglia, tra sviluppo e riconoscimento professionale e cura e benessere familiare resta un caposaldo nella contemporaneità, a scapito dell’incoraggiamento rivolto alle ragazze affinché raggiungano alti livelli di formazione.* [The idea of the necessary alternative between career and family, between development and professional recognition and care and family well-being remains a cornerstone in the contemporary world, at the expense of encouraging girls to reach high levels of education]” (Pozzebon, 2020, p. 38)

In the Italian educational context, students who select an academic high school have more possibilities to be admitted to a university than those who choose a technical or professional high school. In this sense, the author argues that guidance processes influence students with less social conditions (such as those from migratory backgrounds) to choose a technical school instead of an academic, consequently continuing social inequalities within this population. In this regard, the author mentioned:

Da una parte, è nota la tendenza a un orientamento scolastico influenzato fortemente dallo status socioeconomico della famiglia, per cui chi gode di uno status migliore sarà più facilmente incentivato alla scelta liceale. La maggiore percentuale allora di famiglie con background migratorio in condizione di vulnerabilità socioeconomica rispetto ai nativi contribuisce a spiegare la più alta concentrazione di alunni con cittadinanza non italiana negli istituti tecnici e professionali. [On one hand, there is a known tendency towards a school guidance strongly influenced by the socio-economic status of the family, so that those with a better status will be more easily incentivized to choose academic high school. The higher percentage of families with a migratory background in a condition of socio-economic vulnerability compared to natives contributes to explain the higher concentration of pupils with non-Italian citizenship in technical and professional institutes] (Pozzebon, 2020, p. 88-89)

Another research in the Italian context is the Ph.D. Thesis of Tiziana di Palma in Mind, Gender, and Languages from Università Degli Studi di Napoli Federico II, called *Career project. Counseling and vocational identity construction*. Even though Tiziana di Palma did not work with a migratory background sample, the theoretical framework and guidance intervention with young Italian students are relevant to the landscape of this research project. In her research, she articulated four studies as she presents:

- a) Vocational identity statuses (Porfeli et al., 2011) of Italian high school students attending their last years. In addition, the study analyzed variables such as work-learn trajectories and early work experiences during education within vocational identity development; b) career development and meaning-making processes. Through a narrative approach and a psychosocial point of view, similarities and differences between two different samples of people in transition (high school students attending their last two years of school and university students attending their first university year) from a large city in the South of Italy and a village in the East-South of England were analyzed; c) Career development and meaning-making processes, of Italian high school students at two different periods of their transition. This analysis is always through a narrative approach but in longitudinal terms. Then, d) it was designed, implemented, and experimented with a pilot career counseling/intervention to complete the picture of Italian school and university students’ situation regarding career development and choices. This was designed and implemented starting from the literature regarding career construction and life design. Based on the first study

results, the implementation of a career narrative approach and contextual factors related to the job market, finding work opportunities, and national statistical analysis. (Di Palma, 2017, p. x-xi)

Di Palma (2017), made a categorization of career/vocational theories. For example, among others, she mentioned seminal authors such as John Holland, Donald Super, Erik Erickson, and John Krumboltz; and more recent authors, which she called post-modern theories, mentioning Mark L. Savickas and Jean Guichard. These authors are discussed below in chapter IV. She divided the theories into three categories: Career development, the vocational narrative approach, and narrative career counseling.

She also put forward her point of view of the transition to adulthood experienced by young Italians, describing it as a delayed syndrome designed by a prolonged education process, pointing up that:

The peculiarities described above can influence career projects of high Italian adolescents bringing out these latter to postpone career choices. The future seems to be perceived as uncontrollable and unpredictable, and that pushes more than in the past Italian young people to be more focused on the present, even what concerns career projects (Livi Bacci, 2008 mentioned in Di Palma, 2017, p. 41)

This idea can be compared with a frequent prejudice present in the narrative of students with a migrant background, which is that they need to help their families and hence need to go to work as soon as possible.

The next project is an intervention in vocational carried on at *L'Istituto Comprensivo di Lastra a Signa* (Firenze), called "*La Bussola e il Cielo*" (Bucci et al., 2019). Although this project did not work with a sample of the population with a migratory background, it is important to highlight it for their vocational guidance work with high school students in an Italian context.

They based their intervention on the Life Design paradigm, specifically the career construction theory proposed by Mark L. Savickas, the Four-in-line model proposed by Esbroek, and the self and life construction submitted by Jean Guichard. The project managed to create collaboration networks between companies, families, and the school, in search of support for the vocational decisions that students must make. They made encounters with students and their parents and students and companies' staff. Also, some peer education was considered. (Bucci et al., 2019).

They worked with students of *secondo anno* and:

i ragazzi hanno manifestato interesse per la novità di tutte le attività proposte che generalmente non vengono offerte agli studenti del secondo anno. Questo dato conferma quanto emerge dagli studi e dalle indicazioni ministeriali sull'orientamento: è indispensabile iniziare prima possibile a parlare di scelta, lavoro e territorio per anticipare processi riflessivi e contribuire a processi maturativi per scelte più consapevoli... [the students expressed interest in the novelty of all the proposed activities which are generally not offered to second year students. This data confirms what emerges from the studies and ministerial guidelines on guidance: it is essential to start talking about choice, work, and territory as soon as possible to anticipate reflective processes and contribute to maturation processes for more informed choices ...] (Bucci et al., 2019, p. 242-243)

The authors concluded that the objectives of promoting equal access to higher education and compensation for situations of socioeconomic disadvantages were pursued with good results. (Bucci et al., 2019).

Finally, there was also found a thesis di Laurea in Clinical Psychology, by Luca Fusco (2016), also from Università degli Studi di Napoli Federico II, with its name in Italian: *L'esplorazione dei sé possibili come strumenti di career development nella prospettiva del life design*. Fusco (2016) carried out a research intervention with a group of participants in the laboratory of "Methods and techniques of Life Design Counseling," held in the Spring of 2016 by the Department of Humanities of the University of Naples Federico II. As part of the laboratory activity, a collaboration was proposed to two secondary schools in the Naples area, consisting of a guidance service. The explicit objective of the intervention was to accompany students in the regulatory transition between school and work or school and university. The group of students who participated in the intervention's experimentation consisted of 68 students (20 males, 48 females).

Based on the social and economic peculiarities of the world in which we live, and more specifically those of the Italian context, Fusco's study supported the need to propose interventions aimed at helping, through structured methods, the processes of planning life projects of individuals of the twenty-first century, with the flexibility and instability characteristics of the world and the labor market with which we are dealing. He said that they must promote "Protean Careers," careers that know how to be flexible and at the same time have a certain level of coherence. Careers in which the worker recognizes their imprint. These methods will have to support identity synthesis work. Identities that to fully perform their guiding functions must be actively explored and built in the contexts of life of individuals and not passively ascribed or assigned by them. Guidance means for him to take action to transform society. In conclusion, he considered that it was a success to have allowed the young students to focus, in looking to the future, on elements concerning themselves. (Fusco, 2016)

Furthermore, there were found some organizations that developed in Italy some interventions and research related to guidance, for instance:

- La.R.I.O.S. *Laboratorio di Ricerca e intervento all'Orientamento per la scelta, Università di Padova*
- OXFAM, Italia. *Strumenti E Percorsi Per L'orientamento i migranti*
- SIO *Associazione Società Italiana per l'Orientamento*

Other three Italian official documents that can be considered part of this state of arts are:

-MIUR (2012) *Strumenti d'intervento per alunni con bisogni educativi speciali e organizzazione territoriale per l'inclusione scolastica*: Mention the socio-economic, linguistic, and cultural disadvantage as a Special Educational Need.

-MIUR (2014a): *Linee guida nazionali per l'orientamento permanente*: In this document the MIUR (2014a), aspires that educational guidance should become an integral part of the school curriculum and the cultural heritage of each teacher. They stated that the school system as a whole is an irreplaceable place in which students must acquire and strengthen the basic and transversal skills for educational guidance necessary to

develop their identity, autonomy, decision-making, and planning. They also suggest the importance of providing for all those who embark on a teaching career compulsory initial training modules on the meaning of permanent guidance, guidance teaching, accompanying actions throughout the school path, the importance of primary school in educational success, and knowledge of the world of work.

-MIUR (2014b) *Linee guida per l'accoglienza e l'integrazione degli alunni stranieri*: Determines that for the migrant's family there is a necessity of an early guidance beginning in pre-school. This guidance must include informative sessions and welcome activities. Also, during the transition from middle to high school, there is critical guidance work, not only with migrant students but all students. This work must include not only information but also self-knowledge activities, future prospective, and accompaniment to students in the new cycle. The data reveals that almost all migrant students decided to follow a technic or professional education, which can be a segregation formative phenomenon that must be attended.

General comment on the chapter ideas

As seen from this state-of-the-art chapter, the reality of educational guidance for students with a migratory background in secondary schools is present in many countries, albeit in different ways. The United States' reality can be considered a starting point for understanding the phenomenon because this country traditionally has many migrant students in its school classrooms. In addition, the United States used to have a long tradition of guidance and counseling in middle and high schools.

The studies developed in the United States context discussed that one of the main critical points that can impact the migrants' relatively low participation in third education is a lack of effective vocational guidance from secondary teachers and counselors to students with migratory backgrounds. These papers also presented that counseling services and exceptional support/mentoring programs can influence students' persistence to achieve third education and positive college outcomes. One relevant conclusion that emerges from all these documents analyzed is that guidance processes, considering the multiple sources of information available, must go further than the universities information and emphasizes students' particular needs in their transition to university. These processes can also consider the family-center role and the gender differences in vocational aspirations and decisions of students with a migratory background. Among the educational strategies pointed up by the studies are, for instance, one-on-one counseling, group guidance, presentations, and activities in collaboration with teachers and other institutional actors.

However, this reality cannot be equated to other contexts, for example, the Italian one, which is the context where this study was carried out. That is why one of the limitations of the protocol used for this systematic literature review (first part of the State of Arts) was that it did not allow to find more information about the guidance to students with migratory backgrounds who study in Italian schools.

For this reason, the second part of this state-of-the-art sought to solve this limitation (at least partially) by giving an approach to the Italian reality of this phenomenon with some examples from the Italian context. The relevant presence of guidance in Italian middle and high schools is shown in this State-of-arts with the discussion of some research done by diverse Italian universities, in addition to interventions made in Italian high schools and official Italian government documents on the thematic.

Once this chapter has been presented as a global landscape of the phenomenon (a general state of the art), it is aware that it is necessary to deepen even more on the subject. Therefore, in the following chapters, a theoretical framework will be made that covers several guidance positions, including some closer to the Italian context, as presented in the following chapters (III, IV, and V).

CHAPTER III EDUCATIONAL FRAMEWORK

The educational research is configured as a reflexive knowledge about forms and ways in education, investigating and problematizing categories about general transversal themes, deepening the educational intentionality, analyzing theoretical and methodological frameworks in practice, and epistemological aspects related to the relationship within theory and practice in education. (Striano, 2004). Among these thematic that are part of the pedagogical research, the way teachers relate with students with a migratory background, influence their life choices, accompany them through their educational transitions and guide them are all part of the discussion in this thesis. In the following chapters, as part of section I (theoretical aspects), a framework in pedagogy (this chapter), guidance (next chapter), and educational perspectives (Chapter V) are presented as a departing point (see table 1 Thesis organization in the introduction).

Introducing this chapter, Freirean Critical pedagogy is presented as a pedagogical basis for this study, complementing some pedagogical principles of the phenomenological and Maieutic pedagogy, among others. At the end of the chapter, a general comment on the ideas discussed is presented.

Freirean Critical pedagogy

This part is based on Paulo Freire's (1970) interpretation of critical pedagogy. One of his major statements is to involve people in the effort to transform the concrete and objective reality of which they are becoming aware and emancipate themselves. Critical pedagogy seeks that people insert themselves into reality, know it better, and transform it.

Critical pedagogy seeks to restore the humanity of both the oppressed and the oppressor. This is achieved by overcoming the oppressive situation, which implies the crucial recognition of the reason for this situation and reaching, through a transformative action that affects reality, the establishment of a different situation, which makes possible the search for being more, as Freire said. (Freire, 1970). This author expands his position by affirming that overcoming the oppressor-oppressed contradiction is ultimately the liberation of all. (Freire, 1970).

Solidarity is proposed as the way to fight together for the transformation of objective reality through the logic of being for others. From a pedagogical point of view, education must be praxis, reflection, and action of man on the world to transform it (Freire, 1970).

This author has made it possible to think of education as a substantially political theoretical-practical construct, capable of generating awareness and critical action and problematizing those existing elements of power that insist and determine the various fields of life and society. In this direction, he proposed a necessarily democratic education, capable of opposing oppressive, domesticated, authoritarian systems; an education, therefore, that becomes an exercise of freedom and creativity. In defining this passage, he considered the educational process as a process in which the conditions are created for the construction and production of real learning, and not a mere activity of transmission or transfer of contents. Freire provided a dialogical and critical

perspective, positioning educators and students in a relationship of horizontality and mutual learning. (Orefice, 2022)

On the one hand, from this proposal, the people the author calls oppressed should not understand the current reality as the only possible but as a situation limiting them and that they can transform. It is therefore essential that, by recognizing the limit that the oppressive reality imposes on them, they have, in this recognition, the engine of their liberating action. (Freire, 1970). From this author, the recognition of reality can lead to a critical insertion in it, which leads to an effort to transform it.

On the other hand, people whom the author calls oppressors can become aware that they may be heirs to exploitation or indifferent spectators of it. Also, they can recognize and then overcome the logic of oppression from which the maximum value lies in having more and more, even at the cost of having less or simply having nothing of the oppressed. (Freire, 1970).

From the Freirean perspective, teaching is not a simple act of passive transmission of content, but a relationship between real people in search of understanding, a process in which men and women recognize themselves as creators, as historical beings in possession of a culture, and responsible for their own actions. (Orefice, 2022)

Personal vocations in Freirean Critical pedagogy

The humanizing vocation is affirmed in the yearning for freedom, justice, and the oppressed struggle to recover their stripped humanity (Freire, 1970). Critical pedagogy for liberation is based on the creative act. It stimulates the actual reflection and action of human beings on reality, responding to their vocation as human beings in search of creative transformation (Freire, 1970).

What is sought in this pedagogy is that the human being becomes aware of the situation of the world in which s/he lives and appropriate it as a historical reality and, as such, capable of being transformed by them. Freire's contributions are expressed in methodological criteria and proposals. It appears as the product of an educational philosophy based on the assumption that the human being is incomplete and that, therefore, aware of this incompleteness, everyone has the vocation to "being more," that is, to the extent that the person becomes the protagonist of the construction of his own story. (Orefice, 2022)

This Latin American author emphasizes that this vocation of "being more" cannot be realized in isolation, in individualism, but communion and solidarity. Dehumanization is not only authorized in those who were stripped of their humanity, but also, although differently, in those who are dispossessed, in distortion of the vocation of being more. That is because the violence of those he calls the oppressors strips them of their humanity, establishing them to be less instead of this vocation to be more. (Freire, 1970).

This possibility, according to Freire, makes possible the creation of transformative processes, even in the face of dehumanizing situations that appear to be the result of systems of economic, political, ideological, and cultural oppression of which little or nothing can be done. In this possibility, Freire relaunches a conception of education, as an integral and creative process, which promotes multiple dimensions and pedagogical meanings. (Orefice, 2022)

Freirean Critical and liberating dialogue

Paulo Freire's critical pedagogy emphasizes the importance of critical and liberating dialogue involving action. To achieve it is proposed to reflect on the vocation of the human being, which is towards humanization. This reflective and critical dialogue leads to identifying the conditions that deny this vocation of humanization, thus injustice, exploitation, oppression, and the violence of those he calls the oppressors. Reflecting on these conditions awakens the human vocation for freedom, justice, and the struggle of the oppressed for the recovery of this dispossessed humanity.

Another aspect in which Critical pedagogy is emphasized is the problematizing and liberating education, which seeks to awaken consciousness through communication. That is, the educator goes beyond what Freire calls banking education, which only seeks to deposit and transfer knowledge and values to learners, who are mere passive patients (Freire, 1970).

A critical premise of this approach is that no one educates anyone, nor does anyone educate themselves. So, critical dialogue allows the education of all, and the world becomes the mediator of this dialogue. Those issues of the world reality that are problematized and dialogued are those that allow learning, as they become a conscious challenge to transform reality. The topics to be worked on are constantly problematized, turning them into critical researchers in dialogue with the educator, who is also a critical researcher. (Freire, 1970).

In this way, the author proposes that the more challenging the learners are, as beings in the world and with the world, they will feel more challenged. The more challenged, the more compelled they are to respond to the challenge. Challenged, they understand the challenge in the very act of capturing it. However, precisely because they grasp the challenge as a problem in their connections with others, on an overall of totality and not as something petrified, the resulting understanding becomes increasingly critical and therefore increasingly challenged. (Freire, 1970)

The educational relationship is concretized and developed by implementing the process of this problematizing education, in which human beings educate themselves in communion through the meditation of the world. The power relationships and individual responsibilities are redefined, not as seen in the banking paradigm, but instead, as the relationship itself that functions as a growth device, and this requires the assumption of responsibility and commitment (Striano, 2015)

Principles of Freirean Critical pedagogy applied in guidance

Some authors recommend including Freirean Critical pedagogy in guidance processes, as this has the potential to enhancing critical consciousness in youths, and motivating commitment and social responsibility. These authors also point out the importance of each person becoming aware of their role within the oppressive system, as well as the causes of social inequalities, to dispel social stereotypes, overcome the logic of the oppressor-oppressed and develop a commitment towards the construction of a more just world. (Kenny et al., 2019).

Regarding the relation between students and teachers, the educational processes from the Freirean vision, allow unlearning authoritarian, vertical, patriarchal and discriminatory power relations, and exploring

other ways of being together in solidarity, synergism, respectful of doing and collective action. It is from this point of view that educational processes appear as a space for creating affection, for mutual care, for building trust and complicity, for appreciating the characteristics of each person in their particularity, spaces where not only the mind is present or ideas, but where our body, our emotions, sensitivity, sensuality, efforts, fears and frustrations assume strategic relevance. (Orefice, 2022)

The educational processes of guidance can take up the ideas of critical dialogue, problematizing, and liberating education, which leads to a commitment that awakens in students the social challenges discovered through the application of Critical pedagogy in schools (Navarro-Bulgarelli, 2022).

Critical and emancipatory dialogue allows students to share their social concerns. From the comments of this dialogue, some examples of the real-world social problems can be presented, and thus engage student people in collaborative dialogue that challenge the commonly accepted understanding of social issues. (Navarro-Bulgarelli, 2022). In students with migratory backgrounds, it is possible to start from their experiences and beliefs about what it means to live in a foreign country, which, as mentioned in chapters I and II of this thesis, is often associated with situations of poverty and social inequality. The intention is to facilitate the shift from individualistic understandings of poverty and unemployment (e.g., that these are due to laziness and lack of persistence), to the recognition of the structural barriers of poverty and unemployment, for example, job shortages, low wages, lack of benefits, and discriminatory practices (Kenny et al., 2019), so that each student can feel called to assume their responsibility in the search for the necessary social transformation.

Critical awareness and emancipation include the ability to critically analyze and challenge oppressive social conditions that contribute to educational, economic, and social inequities. Through Critical pedagogy, people can increase their awareness of the social structures of oppression, develop a sense of community and solidarity with others, and gain the motivation to commit to transforming these social conditions. (Navarro-Bulgarelli, 2022)

Related to this, authors such as Hyslop-Margison and Ayaz Naseem (2007), based on Freire's thought, argue that the school curriculum based on neoliberalist principles from the human capital theory reduces the career guidance as a preparation for adaptation to the existing labor market, and accepting unstable and often unworthy conditions of employment. These authors also argue that neoliberal educational agendas do not allow educational institutions to discuss social injustices and the personal and social transformation necessary to improve people's living conditions. Instead, they propose a vocational education that reflects on understanding social phenomena, empowers students, and makes them feel active subjects of history, with the power to transform it for the search for more freedom and social justice. In turn, they argue that in secondary school, students should be empowered to ask themselves about the problems that affect people's social and work lives, analyzing the structural causes of these problems and seeking solutions that include them as social agents of transformation (Hyslop-Margison, & Ayaz Naseem, 2007).

Other pedagogical principles that can be applied to guidance

The personal responsibility of own acts.

The principle of responsibility is pedagogical since it promotes the critical reflection of the actions themselves, and this reflection can be favored in educational work. It is important not to emphasize the guilt that the person may feel for their actions since this implies having a sharp look at the past. Instead, responsibility invites us to look at the construction of a more sustainable present that generates a better future, which is the properly pedagogical vision. Commitment also promotes overcoming the person's reductionism to a "label." Labels can promote the processes of marginalization and make people feel destined to perform the behaviors that are socially expected of them. Instead, education must consciously promote inclusion, promoting people's responsible social participation. It is about overcoming the myth of educational reductionism to the simple correction or treatment of the human being that is promoted by labeling people. (Maltese, 2020).

In the case of the population participating in this thesis, educational systems could reduce people with the stereotype of "migrant student," who must only learn the Italian language well and have some degree of primary education to seek a quick job exit and thus support their family in the context of poverty in which they live. This label could mean not taking responsibility for university studies that can awaken them in responsibility for the transformation of society.

The phenomenological comprehension of people's actions

Regarding to the thematic of deviance (but applicable to any educational environment), Bertolini (1999) states that every educational experience is an essentially intersubjective experience because it is relational, so it can only be in a situation, which entails the impossibility of foreseeing it within formulas and solutions that can be pre-established a priori. Precisely because it is always considered in a situation, every educational experience certainly provides a reference to continuity within past and future, not to reject the history that produced the behavior (denying it or stigmatizing it) but to open more to the future as a field of existential possibility. (Bertolini, 1999)

People's decisions and behaviors cannot be reduced to a simple explanation of cause-effect or the search for specific reasons. Instead, the principles of phenomenological pedagogy presented by Bertolini (2001) invite educators to interpret the actions of people through the paradigm of comprehension, where the meanings of performances at certain moments of life must be immersed in the global world of the person's life history, that is, only in the light of the "whole" can "a part" be understood, which always implies an interpretation from the complexity. (Bertolini, & Caronia, 2015).

Within this phenomenological pedagogic approach, the education process can be seen as the gradual path of constructing a self-view of the world. In this process, educators accompany the students without forcing and conditioning anything but considering the autonomous process of elaboration and signification of their own life experiences. (Sabatano, & Pagano, 2019).

Based on these theoretical considerations, educational intervention cannot consist in imposing a determined vision of the world (the one judged to be the best or even the only normal one by society) but in making sure that the person by themselves can be able to enrich, and if necessary, to modify, even radically, their vision of the world. Hence, the need for an educational intervention that supports the subject in the search for their own personal and social identity and fosters in the person a progressive appropriation of their own experiences to promote their ability to transcend them (Maltese, 2020).

In brief, education can be seen as a process of progressive self-awareness, awareness of the existing and subjectively constructed links between the events experienced, the difficulties, the privations on the one hand, and the behaviors and choices on the other. For this, educators facilitate students thinking and reflective devices and support them in their life choices processes and the construction of their life projects in coherence with their worldviews. (Sabatano, & Pagano, 2019).

The maieutic as a pedagogical device

This topic is related to the critical dialogue presented above. Through questioning and dialoguing, full participation in the community's life can be given to all students, and the involvement of each one in the social transformation can be promoted by exploring the social interests of each person. Maieutic is an educational art related to dialogue and non-violent actions in search of possible alternatives from people's experiences. Maieutic promotes continuous reflection and growth by rethinking one's own decisions and actions and re-signifying them (Dolci, 1996, Maltese, 2020).

Maieutic develops the processes of becoming aware in a critical cultural model, starting from concrete and realistic problems. The maieutic structural process awakens people from their depths and allows them to identify themselves. The maieutic device sees the invention as a possibility to generate new educational and social dimensions, places the centrality of the question as a predisposition to permanent research instead of the absolute and definitive certainty of the solutions, and promotes nonviolence as an alternative educational model to the authoritarian and dominant paradigm. This allows each to make their voices heard and gives them back the possibility of creatively creating their own life, even against the established schemes. (Maltese, 2020).

Educational relationships as transactions

As for Paulo Freire and Don Milani's pedagogy, educational intentionality is expressed in terms of conscientization, recognition of sovereignty, liberation from the different and diverse forms of oppression that segregate and humiliate persons, and the elevation to an authentically human condition. Consequently, there is the active participation of students in community dialogue, and the educational relationship is articulated in terms of differences that must be recognized and respected, considering that it cannot be made equal parts between unequal ones. These elements focus on the nature and function of the relationship within the educational process and illuminate its tensional structure and its aims and objectives in terms of individual and collective empowerment through the restitution of words and voice to those without it. In this sense, the relationship between teachers and students is an evolving device, with shared responsibility and a strong sense of care from each one to the others, as in the slogan "I care" by Don Milani. (Striano, 2015)

Besides, from Dewey's approach, the educational process does not proceed from one actor to another (teacher to student) and vice versa. Still, it constitutes the internal tissue of their shared continuous growth experience. Development is the constitutive nature of any educational process and is, therefore, the pre-condition and result of any educational experience in terms of the transaction. It means that the focus is not on two separate actors (teacher and student) whom each acts their moves but on a constant negotiation and redefinition of identities, meanings, positions, roles, rules, and mutually modulated and regulated frames of reference. (Dewey, 1916, Striano, 2015)

Education is a process of continuous reconstruction and reorganization of the human experience. For an experience to be educational, it must have a reconstructive structure, and every educational transaction is a reflective reconstruction of a field of shared experience. (Dewey, 1916, Striano, 2015).

General comment on the chapter ideas

As a starting point for the theoretical framework developed in this thesis, in this chapter, the Freirean theory of critical pedagogy has been chosen as a pedagogical basis for this study. This choice has been made due to the humanistic vision of this theoretical proposal since it puts the human being at the center, allowing us to see the educational relationships that occur in a school in a horizontal way, where both teachers and students can learn from each other and share in educational processes that favor the inclusion of all the people who participate in them, aspiring to be a liberating and transformative education for all. This pedagogy has several elements to highlight, among them the importance of solidarity, problematizing dialogue, and the critical vision of the reality that people live in. These ideas can serve as a basis for educational guidance processes, where dialogues can be generated in schools in favor of students' vocational decisions with a vision of solidarity, committed to social transformation, and that allows true liberation for all people, according to the postulates of this theory. This idea is what Freire called the vocation to "be more", which promoted that all people become protagonists in the construction of their own stories and of the necessary social change.

These Freirean ideas provide a good theoretical pedagogical basis for the guiding processes that unfold in middle and high schools around the world. In addition, they can be complemented with other ideas that would also enrich the processes of educational guidance, for example, promoting personal responsibility for one's own acts and decisions, and maieutic dialogue as a pedagogical strategy for educational guidance processes that are developed within the classrooms. In addition, the importance of educational relationships lived within schools is highlighted, such as transactions between teachers and students, which can be improved through attitudes developed by educational actors, for instance, teachers.

To continue with this theoretical framework, the following chapter presents an in-depth theoretical framework of guidance, both globally and in the Italian context.

CHAPTER IV GUIDANCE FRAMEWORK

Continuing with the presentation of the theoretical aspects introduced in the precedent chapter, some theories related to guidance are developed in this chapter. Based on the interdisciplinary proposal of the doctorate in Mind, Gender, and Languages to which this thesis subscribes, we present theoretical aspects that enrich pedagogical research. Then, theories born mainly in a psychological environment are visualized as sources of a science of education, thus taking up the idea of John Dewey. (Dewey, 1929).

This is based on the idea that there is a progressive determination of pedagogy as an interdisciplinary field. Pedagogy is created based on various and different data and elements, which are elaborated into organic and complex knowledge. (Striano, 2004).

In this chapter are developed themes related to guidance, for instance, an international overview on vocational guidance approaches, a brief presentation on the life design approach, and a discussion on guidance (*orientamento*) in the Italian context, which has a pedagogical vision.

To complement this pedagogical vision of guidance, the whole school approach to guidance is also discussed in depth within this chapter due to its basis on the teacher's guidance role, which is how guidance is also developed in Italian schools. Furthermore, to deepen the whole school-to-guidance approach, various related topics are developed in this theoretical framework, for instance, international policies on guidance, curriculum for educational guidance, the training needed for teachers on their guidance role, the relation between school counselors (where available) and teachers, and the teachers' perceptions on their guidance role, among others.

Moreover, this chapter discussed some essential thematic related to guidance, for instance, the idea of decision-making in uncertain times, and the concepts of life trajectories, transitions, and turning points. With the discussion of all these thematic, a deep theoretical framework on guidance for this study is presented.

Vocational guidance approaches overview

United States context

The United States of America has historically been one of the countries that have an integral part in the advances in guidance theories. Therefore, we present them in this section. Vocational guidance has its origins in this country with Frank Parsons' work; in 1908. He described in his reports the systematic help he provided to 80 people in the city of Boston, he used the term "vocation." He later wrote the book named "Choosing a vocation" (Parsons, 1909). This approach was first associated with a person-environment match model, which continues to evolve towards psychodynamic, development, and life design approaches (Savickas, & Savickas, 2019).

Parsons' vocational method consisted of three steps: first, self-knowledge through psychometric tests; second, the collection of occupational information; and finally, applying actual reasoning by comparing

oneself with available occupations to make what he called a practical vocational choice. (Savickas and Savickas, 2019).

Thus, at this stage of vocational integration, called Trait and Factor Adjustment, emphasis is placed on individual differences, measured in psychometric tests of aptitudes, skills, and inventory of interests. The central idea is that a proper combination of individual ability with job requirements will lead to job success. Furthermore, the right combination of interests and rewards will lead to job satisfaction. Finally, through these adjustments, there will be job stability (Savickas & Savickas, 2019), which was so precious at that time of the last century. This way of thinking reached one of its highest points with John Holland's theory of personality types, which he developed at the beginning of the second half of the twentieth century, using the world-famous RIASEC method. Its main premises were that people could be classified by their similarities into six personality types: realistic, investigative, artistic, social, entrepreneurial, and conventional. In turn, there are six homologous environments. The relationship between personality and background determines vocational behavior. This author even created measuring instruments that could be self-administered and self-interpreted. (Ureña, 2015).

We see how in this first stage, the vocational was related to the adjustment of the person to a job that gave him success, satisfaction, and stability, according to the characteristics of the industrial society of the first half of the last century.

As a second stage of the discipline, evolutionary and career development approaches are presented, which respond to the modern and corporate society of the second half of the last century. This paradigm shift is mainly due to the possibilities of promotion in the corporate career presented by the organizations of the time, where climbing the corporate ladder became the metaphor of everyday use. (Savickas and Savickas, 2019).

This is how, initially, a team of professors from Columbia University, made up of Ginzberg, Ginsburgh, Axelrad and Herman, based on a humanistic philosophy (Savickas & Savickas, 2019), divide the tasks of development into three major stages with their substages, according to age segments. They thus proposed the stage of Fantasy (3-6 years), the Attempt (interests -11-12 years-, capacities -13-14 years-, values -15-16 years-, and transition -17-18 years) and the Realist (18 years and older, through exploration, crystallization and specification). (Ureña, 2015).

Subsequently, Donald Super (the primary author in this second stage of the evolution of the discipline), during the second half of the twentieth century, developed his theory of vocational development, emphasizing occupational values and seeing the differences that occurred in the different stages of vital development. He also considered the work done by Maslow in his pyramid of needs and the ideas of therapy focused on Rogers' client. (Savickas and Savickas, 2019).

Super's theory of vocational development is based on five stages, with their respective substages and developmental tasks expected for each according to age. This is how it raises the stages of Growth (fantasy -4 to 10 years-, interests -11-12 years-, capacities and aptitudes -13-14 years), Exploration (tentative -15-17 years-

transition 17-21 years-), Establishment (trial -22-30 years-, stabilization-31-44 years-), Maintenance (45 to 64 years) and Decline (65 years and older). (Ureña, 2015).

As a symbolic historical milestone of the paradigm shift, the specialized journal in the discipline changed its name from Vocational Guidance Quarterly to Career Development Quarterly, although not exempt from criticism (Savickas & Savickas, 2019). It should be noted that, following the logic that this change of name implied in the United States, the discipline of guidance in that country was increasingly called career development and less vocational guidance. In this second stage, vocational guidance had a direct relationship with the tasks of development expected for each age group according to the characteristics of the society of the second half of the last century.

Finally, to respond to the liquid and global society of the twenty-first century, we moved on to a third stage, mainly at the beginning of this century, which was characterized by life design and career-construction approaches that use narrative tools in their guiding interventions. The authors of these approaches start from the fact that society has become increasingly uncertain since most companies do not provide the job security and stability that corporations supplied in the last century. They also mention that career choice (which they define as the vocational trajectory in areas mainly of study and work, but not only throughout life development) is influenced by systemic factors (sex, age, religion, ethnicity, race, nationality, disability, among others), social factors (economic and geo-political) and personal factors (values, interests, aptitudes, and adaptability). This complexity does not allow us to continue talking about developmental tasks expected of people of the same age, but each person must be seen by their individuality. This is how vocational guidance can respond to the needs of people, whether in times of choice of subjects of secondary studies, in the selection of post-secondary studies, job search, layoffs, entrepreneurship, people with crises of the meaning of life and sense of work, refugees, people with disabilities, among others. (Athanasou and Perera, 2019). These approaches are explained in more detail in a later section on this chapter.

Nowadays, person-centered approaches are used more than matching or contextual-centered approaches, as can be seen in a systematic literature review aimed to identify the components of best practices in counseling developed in Australian secondary schools, in which some authors pointed up that “a student-centered, rather than information-centered approach was identified as most effective, and the ability of career practitioners and teachers to tailor services to individual needs, interests, circumstances, and the school context” (Keele et al., 2020, p. 62).

In this third stage, the vocational is related to the construction of one's being through the meta-competencies of identity and adaptability applied to the self-chosen trajectories (self-chosen trajectories) so called by Savickas and Savickas (2019) to respond to the uncertainty and instability of the labor market and the global society of the early twenty-first century.

Other vocational guidance models present worldwide

Other vocational guidance models are present all over the world. Without claiming to be exhaustive, different models of vocational guidance developed elsewhere outside North America in the last two decades of the twenty-first century will be briefly described.

In Costa Rica, what Murillo (2018) called labor orientation is those interventions of vocational guidance directed to people after the initial training, in the entrance to the working life, all their work stage. Until retirement, the need arises to guide people through uncertainty, favoring in them the power to be employable, based on what the author calls the six pillars of employability. These pillars are proactivity, good interpersonal relationships, availability, validity, incidence, and conciliation. This last pillar of mediation refers to the internal and external negotiations that the person carries out to seek to balance as best as possible their work part with their relationships, family, the care of themselves, and other responsibilities of their private life. (Murillo, 2018)

In Argentina, Sergio Rascovan (2013) proposes a complex and interdisciplinary critical paradigm of vocational guidance. In his own words, it is based on the need to think and operate, taking into account the current historical-social scenario, which results from the profound deterioration of social conditions, with the increase in poverty and exclusion caused by the implementation of neoliberal economic-social policies. For this author, we could situate our time as the end of a deterministic, linear, and homogeneous form of thought. From a discontinuous and non-linear or homogeneous perspective, vocational integration must promote a substantial transformation of current practices to prevent the future inclusion of subjects in social spaces from reproducing their "places" of origin, that is, to avoid the practices of guidance from being devices to reproduce the continuity of a social order characterized by exclusion and inequality.

In Brazil, a socio-historical approach to vocational guidance has been developed. Based on the ideas of Paulo Freire, it aims to sensitize people to the socio-historical context and the place they occupy in the power relations in which they find themselves find ways to transcend it. Within this approach, professional people in Guidance are intermediaries who seek to foster the process of awareness and help oriented people develop a critical understanding of social reality and the labor market. (Ribeiro, 2020)

Still in Brazil, an intercultural approach to career development is developed, which also follows the ideas of Paulo Freire's critical theory, and bases its guiding practice on narrative construction, the identification of social discourses in these narratives, the deconstruction of both, and the reconstruction of a narrative that considers issues of intersectionality for career construction. (Ribeiro, 2020)

Also, in Latin America, the Latin American Network of Professionals in Guidance (RELAPRO, 2018) develops Transitional Orientation for the meaning of life. They describe it as a transitional approach based on the guidance for the sense of intrapersonal life, the purpose of academic-work life, and the meaning of community life, which converge in the construction of the ethics of being an emancipatory life project.

In France, another approach is presented by Jean Guichard, called Dialogue of the Design of Life and Career, which is a process in which people give meaning to their lives based on lived experiences, their narratives, activities, or significant existential roles, which originate in internal dialogue. (Guichard and Pouyaud, 2019). This approach can be seen as a counseling interview method that aims to help people build

future perspectives that give meaning to their lives. It uses conversations based on an approach to the factors and processes of self-construction from the narrative of the life story and other essential concepts such as identity, social category, social fields, and cognitive framework, among others. (Guichard and Pouyaud, 2019). This theory of self-construction answers the following fundamental question that Guichard identified: "What could be meaningful to my life?" This question emphasizes self-management in building a life full of meaning for the person. (Di Fabio, 2019)

In Israel, they develop the concepts of decision theory. From this approach, vocational guidance aims to help people make better career decisions through pre-screening, in-depth exploration, and choice. Within this approach, intuition and systematic investigation can be considered complementary and non-contradictory. Appropriate career decisions must be made actively, systematically, and consciously. Still, intuition is vital in various phases of the process, as it affects people's sensitivity to the importance of each aspect, their preferred levels in that aspect, and their willingness to compromise. Intuition can also serve for the overall evaluation of the final decision. (Gati et al., 2019)

In the United Kingdom, career education and employability are well established in the school curriculum, where vocational guidance professionals, working together with educators, carry out educational activities to promote the development of life skills, reflection on the future, and the development of life transitions successfully (Hooley et al., 2015).

Also, in the United Kingdom, theories of guidance for social justice are developed, built from an emancipatory vision and social transformation instead of reproducing oppressive systems, thus overcoming the individualistic and competitive discourse typical of neoliberal logic. (Hooley and Sultana, 2016).

As seen from what has been developed in this chapter so far, guidance is present worldwide with different nuances and is not always directly related to a pedagogical vision. However, in the context of Italian schools, guidance is seen more as a pedagogical process. Therefore, after carrying out the international vision of guidance, it becomes essential for the purposes of this study to focus on guidance from the point of view of the Italian researchers, as will be presented below.

Guidance (*orientamento*) in Italy

In Italy, to be a counselor a person needs specific training, and the professional order of psychologists monitors the misuse of this label. While guidance (*orientamento*) is a very important pedagogic object and practice. Besides, the presence of a professional counselor in secondary school is not as frequent as in other countries, such as the United States of America or Costa Rica. Nevertheless, every teacher can have a guidance role with young students. The guidance role of the Italian teacher is not structural and recognized, and normally there is one teacher or a small group of them who mainly exerts guidance functions. In this section, some ideas from Italian authors and researches in the field are going to be discussed.

Some Italian authors mention the need for vocational guidance to put the social role at the center of their work, which will allow the discipline to provide oriented people with a greater awareness of what is happening in this globalized world entangled in neoliberal policies, paying attention to new inclusive and sustainable ways to build a quality future. Guidance processes can then suggest how to help the younger

generations and the most vulnerable people to emerge from the present mists, look towards better possible futures, consider the objectives of the 2030 Agenda, and aspire again to build a better future. This allows us not only to look at ourselves but to build communities that can be inclusive and sustainable in search of processes that seek the common welfare and social inclusion of all people. (Nota and Soressi, 2020).

Guidance is permanent and vital: the need for advice is repeated throughout life. Nevertheless, on many occasions, the guidance focuses on two polarities that seem to ignore pedagogical attention. On the one hand, there is the idea that guiding is, above all, giving information: a linear process of unidirectional and transmissive communication aimed at compensating for emptiness and ignorance in a substantially passive public. This vision informs highly ritualized and massified actions (open days, exhibitions) and materials overloaded with information (substantial guides, almost indecipherable university sites). It does not consider that any information has a meaning in itself but makes sense only through the use and interpretation recipients make of it. It does not even consider the plurality of receptors since each student interacts with a network of "natural counselors": parents, teachers, friends, acquaintances, and experts. In using these informational materials, phenomena of selection, misrepresentation, distortion, or "creative interpretation" of information occur, which causes frustration. The other polarity seen by these authors is seen guidance only as a counseling issue, that is a psychotherapeutic approach to guidance. In Italy, counseling is considered a prerogative of clinical psychologists, unlike in other parts of Europe and the world (Formenti et al., 2015)

But from a pedagogical point of view, guidance can be seen as a continuous, interactive, and unfinished process, which gives and takes shape within the complexity of the contexts at different levels that are tried to be taken into account when designing the interventions. Creativity, knowledge, and reflexivity are combined in an idea of education that is not limited to granting knowledge and skills but can probe the most profound and primary dimension of the human condition that is educable, orientable, but not controllable. One task for education in the knowledge society is to renounce the pretense of wanting to predict the future and learn to remain in uncertainty. (Formenti et al., 2015).

The systemic reading of the guidance proposed by Formenti et al. (2015) does not erase the individual level. Still, it seeks to return it to the complexity of the human, overcoming the dualisms of the established formation: mind/body, reason/emotion, logic/imagination. Guidance is a system of actions that the subject performs to move in the world and relate to others. The organism that orients itself forms, here and now, a movement, knowledge, and a feeling through its relations with the world. Means of guidance seek to reconnect past, present, and future, that is, memory, attention, and imagination. (Formenti et al., 2015)

Guidance should go beyond learning, where subjects choose from a series of events of the same type. Instead, guidance should favor above all learning to learn, that is, to move between classes, to cross contours and redraw them; this requires that the initial framework of action is challenged or that the assumptions and strategies implemented enter into crisis, to develop new criteria for action, alternative methods, other visions. Thus, guidance can open up possibilities for (self) invention and imagination for critical and problematizing thinking, ultimately, greater freedom, autonomy, transformative learning, and individual responsibility. (Formenti et al., 2015)

The pedagogical intervention of the guidance described by these authors does not occur mainly in people individually but in contexts that evoke actions that connect, renew training practices, and try to mitigate the excesses of information and individual advice without opposing them but integrating them into a network vision. (Formenti et al., 2015)

Furthermore, two Italian researchers on guidance (Cunti, & Priore, 2020), pointed up that education as guidance refers to the construction of a cultural self, a personal approach in the way students interact with the symbolic universes, in the process of attribution of personal meaning, contributing to the development of identity, the relation with knowledge, the conscious of what they can do, the ability to change themselves. Finally, it refers to the personal existential journeys of life. The importance of guidance in education processes is not so much about the subject's content but to serve with educational interventions to guide the processes of choices of the students. This can be carried out every day at school, with the quality of the teaching given, the personal interactions with the students, and more. Ultimately, guidance in education is not about showing the way but about accompanying students in the search for their own paths in life; returning students the responsibility of their own lives by making conscious decisions rather than expecting someone or something else to do it for them. (Cunti, & Priore, 2020)

Guidance within education processes, in Cunti's words, has primarily the value of increasing the possibilities of self-determining one's future, building one's life project, developing one's training paths, activating the will, and the ability to do and operate. And stemming family and environmental conditioning, especially where these impoverish the chances of social success or channel them prematurely in an unwanted direction. (Cunti, & Priore, 2020)

On the other hand, Alessandra Priore presents guidance as an accompaniment to acquiring a critical-reflective attitude turned to oneself and understood as a permanent educational dimension. This accompaniment is not only given with words but also with gestures, looks, with concern for the student. It seeks to promote processes of revelation, consciousness, imagining and creating possible future scenarios, and proposing a change of perspective. The hallmark of this way of understanding guidance is the relational dimension through which the dynamics of each other's care develop to support the evolution from fixed positions to others of an emancipatory character. Inviting the subject to change an ongoing project represents the direction that guidance favors in its intervention. (Cunti, & Priore, 2020)

Yet, Cunti and Priore (2020) frame guidance as a specific educational issue rooted in the value of formative experiences, and in the personal forms through which people become meaningful in their personal planification. The guidance *-orientamento formativo-* then appears as the process through which the subject matures his ability to find connections between knowledge and experiences, between stories and meanings, but also forms of adaptation between internal and external dimensions, that is, between needs and reality. This refers to a virtual network of experiences within the entire formation process of the individual. Therefore, the educational responsibility can be identified through the formation of life-specific guiding skills that are attributable, for example, to the ability to cultivate and give voice to desire, to the systematic activation of critical thinking about oneself and experience and conscious management of choice. In this sense, educational

institutions assume the guidance to life projects also aimed at preventing and addressing forms of dispersion as a fundamental condition and giving students emotional and practical support. (Cunti, & Priore, 2020)

In brief, guidance can be seen as the conscious acts of teachers for educating in desire, freedom/responsibility of choices, personal change, in the ability to glimpse the possibilities of being different from what one feels. And it represents ways of understanding educational care aimed at new generations currently exposed to the risk of deconstruction of identity. (Cunti, & Priore, 2020)

Another author, Federico Batini (2017) stated that the narrative guidance called *orientamento per i migranti* is a method of guidance born and developed in Italy that uses stories involved by production and reading activities, reflection, or metaphorical paths linked to the story itself (guiding narration) as "bricks" and stimuli to generate other stories, facilitating redefinition. It is based on narrative pedagogy, studies of narrative thought, sociology of daily life, and research on the effects of reading and writing. Narrative guidance aims to allow the active construction of meaning by the subject (build his/her own story, be the author of his own future) through materials that s/he has acquired during his/her own experience (through the internal and external narration of his/her own experience, through the narration of the experience of others), through other stimuli. (Batini, 2017)

For Batini (2017), the migrants' guidance seeks personal history and, in its meanderings (however tragic they may be), the impulse and strength to build a project. In this sense, the experience of migration, whatever the reason, is an experience of rupture that requires time and adequate space for reflection on oneself to be "repaired." (Batini, 2017). Eventhough this can be true for some cases, a generalization cannot be made because every migration story is particular and different so a generalization can be biased. Migration can be tragic (as Batini said), but it also can be liberating, hopeful, exhilarating, a learning experience, showing joy, resilience and solidarity.

But in a lot of cases migrants need guidance in several ways. For example, they need guidance in a non-technical sense, that is, to understand and receive information and know-how rules, mechanisms, and services work. But they also need a guidance path not limited to the emergency response. While immediate needs are being provided, concrete answers are given, and questions are activated. In parallel, it is necessary to proceed where it is minimally possible to structure a guidance path, putting people in a position to make a project about themselves, set goals, and pursue something actively. In this sense, sometimes migrants expressed a threefold need for guidance: information guidance aimed at the minimum instrumentation to access essential services; orientation aimed at the construction/reconstruction of one's biography to access the redefinition of oneself; and training guidance to establish himself or herself as a person on the road, growing, in development who defines objectives, who structure projects. (Batini, 2017)

According to this author, managing an existence, thinking about it, designing it, making choices, deciding one's future, and trying to implement actions that make it as close as possible to our desires (trying to keep at a distance what we hope will not happen), managing every day of our daily life, with its unforeseen events and with its difficulties is the most complex task, and probably the most fascinating, to which we are called. The best strategy to build a future in a transcultural society, capable of bringing out a new culture that

is simultaneously negotiated among others and respect for differences, is to facilitate ways in which everyone has the opportunity to realize themselves. (Batini, 2017).

Since the life design approach is the more used approach worldwide nowadays, a deep explanation and also a critical comment on it are presented below.

Life design approach

Traditional theoretical models, anchored in the matchmaking paradigm, have proven to be reducers to help people interpret the complexity of today's world of work. Instead, approaches that give the individual an active role in the guidance counseling process have been established, promoting the development of personal resources that can support their choices (Masdonati, & Dauwalder, 2010; Savickas, 2012).

Life design is presented as a paradigm that responds to the logic of career construction rather than an adjustment or career development, thus being the third paradigm of career counseling (Savickas, 2012).

According to this author, in the first paradigm of *vocational guidance*, the objective perspective of individual differences sees people as the actors of their lives. They are characterized according to psychometric scores in traits to adjust to the occupations that best resemble these scores.

From a subjective perspective, the second career counseling paradigm visualizes people as their lives' agents. It is characterized by training in skills to face the common development tasks to implement new attitudes, beliefs, and competencies in their career development.

Finally, the third paradigm of career counseling is the *life design*, where people are orientated as authors of their lives from a perspective of social constructionism. This paradigm is characterized by the narratives of autobiographical stories, where it is sought to identify the recurring life themes through which people build their careers. In this way, people can analyze the possibilities of their context, the dynamic processes of their life, the non-linear progressions, multiple perspectives, and personal patterns that help them build a flexible career and make decisions that lead them to actions consistent and committed to the narrative of their identity (Savickas, 2012).

One of the most quoted authors nowadays in career counseling is Mark L. Savickas. He is the author of the Career Construction Theory (CCT) and life design model. This theory “may be the dominant theory in contemporary international and multi-national vocational research” (Juntunen et al., 2019, p. 57)

In his words (Savickas, & Savickas, 2019), career counseling must address emotions of uncertainty and anxiety caused by the need to adapt to multiple job changes and a series of new beginnings. The life design model,

In addition to concentrating on identity and adaptability, the life-design model offers a new metaphor of a career as a story rather than a career as the path. In this model, a career is the story people tell about their work lives. The autobiographical narrative provides a stabilizing meaning for internal guidance and self-direction during times of transition. The story fosters biographical reasoning that enables an individual to impose unity of purpose on transitions to turn jarring juxtapositions into coherent syntheses. The life design model leads to constructionist methods that impose meaning on vocational behavior. (Savickas, & Savickas, 2019, p. 39)

Life design can also be considered a narrative approach because it assumes that people use stories to organize their lives, shape their identities, and make sense of their problems (Savickas, 2013). Elsewhere, this author puts forward the idea that clients (as he calls the counselee) enter the process with a story to tell about some transitions. According to Savickas (2015),

...life designing discourse begins by defining a career as a story that a person speaks about their working life. Because we live in language, that story imposes meaning on vocational choice and work behavior. Life-design counseling follows the path of a meaning-making dialogue between client and counselor first to encourage clients to narrate an identity story with continuity and coherence and then prompt clients to engage in adaptive action in pursuit of a life they want to live. (Savickas, 2015, p. 8-9)

The process can make a counselee reflect on their lives by using these stories, which make a new own knowing that gives them a unique perspective that enables them to reconstruct their stories to “define who they are, set priorities, clarify choices, articulate intentions, devise a plan, and take agentic action in pursuit of a life that they want to live” (Savickas, 2016, mentioned in Savickas, & Savickas, 2019, p. 39). Actually,

...narrative is a powerful aspect of CCT because it allows the individual to holistically address developmental, personality, and motivational factors of career development (Juntunen et al., 2019). The accompanying counseling approach, Life Design Counseling for Career Construction, lays out specific steps of construction, deconstruction, reconstruction, and co-construction through narrative processes in counseling. Through this process, the client can make sense of their concerns and construct ways to address them through greater adaptability. (Juntunen et al., 2019, p. 57-58)

Another approach is presented by Jean Guichard, called Life and career design dialogue (LCDD). According to this author, the LCDD is a process in which counselees make meaning out of their lives, based on their events narratives, experiences, activities, or significant existential roles, which all originate in the counselee’s inner dialogue. (Guichard, & Pouyaud, 2019)

This approach can be seen as a method of counseling interview that aims at helping people build future perspectives that give their lives meaning. It uses dialogues based on an approach to the factors and processes of self-construction. Some essential concepts in this approach are identity, social category, social fields, habitus, cognitive frame, the script for action, self-schema, dual reflexivity, trine reflexivity, dialogue, narrative, and life-story, among others. (Guichard, & Pouyaud, 2019). The Self-Construction Theory responds to the following fundamental question that Guichard identified: “What could be meaningful to my life?” This question emphasizes self-management in building a life full of meaning for the person. (Di Fabio, 2019)

Concept of career

The concept of a career (within the third paradigm of career counseling) is seen not as the sum of training received and jobs occupied by a person but instead as the pattern/model of these experiences in a cohesive/integrative whole, which produces a meaningful story with purpose and meaning for the person (Puertas, 2014). This definition of career is closer to what is also known as life trajectories (Savickas et al., 2009).

This paradigm addresses how the career world is done through personal and social constructionism. It is built from the representations of reality, driven by adaptation to an environment instead of by the maturation of internal structures (Puertas, 2014).

In this paradigm, a career is people's stories about their educational and working lives. Autobiographical storytelling provides a stabilizing meaning for inner guidance and self-direction during times of transition, a unity of purpose on transitions to become coherent syntheses (Savickas, 2015). People build their careers by finding meaning in their vocational behavior and occupational experiences (Puertas, 2014).

Criticism received

These theories have received significant criticism. For example, they appear to be aimed solely at a Western white middle class with possibilities of choice (McMahon, 2014). In addition, Hooley (2021) presents several other criticisms. For example, it is criticized that they assume that a promising career is one in which the individual can attract a high salary and career construction is seen as a process of rational decisions of "personal investment" when instead, the decision process is not rational nor linear but is influenced by actions, events, and circumstances of which the individual has no control. Regarding this, it is criticized that social and political factors that influence and considerably limit the decision alternatives in the educational trajectories that people can take are ignored. The author argues that in many cases, the educational options that allow access to positions of well-being, power, and opportunities are reserved for a privileged social group that can access them. These theories' emphasis on individualized narratives results in blindness to social analysis. In addition, the language used is also criticized since concepts such as "client" must be rethought, given their relationship with neoliberal principles, and based on the vision of the human being as a capital. That is why the author suggests the question: are we human, or are we capital? (Hooley, 2021)

For this reason, we prefer to talk about students instead of clients and seeks to consciously incorporate into the guidance lexicon words such as solidarity, hope, freedom, social justice, communion, tenderness, emancipation, and other similar ones (Navarro-Bulgarelli, 2022), which are more in line with the proposal of critical pedagogy by Paulo Freire (1970).

On the other criticisms presented, this researcher agrees that the possibilities of choice are not always as vast as they could be in the urban context from which these theories mainly come. However, it is considered that the centrality of the narrative discourse of the life design paradigm can be applied to other contexts, such as the Italian one, but not without asking why a model that has been created in another context, and has the limits listed above, should be imported in the Italian schools? That is an open question that helps the reflection and also values the discussion of Italian guidance frameworks, which are presented in a later section of this chapter.

Finally, it can be mentioned that the concepts of narrativity, narrative identity, the intervention steps of life design, flexibility in career construction, and the importance of remaining employable in the uncertain and changing labor context are examples of this paradigm applicable in all contexts. But it is considered fundamental for an application of this paradigmatic model in Italy and other similar contexts, the narrative discourse of life design approaches should be complemented with a critical and emancipatory discourse,

which seeks to sensitize people in regarding the social, environmental, and diverse situations that occur in the contexts in which they live, and in this way, they can guide the construction of their careers not only towards the improvement of their well-being but also, and necessarily, towards the search for a Common Good (Navarro-Bulgarelli, 2022), following the critical pedagogy presented by Paulo Freire as a basis of pedagogical action on which the educational guidance is developed (Freire, 1970).

This theoretical framework was enriched with the discussion of the whole school approach to educational guidance and other related pedagogical topics developed in the next section of this chapter.

Whole school approach to guidance

Since Italy has a pedagogical view on guidance, this theoretical framework can be enriched with the discussion of the whole school approach to educational guidance and other related pedagogical topics such as an international policy on guidance, curriculum for educational guidance, the training needed for teachers on their guidance role, the relation between school counselors (where available) and teachers, and the teachers' perceptions on their guidance role, among others. All these themes are discussed below.

The Whole School Approach to (educational) guidance is an approach used in Hong Kong, Ireland, and England (among other countries) in the last decades. It is designed to create a positive, inviting, and caring school environment where students' academic, career, and personal/social development can be maximized. The goal of guidance programs is to assist all students in developing as whole persons; to acquire the life skills necessary to be productive students, workers, family members, and citizens. The perspective of human development that serves as a basis for identifying the guidance knowledge, skills, and attitudes that students need to master is called "life career development." (Gysbers, 2000)

There has been a growing emphasis on guidance as a whole-school responsibility, which demands the involvement of all teachers rather than just specialists. (Hui, 2002). In fact, Lam, & Hiu (2010) explained that

A whole-school approach is essential because the needs of the entire student population cannot be met by a small group of people such as mental health professionals, administrators, or teachers assigned to guidance and counseling services. Regular teachers form the largest group of professionals who interact with students daily. Without regular teachers' buy-in and participation, guidance, and counseling services will be limited to a small group of adults helping a small group of students (Lam, & Hiu, 2010, p. 220)

The notion of the whole-school approach can be seen as a form of guidance curriculum for the personal, social, vocational, and affective development of all students, delivery at the whole school level, which involves the whole-school planning, the school administration, and a positive school climate. Therefore, the whole school approach is about the effective management of guidance in a pedagogical view. (Hui, 2002).

International overview of policies for teachers in a guidance role

As it was already mentioned in this thesis, in Italy, the *Ministero dell'istruzione dell'Università e della Ricerca* [MIUR], (2014a) aspires for guidance to become an integral part of the school curriculum and the

cultural heritage of each teacher. They stated that a whole school system is an irreplaceable place where students must acquire and strengthen the basic and transversal skills for guidance necessary to develop their identity, autonomy, decision-making, and planning. They also suggest the importance of providing for all those who embark on a teaching career compulsory initial training modules on the meaning of permanent guidance, guidance teaching, accompanying actions throughout the school path, the importance of primary school in educational success, knowledge of the world of work (MIUR, 2014a)

The pedagogical vision of guidance that Italian schools have is shared by a lot of countries all over the world. For instance, some countries developed policies about the teachers' (and others scholar agents) guidance roles. Hong Kong and Ireland are two countries that apply the Whole School Approach. Besides, other countries with educational policies that refer to the teacher in a guidance role (similar to those present in Italy) are Portugal and Costa Rica. Moreover, some ideas developed in the United Kingdom and Australia have a similar approach. As well as other countries mentioned in a document of the University of Derby (Hooley et al., 2015), such as Canada, Finland, Korea, Malta, Netherlands, The United States of America, and Switzerland, among others.

First, in Hong Kong, an educational policy was adopted in 1990 to launch the whole-school approach to educational guidance and counseling. This policy makes all teachers responsible for identifying and assisting students with problems and facilitating students' personal and social development (Hui, 2002).

Second, in Ireland, where "the delivery of a quality whole school approach to guidance involves all school stakeholders, including regular teachers, and it is recommended that a coherent program for its delivery is in place" (Hearne and Galvin, 2014)

Next, in Portugal, the education minister, knowing "the influential role of teachers in building students' life projects..." (Cardoso, Céu Taveira, & Teixeira, 2014, p. 3), and seeing teachers not only as the ones to promote academic learning to students, but also social learning and as models of citizenship and work (Cardoso, Céu Taveira, & Teixeira, 2014, p. 8), stated that

Considering that career development is a lifelong process that involves successive transitions. Integrating guidance practices in a school context is crucial to support individuals in defining their life projects and managing the multiple transitions that career development involves. Teachers can, at different times in the educational process, play a complementary role to other educational agents (e.g., psychologists and parents) in promoting career development. In this sense, knowing how to support students in building a career project is essential. (Cardoso, Céu Taveira, & Teixeira, 2014, p. 3).

In Costa Rica, guidance is conceived as an educational discipline with interdisciplinary convergence, which seeks to promote significant changes in the people and contexts in which they interact. Therefore, there are professionals in guidance counseling designated in all secondary schools. Besides, teachers and other members of secondary schools are advised in their guidance role from an integral education approach. Consequently, the goals of the continuous interventions in guidance carried out in secondary schools in this country are the promotion of the holistic development of the student population. Therefore, counseling and guidance processes contribute to self-knowledge, knowledge of the environment, decision-making with

personal-social commitment, life planning (meaning, style, and projects), and personal development (uniqueness of being). Besides, personal development is linked with the country's and the planetary society's social and economic development for the person's self-realization and the common welfare. (Ministerio de Educación Pública de Costa Rica [M.E.P.], 2017).

In the United Kingdom, the University of Derby (England) describes career and employability learning (CEL) as a wide range of activities that support young people to think about their futures, build the skills they need, and make successful transitions. According to these authors, for a good quality of career and employability, both qualified specialists and the more comprehensive teaching and school staff require learning, and it should be delivered through the curriculum (Hooley et al., 2015).

Next, according to a systematic literature review aimed to identify the components of best practice in Australian secondary schools relevant to the Australian context, the authors conclude that there is “the need for a whole school approach, led by qualified career practitioners working collaboratively with school leaders, teachers, parents, and the community” (Keele et al., 2020, p. 57)

Finally, based on their case studies, an internal model in which the school is responsible for delivering CEL is present in Canada, Finland, Hong Kong, Ireland, Korea, Malta, Netherlands, and the USA. And a partnership model where responsibility is divided between the school and an external agency is present in Austria, England, New Zealand, Norway, Scotland, and Switzerland (Hooley et al., 2015).

Curriculum for educational guidance

Empirical evidence indicates that schools with curriculums for educational guidance facilitate students' school progression and continuity within subsequent educational subsystems. Secondary schools should provide comprehensive training to students: stimulation of cognitive, emotional, social, and cultural aspects that prepare them to perform successfully in a particular profession, field, or activity. (Rodriguez, 2016)

For instance, some strategies that could influence the students' motivation are the teachers' class control, homework awards, emotional support, and the sense of school community. These strategies can also affect the student's future elections, which are also influenced by their family resources and the institutional environment they are exposed. (Rodriguez, 2016).

Schools can have a more substantial impact on the academic progression of their pupils by providing them with information about the educational offering that best suits them, showing what the entry requirements are, and exposing the potential risks. Hence, the importance of secondary schools building decision-making development strategies, reporting on the location of options, rejection rates for each prospect, the virtues of various educational instructions, and proof-of-admission simulators. (Rodriguez, 2016).

Career education is “the development of knowledge, skills, and attitudes through a planned program of learning experiences in education and training to assist informed work and study decision making” (Keele et al., 2020, p. 55). Moreover, these authors pointed out that this career education can be developed as a separate subject or embedded within other topics but also infused across the entire curriculum. This last model requires a high degree of coordination and strong school leadership and support. (Keele et al., 2020)

In addition, according to Hui (2002), pastoral care is a British notion that refers to the structure that schools adopt to help teachers promote students' personal and social development. It is a comprehensive concept within which educational guidance and counseling are specific. It can be compared with the term guidance, frequently used to refer to programs and activities directed to students' personal, social, vocational, and affective development in the USA and Canada.

Career learning, which teachers and counselors can develop, includes the DOTS analysis, which is the decision learning (D), opportunity awareness (O), transition learning (T), and self-awareness (S); but also includes the new DOTS, which are career planning, and accommodation of the interaction within the social and community life. (Law, 1999)

To support the career development of students, teachers can take advantage of the "infusion of career development activities in curricula ... in this way, it is possible to transmit values, develop attitudes and behaviors that can gradually be internalized and used in the management of the multiple transitions of career development" (Cardoso, Céu Taveira., & Teixeira, 2014, p. 8). For these authors, teachers must promote their student's planning, autonomy, curiosity, trust, and cooperation.

Secondary teachers' guidance role and their needs in training

As said in precedent chapters, every single teacher can develop a guidance role with young students. The teacher can take advantage of the curricular activities to guide their students. Including planning activities that stimulate the integral development of their students without focusing only on the academic/intellectual aspect, proposing activities and experiences that allow students to self-knowledge and self-evaluation, offering opportunities to learn about and practice the process of making decisions, and stimulating their critical judgment (Pereira, 2006).

The experiences of educational and cultural mediation typical of educational contexts can contribute to configuring people's present and future stories as opportunities for the constant reconstruction of identity. Attributing a significant power of influence to teachers, educators can free people from often narrow personal and family fates and restore the right to self-determination, guaranteeing the latter plural possibilities of choice. Creating the optimal conditions to support and nourish the ability to choose that distinguishes the human being is the task of teaching; as a methodological framework for the development of study and thinking skills. (Cunti, & Priore, 2020).

Guidance should be understood within educational dynamics that allow the individual to relate to cultural components, facilitating the reflection of how they wish to connect to that culture. Guidance is therefore carried out throughout all the educational processes within the school (Cunti, & Priore, 2020). In fact, all teachers should be explicitly interested in how it could be incorporated into their educational process.

To accomplish these teachers' guidance roles, Antonia Cunti presented Paulo Freire's pedagogical principles as applicable to developing the educational guidance processes. (Cunti, & Priore, 2020). Therefore, the guides present in Freire's Critical pedagogy are very useful in this sense. These principles have to do with

dialogue, questioning, starting from the question, not from the answer, seeing action and hope as integral parts of education, considering tenderness in educational processes, and seeking to guide students to challenge domination in all its forms, seeking alternatives to the "status quo." (Vittoria, 2014, Freire, 1970).

Antonia Cunti pointed up that educational intentionality by teachers is required to provide guidance in educational processes. Teaching should be seen as a possibility to create learning opportunities. The commitment of teachers to configure the conditions and to motivate their subjects towards cultural learning must be primarily found. Teachers can also awaken in their students the desire to learn and curb the boredom, frustration, and feeling of loss of itself that so many teenagers and young people seem to be victims of nowadays. Education should reinforce both the motivational and cognitive sense, as well as the ability of subjects to continue learning, modifying attitudes, behaviors, and actions. The recovery of the formative meaning of one's existence contains the value of change, of becoming, the evolution of one's form, and, therefore, of oneself. From the guidance point of view, education allows redemption in the presence of places and agents that exert their influence in the direction of repetition of what has already been lived and, therefore, of the non-modifiability of personal narratives already written. (Cunti, & Priore, 2020)

Moreover, to fulfill their roles professionally, teachers need to be competent in their responsibilities towards their students inside and outside the classroom. One crucial teacher's role inside and outside the classroom is to provide guidance to their students (Lai-Yeung, 2014, p. 36). For Lai-Yeung (2014), to develop a guidance role, teachers should receive training in communication skills, interpersonal skills, and ways to deal with their issues. (Lai-Yeung, 2014, p. 41)

According to the seminal author Hui (2002), developmental guidance aims to help students develop self-knowledge, self-esteem, and character formation. This author pointed up that "in fostering students' whole-person development, schools need to provide a healthier environment for their emotional growth, an environment where their needs are understood and responded to with care and respect" (Hui, 2002, p. 64)

Some roles that teachers ought to be supported to play in helping students can be the tutorial roles such as career informant and guidance (name pastoral support in the United Kingdom) and the within-subject teaching roles, that is, "making connections between one's subject and CEL in the context of the wider curriculum and building employability skills through the curriculum." (Hooley et al., 2015, p. 21).

On the one hand, within the guidance role (name pastoral support in the United Kingdom), one responsibility teachers can develop is the emotional support of students. A caring educator is the one that establishes a safe and academic-focused classroom culture, creates shared norms and values, promotes open and honest communication, makes time for everyone to get to know one another, facilitates mutual respect, encourages reciprocal care and joint responsibility, demands academic excellence from each student and uses student-centered cooperative group structures (Ellerbrocket al., 2015)

Related to emotional support, some authors put forward that.

The care we speak of consists of a sense of support and connection is an integral aspect of a relationship and is predicated on action... teachers may believe their efforts are caring. Still, students may not interpret them as expressions of care. The caring act must be recognized as caring for care to occur indeed. Caring relationships are reciprocal. Students receive care from

educators and complete the loving relationship by showing respect toward educators and others (Ellerbrock et al., 2015, p. 48)

On the other hand, within the tutorial role, such as career informant, teachers can collaborate with the career guidance process, especially in high school. Indeed, all teachers can participate in spearheading campaigns and information sharing on career guidance. Collaboration among teachers, school career counselors, and counselors in tertiary education should take place to quickly identify pupils who face challenges and guide all students in their career guidance processes. (Malinda, & Mandyata, 2021)

Evidence states that "...young people frequently seek out career support from a trusted adult within their immediate social network and those teachers are a likely source of this support, particularly where career aspirations are connected to interest in academic subjects" (Hooley et al., 2015, p. 11). These teacher roles "are distinct from, but complementary to, the role of a career guidance professional." (Hooley et al., 2015, p. 31)

Within this framework, these authors presented a sharing responsibility across different professional roles, where includes teachers, career advisers, and career leaders. Here are given the teacher's responsibilities mentioned (Hooley et al., 2015, p. 30-31):

- Where a stable career program is presented, teachers deliver it.
- Teachers should be aware of career learning and market information and know where to get it.
- Can contribute to record-keeping and remains aware of students' individual needs.
- Teachers led on curriculum and have the responsibility for integrating CEL where appropriate.
- They also can identify curriculum spaces where encounters with employers and employees can be helpful to input. Teachers help students to prepare for and reflect on these encounters.
- They also must discuss possible further and higher education routes related to their subject and provide support and a framework for post-secondary applications.
- And in personal guidance, teachers can engage informal career conversations with students and refers them to professional counseling experts for more in-depth support.

School counselors and teachers as partners in guidance

A teacher is not a school counselor specialist because the second one has gone through a training process for that. That is why "the use of counseling skills by teachers is distinct from 'counseling,' which specialists should offer with appropriate training and specific roles" (Lang, 1999, mentioned by Hui, 2002). In Italy, to be a counselor a person needs specific training, and the professional order of psychologists monitors the misuse of this label. While guidance (*orientamento*) is a very important pedagogic object and practice.

Nevertheless, the term 'guidance' refer to schools' pastoral systems (as named in the United Kingdom), programs, and activities. Although counseling is given by specialists with professional training and skills, in guidance, teachers are involved for instance, in detecting and monitoring students at risk, supporting them in facing their difficulties, and coordinating support for them within and outside the school. (Hui, 2002)

Besides, in a whole school approach, the teachers' sense of responsibility to contribute to guidance and the guidance specialist (counselor) role as leader, coordinator, and supporter are essential factors in successfully developing it. (Hui, 2002). The idea of creating teamwork in which counselors and teachers work together in an effective guidance program at school is put forward by Kok, & Low (2017)

... for the school counseling services to effectively handle the changing social and environmental problems and issues, the school counselor lone firefighter approach is no longer beneficial to the existing school counseling system. There is an immediate need for a paradigm shift toward a more collaborative and cooperative approach to developing preventive measures among all the stakeholders responsible for developing our children... To further enhance the provision of effective school-based counseling services for our children, a partnership between the different stakeholders such as educators, parents, policymakers, the school community, the local community, and governmental agencies would prove vital in the planning and implementation stages of school-based mental health and counseling services. Support and guidance from these stakeholders will assist school counselors in establishing well-organized and effective counseling programs. (Kok, & Low, 2017, p. 286)

Furthermore, these authors also mentioned that “the school counselors could train teachers in certain important soft skills. The acquisition of these interpersonal skills will further enhance teacher-student relationships”. (Kok, & Low, 2017, p. 287). Furthermore, many authors concluded the importance of training courses for teachers in guidance and counseling skills. (Lam, & Hui, 2010)

Regarding the coordination needed between teachers and school counselors, Lam, & Hui (2010) pointed up that:

...coordination and collaboration between regular teachers, school counselors, and school guidance specialists in providing guidance and counseling support are needed. Teachers’ contribution is likely to be more on the level of developmental and preventive guidance, and their role is more in offering individual teacher guidance, advice, and support, as well as teaching a developmental guidance curriculum. On the other hand, guidance specialists could take the lead in remedial guidance and counseling by providing therapeutic counseling and consultation to teachers on ways to support students at risk. (p. 230)

Consequently, Kolluri et al. (2020) pointed up that educator “can serve as supplemental support for school counselors in assisting students with the college process” (p. 25). As mentioned by Kok, & Low (2017), “due to the complexity of students’ needs, there is a need for school counseling services to gradually move away from individual-centered to a more systemic and community-focused approach.” (Kok, & Low, 2017, p. 288).

Importance of families, school, community, post-secondary, and labor agents in career guidance.

Even though teachers are an essential component of career guidance and employability learning, they do not have the responsibility solely. Counselors are also needed as career guidance professionals and to contact students with post-secondary and community representatives, working people, and employers. (Hooley et al., 2015)

Besides, the families are a basic unit in developing the individual’s social and psychological well-being, so their collaboration is vital in planning school guidance programs. Furthermore, incorporating the involvement of school administrators, parents, and community support is also essential in facilitating the effectiveness of school guidance services. (Kok, & Low, 2017, p. 287). Also universities do entrance guidance, starting earlier every time.

Teachers, counselors, school administrators, families, post-secondary, community, universities and labor agents are all influential in students’ choices related to career, major, and choice of post-secondary and

work options, and all can be involved in the career guidance process of students (Hegerfeld-Baker, Anand, Droke, & Chang, 2015; Hooley et al., 2015).

Teachers' perceptions of their guidance roles

This section presents two studies that analyze the teachers' perceptions about their guidance roles, one developed with Hong Kong teachers and the other with California teachers in The United States of America.

In the study conducted in Hong Kong by Lam, & Hui (2010) with 12 regular high school teachers who were not formally assigned to the school guidance and counseling team, they concluded that all these teachers viewed guidance and counseling as an integral part of their role as teachers, also as necessary process to address students' particular problems and meet students' overall developmental need, and finally to provide personal and interpersonal conditions for students to succeed (p. 224). These teachers use "guidance and counseling to assist students in matters relating to the study, career choices and personal difficulties; to identify and provide support to students with personal, emotional, and behavioral difficulties; and to work with parents and mental health professionals" (p. 226). They also consult parents, the school guidance team teachers and mental health professionals about specific students. The teachers of this study "seemed to be more concerned about the lack of time and skills to assist these students rather than seeing guidance and counseling as the sole responsibility of experts." (p. 228).

Even though "...teachers' involvement in student guidance and counseling is by nature a part of teachers' responsibility." (Lam, & Hiu, 2010, p. 220), according to a literature review by these authors, some regular teachers believe that (1) their responsibility is about teaching the academic discipline (Lohrmann, Forman, Martin, & Palmieri, 2008, mentioned by Lam, & Hiu, 2010); (2) involvement in students' social and emotional development is outside their scope of practice (Hornby & Atkinson, 2003, mentioned by Lam, & Hiu, 2010); and (3) guidance and counseling is the territory of the experts (Finney, 2006, mentioned by Lam, & Hiu, 2010).

Therefore, teachers' training in counseling and guidance skills is crucial not only for them to know how to identify and intervene with students at risk or when students disclose personal information to them but also to facilitate their involvement as teachers in guidance and counseling of their students (Lam, & Hiu, 2010). But as these authors mentioned,

Even with adequate training, teachers have to overcome obstacles such as time constraints and stressors from multiple sources when they attend to the needs of students. Their stressors may come from making many changes to provide guidance and counseling. These changes may involve (1) re-orientation of their mindset about their responsibility for students' success (Allen et al., 2006); (2) the development of a new communication style to establish a caring and empathic relationship with students (Sun & Hui, 2007); and (3) modification of their academic curriculum and teaching pedagogy to deliver guidance curriculum during regular lesson periods (Aluede et al., 2007). Time constraints and competing demands compound the stress of making changes to push for academic results. (Lam, & Hiu, 2010)

These authors also mentioned that teachers' well-being and stress could affect their possibilities to guide their students and their relationships with them, which is the basis for guidance and counseling.

In a study conducted in 52 high schools of 20 school districts located in California by Kolluri et al. (2020), they found that teachers were somewhat hesitant to provide college guidance, but students also viewed them as important sources of guidance and support (p. 12). This study found that students most frequently turn to their teachers (55%, n=606) seeking help with college applications, even more than school guidance counselors (46%). According to these authors, “These finding frames teachers as being uniquely positioned to contribute to students’ college decision-making” (Kolluri et al., 2020: p. 13). They also mentioned that “Counselors generally agreed that teachers were well positioned to support the college application process, emphasizing the importance of teachers’ relationships with students” (p. 13). This is partly explained by the fact that teachers have students more time with them in their classrooms per week, which gives them good opportunities to know and guide them. (Kolluri et al., 2020).

In this same study, they found that almost two-thirds of teachers’ respondents agree with their responsibility to provide college guidance to their students, and also “75% of teachers indicated they have informal conversations with students about college or applying to college either daily, weekly, or monthly” (Kolluri et al., 2020, p. 14). But at the same time, they found that many teachers manifested insufficient time for college guidance. According to these authors, “...classroom teachers often face substantial pressures to develop student's academic skills, content knowledge, and improve performance on standardized tests. Thus, little time is left for additional activities, such as college guidance, even if beneficial to students.” (Kolluri et al., 2020, p. 16). In this sense, teachers often see content delivery to students as their primary responsibility, leaving little time to develop their guidance role. But the authors propose advisory programs that, in some schools, “allowed time and space to include college guidance activities” (Kolluri et al., 2020, p. 16). “Overall, college guidance expertise, time outside of academic instruction, a critical consciousness, and technological competence were associated with either teachers’ beliefs about their role in college guidance or the frequency of engaging in informal conversations.” (Kolluri et al., 2020, p. 21).

Decision-making in uncertain times

Nowadays, perhaps more than before, the COVID-19 pandemic gives us the certainty that the world will continue to modify every time faster. Change is a constant in our times. In our socio-historical context, it is difficult for many people to feel belonging to an organization for a long time. People change jobs, workplaces, places of residence, political, social, community or religious organization, personal relationships, and the like more frequently. Sometimes by conscious decision, sometimes simply because circumstances leave them no choice. There are no longer solid places that give certainties, but post-modern society has become liquid, in Bauman's words (Bauman, 2000). And as a result, people’s lives have become liquid (Bauman, 2017). In this regard, Ana Maria Di Fabio (2019) mentioned: “In the current post-modern era, the workplace is characterized by many changes and transitions. Individuals experience instability and insecurity in a fluid and flexible scenario” (Di Fabio, 2019, p. 209)

Therefore, Antonia Cunti states that the lack of linear paths and univocal value options accompanies plurality as a pervasive category which, at the very moment, allows the subject to determine themselves within a decidedly more comprehensive range of opportunities, paradoxically places it faced with the obligation of choice. One risk is that of not knowing, not being able to find the way, and being unable to decide. (Cunti, & Priore, 2020)

In this context, the construction of a life project implies, at first, dialogue with the unknown that allows the organization of ideas to realize a viable design. And at a second moment, the implementation of that plan; however, implementing that plan involves exposing it to a series of variables that can modify it partially or wholly. (Murillo-Aguilar, 2018). According to Jean Guichard,

Post-modern individuals who live in an uncertain world must give direction to their existence by themselves to make them experience their active lives as endowed with meaning. Each of them must find answers to an identical question (answers that must be reworded and reworded lifelong). (Guichard and Pouyaud, 2019, p. 263-264)

Indeed, Savickas, & Savickas (2019) pointed up that “A twenty-first century model for career counseling must address emotions of uncertainty and anxiety experienced by insecure workers as they adapt to multiple job changes and a series of new beginnings...” (p. 39). Our contemporaneity presents a widespread factor of non-definiteness, in the presence of collective requests tending to reward, often above all else, the conviction of choices. Therefore, social contexts are particularly demanding towards each subject, to whom, however, in exchange, they do not offer a suitable tool for building the possibility of decision. (Cunti, & Priore, 2020).

When talking about these variables that can modify the life plan, the author Murillo-Aguilar (2018) introduces the idea of uncertainty, which he develops in some ideas that are briefly presented:

- Uncertainty can help us by questioning and prompting us to seek new answers. In the search for these answers, our creativity can be motivated.
- Unexpected events can bring new information and experiences that we can creatively incorporate into our lives.
- Uncertainty can then propel us to change by reinventing ourselves so that we can adapt to the new situation.
- We can assimilate or integrate new un-planned situations, wondering: what they can bring to our comprehensive well-being?
- Uncertainty could also play the role of noticing the lack of more information about a specific situation. Or also the need to organize the information we already have, perhaps resigning it. That is, giving it a new meaning for our lives, from the present moment that we are living, with all the peculiarities of it, which is not the same as before.

In the definition of uncertainty that Murillo-Aguilar (2018) presents, it is seen as that energy that generates a movement, without a particular direction or pattern, that drives people to generate change, growth, and transcendence.

Besides, Ana Maria di Fabio proposes a positive prevention perspective of vocational guidance focusing on strengthening resources through early interventions. She presented some positive career outcomes, such as resilience, career decision-making self-efficacy, and employability. She also highlights positive preventive resources for career management in the twenty-first century: intrapreneurial self- capital, acceptance of change, positive relational governance, and workplace relational civility. (Di Fabio, 2019)

This time of uncertainty is not only related to systematic explorations of options for decision makings but also to intuition. In fact, Gati et al. (2019) pointed out that intuition and more reflexive and conscious decision-making practices can be complementary rather than contradictory. They stated that

Appropriate career decisions should be made actively, systematically, and consciously, yet intuition has a vital role in several phases of the process. Intuition affects individuals' sensitivity to the importance of each aspect, their preferred levels in the element, and their willingness to compromise. Intuition can also serve for the overall evaluation of the final decision (p. 133)

According to Gelatt (1989, mentioned by Gati et al., 2019), the unpredictability and ambiguity of the post-modern information society can be dealt with only if decision-makers embrace uncertainty and demonstrate flexibility in response to change. Under such circumstances, rational decision-making strategies are insufficient, and intuitive thinking is required for acting adaptively. (Gati et al., 2019).

Life trajectories, transitions, and turning points

As a holistic and integral being, the human being is affected in all its areas, whether family, work, educational, vocational, emotional, social, or spiritual. So, when analyzing life trajectories, all these aspects must be considered. Life trajectories are made up of transitions and turning points. In this regard, the authors propose that:

Therefore, adolescence is understood as a period when transitions and turning points are residential independence, union, and family formation. The trajectories of young people thus move them through school and into the labor market, from living with parents to residential independence and being single to partnership and the beginning of family life. In these trajectories, young people may follow institutionalized pathways and normative patterns but may also navigate outside social expectations. Transitions and turning points contribute to individual trajectories that are both affected by social structures and institutions, such as the education system and the labor market, and influenced by young people's social conditions and subjective interpretations about how to negotiate social expectations and change. (Molgat, et al., p. 513)

The life trajectory, as its name says, is the journey that people travel throughout their lives, marked by various events or situations planned or unexpected. For the life course approach, the life trajectory does not imply a particular sequence or certain speed in the transit process. However, there are probabilities in the development of vital trajectories. The trajectories cover a variety of fields or domains (work, schooling, reproductive life, migration, etc.) that are interdependent. (Blanco, 2011)

The transition refers to state changes, positions, or situations that are not necessarily predetermined or foreseeable. However – as with trajectories – in general terms, some changes are more or less likely to occur (e.g., the ins and outs of the education system, labor market, marriage, etc.) because a system of expectations around age continues to prevail, which also varies by areas, groups of various kinds and cultures or societies. The life course approach highlights that transitions are not fixed and can occur at different times without being pre-set. In addition, it is common for multiple transitions to coincide. Transitions assume – or enter – new roles, which can mark new rights and obligations and sometimes involve new facets of social identity. Transitions are always contained in paths, which give them shape and meaning. (Blanco, 2011)

The third concept, associated with the previous ones, is that of the turning point; these events cause substantial modifications that, in turn, translate into turns in the direction of life. This change of state may arise from easily identifiable events, or there may be situations that qualify as subjective. In any case, there is a change involving discontinuity in one or more of the vital trajectories. Unlike trajectories and transitions that, to some extent, may present some probability ratio in their appearance, turning points cannot be determined prospectively; they can only be done retrospectively and concerning individual lives. Generally, a turning point implies a qualitative change in the long term of the individual's life course. (Blanco, 2011).

General comment on the chapter ideas

Vocational guidance has had its most historical and influential development in the United States of America. In this country, intervention approaches on guidance have evolved from ones of traits and factors adjustment, which responded to an industrial society of the first half of the last century, to ones of development of career, which responded to a corporate culture of the second half of the 20th century, to arrive at approaches to career construction and life design, which respond to the postmodern, liquid and global society of this 21st century. All these theoretical models developed in the United States are also present in other countries all over the world. But the development of guidance models is not restricted only to the United States since it is presented worldwide nowadays.

For example, in other countries, besides the theoretical models presented in the United States, some guidance approaches with emancipatory tendencies are present in Argentina, Brazil, and the United Kingdom. While in other countries such as Costa Rica, the guidance models give importance to employability, in Israel, intuition is included in decision-making processes, while in France and the Latin American approach of RELAPRO, the importance of the search for personal meaning is highlighted.

Specifically, in Italy, guidance is seen more pedagogically. There is a significant difference to highlight between Italy and many other countries around the world, and that is that in Italy, a person needs specific psychological training to be a counselor. At the same time, guidance is more of a pedagogical and teacher issue.

We agree with many ideas for guidance presented by Italian researchers, for instance, the need for vocational guidance to put the social role at the center of their work. Besides, the idea that guidance should go beyond just giving information (as also highlighted by other United States authors discussed in chapter II of this thesis). Italian views of guidance as a continuous, interactive, and unfinished educational process are an excellent approach to teachers' guidance role. Also, these Italian researchers highlighted that guidance should go beyond learning and favor learning to learn. In this way, the school can be a place where students' cultural heritage and worldview can be expanded so that they can consider more future options for their lives. This is important for every student but can be especially transcendental to students with a migratory background since they can be people with a lot of need for guidance due to their particular life histories and inclusion in another country issues. Educational guidance should consider the cultural features, life trajectories, transitions, and turning points in the life of students with a migratory background.

For grounded this pedagogical vision of guidance that Italian schools have, it can be helpful to see an international overall of policies in a teacher's guidance role. For example, the idea of teachers that develop guidance with their students is present in many countries besides Italy (each one with particular nuances), such as Hong Kong, Ireland, Portugal, Costa Rica, the United Kingdom, Canada, Finland, Netherlands, among others.

This chapter discussed the whole school approach to guidance to present a pedagogical approach that can serve as an epistemological basis for the pedagogical vision of guidance. This theoretical approach was selected for this study since it creates a positive, inviting, and caring school environment where students' academic, career, and personal/social development can be maximized. Furthermore, the goal of guidance programs is to assist all students in developing as whole persons; to acquire the life skills necessary to be productive students, workers, family members, and citizens. All these ideas are related to the focus of this thesis since we want to understand the meanings that students with a migratory background gave to their guidance experiences living at Italian schools. Those meanings can be interpreted based on the whole school approach. Furthermore, the theoretical framework of this chapter presented other important pedagogical concepts to enrich the theoretical landscape of this study, for example, the secondary teachers' guidance role and their needs in training, and the difference and collaborations that can be highlighted between the school counselors (where available) and the teachers at middle and high schools.

Finally, some ideas were introduced at the end of this chapter to highlight that all the educational guidance teachers can develop in secondary schools for their students should be framed in the uncertain times where we live, where the vocational decisions of students are influenced by the changes in the job market and the need to develop life skills.

Everything exposed in this chapter and the previous one will be finished with a last theoretical chapter specifically focused on educational perspectives for migrant students in Italy, which will allow us to complete the overall panorama of the theoretical framework for the study presented in this thesis.

CHAPTER V EDUCATIONAL PERSPECTIVES FOR MIGRANT STUDENTS IN ITALY

In chapter one, an overall migrant context in Italy was introduced. Also, in chapter II, a state of arts of Italy was presented. In chapter III, some Italian pedagogies were discussed, and Chapter IV presented a section for guidance in Italy from a pedagogical point of view. In this chapter, some ideas will be mentioned in addition to what has already been said to discuss in depth some pedagogical ideas for educational perspectives for migrant students in Italy. For instance, some recommendations for educational work at schools, Italian national policies in education, some ideas for the guidance role of teachers, and some critical cultural features to be aware of at schools to expand the general landscape that has been presented about the Italian society where the present study was developed.

From a pedagogical point of view, Pozzebon (2020) mentioned schools as integrative, inclusive, intercultural, and transformative contexts that consider the mixed and plural identity of students with a migratory background. She also proposes as essential not imposing the fact of belonging to one culture (that of the host country) over the other (the parent`s origin country) or vice versa. She emphasized that schools can promote encounters and dialogues within diverse cultural backgrounds, enriching all the education processes.

All teachers can mediate, which is to facilitate the recognition of the value of cultures that encounter each other for mutual enrichment in terms of training for complex thinking based on democratic coexistence, education for peace, and human rights, through listening to the other. Educators are, in fact, always "intercultural mediators," presenting themselves as bridging figures between the pupils' original culture and the educational offer of the school institution and the country in which it takes place. (Marone, 2019). A positive or negative school experience can be traced back to a perception of being integrated in Italy, valued by the institution and their classmates and teachers. (Pozzebon, 2020)

In fact, in Italy, the *Ministero dell'istruzione dell'Università e della Ricerca* -MIUR- (2014a) aspires for guidance to become an integral part of the school curriculum and the cultural heritage of each teacher. They stated that the school system as a whole is an irreplaceable place in which students must acquire and strengthen the basic and transversal skills for guidance necessary to develop their identity, autonomy, decision-making, and planning. (MIUR, 2014a)

It is essential to consider that a new wave of racism is going through European societies, which seems to be anachronistic concerning the multicultural ness of the territories. In this sense, the foreigner, the immigrant, a fundamental subsite of a multicultural society, is perceived as the emblem of social change. Usually, in television and social media, a narrative of the wave of refugees and the continuous re-proposition of the idea of the "foreigner" as a danger and threat to the Italian national community is reproduced. (Pozzebon, 2020, p. 27).

On the one hand, the web and social networks have a fundamental role in allowing continuous exchanges and relationships between people in different countries; they can be considered transnational virtual

spaces. In the past, migration meant cutting relations with the country of origin on a journey, often without return; on the contrary, nowadays, it is the shared experience of migrants to live on the border between two countries and feels that they belong to both. So, the reference territory of the subjects in the contemporary world cannot be limited to the concrete region of life but must also include places far away that can have a critical affective and emotional meaning and global locations (Pozzebon, 2020). Nevertheless, “belonging to two with different contexts can confuse, the perception of being fragmented and alone, because they are always foreign, foreign on one side and the other.” (Pozzebon, 2020, p. 100).

On the other hand, beyond what is said on social media, young people with background migratory lives with at least three significative educative contexts: the most daily frequented (school, neighborhood, etc.), the presential one of the parent's native countries (infrequently) and the virtual spaces, where they encounter with other all worldwide. The significant link with peers (in any of these three contexts) usually attended influences the process of identity definition and self-conception as Italians or foreign. (Pozzebon, 2020)

Some critical cultural features pointed up by Strozza & De Sanctis (2017) are:

1. Language: "Almost 25% of foreign children born in Italy speak a different language from Italian in the family, only 24% always speak Italian, while the others speak a mix of the two languages" (p. 165)
2. Life project: "... it is also true that little is known about the attitudes and intentions of children with a migratory background in feeling Italian and the stability of their life project in Italy" (p. 166)
3. Belonging perception: "Among children who arrived after the age of 10, the share of those who feel foreign is considerably higher: almost 53% compared to only 17% who feel Italian" (p. 167).
4. Arrival age
5. Desire to live in another country: The United States (30.1%) attracts all young people the most, regardless of nationality and country of birth, but Italians and foreigners born in Italy prefer the United Kingdom, foreigners born abroad prefer Germany... The propensity to stay in Italy is not necessarily connected with “feeling Italian.” (p. 168)

Besides, according to Pozzebon (2020), students with a migratory background can have four attitudes on the way they relate to the Italian context (Pozzebon, 2020: p. 95-96):

- *Assimilation*: the rejection of cultural traditions linked to one's own background to exclusively adopt elements attributable to the host country.

- *Separation*: privileging the cultural belonging of origin, refusing relationship with the host community.

- *Marginalization*: the rejection of both cultural models, closing in on themselves and placing themselves on the margins of society.

- *Integration*: The ability to integrate distinctive characteristics of one's migratory background with elements of the cultural universe in which one lives.

On this integration, it can be mentioned as a *mestizo* belonging because it not only takes into account the two cultures mentioned (the parents' background and the host country) but also the multicultural experiences that they lived with their encounters with “other cultures” besides these two, not only at the host country but also at their trips to their parents original country and of course, in their online relationships in social media. (Pozzebon, 2020). In this process, some of the operational and concrete criteria that are more significant to students with a migratory background are, for instance, the knowledge of the Italian language

and the habit of using it, the level of autonomy and integration of the family or even the time spent within educational services. Integration is the result of a dynamic process that can follow different trajectories and involves both immigrants and nationals of the host country in a continuous effort of interaction and mutual adaptation. (Strozza & De Sanctis, 2017)

Furthermore, the reception and solidarity perceived at school from the first moment, or on the contrary, the feeling of being discriminated against or excluded are sometimes significant in directing the future life and scholarly trajectories, conveying not only the relationship of young with school but also more generally with the Italian context. In the Italian educational context, students who select an academic high school have more possibilities to be admitted to a university than those who choose a technical or professional high school. In this sense, the author argues that guidance processes influence students with less social opportunities (such as those from migratory backgrounds) to choose a technical school instead of an academic, consequently continuing social inequalities within this population. (Pozzebon, 2020).

In addition, according to Pozzebon (2020), there is a well-known tendency toward school guidance strongly influenced by the family's socioeconomic status, so those with better social conditions will be more easily encouraged to choose an academic high school (Pozzebon, 2020). But according to Strozza & De Sanctis (2017), foreigners' families tend to be poorer than Italians, not only in a relative sense (i.e., lacking adequate resources to live worthwhile in the community in which they are located) but also in an absolute sense (i.e., they are not able to obtain the minimum resources necessary for subsistence). Therefore, students who come from migratory backgrounds are not advised to attend academic high schools.

Consequently, the higher percentage of families with a migratory background in a situation of socio-economic vulnerability compared to the natives contributes to explaining the higher concentration of students with non-Italian citizenship in technical and professional institutes. Palmas (2002) pointed up that today, the integration of this second generation in the process of immigration is essentially played in schools and not in the world of work; therefore, through the forms of school inclusion/exclusion that it is possible to foreshadow the fate of foreign minors, a narrow destiny between equal participation in the Italian society of tomorrow or, as already seen in other countries, subordinate integration, with the creation of a secondary labor market and the birth of an underclass essentially articulated on an ethnic base.

The family members' social and cultural capital, the parents' jobs and their integration into Italian society, the poverty level, the religion, and other cultural practices should be considered part of the families' backgrounds. In some cases, the young live what is called the Reversal of parental role, that is, the need for mediation for parents about the external context, of which they know better the mechanisms, languages, and contents. (Pozzebon, 2020)

From a pedagogical point of view, there is a tendency to consider this process of role inversion as a risk factor for the well-being of young, both because of the fatigue of an "extra workload" and because of the inability of parents to understand and support confident choices, of fronts to which they find themselves "alone," such as "pioneering in challenges" not previously known. According to Pozzebon (2020), the sense of loneliness that accompanies many biographies of boys and girls with migratory backgrounds sometimes

declined even in a kind of guilt for parents, unable to attend to them as they would have liked. From another angle, in some cases, the processes of inversion of the rollers can be appreciated as they can represent channels to guarantee young people autonomy and independence, a greater sense of responsibility, and a feeling of self-esteem, even in comparison with peers. In some cases, the feeling of being a foreign or an Italian is influenced by the vision of their big brothers and sisters and the experiences they reflected on them. (Pozzebon, 2020)

Putting forward the religious influences, for those who profess a cult different from the Christian Catholic one, churches, mosques, and temples represent privileged places where it is possible to get in touch with the culture of origin and participate in ceremonies and rites of passing. In addition to the religious aspect, training activities not necessarily related to faith are often proposed in these places, such as language courses or traditional dances. Instead, those come from a Catholic tradition; the common religious affiliation can represent a factor of integration in the territory of life, thanks to the attendance of churches. For young with a migratory background, religion can be an opportunity to increasingly establish itself in a place of aggregation and socialization, as an educational context, beyond and before spirituality. (Pozzebon, 2020)

According to Strozza & De Sanctis (2017), with the children of immigrants, the fundamental challenge is the construction of an inclusive and low-conflict society capable of enhancing all the human resources at its disposal, including those of the so-called new Italians.

Another idea pointed up by Bonizzoni et al. (2014) is that “Italian students during the last year of the middle school receive formal guidance advice (*Consiglio Orientativo*) from their teachers to help them in making the best choice as they move from a comprehensive to a diversified secondary school cycle” (p. 2). Even though the teacher's advice is not obligatory, “teachers’ views may have a strong impact both on how students perceive of themselves as well as on how families frame risks and opportunities associated with each school track” (p. 703). Even though these authors mentioned the teachers' advice as not obligatory, the advice in Italian schools is mandatory. It is also part of the school assessment. But it is not the single teacher who gives it, but the school board. Every school is autonomous in choosing the procedure and creating the artifacts for advising their students.

Bonizzoni et al. (2014) pointed up the fact that with this kind of advice teachers collaborate in the reproduction of educational inequalities since they do not stimulate migrant students to take paths such as those of the academic secondary school (*Liceo*), which are the ones that would later give them more possibilities of accessing a university. In this paper, the authors go into the reasons why teachers in Italy are particularly skeptical about suggesting students with a migratory background opt for university-oriented tracks, mentioning three main reasons. First, they think migrant students lack the linguistic and cultural resources needed to perform well in a *liceo*. Second, assumptions and preconceptions about students’ socioeconomic conditions because technical and vocational tracks give students qualifications to quickly insert themselves into the labor market. And third, the lack of linguistic skills and knowledge of the Italian post-secondary system makes migrant families pressure teachers oriented their advice to the vocational and technical high schools (Bonizzoni et al., 2014, p. 714)

General comment on the chapter ideas

The guidance processes that secondary schools develop with students with a migratory background, considering the multiple sources of information available, must go further the university information and emphasizes students' needs in their transition from middle to high school and from high school into university or the labor market. They must also consider the family-center role and the gender differences in vocational aspirations and decisions of students with a migratory background. Therefore, teachers can become a helpful accompaniment for students with a migratory background and their necessity to make meaningful life choices. In this sense, teachers should be aware of the advice they give their students since they can influence their choices for the future.

Italian schools where students with a migratory background are present can become safe spaces for all. In this sense, schools can become places where not only integration is sought (as proposed by Pozzebon, 2020), but also the inclusion of everyone living in an intercultural environment. Teachers can have a protagonist role as a "bridging figure" in the intercultural experiences that can be lived at schools.

To give better guidance, teachers should be aware of the different educative contexts in which their students move, for example, their neighborhood, the traditions of the original country of their parents, and the virtual spaces on social media. But also, teachers should be aware of the principal cultural features of their students with a migratory background, for instance, their language challenges, life projects, family traditions, belonging perceptions, the desire to stay in Italy or go abroad, and the attitude that they have when relating with the Italian society.

With this chapter, we end section I of the thesis (theoretical aspects). Then, the observational parts (section II of the thesis) are developed in the following chapters. The next chapter thoroughly presents the methodology followed in this research study.

SECTION II: OBSERVATIONAL ASPECTS

CHAPTER VI RESEARCH METHODOLOGY

Introduction

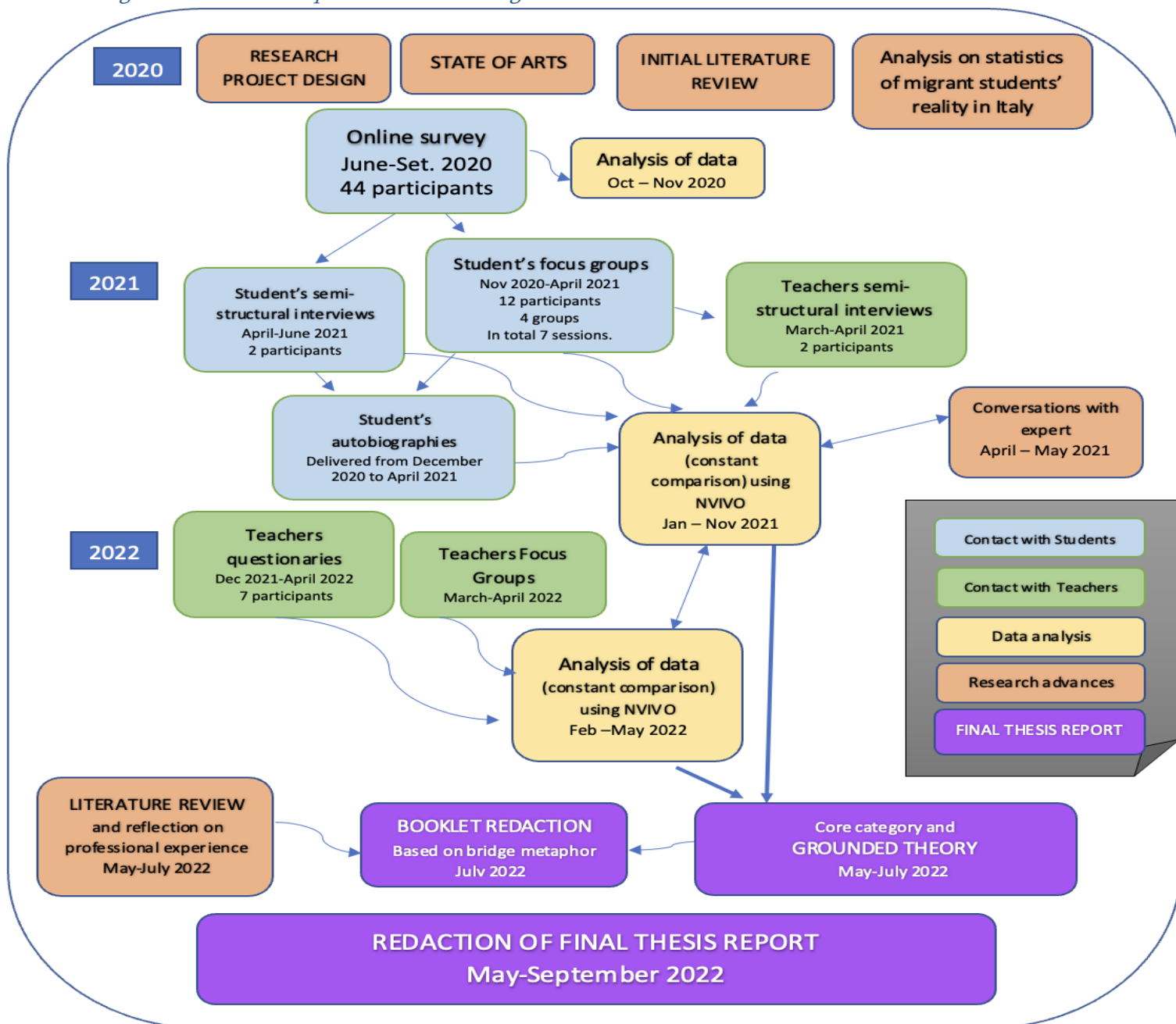
As mentioned in the introduction of this thesis, it is presented as research in the pedagogy field understood as the science of education, which arises from the initial recognition of a problematic situation. From this initial problematic situation, a path of reflection originates and leads to outlining interpretative hypotheses, prefiguring application scenarios, and translating them into an empirical plan to observe and evaluate its scope and validity (Dewey, 1929; Striano, 2004). As part of the initial problematic situation, in Italy, 10% of the total scholar population are migrant students (MIUR, 2020), and a higher range of repetition in secondary schools is presented in the non-Italian born abroad students, with 38% (Strozza & De Sanctis, 2017). Also, only 34% of non-Italian graduate high school students enroll in university, while 51% of Italian students do (MIUR, 2017). From a pedagogical view, this thesis was made with the initial intuition that secondary teachers influence and can give guidance to the life choices of their students with a migratory background.

This is a qualitative study within an interpretative paradigm (Villalobos, 2017; Álvarez-Gayou, 2003; Gibbs, 2007; Flick, 2015; Schuster et al., 2013), which is a descriptive and relational design (Denzin, & Lincoln, 1998; Gibbs, 2007; Corbin, & Strauss, 2008; Corbin, 2010; Carrero et al., 2012), and using guided narrative autobiographies and interviews with migratory background students and secondary teachers (middle and high school). Grounded Theory is used to analyze the collected data to discover positive pedagogical practices and guidance given to migratory background students, which contributed to proposing an inclusive educational process, considering their educational trajectories and cultural features.

Research methodological phases

The different phases followed for the methodological development of this research are shown in chronological order in the following figure:

Figure 1 The research phases in a chronological order



Own creation

Pedagogical Research Question:

- What were the meanings that students with migratory backgrounds who attended university in Italy gave to their school experiences and their accounts of guidance received at secondary school?
- How did teachers in formal and non-formal education institutions influence their life choices?
- What needs and suggestions are highlighted in their narratives for the practice of guidance at school?

Research Objectives

General Objective

To understand the meanings that students with a migratory background who attended university in Italy gave to their guidance experiences lived at the time they were in secondary schools in Italy.

Specific objectives

a-Interpret the students with a migratory background educational life trajectory in Italian secondary schools from their narratives.

b-Value the positive pedagogical practices in the guidance processes received by students with migratory backgrounds who were currently attending universities at the time they were in secondary schools.

c-Comprehend how this accompaniment process considered their educational life trajectory and cultural features.

d-Propose inclusive guidance and educational strategies for students with a migratory background studying in Italian secondary schools, considering their educational life trajectories and cultural features.

Interpretative paradigm

This research is circumscribed in an interpretative paradigm since it includes the experiences lived by students with migratory backgrounds during their secondary school studies in Italy and sees them as dynamic, complex realities which must be studied holistically and in all their complexity. That is why the research aims to comprehend and interpret the meanings people give to their life trajectories in Italy from a symbolic interactionist view. That is why explanations of a causal nature are not sought. Still, the comprehension and interpretation of the meanings that people give to lived experiences, from their intentions, beliefs, motivations, and other characteristics not directly manifest, are studied. (Schuster et al., 2013; Villalobos, 2017, Flick, 2015).

Qualitative narrative methods were used in a Grounded Theory methodological design, which includes descriptive, interpretive, and relational analysis, as explained below.

Qualitative Study

The qualitative method is selected because, in it, the social reality in which people build their life projects will be visualized from the participants' vision, the subjectivity of their experiences, and the phenomenon of being students with migratory backgrounds. This approach focuses its attention on the human being, their history, social relationships, and context (Villalobos, 2017)

This is reaffirmed by Álvarez-Gayou (2003), proposing that all perspectives are valuable for the qualitative researcher. The researcher does not seek truth or morality but a detailed comprehension of other people's perspectives. Analyzing the life experiences of students with migratory backgrounds and the pedagogical practices of their secondary teachers, we aimed to crumble the way people build the world around them, what they do or what happens to them in terms that are meaningful and offer a rich understanding. The qualitative paradigm looks for ways of meaning that can be reconstructed and analyzed using different qualitative methods that allow the researcher to develop models, typologies, and theories (more or less generalized) as forms of description and explanation of social (and pedagogical) issues. (Gibbs, 2007)

Qualitative research is a matter of interpretation, especially the researcher's understanding of what respondents and participants say and do. A pivotal commitment to qualitative research is to see things through the eyes of interviewers and participants. This implies a commitment to see events, actions, norms, values, etc., from the perspective of those studied. The researcher must be sensitive to the different perspectives maintained by other groups and to the potential conflict between the view of those studied and those who do the study. (Gibbs, 2007)

Qualitative research is not limited to producing knowledge or ideas for scientific purposes. The intention is often to change the problem studied or make knowledge relevant in practice, which means knowledge relevant to creating or promoting solutions to practical problems. (Flick, 2015). Indeed, this research project aimed to propose an inclusive educational and guidance process that can be applied in secondary schools in Italy with migrant students.

The present study is based on a retrospective perspective (Flick, 2015) since the university student with a migratory background looks back on the process experienced by the time they were in high school and, with their biographical narratives, reconstruct their experiences.

Grounded Theory Design (descriptive, interpretive, and relational analysis)

This research project is based on a grounded theory design, that is, "... a general methodology, a way of thinking about and conceptualizing data, it was easily adapted by its originators and their students to studies of diverse phenomena." (Denzin, & Lincoln, 1998, p. 163). Grounded theory can be defined as systematically applied descriptive, interpretive, and relational analysis methods to generate an inductive theory about a substantive area. The product is a theoretical formulation or an integrated set of conceptual hypotheses about the substantive area that is the object of study. (Corbin, & Strauss, 2008). Grounded theory is based on the integration of categories and lower levels of concepts into a theoretical framework that provides information about a phenomenon and provides clues for action. This final integration takes the research findings from description to theory. (Corbin, 2010).

The grounded theory has been widely used in various disciplines of the social sciences. Its central focus is inductively new theoretical ideas or hypotheses from the data, as opposed to verifying pre-specified theories. These new theories are said to be based on the extent to which they "arise" from the data and support it. These new ideas should be related to existing theories at a later stage of analysis. (Gibbs, 2007)

In the grounded theory, data may come from interviews, written biographies, autobiographies, life history interviews, or personal or daily letters (Gibbs, 2007). In our case, written autobiographies and interviews were used as data recollected strategies.

Besides the constant comparison, this methodology for doing a thesis includes the systematic asking of generative and concept-relating questions, theoretical samples, systematic coding procedures, and suggested guidelines for attaining conceptual (not merely descriptive), "density," variation, and conceptual integration. The theoretical codes must be combined with constant comparisons to produce a conceptually rich theory. (Denzin, & Lincoln, 1998, p. 161).

The commitments of grounded theory carry responsibilities to develop or use a theory that will have at least some practical applications, that can be of service to broader audiences that are strictly constituted by our disciplinary or professional colleagues or even the specific groups, organizations, or social worlds that we have studied (Denzin, & Lincoln, 1998, p. 174). “Grounded theory methodology insists that no matter how general -how broad in scope or abstract- the theory, it should be developed in that back-and-forth interplay with data that is so central to this methodology” (Denzin, & Lincoln, 1998, p. 177)

The issues to evaluate the quality of grounded theory research are the selection of the theoretical sampling, the traceability of the process that considers the empirical nature of the emerged theory, the integration of the theory through the systematic comparison and construction of categories, the depth of the explanation that the theory provides of the studied context, and the usefulness of the research carried out for the participants. (Corbin, & Strauss, 2008; Denzin, & Lincoln, 1998).

Sampling and codification in Grounded Theory

Regarding theoretical sampling, what is inquired from the participants in the information relevant to the theory being sought, not a predetermined number of participants. As the information is received, it is analyzed to determine what should be studied deeper and decide how to find more participants to locate that information. Theoretical saturation occurs when the new interviews do not contribute new things to the analysis, they become repetitive, so more cases are not needed at that time, regardless of the number of cases interviewed. (Carrero et al., 2012). Even though there is no predetermined number of participants, experience suggests that theoretical saturation is reached when approximately 15 or 20 cases have been interviewed. But this number may vary depending on each investigation. It is not possible for theoretical sampling to be representative, as Grounded Theory is not a method that experimentally verifies hypotheses but produces a theory, which therefore requires its evaluation to take place on the correctness of the application of the procedure (Corbin, 2010).

It can be said that theories are always provisional and are limited in time, so they are embedded in a particular historical context. In this process, the coding procedures are fundamental. These authors mentioned that,

Coding procedures -including the essential procedures of constant comparison, theoretical questioning, theoretical sampling, concept development, and their relationships- help to protect the researcher from accepting any of those voices on their terms and, to some extent, forces the researcher's voice to be questioning, questioned, and provisional. (Denzin, & Lincoln, 1998, p. 173)

Coding is proposed to be divided into three stages (Corbin, & Strauss, 2008):

1. Open encoding reads the text reflexively to identify relevant categories.
2. Axial coding, in which categories are specified, developed, and related or interconnected.
3. Selective coding, in which the core category that relates to and unites all the other categories appears,

On the one hand, the constant comparison method is used to compare each other coded passages, in the same way, different codes with each other, and coding in one case with that of other issues. (Gibbs, 2007). The constant comparison method is carried out by comparing the incidents among the interviewees, coming

and going of the interviews, looking for similarities and differences between the incidents in terms of causes, conditions, consequences, and dimensions between symbols, keywords, or themes within of the data that seem opportune for investigation. Incidents are compared with codes looking for discourses and patterns to visualize emerging categories. The ideas that appear can be written down in memos and organized into an emerging theory (Corbin, & Strauss, 2008). Also, by using memos, the researcher makes some theoretical questioning, asking for data on some things and trying to find some possible answers by constant comparison. The comparison ends when conceptual saturation occurs when nothing new is added to the concepts. (Corbin, 2010)

On the other hand, data reduction is a continuous process of densification and integration of emerging categories. The main category is sought that leads to formal theory through conceptual generalization. The other emerging categories are related to that core category, these being the most relevant for the study. Irrelevant data to the study are discarded (Corbin, & Strauss, 2008).

The core category is the one that is most related to the other relevant emerging categories. It can be found by identifying a repeated pattern in the frequency of data. It is characterized by the fact that it takes longer than other categories to become saturated and relates to the different categories easily and without being forced. From it, the emerging theory is generated and written. (Carrero et al., 2012)

In addition, for the emerging theory to appear, it is relevant that the previous steps of the process have been fulfilled (Carrero et al., 2012),

- Saturation of theoretical sampling
- Constant comparison in open coding and axial coding
- Theoretical questioning and systematization of memos in open and axial coding
- Conceptual generalization in the selective coding
- Core category found in the selective coding

Research Validation Criteria in Grounded Theory

According to the Grounded Theory design, to validate the research project, the emerging theory from the core category must fulfill four characteristics, which are (Corbin, 2010),

-Fit to the found data: the adequacy of the emerged categories fit, that is, they are rooted in the data and produce an explanation of them. In other words, data must not be forced into pre-existing preconceptions or categories, selected to justify a previous theory, or systematized to arrive at hypothesis testing.

-Be relevant to the substantive area of study: The emerged theory can explain what happened, predict what will happen, and interpret what is happening in a particular context. This criterion is achievable by the researcher through attention to facts that occur in precise conditions and an authentic setting. This criterion is closely linked to that adequacy, as both are achievable through strict adherence to the data and the absence of preconceptions.

-Be functional for its application in this area of study: which requires the emerged theory to open new perspectives in the analyzed area and to challenge consolidated knowledge on the subject.

-Can be modifiable: the theory that emerged with the Grounded Theory method finds its correctness in the ability to make data work. Because of this, it constantly remains modifiable through collecting and analyzing new data that broaden or reformulate the emerging categories.

Qualitative Techniques for Recollected Data

The methodology proposed used some techniques with students, such as guided narrative autobiography, focus groups, and semi-structured interviews. Besides, teachers used semi-structured interviews, focus groups, and questionnaires with open-ended questions. All these sessions developed with students and teachers were recorded with the participants' permission, then transcript in Office Word and entered into the NVIVO software for analysis. These techniques used are presented in this section.

Guided Narrative Autobiography

The narrative strategies allow the researcher to approach the interviewee's experience world more broadly, as this world is structured (Flick, 2015). For instance, the autobiography is a narrative strategy that allows people to the "construction of a plot," to this process of bringing order, referencing the organization of a series of events in a plot. The sequence can be long or short, but people must try to shape it as storytelling. Analyzing the language used in these stories can reveal a lot about a narrator's feelings. Analysis of narratives and biographies adds a new dimension to qualitative research. It focuses not only on what people write and the things and events they describe, but on how they write it, why they write it, and what they feel and experience. (Gibbs, 2007)

The guided narrative autobiography (appendix 3), as a narrative strategy, is not only the account of a strictly individual and intimate experience but is still considered a practice that brings to light stories of the life of the community: photographs of a specific place and period not yet well known. Self-writing has within it a testimony of a historical time, a social group, and a distinct era that reveals new nuances and situations, eager to be discovered and to become part of the social heritage. Life stories give us descriptions and observations of how it is to live in a place, in a territory, in a family, in a school, in a company, or in any situation where humans have exchanged stories and learned from each other (Benelli, 2019).

The autobiography is a self-narration instrument now widely recognized in educational contexts as the leading way to favor persons' access to hidden or altered meanings relating to their own story. The awareness of their own experiences and emotions, which leads to a renewed understanding of themselves and their own identity, can become a new narration of themselves. The form as the person sees themselves and their personal history is a starting point for a change-oriented education. (Sabatano, & Pagano, 2019).

Whoever uses biographical methods is strategic, but not in a manipulative way, because it does not have the objective of changing the other. The goal is to get the other to access his or her own story, and the only way to do that is to get him or her to care about telling it. The person tells his/her story to get to know himself better. The objective is, then, the story itself. (Formenti, 2003)

This instrument is also a personal introspective exercise that can help the students to achieve the goal of "...create their version of a meaningful life. Given the emphasis on personally constructed meaning... to create meaning as a central feature of human existence" (Murdock, 2013, p. 496), this can be accomplished by

clarifying their "...unique trajectory through life, their cultural context, and understanding of the current situation...How we behave in a given situation depends on which story has the most influence" (Murdock, 2013, p. 497-498).

This strategy was guided not only because of the proposed themes but also because some group meetings were held within the weeks while the students were writing it, and that gave the opportunity to share the experience in the focus groups. This allowed the researcher to guide the process, clarify doubts, and accompany them in this labor. Also, the students could contact the researcher any time they wanted, so they did not feel alone when writing their self-biographies. Almost all the participants of this research made their guided narrative self-biographies with the guide provided in appendix 3 and the consent informed in appendix 2.

Focus groups

The characteristics that Krueger (2002) sets out for focus groups are that the participants should be from 5 to 10 people per group (ideal 6-8) with similar characteristics and carefully recruited. He also points up the importance of open-ended questions, avoiding dichotomous questions, rarely using "why?" and using think-back questions, that is, to "take people back to experiences and not forward to the future" (Krueger, 2002). This author also suggests some incentives for participation, such as money, food, gifts, cheerful invitation, the opportunity to share opinions, and involvement in a significant research project, among others. For instance, in this research project, the incentives for inviting the participants to the focus groups were to be involved in a substantial research project and to have an excellent opportunity to share opinions.

The focus group is often what is considered the case and not the individual participants. Finding suitable cases means having groups that include people with a specific relationship with what is studied and with the right mix of people, opinions, and attitudes. In this way, including the appropriate variety means having groups that are different enough to cover a range of experiences with the problem or attitudes towards it. The comparison can be given at the level of the other groups, in the content of their debate, and in the way it was developed. To carry out this comparison more productively, proper construction of the groups in the sampling step is essential. This sampling leads to the structure of groups in the study, and the individual participant also has the consideration of a specific group member. (Flick, 2015)

Focus groups are suitable for studies in a new domain, as lively collective interaction can elicit more spontaneous expressive and emotional opinions than in individual interviews, which are often more cognitive. (Barbour, 2007)

It is crucial to help groups to define a problem and their collective position toward it. In our case, it was the vocational guidance accompaniment processes received by young people with a migratory background. As mentioned by some authors, the focus group is an essential technique because when multiple people experience an event, their narratives can become a familiar story that expresses their shared experience. (Gibbs, 2007).

In this research, some focus groups were made with students (see appendix 4 and appendix 2) and teachers (see appendix 8).

Semi-structured interviews

An interview is a conversation with a structure and purpose determined by the interviewer. It is a professional interaction that becomes an approach based on careful interrogation and listening to obtain meticulously proven knowledge. A qualitative research interview is a place where knowledge is built. The semi-structured interview is intended to get descriptions of the interviewee's life world concerning interpreting the meaning of the phenomena described. (Kvale, 2011).

The guide of semi-structured interviews is a script previously made that structures the course of the interview but in a flexible way. Since it depends on the development that is generated in the discussion, it is up to the judgment and expertise of the interviewer to decide how much to stick to the guide and how much to deepen the answers of the interviewees and the new directions that they can open from the conversation that is being generated in the interview. That is, while there is a sequence of topics within the guide that must be addressed, as well as some prepared questions, there is at the same time openness to sequence changes and question forms to deepen the answers that the interviewees give and the stories they tell. (Kvale, 2011).

In this research, some semi-structured interviews were made either with students (see appendix 5) or to teachers (see appendix 6)

The questionnaire with open-ended questions

Questionnaires with open-ended questions are often used when it is difficult to determine a priori the possible answers that respondents could give. These questions are also often used when the researcher does not want to influence the possible answers or when s/he wants to delve into an opinion or the reasons for behavior. Questionnaires with many open-ended questions are applied to a small number of people so that their analysis does not require too much time. The main disadvantage of these types of questions is that they are difficult to code, classify and prepare analysis. The richness of the data obtained requires a detailed and thorough analysis to capture the nuances of the answers. (Fernández, 2007)

To motivate the people who will fill out the questionnaire, it must begin with a short text that explains the objective or purpose of the study, which alludes to the inestimable of their collaboration, and a thank the participants for taking the time to answer and send the answers of the questionnaire. In addition, the relevance of the research topic should be alluded to. (Fernández, 2007)

In this research, some teachers were asked to fill a questionnaire with open-ended questions (see appendix 7)

Sampling

Sampling focuses not only on selecting the people to be interviewed or the situations to be observed but also on selecting sites where it is expected that it will be possible to find those people or situations. Sampling in qualitative research is not guided in most cases by a formal (e.g., random) selection of a part of an existing or assumed population. On the contrary, it is conceived as a way to establish a collection of cases, materials, or events deliberately selected to construct a corpus of empirical examples to study the phenomenon of interest in the most instructive way. Therefore, most proposals for qualitative sampling revolve around a

concept of purpose with selection criteria, so that variation and variety in the phenomenon studied can be captured as much as possible in empirical material. (Flick, 2015).

Theoretical Sampling Saturation

Regarding theoretical sampling, what is inquired from the participants in the information relevant to the theory being sought, not a predetermined number of participants. As the information is received, it is analyzed to determine what should be studied deeper and decide how to find more participants to locate that information. Theoretical saturation occurs when the new interviews do not contribute new things to the analysis, they become repetitive, so more cases are not needed at that time, regardless of the number of cases interviewed. (Carrero et al., 2012). Even though there is no predetermined number of participants, experience suggests that theoretical saturation is reached when approximately 15 or 20 cases have been interviewed. But this number may vary depending on each investigation. (Corbin, 2010). In the case of this research, theoretical saturation arrived with 15 students and 14 high school teachers (see tables 21 and 22)

Intentional Sampling Criteria:

For this research, purposeful sampling criteria for *university students* and *secondary teachers* were chosen, which are described below,

University Students

- Foreign citizenship students
- Currently is studying at a University in Italy.
- Have studied at least one year or more of their secondary school in Italy

Secondary Teachers

- Mentioned by students as those who have influenced positively their vocational choices or
- Secondary teachers with experience in working with students with a migratory background.

Sampling strategy

The snowball method was used to achieve contact with the study population. This convenience sampling method includes members of the population who are available to the researcher. Then, these existing study subjects recruit future subjects among their acquaintances. Sampling continues until data saturation. This method is applied when accessing subjects with the target characteristics is difficult. (Naderifar et al., 2017).

As an initial way to find students with a migratory background that then can be contacted more personally in interviews and focus groups, an online survey was created. (See appendix 1). This survey was conducted in 2020, during the pandemic lockdown, and this was a considerable limitation due to the impossibility of contacting the population in university classes or in person.

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In this case, due to the pandemic times, the only way the survey could be distributed was by the contacts facilitated by the few people the researcher knew by that time, considering that the researcher was an international student arriving in Italy just a few weeks before the pandemic lockdown began. Therefore, as

initial contact, an online survey (see appendix 1) was delivered to the international students from the University of Naples Federico II via institutional email. And then, those initial contacts recruit future ones, applying the snowball method. Also, with the help of colleagues contacted by the tutor at the Ph.D. program, it was possible to send the survey to some contacts of other Italian universities. All this also helped contact the students who participated in the qualitative phase of this research. The online survey was conducted in the Italian language. The researcher translated all the questions and responses into English for this research report.

A total of 50 responses were received to the online survey. Six were not considered because the participants were not students with a migratory background but Italians. Because of it, they did not fit with the research project target. A total of 44 valid responses to the online survey were received. Most participants did all their scholarly path in Italy or at least part of it. Nevertheless, almost one of each three of the participants did not assist to Italian high schools before university. Because of that reason, it was necessary to establish a criterion of selection for the participants in the qualitative research of attendance for at least one year at the Italian high schools. The principal motives to study at universities mentioned by the participants of this survey were seeking a better future for labor opportunities, high-quality knowledge, and personal, cultural, and professional growth. The prestigious history of Italian universities, Italy as a country full of opportunities, culture, art, and social advantages, the fact of living in the country, the possibility to study in a European university, and the fact that Italy gives more opportunities than their original countries are the principal reasons to study in an Italian University.

- As a preliminary phase of the research, the first step was to establish initial contact and invite foreign university students (non-Italian citizenship) to participate by filling out an online survey (see appendix 1). The last question of this survey asked the students their availability to participate as the population of this investigation. I contacted them via email to coordinate an online focus group or interview. In the focus group or interview, I explained the guided narrative autobiography and sent them a PDF copy of the guide and the consent informant (see appendix 2 and 3). Finally, I received the narrative autobiography from the students via email.

After the online survey, we contacted the people who had initially answered the survey via email to coordinate their participation in a focus group. First, five focus groups with 5 or 6 people each were organized. Unfortunately, some people did not attend the meeting, even though they had previously confirmed their participation. It should be remembered that these meetings were held during pandemic times, so the call was for an online session. We try to be flexible with days and hours to promote as much participation as possible. However, of these five groups convened, only four could be held. In group 5, only one person connected to the meeting, so it automatically became a semi-structured individual interview. Following the snowball method, the people who participated in these focus groups were then asked to help locate other participants. Thus, it was possible to hold a second individual meeting with another participant. And finally, a person who had not participated in either the focus groups or the personal interviews emailed me her autobiography.

Of the student participants in the focus groups, only five provided me the contact of a secondary school teacher who had most positively influenced them. A series of attempts were made to contact them, but only three responded. Two of them made it possible to conduct a semi-structured interview, but with the third one, it was never possible to coordinate. Then, the snowball method was used again by asking for help from the two professors who were interviewed and professors from the University of Naples. Thus, it was possible to send the questionnaire that was prepared to several professors, receiving seven deliveries. Finally, two focus groups were held to delve into some aspects of information that needed to be compared to reach saturation eventually. Taking advantage of contacts facilitated by professors at the University of Naples, these two focus groups could be held.

Participants

Students

A total of fifteen students with a migratory background currently attend an Italian University participated in this research. Of them, twelve participated in at least one focus group session, two instead participated in an individual interview, and one just sent her autobiography (because she could not participate either in a focus group or in an interview, but she asked me for the autobiography guide and sent it via email). Also, from all these fifteen students, a total of thirteen send me their self-biographies. The distribution of these students and their characteristics can be seen in table 21,

Table 11 Student participants

Code	University of	Gender	Original Country	Age of arrival	Sessions in Focus Groups	Focus group date	Interview	Interview Date	Autobiography delivery	Autob. Date received
S1	Napoli Orientale	F	Ukraine	8	3	11/07/2020; 12/02/2020; 12/12/2020	0		YES	12/15/2020
S2	Napoli Orientale	M	Gambia	17	2	12/02/2020; 12/12/2020	0		YES	01/20/2021
S3	Napoli Federico II	M	Gambia	14	3	11/07/2020; 12/02/2020; 12/12/2020	0		YES	02/01/2021
S4	Napoli Federico II	F	Ukraine	9	2	01/30/2021; 02/20/2021	0		YES	02/21/2021
S5	Napoli Federico II	F	Ukraine	5	2	01/30/2021; 02/20/2021	0		YES	02/25/2021
S6	Napoli Federico II	F	Ukraine	7	2	01/30/2021; 02/20/2021	0		YES	02/27/2021
S7	Napoli Federico II	F	Ukraine	17	0		0		YES	03/24/2021
S8	Napoli Federico II	F	Ukraine	10	1	03/23/2021	0		YES	04/15/2021
S9	Napoli Federico II	F	Ukraine	8	0		1	04/26/2021	YES	05/21/2021
S10	Napoli Federico II	M	Senegal	17	1	03/23/2021	0		YES	05/24/2021
S11	Genova	M	El Salvador	17	1	04/15/2021	0		NO	
S12	Firenze	F	Morocco	1	0		1	06/19/2021	NO	
S13	Napoli Orientale	M	Mali	17	1	01/30/2021	0		YES	06/23/2021
S14	Napoli Federico II	F	Ukraine	17	1	03/23/2021	0		YES	06/25/2021
S15	Genova	M	El Salvador	17	1	04/15/2021	0		NO	

Own creation

Secondary teachers

The teachers mentioned by the students were contacted to ask about their availability to participate in an online interview (see appendix 6), but just two of them participated (T1 and T2). In a second moment, a questionnaire that teachers could respond by home and send later was written (see appendix 7) and sent to some secondary teachers in Italy that had worked with migrant students. These teachers were contacted by convenience because they were people that the Italian companions of the researcher knew. Also, two focus groups were made (see appendix 8), organized by the convenience with people that the Italian companions of the researcher knew. These two focus groups were explicitly created to accomplish the theoretical saturation; that is why just a few questions (see appendix 8) from the interview (appendix 6) and the questionnaire (appendix 7) were considered. It was assumed that all teachers accompanied and guided students in the

secondary school transition phase, for example, teachers that attended the transition from middle to high school (in the diverse alternatives), and from high school to university (or other possible after high school alternatives). Also, a non-formal educator (T2) was interviewed since he was mentioned by two students (S2 and S3). At last, a focus group with some teachers from an evening school was made, since some students said the influence of their teachers at the evening school they attended.

A total of fourteen teachers participated in this research, as seen in table 22,

Table 12 Teacher participants

Code	Gender	Teacher of	School	Mentioned by	Instrument	Date
T1	M	Philosophy and History	High School	S5	Semi-structured interview	03/17/2021
T2	M	Italian for foreign students	Community school (non-formal school)	S2 and S3	Semi-structured interview	04/20/2021
T3	F	History and geography	Middle school		Questionnaire with open-ended questions	12/03/2021
T4	F	English	High school		Questionnaire with open-ended questions	03/28/2022
T5	F	English	Middle/High School		Questionnaire with open-ended questions	03/28/2022
T6	F	French	Middle/High School		Questionnaire with open-ended questions	03/30/2022
T7	F	English	Middle/High School		Questionnaire with open-ended questions	03/30/2022
T8	F	Italian	Evening school		Focus group	03/30/2022
T9	M	Mathematics	Evening school		Focus group	03/30/2022
T10	F	Philosophy	High School		Focus group	04/01/2022
T11	F	Philosophy	High School		Focus group	04/01/2022
T12	M	Philosophy	High School		Focus group	04/01/2022
T13	F	Special educator	High School		Questionnaire with open-ended questions	04/06/2022
T14	F	English	High School		Questionnaire with open-ended questions	04/27/2022

Own creation

Limitations on the participation of students and teachers in the data collection phase

One research limitation was the data collection phase developed during the COVID-19 pandemic. Because of the lockdown and the online education system, the time available to students and teachers was reduced due to the increase in work that the educational process resulted in for them at that historical moment. In addition, due to the fatigue that meant spending all day in front of a computer, there was no motivation to have extra online meetings (such as those necessary for this investigation).

For example, in the application of the student focus groups, the number of participants was minimal. Even though more than six or seven students were convoked for each meeting, only two, three, or a maximum of four people attended the convocation. Nevertheless, the confidence generated by the small group allowed the participants to share their personal experiences, thus achieving the objectives of these group meetings.

A similar limitation was presented in the two teachers' focus groups because, in one, only two teachers wanted to collaborate, and in the other, only three teachers. But, in a similar way that with the small groups of

students, these encounters developed a secure environment, and it was possible to speak about all the content needed at that point of the research.

Besides, the fact that the researcher is a foreign person that arrived in Italy just a few weeks before the pandemic lockdown began limits the possibility of knowing secondary school teachers or migrant students in person and visiting schools or universities during that time.

Student's biographies

This section presents a biography of each student participant. This was constructed by the researcher based on the information provided by the participants in various ways (autobiography, focus groups, or individual interviews). Due to the qualitative narrative approach, these biographies were built to present the participants to the readers of this study. Therefore, the objective of this presentation is for the reader to know the biographies of the students of whom the in-depth analysis will be carried out later in the chapter. Each biography is presented first in the original language the person spoke or wrote. If this language is not English, the same biography is given immediately after in English. All the proper names were changed, and details such as names of cities in the countries of origin, names of high schools, universities, workplaces, communities, or similar, were hidden to protect the anonymity of the participants.

S1 Italian

Mi chiamo Iryna. Sono nata in Ucraina nel 1995. I miei genitori hanno divorziato dopo un anno dalla mia nascita, e mia madre è partita per l'Italia. Mia madre si è trasferita in Italia perché le condizioni economiche in Ucraina non erano tra le migliori. Sono cresciuta con i miei nonni, entrambi insegnanti. Mia madre veniva a trovarmi quando poteva, mio padre non è mai stato presente nella mia vita. I miei nonni avevano costruito una bellissima casa con il giardino, e il ricordo degli alberi di ciliegio in fiore sono il ricordo più bello che ho di quegli anni. Anche mia madre era insegnante, e il guadagno di un insegnante lì era pari a cento euro al mese. I prezzi invece erano alti, e arrivare a fine mese era difficile, se non impossibile. Mia madre è arrivata in Italia e si è imboccata le maniche, finché qualcuno non l'ha notata. È nata una storia d'amore tra lei e il mio padre di ora, non di sangue, ma il Papà che ho tanto desiderato. Ed è stato così che all'età di otto anni, un bellissimo Natale dell'anno 2004, sono venuti a prendermi con la Lada Niva. Abbiamo fatto un viaggio lungo, per arrivare a Napoli, i miei genitori hanno guidato dandosi il cambio. Mi ricordo l'ansia delle frontiere, la paura di avere problemi. Io in tutto il viaggio ero seduta dietro circondata dai pupazzi. Quello stesso anno è nato mio fratello. E dopo altri nove anni mia sorella. Così ho avuto la famiglia che mi era mancata quando ero piccola. Da quando mi sono trasferita ho iniziato ad odiare la mia festa preferita di quando ero in Ucraina, il Natale. Abbandonando le tradizioni e la lingua ho lasciato indietro un pezzo del cuore. Un giorno tornando in Ucraina con il pullman una poetessa mi ha detto "noi non siamo né qui né lì." Un cuore a metà, anime senza pace. Perché per chi passa tanti anni in Italia è difficile tornare nella terra natale. Ti manca tanto, soprattutto i primi anni, appena arrivi, poi torni per le vacanze e dopo due settimane già vorresti tornare in Italia. E in Italia la società ti fa sentire un estraneo. Avrai sempre un nome straniero, un accento diverso. Quando sono arrivata in Italia, il mondo era diventato più grande. Alle medie io avevo un sogno gigantesco, quello di diventare scrittrice. Scrivevo tanto, scrivevo le poesie, avevo anche terminato di scrivere un libro. Quando scegli la scuola secondaria alle medie i professori ti danno un consiglio, ti scrivono secondo loro cosa è meglio per te. "Liceo linguistico" Ecco cosa stava scritto sul mio foglio. E chissà forse se avessi scelto quel liceo, avrei vissuto meglio quei cinque anni. Così ho scelto di fare il liceo classico, volevo imparare a scrivere meglio. Io amavo scrivere ma avevo paura. Avevo paura di fare errori di ortografia, di sbagliare a scrivere gli articoli. E avevo tante cose da dire. Con la mia fantasia, sensibilità, sogni io volevo avere coraggio di scrivere. Al liceo ho smesso di scrivere. È iniziato lo studio del latino e del greco. Il viaggio con il pullman. Ho avuto la professoressa del dopo scuola, che mi

aiutava a studiare il latino e il greco il primo anno, e ho passato il primo anno con il sei in latino. Il greco l'ho portato come debito ogni anno. Al secondo anno ho cambiato la scuola, ma ho continuato a fare il classico, ero testarda volevo dimostrare a tutti e a me stessa che anche se ero ucraina potevo farcela. Ma avevo delle lacune, non riuscivo a scrivere meglio, ai temi di italiano ero un 6, facevo errori di grammatica. Non avevo interesse. Il terzo anno ho passato le giornate a dormire. La professoressa di storia e filosofia era una persona che mi affascinava molto. Lei aveva scritto un libro. E quando andavo io all'interrogazione e non rispondevo a qualcosa, diceva che era normale che non riuscivo ad esprimerla, perché non ero italiana. E tutti ridevano alle mie spalle dicendo che era razzista. In realtà non era razzista, forse come lei zoppicava con il copro pensava che io zoppicassi con la lingua. Ma non era così, io avevo iniziato a nascondermi dietro questa scusa. Io ero invisibile. Passavo l'anno perché ero silenziosa, non davo fastidio a nessuno, ero timida. In fondo se io non mi fossi appoggiato tanto alla scusa di essere straniera nemmeno loro l'avrebbero fatto. Con il professore di greco ho avuto una conversazione, un'interrogazione più lunga soltanto un giorno. Il giorno dopo che siamo andati al teatro. Avevamo visto "Medea", e questo spettacolo mi aveva colpito proprio tanto. Quando ho provato a dirla la mia in classe, il professore è rimasto molto impressionato. La professoressa di filosofia, anche se i miei colleghi la prendevano in giro, anche per le cose che diceva su di me, ha avuto grande attenzione, non solo per me, ma anche per le persone emarginate della classe, lei aveva un gran interesse a far studiare anche noi. Non ho un bel ricordo del liceo, in quel periodo non credevo in me. Poi arrivò l'esame finale delle superiori, l'esame di maturità. Terribile, io sono uscita con 64. La vergogna di dirlo a casa, o anche fuori. Non era una questione di non aver studiato per l'esame, ma che i voti erano già stabiliti, dipendevano dal voto che sei stato per tutti i 5 anni. Il passaggio all'università è stato un salto nel vuoto. Mi sono fatta trascinare dal destino. Non avevo più una passione. Ho finito il liceo, ma non ero brava in nessuna materia in particolare. Avevo fatto solo un'interrogazione buona in storia dell'arte. Avrei fatto l'Accademia delle belle arti? Sì era una preferenza. Oppure avrei fatto le lingue per poi prendere la patente per fare la guida turistica. Ma io non ho passato il test. Al liceo classico non si faceva inglese, non ero pronta. Buttai la testa nel cuscino. Mi sentivo morire. Cosa avrei concluso nella vita? Ho passato le notti nel letto, a fissare il soffitto e piangere, perché mi sentivo inutile, incapace. Cosa sarei finita a fare? La cameriera come tutte le ragazze ucraine? La badante? Io mi metto vergogna. Io amo la mia cultura la mia terra, ma in Italia io mi metto vergogna. Perché c'è un continuo pregiudizio. Perché le ucraine rubano i mariti. Perché ho visto ragazze ucraine attaccate a uomini più grandi. Ho iniziato a studiare il portoghese. In quel periodo mi sono avvicinata ancora di più alla Comunità (nome), di cui facevo parte già dalle medie. Ho fatto un incontro dove ho parlato della storia della Pace in Mozambico, e ho fatto la tesina sullo stesso argomento. Ho analizzato i trattati di pace, sono uscita dalla mia invisibilità.

S1 English

My name is Iryna. I was born in Ukraine in 1995. My parents divorced one year after my birth, and my mother left for Italy. My mother moved to Italy because the economic conditions in Ukraine were not the best. I grew up with my grandparents, both teachers. My mother came to see me when she could, but my father was never present in my life. My grandparents had built a beautiful house with a garden, and the memory of the cherry blossom trees is my best memory of those years. My mother was also a teacher, and the income of a teacher there was one hundred euros a month. On the other hand, prices were high, and making it to the end of the month was difficult, if not impossible. My mother arrived in Italy and rolled up her sleeves until someone noticed her. A love story was born between her and my father now, not of blood, but the Dad that I have so desired. And so it was that they came to pick me up with the Lada Niva at the age of eight, a beautiful Christmas in 2004. We took a long journey to Naples, and my parents drove each other, taking turns. I remember the anxiety of borders, the fear of having problems. Throughout the journey, I sat in the back, surrounded by puppets. That same year my brother, was born. And after another nine years, my sister. So I got the family that I missed when I was little. Since I moved, I have started to hate my favorite holiday from when I was in Ukraine, Christmas. I left behind a piece of my heart by abandoning traditions and language. One day, returning to Ukraine by bus, a poet told me "we are neither here nor there." A half heart, restless souls. Because for those who spend many years in Italy it is difficult to return to their native land. You miss it so much, especially the first few years, as soon as you arrive, then you come back for the holidays and after two weeks you already want to go back to Italy. And in Italy, society makes you feel like a stranger. You will always have a foreign name, a different accent. When I arrived in Italy, the world had gotten bigger. In middle school, I had a huge dream, that of becoming a writer. I wrote a lot poems and even finished writing a book. When you choose secondary school in middle school, the teachers give you advice, and they write to you about what is best for you. "Linguistic high school" Here is what was written on my paper. And who knows, maybe if I had chosen that high school, I would have lived those five years better. So I chose to do classical high school, I wanted to

learn how to write better. I loved to write but I was afraid. I was afraid of making spelling mistakes, of making mistakes in writing articles. And I had so many things to say. With my imagination, sensitivity, and dreams I wanted to have the courage to write. In high school I stopped writing. The study of Latin and Greek has begun. The journey by bus. I had an after-school teacher who helped me study Latin and Greek in the first year, and I spent the first year with the six in Latin. I took the Greek as debt every year. In the second year I changed the school, but I continued to do the classic, I was stubborn; I wanted to show everyone and myself that even if I was Ukrainian, I could do it. But I had some gaps, I couldn't write better, I was a 6 on Italian subjects, I made grammar mistakes. I had no interest. In the third year I spent days sleeping. The professor of history and philosophy was a person who fascinated me a lot. She had written a book. And when I went to the oral examination and did not answer something, she said it was expected that I could not express it, because I was not Italian. And everyone was laughing behind my back, saying she was a racist. She actually wasn't racist. Maybe as she limped with her body, she thought I crawled with my tongue. But it wasn't like that, I had started hiding behind this excuse. I was invisible. I spent the year because I was silent, didn't bother anyone, and was shy. After all, if I hadn't leaned so much on the excuse of being a foreigner, they wouldn't have done it either. I had a conversation with the Greek teacher, a longer examination only one day. The day after, we went to the theater. We saw "Medea," and this show impressed me so much. When I tried to speak my own in class, the professor was very impressed. Even if my colleagues made fun of her, the philosophy teacher, even for the things she said about me, had great attention, not only for me but also for the marginalized people in the class. She had a great interest in letting us study too. I don't have a good memory of high school. At that time, I didn't believe in myself. Then came the final high school exam. Terrible, I went out with 64. I was ashamed of saying it at home, or even outside. It was not an issue of not having studied for the exam, but that the grades were already established, depending on the grade you have been for all 5 years. The transition to university was a leap into the void. I got carried away by fate. I no longer had a passion. I finished high school, but I wasn't good at any particular matter. I had only asked one good question in the art examination. Would I have gone to the Academy of Fine Arts? Yes, it was a preference. Or I would have done the languages and then gotten the license to be a tour guide. But I didn't pass the test. In classical high school, you didn't do English, I wasn't ready. I threw my head into the pillow. I felt like I was dying. What would I have concluded in life? I spent the nights in bed, staring at the ceiling and crying because I felt useless and unable. What would I have ended up doing? The waitress like all Ukrainian girls? The caregiver? I put myself ashamed. I love my culture and my land, but in Italy, I put myself ashamed. Because there is continuous prejudice. Because Ukrainians steal husbands. Because I've seen Ukrainian girls attached to older men. I started studying Portuguese. In that period I got even closer to the Community (name), of which I was already part from middle school. I had a meeting where I talked about the history of Peace in Mozambique, and I did a paper on the same topic. I analyzed the peace treaties, I came out of my invisibility.

S2 English

My name is Ebrima. I come from the smallest country in west Africa (The Gambia). I came to Italy when I was 17 years old. After my arrival, I had an opportunity to be lodged in a reception center for minors. The reception center manage by an Association called (name). Actually is an Association that works with both migrants and Italians in a disadvantaged situation. The first weeks of my stay in Italy I was very skeptical about my decision staying in Italy. I was scared of language barriers and After a year of learning Italian language I had an intensive job training at a restaurant where I worked as a waiter. After some time working there, I realized that that wasn't my dream job so I decided to leave the job to study in order to find a better job for myself and continue with my educational career. Before making an enrollment at school, I had an opportunity to go to Germany for an intercultural exchange where I participated as an interpreter between two organizations. And after completing the workshop, I enrolled in school to get my diploma in social science. But during the course of my studies, I faced some challenges from both my classmates and my friends. I was the only foreign student in my class at the time and I had difficulties to communicate and interacting with my colleagues in the classroom. I think the fact that most of my former classmates never had a direct interaction with migrants, and the political climate that we had back then rendered things complicated. I had difficulties comprehending reading textbooks but thanks to some professors who help me with a voluntary teacher to do repetition after school on subjects that I had problems with. And thanks to this, I was able to score better grades and overcome some challenges that I was having. It wasn't a smooth journey because I had so many setbacks and discouragements from the situation I was living in and sometimes some of my friends make fun of me telling me that I should concentrate on making money instead of pursuing my education because the system will not allow me to do anything promising as a migrant no matter how hard I try to learn and enlighten myself

I will end of doing the exact same work that they are doing. But thanks to the support of my Association, professors, etc. I tried as hard as I could to complete and graduate with good grades. Now I'm currently doing part-time work as a cultural mediator and at the same time attending University, studying political science and international relations.

S3 Italian

Mi chiamo Bakary. Vivo in Italia da sei anni, ho vissuto sia momenti belli che brutti. I momenti più belli della mia vita è quando mi ha salvato la marina italiana, quando andavo a scuola e infine quando mi sono diplomato. Uno dei momenti importanti vissuti in Italia è stato lo sbarco al porto di Napoli il 22 ottobre 2018, quando sono andato a fare la mediazione per dare forza e sostegno emotivo ai nuovi arrivati; sempre con impegno e dedizione si può tirare fuori il meglio. Dal 2014 che sono sbarcato ho sempre avuto lo stesso rapporto con la mia famiglia però non come prima che ci vedevamo ogni giorno e mangiavamo insieme; anche se ho attorno a me una grande «famiglia» sento ugualmente la mancanza dei miei parenti, a volte ci sentiamo spesso a volte di meno a causa del lavoro, studio ecc. In Italia ho fatto la scuola elementare, medie, superiori e frequento il secondo anno della triennale in Scienze Politiche e delle Relazioni Internazionali all'Università. Una scuola molto particolare è la scuola della lingua e cultura italiana, dove ho svolto anche il corso di mediatore culturale. Nella scuola di lingua e cultura italiana della comunità (nome) veniamo da tanti paesi diversi, culture e religioni. La nostra scuola non mostra differenze culturali perché siamo tutti fratelli e sorelle, possiamo diventare amici e possiamo costruire la pace per tutti. Nelle scuole abbiamo rapporti differenti sia con i compagni che con i professori; con alcuni professori si instaurano rapporti che vanno oltre l'ambito scolastico come con il Prof. (nome) perché in lui vedo una figura paterna; infatti, in qualsiasi momento lo chiamo è sempre disponibile e so che lui per me ci sarà sempre. Il mio percorso nell'istituto (nome) mi ha trasmesso tanti insegnamenti vitali del tipo relazionarmi con tutti senza giudicare, la bellezza delle diversità culturali e darmi la forza per affrontare la vita senza arrendermi mai e credere sempre in me stesso. Inizialmente l'idea del mio percorso di studi era ben diversa, però grazie ai consigli della professoressa (nome) abbiamo valutato il percorso che si addice di più alla mia persona. La stessa professoressa mi ha seguito e dato supporto in tutto il mio percorso scolastico essendo una persona di cuore. Uno dei momenti più belli e difficili è stato quando ho dovuto prendere la decisione di sospendere gli studi per tre mesi per fare il corso di formazione lavorativo, non ero tanto sicuro ma parlandone con la professoressa ho capito l'importanza di quel corso che mi avrebbe dato tante opportunità in ambito lavorativo. I social media hanno contribuito molto nella mia vita, sono come una seconda scuola. Oltre a dare informazioni, mi permettono di rimanere in contatto con la mia famiglia lontana; è il mezzo più veloce per ricevere informazioni ed è anche il modo più efficace per rimanere aggiornato su tutte le notizie del mondo. I social media li uso particolarmente da quando sono arrivato in Italia perché voglio essere un esempio e voglio dimostrare che chiunque può farcela, ma anche per mostrare la mia cultura, i miei costumi e le mie origini. Il passaggio dalle scuole medie alle superiori è stato molto efficace perché mi ha permesso di conoscere persone speciali ma soprattutto mi ha permesso di diventare l'uomo che sono oggi. Ci sono molte differenze perché ognuno di noi sceglie il proprio percorso di studi e non ci si ritrova sempre con gli amici conosciuti nelle scuole elementari e medie; quindi, non si finisce mai di costruire nuovi rapporti di amicizia. Il passaggio dalla scuola secondaria all'università non è stata una scelta difficile in quanto già sapevo cosa volevo fare, per questo motivo ho scelto la facoltà di Scienze Politiche delle Relazioni Internazionali perché il lavoro che mi piacerebbe fare in futuro sono accordi politici tra le città, le nazioni e i continenti. Fin da bambino ho sempre sognato di diventare qualcuno di «grande», ad un certo punto ho capito che per realizzare questi sogni bisognava studiare è da lì che ho iniziato il mio percorso di studi per diventare un sindaco, un ambasciatore, un presidente ecc. quindi rappresentare il popolo.

S3 English

My name is Bakary. I have lived in Italy for six years. I have experienced both good and bad times. The best moments of my life were when the Italian navy saved me, when I went to school, and finally when I graduated. One of the important moments experienced in Italy was the landing at the port of Naples on 22 October 2018, when I went to mediate and to give strength and emotional support to the new arrivals; always with commitment and dedication, you can bring out the best. Since I landed in 2014, I have always had the same relationship with my family but not as before when we saw each other every day and ate together; even if I have a large "family" around me, I still miss my relatives, sometimes we feel less often because of work, study, etc. In Italy, I went to elementary, middle and high school and I attended the second year of the three-year course in Political Science and International Relations at the University. A very special school is the school of Italian language and culture, where I also took a course as a cultural mediator. In the (name) community school

of Italian language and culture, we come from many different countries, cultures, and religions. Our school shows no cultural differences because we are all brothers and sisters; we can become friends and build peace for everyone. In schools, we have different relationships both with classmates and with teachers; relationships are established with some professors that go beyond the school environment as with Prof. (name) because in him I see a father figure. In fact, at any time I call him he is always available, and I know that he will always be there for me. My path in the institute (name) has given me many vital teachings, such as relating to everyone without judging, the beauty of cultural diversity, and the strength to face life without ever giving up and always believing in myself. Initially, the idea of my course of study was very different, but thanks to the advice of the teacher (name), we evaluated the course that best suited my personality. The same teacher followed me and supported me throughout my school career as she is a person of heart. One of the most beautiful and difficult moments was when I had to decide to suspend my studies for three months to do the job training course; I wasn't so sure, but after talking about it with the teacher, I understood the importance of that course that would have me given so many opportunities in the workplace. Social media have contributed a lot to my life; they are like a second school. In addition to providing information, they allow me to stay in touch with my distant family; it is the fastest way to receive information and the most effective way to stay updated with all the news in the world. I have been using social media, mainly since I arrived in Italy because I want to be an example and show that anyone can do it, as well as my culture, customs, and origins. The transition from middle school to high school was very effective because it allowed me to meet extraordinary people, but above all, it allowed me to become the man I am today. There are many differences because each of us chooses our study path, and we don't always find ourselves with the friends we met in elementary and middle school; therefore, you never stop building new friendships. The transition from secondary school to university was not a difficult choice as I already knew what I wanted to do, which is why I chose the faculty of Political Science of International Relations because the work I would like to do in the future is political agreements between cities, nations, and continents. Since I was a child, I have always dreamed of becoming someone "great" at a certain point; I realized that to make these dreams come true, it was from there that I started my studies to become a mayor, an ambassador, a president, etc., therefore, represent the people.

S4 Italian

Mi chiamo Kateryna. Sono nata in un villaggio in Ucraina nel 1998. Il mio è un villaggio piccolo, di pochi abitanti dove tutti si conoscono, ho vissuto con mia nonna siccome mia mamma quando avevo 9 mesi si è divorziata ed è andata a lavorare in Italia, mio padre viveva in un villaggio vicino e lo vedevo raramente. Ho passato tutta la mia infanzia con nonna fino a 9 anni, prima di arrivare in Italia. In Ucraina nel mio villaggio non c'era l'asilo e quindi ho iniziato la scuola a 7 anni, mia nonna comunque anche se aveva un titolo di studio abbastanza umile, mi ha insegnato a leggere e a scrivere da sola in modo che potessi iniziare bene la scuola. Mia mamma ha lavorato nel mentre in Italia, era difficile per nonna mettersi in contatto con lei, dovevamo andare dall'unica persona nel paese che aveva un telefono vintage fisso per poter fare la chiamata e le chiamate all'estero costavano moltissimo; mia mamma tornava dall'Italia poche volte all'anno, 2 massimo, per alcuni mesi o settimane, non ho avuto molto tempo per stare con i miei genitori, mio padre lo vedevo per le festività, mi veniva a trovare e mi portava regali e dolci. Un episodio di cui nonna va molto orgogliosa è quando durante alcuni periodi in cui venivano dei dottori a scuola a controllare "i bambini di Chernobyl" (chiamati così i figli nati dopo il disastro di Chernobyl, su cui venivano effettuate delle ricerche), tra cui io ero l'unica a non essere in sottopeso, mia nonna era molto contenta quando il medico glielo disse. A circa 9 anni, mia mamma arriva in Ucraina con una bambina in braccio di 3 mesi appena, io non sapevo di chi fosse allora lo domandai, mia mamma rispose che era di una sua amica, ma poi la bambina rimase con noi, era mia sorella e lì per lì non ci feci caso. In quell'occasione in cui mia mamma arrivò con mia sorella, mamma decise di prendermi e portarmi in Italia, aveva intenzione di fare la famiglia in Italia, ma prima di allora non aveva intenzione di trasferirsi definitivamente in Italia. Ha dovuto passare per il tribunale affinché mio padre desse il consenso per farmi venire qua, ricordo che mio padre in tribunale che mi chiese se io volessi andarci in Italia e io dissi sì, lui firmò il documento e mi chiese di chiamarlo spesso. Era la prima volta che prendevo l'aereo, era stato bello, mi hanno servito dentro il cibo, arrivammo a Napoli dopo 2 ore e mezza, era sera, ricordo che rimasi tantissimo impressionata dalle strade italiane. Io non sapevo ancora l'italiano, i miei cugini mi avevano dato alcuni loro vecchi libri di 1 e 2 elementare per farmi imparare l'italiano, a scuola portavo quelli, a casa mia mamma mi aiutava ad imparare a leggere le parole, ricordo di aver avuto difficoltà con le parole che contenevano il "chi, che, ci, ce, ghi, ghe". Non andavo molto d'accordo con i miei compagni di classe, erano tutti ragazzini di paese con le famiglie napoletane, parlavano napoletano ed erano molto cafoni. Feci amicizia in classe solo con una ragazza con la quale poi mi sono trovata di nuovo classe alle medie. I professori, alcuni,

erano piuttosto normali, altri invece erano molto strambi. Il pranzo mi ha fatto sempre schifo in quella scuola, lo chef sapeva di olio alla vista e il prosciutto che ci servivano sembrava di gomma, a me non piaceva per niente fare le attività pomeridiane a scuola tanto che mi fingevo malata per farmi venire a prendere da mamma, il professore spesso scherzava dicendo “hai zappato al paese tuo e ora non vuoi più zappare?” l’attività pomeridiana comprendeva l’orto della scuola, non che fosse una brutta cosa, ma il modo di porsi che era davvero squallido. Quella scuola non mi piaceva per niente, i miei compagni di classe soprattutto erano tutti figli di gente napoletana ignorante e a volte credo che mi dicessero cose come “ti mangi le cipolle a colazione?” Ho continuato poi le scuole medie nella stessa scuola, ero molto timida e se mi capitava che un professore mi rimproverava piangevo subito, i professori alle medie si comportavano normalmente con me, anche se tutti i ragazzi nella classe erano tutte bravissime persone, c’erano sempre quelle 2-3 persone che mi bullizzavano un po’ fuori e dentro la scuola, mi dicevano “polacca”, “ti mangi le cipolle la mattina?” “ma perché sei venuta qua?”, a differenza di altre ragazze, magari bullizzate per il peso, io mi lamentavo con i professori perché non lo sopportavo. Avevo fatto amicizia in classe con alcune ragazze, ma quando avevo finito le scuole medie con il voto 10 e loro no, si sono arrabbiate con me e i loro genitori vennero a scuola per lamentarsi sul “perché mia figlia che è italiana non ha preso 10 e un’ucraina sì?” Iniziai il liceo nel mio stesso paese I primi giorni letteralmente tornavo a casa e piangevo perché non ci volevo andare più, nella mia classe non c’erano persone, ma veri e propri animali. All’inizio della scuola mi ero seduta vicino ad altre ragazze ma i professori di forza ci hanno obbligato a sedersi secondo la loro disposizione, volevano che per ogni ragazzo casinista ci stessee vicino una ragazza tranquilla, siccome ero la più tranquilla in classe mi hanno fatto sedere vicino al ragazzo più irrequieto. Mi trasferì dal secondo anno al liceo del paese affianco, una mia amica si trasferì con me, mi sono trovata in una classe con persone nuove e professori nuovi, mi ero trovata abbastanza bene in quella classe, non c’erano persone figli di napoletani ignoranti, dal terzo anno in poi iniziò l’alternanza scuola lavoro e la nostra professoressa di storia e filosofia decise di fare come alternanza un corso pomeridiano che si chiamava “diversità come ricchezza”, il corso principalmente si basava sul conoscere le altre culture, e siccome ero l’unica ucraina in classe, spesso ero al centro di attenzione. Facevamo attività come vedere le statistiche riguardo l’immigrazione e capire cosa c’è dietro la xenofobia e il razzismo. A volte mi annoiavo, la maggior parte di noi stava lì forzatamente e parlare della propria cultura alle persone a cui non ne interessa per niente è un po’ scoccante. Una volta, non ricordo precisamente quando, la professoressa di inglese mi chiese di venire vicino a lei per chiedermi se mia mamma io conoscessimo qualche badante (siccome la maggior parte delle badanti erano ucraine) perché le serviva per sua madre, dissi di no, trovai abbastanza inappropriata la domanda. Al quarto anno di liceo cambiò la professoressa di latino, c’era questa molto anziana che viveva nel mio stesso paese, era conosciuta al liceo perché era come una strega, faceva piangere le persone e le umiliava, io avevo timore di andare alle sue interrogazioni e saltavo sempre le sue lezioni. Andai da diversi psicologi e anche da neuropsichiatri, mia mamma pensava che fossi schizofrenica o che avessi dei seri problemi mentali, l’ambiente in casa era molto tossico. Il quinto anno lo iniziai bene, il liceo mi stava torturando, non vedevo l’ora che finisse, non sapevo ancora che cosa volessi fare all’università, ero indecisa tra fare ingegneria, grafica o studiare il giapponese e il coreano all’università, mi piace un sacco la cultura asiatica e un giorno spero di andarci a vivere in Giappone. Alla fine, ho scelto l’ingegneria, mi ero detta che la scelta l’avrei fatta dopo aver fatto l’esame finale e così è stato. Ho scelto l’ingegneria aerospaziale perché fin da bambina ero appassionata di costruzioni, avevo un sacco di lego e mi piaceva leggere nelle enciclopedie dei deltaplani e aerei, costruivo aquiloni con mio padre e facevo delle zattere da sola. Con mia nonna invece, la nonna da parte di mia mamma, che vive da sola, mi sento quasi ogni giorno tramite Skype, con nonna ho un rapporto molto più sciolto perché mi ha cresciuto per 10 anni lei, quindi, è molto più leggero il rapporto. A casa mangiamo italiano quasi tutti i giorni, sia mamma che io ci siamo italianizzate, a mamma piace molto l’Italia, sta in Italia da più di 20 anni quasi, si è italianizzata principalmente perché aveva a fianco un compagno italiano molto esigente, quindi l’ucraino non si mangiava mai, solo dopo che si sono separati e lui è andato a vivere nella casa a fianco, mamma ha iniziato a cucinare piatti tipici. Attualmente non mi definisco né italiana né ucraina, non credo riesco a rientrare in uno delle due categorie, mi piace dire che sono stata in ucraina quasi 10 anni e ho passato altri 10 anni qui in Italia, mi viene voglia ora di passare altri 10 anni in un altro paese.

S4 English

My name is Kateryna. I was born in a village in Ukraine in 1998. Mine is a small village, with few inhabitants where everyone knows each other; I lived with my grandmother as my mother divorced when I was nine months old and went to work in Italy, my father lived in a nearby village, and I rarely saw him. I spent my whole childhood with my grandmother up to 9 years before arriving in Italy. In Ukraine, in my village, there was no kindergarten, so I started school at seven years old; my grandmother, even though she had a reasonably

humble qualification, taught me to read and write by myself so that I could start school well. While my mother worked in Italy, it was difficult for grandma to get in touch with her; we had to go to the only person in the country who had a vintage landline phone to be able to make the call, and calls abroad cost a lot; my mom came back from Italy a few times a year, two maximum, for a few months or weeks, I didn't have much time to be with my parents, I saw my father only for the holidays, he came to visit me and brought me gifts and confectionery. An episode of which grandmother is very proud is when during some periods when doctors came to school to check "the children of Chernobyl" (so-called the children born after the Chernobyl disaster, on which research was carried out), I was the only one who was not underweight, my grandmother was pleased when the doctor told her. About nine years old, my mother arrived in Ukraine with a three-month-old baby girl in her arms; I did not know whose it was. Then I asked, and my mother replied that it belonged to a friend of hers, but then the little girl stayed with us, she was my sister and I didn't notice. On that occasion, when my mom arrived with my sister, mom decided to pick me up and take me to Italy; she was planning to have a family in Italy. Still, before then, she had no intention of moving permanently to Italy. She had to go through the court for my father to permit me to come here, I remember my father in court who asked me if I wanted to go to Italy, and I said yes; he signed the document and asked me to call him often. It was the first time I had taken the plane, it was nice, they served me food inside, we arrived in Naples after two and a half hours, it was evening; I remember that I was very impressed by the Italian roads. My cousins had given me some of their old 1st and 2nd-grade books to make me learn Italian; I took those to school, and at home, my mom helped me know to read words; I remember having difficulty with the words they contained in the "chi, chi, ci, ce, ghi, ghe." I didn't get along very well with my classmates, and they were all village kids with Neapolitan families; they spoke Neapolitan and were very peasants. I made friends in class only with a girl with whom I found myself back in middle school. The professors, some of them, were relatively normal, and others were very odd. Lunch always made me sick at that school; the chef tasted like oil, and the ham they served us tasted like rubber; I didn't like doing afternoon activities at school so much that I pretended to be sick so my mother came for me. The professor often joked saying "you hoed in your country and now you don't want to hoe anymore?" the afternoon activity included the school garden, not that it was a bad thing, but the shabby attitude. I didn't like that school; my classmates were all children of ignorant Neapolitan people, and sometimes I think they told me things like, "do you eat onions for breakfast?" I then continued middle school in the same school, I was timid, and if happened to me that a teacher scolded me, I would cry immediately; the teachers in middle school usually behaved with me, even if all the boys in the class were all very good people, there were always those 2-3 people who bullied me a little inside and outside the school, they said to me "Polish," "do you eat your onions in the morning?" "But why did you come here?", Unlike other girls, perhaps bullied for the weight, I complained to the professors because I could not stand it. I made friends with some girls in the class, but when I finished middle school with a grade of 10, and they didn't, they got mad at me, and their parents came to school to complain about "why my daughter, who is Italian didn't get ten and a Ukrainian yes? "

I started high school in my own country. The first few days, I went home and cried because I didn't want to go there anymore; in my class, there were no people but real animals. At the beginning of school, I had sat next to other girls, but the teachers forced us to sit according to their arrangement; they wanted a quiet girl to be near for every rowdy boy. Since I was the most silent in class they made me sit next to the most restless boy. In my second year I moved to the high school in the next town, a friend of mine moved with me, I found myself in a class with new people and new professors, I had found myself quite well in that class, there were no children of ignorant Neapolitans, from the third year onwards the alternation between school and work began. Our professor of history and philosophy decided to take an afternoon course as an alternative called "diversity as richness" the course was mainly based on knowing other cultures. Since I was the only Ukrainian in class, I was often the center of attention. We did activities such as seeing immigration statistics and understanding what is behind xenophobia and racism. Sometimes I was bored, most of us were there forcibly and talking about our culture to people who don't care at all is a bit annoying. Once, I didn't remember exactly when, the English teacher asked me to come near her to ask if my mom knew any caregivers (since most of the caregivers were Ukrainian) because she needed it for her mother; I said no, and I found the question entirely inappropriate. In the fourth year of high school, the Latin teacher changed. This very old woman lived in the same country and was known in high school because she was like a witch. She was known for making people cry and humiliating them; I was afraid to go to her oral comprobations, and I always skipped her lessons. I went to several psychologists and even neuropsychiatrists; my mom thought I was schizophrenic or had severe mental problems, and the environment in the house was very toxic. In the fifth year I started well, the high school was torturing me, and I could not wait for it to end. I still did not know what I wanted to do at the university; I was undecided between doing engineering and graphics or studying Japanese and Korean at university. I like Asian

culture a lot, and one day, I hope to go and live in Japan. Ultimately, I chose engineering; I told myself I would make a choice after taking the final exam, and so it was. I chose aerospace engineering because I have been passionate about construction since I was a child; I had a lot of lego, and I liked reading in the encyclopedias about hanging gliders and airplanes; I built kites with my father, and I made rafts by myself. With my grandmother, on the other hand, I feel almost every day via Skype; I have a much looser relationship because she raised me for ten years. Therefore, it is a much lighter report. At home, we eat Italian almost every day, and both mum and I have Italianized. Mum likes Italy very much, she has been in Italy for nearly 20 years, and she has Italianized mainly because she had a very demanding Italian companion by her side, so the Ukrainian was never eaten, only after they separated. He went to live in the house next door, and my mom started cooking Ukrainian typical dishes. Currently, I do not define myself as either Italian or Ukrainian; I do not think I can fit into one of the two categories; I like to say that I have been in Ukraine for almost ten years, and I spent another ten years here in Italy, now I want to spend another ten years in another country

S5 Italian

Mi chiamo Mariya, ho 20 anni. Attualmente vivo a un piccolo paesino in provincia. Sicuramente non è il luogo ideale in cui ho sempre voluto vivere, ma è da ormai 16 anni è un luogo che senza alcuna esitazione chiamo “casa”. Sono di origine ucraina, e sono arrivata in Italia all’età di cinque anni, nel lontano 2005. Prima di arrivare qui ho vissuto per due anni insieme ai miei nonni, mentre i miei genitori si stabilivano qui. Entrambi sono venuti in Italia per ragioni economiche con lo scopo di fare dei lavori stagionali, guadagnare abbastanza per comprare- come loro mi raccontano- un frigorifero, un asciugacapelli, una lavatrice e un ferro da stiro e tornare di nuovo in Ucraina. Una volta qui, però, si sono resi conto che questo posto avrebbe potuto dare loro molte più opportunità rispetto alla patria e hanno preso la decisione di trasferirsi e far trasferire anche me. All’inizio mi ricordo di essermi sentita spaesata e una delle prime cose che provavo quando mi confrontavo con altri bambini della mia età era vergogna e imbarazzo, perché non solo non riuscivo a capire la loro lingua ma soprattutto, avendo ricevuto un’educazione severa e rigorosa, non riuscivo a comportarmi come loro. Alle scuole elementari, ho avuto la fortuna di incontrare insegnanti molto brave, che vedendo in me del potenziale mi spronavano a fare di più. Nel frattempo, da quando avevo cinque anni i miei genitori mi costringevano a frequentare tre volte a settimana, per un totale di 10 ore a settimana, un corso di ucraino, tenuto da una conoscente di mia madre. Queste lezioni per quanto sembravano noiose e stancanti mi hanno lasciato una buona conoscenza della letteratura e della storia della mia patria e direi ottima della mia lingua. Soprattutto il fatto che mi confrontavo spesso con quello che accadeva lì guardando il notiziario, mi ha fatto ben presto appassionare all’attualità e alla storia del mio paese. In Particolare, ho seguito con attenzione la vicenda dell’annessione della Crimea del febbraio del 2014 e la guerra del Donbass. Sono eventi che mi hanno colpito moltissimo e mi hanno incuriosito a tal punto di scegliere recentemente di approfondire alcune dinamiche geopolitiche avvenute negli ultimi anni nell’Europa dell’Est. Culturalmente, tuttavia, dopo tutti questi anni che vivo in Italia, non posso dichiararmi a tutti gli effetti legata culturalmente alla mia Nazione. Mi sento in realtà un po’ cosmopolita, un po’ figlia di nessuno. Mi definirei un ponte tra due culture e, non so se è corretto usare questo termine, transnazionale. Mi ritengo una persona molto aperta culturalmente e fortunata di aver potuto vivere due realtà così diverse. A casa sono cresciuta seguendo le tradizioni sia ucraine che italiane. A scuola ci andavo volentieri e mi ero fatto molti amici. Gli anni delle scuole medie me li ricordo come anni pieni di esperienze e emozioni. Anche alle scuole di medie non ho mai avuto alcun problema a causa del fatto che fossi straniera, e anche qui gli insegnanti soprattutto erano molto curiosi delle tradizioni del mio paese d’origine e per questo motivo, soprattutto la mia docente di italiano, mi assegnavano gli elaborati per casa, affinché descrivessi le tradizioni e le ricette. Anche i miei compagni di classe erano curiosi. Il liceo è stato un percorso per me molto stimolante. Anche qui nei primi anni nessuno si è mai fatto alcun problema per il fatto che fossi Ucraina. Mi piaceva tantissimo studiare il greco e il latino, avevo anche una certa familiarità con il greco a causa del fatto che l’alfabeto cirillico, usato nella lingua ucraina, derivasse dal greco. I primi due anni di liceo le mie docenti di latino, greco e italiano erano i miei punti di riferimento. Le prendevo come esempio e frequentavo quasi tutti i corsi che mi consigliavano. Al terzo anno ho cambiato molti docenti e ho cominciato a studiare nuove materie. Il docente che più mi ha colpito è stato il professore di storia e filosofia. Grazie a lui mi sono appassionata alla storia e ho partecipato ad una serie di progetti che mi hanno appassionato. Principalmente una cosa che mi piaceva di questo docente era il fatto che ci teneva agli studenti e ha sempre cercato di cogliere l’unicità di ciascuno. Uno dei progetti più belli a cui io abbia mai partecipato è stato sicuramente il Tedx, il cui tema era “il mio orizzonte è il mondo”. Il mio professore aveva ricevuto il bando e aveva pensato di propormelo. La frase “a chi appartieni?”, la classica frase napoletana che serve a domandare ad una persona di quale famiglia fa parte, sicuramente è stata una delle frasi che più ho sentito in tutta la mia

vita. All'inizio era molto imbarazzante e arrossivo ogni volta che mi veniva chiesta. Principalmente la mia paura riguardava la reazione che la mia risposta avrebbe suscitato nelle persone. Molte volte mi sono interrogata sul fatto se il mio essere donna avesse influenzato i risultati che ho avuto. Mentre prima con la piena certezza avrei detto di no, oggi rispondo di sì, ma sicuramente in modo negativo. Essere donna nel ventunesimo secolo significa ancora oggi fronteggiare delle situazioni di disparità, e quando a ciò si aggiunge anche il fatto di essere straniera e vivere nel Meridione diventa ancora più complicano. Un altro progetto che ho seguito su consiglio del mio docenti è il corso di dibattito. Questa attività mi ha permesso non solo di approfondire molti temi di attualità, ma anche di dare voce alla mia opinione. Ho partecipato ad una serie di competizioni e ho avuto modo di incontrare tantissimi ragazzi volenterosi e intraprendenti. Quelli del liceo sono stati sicuramente anni fantastici e sono veramente volati. L'ultimo anno è stato piuttosto complicato rispetto agli altri. Fino ad allora tutto mi sembrava fantastico, avevo il massimo rispetto dei docenti e della mia classe, ma quell'anno alcune cose cambiarono. La mia nuova docente di italiano fin dal primo giorno cominciò a trattarmi diversamente e a mettermi in situazioni scomode davanti all'intera classe. Tutto era cominciato con delle domande all'apparenza innocue sui miei genitori, se entrambi fossero ucraini, per poi presentarsi con affermazioni sempre più fuori luogo. Una mattina una mia amica mi fece vedere un post che questa docente aveva ricondiviso su Facebook: era una vignetta in cui erano rappresentati degli immigrati su un barcone con scritto "Sbarca e vinci" e nella descrizione aggiungeva "Solo la Lega riuscirà a risolvere il problema degli immigrati che ci rubano il lavoro". Da lì capii tutto e fu evidente che lei ce l'aveva con me, perché ero straniera e quindi faceva di tutto per dimostrare che non sarei mai stata abbastanza. Quell'anno per fortuna però riuscii a recuperare un po' di fiducia in me stessa grazie al dibattito e ad altre attività che svolgevo. In questo percorso sicuramente mi è stato molto vicino il mio docente di Storia e filosofia. Fu proprio lui a trasmettermi la passione per l'attualità e grazie alle sue lezioni la mia curiosità per la storia e per l'economia cresceva sempre di più. Grazie al dibattito, infatti, riuscivo ad approfondire ciò che la scuola non mi riusciva a trasmettere la mattina, soprattutto la curiosità e tanta voglia di imparare. Dopo la maturità mi assalì il panico: ero molto confusa e anche un tantino demotivata, non sapevo veramente cosa fare della mia vita, se studiare, se lavorare. Una mattina andai a portare dei documenti alla segreteria del mio liceo, e mi ricordo che incontrai la preside, con la quale avevo un bel rapporto. Lei mi invitò nel suo ufficio e cominciammo a parlare del più e del meno. Ricordo come mi consigliò un bando per un nuovo progetto che partiva quell'anno presso la Università. Feci domanda e sono entrata. Questo è il mio secondo anno alla Scuola e in concomitanza studio anche economia e commercio presso l'Università. Mi sento davvero fortunata perché ogni giorno ho l'opportunità di far parte di un contesto pieno di idee e persone interessanti, in cui la diversità rappresenta solo una ricchezza da condividere. In Italia, purtroppo, è molto diffuso il problema dell'intolleranza verso i cittadini di altri paesi, e questo è dovuto soprattutto secondo me ad un discorso politico sull'immigrazione per molti versi xenofobo. Sarebbe bello se la scuola italiana cercasse di aprirsi al mondo uscendo dal provincialismo, insegnando ai ragazzi non solo l'uguaglianza, di cui ci parlano da quando eravamo bambini, ma soprattutto rimuovendo tutti gli ostacoli al libero sviluppo di ogni singolo studente, a prescindere dal sesso e dalla nazionalità. Vorrei che la scuola diventasse uno spazio dinamico, inclusivo e stimolante, in cui i ragazzi volessero andare e non da cui vorrebbero scappare. Sicuramente ci dovrebbe essere anche un supporto all'ingresso dell'università, perché soprattutto in questo periodo è molto difficile per tutti gli studenti orientarsi e ambientarsi.

S5 English

My name is Mariya, I am 20 years old. I currently live in a small village in the province. Surely it is not the ideal place where I have always wanted to live, but it has been for 16 years now it is a place that without any hesitation I call "home". I am of Ukrainian origin, and I arrived in Italy at the age of five, back in 2005. Before arriving here I lived for two years with my grandparents, while my parents settled here. Both came to Italy for economic reasons with the aim of doing seasonal jobs, earning enough to buy - as they tell me - a refrigerator, a hairdryer, a washing machine and an iron and return to Ukraine again. Once here, however, they realized that this place could give them many more opportunities than the homeland and they made the decision to move and have me move too. At first, I remember feeling disoriented and one of the first things I felt when comparing myself with other children of my age was shame and embarrassment, because not only could I not understand their language but above all, having received a strict and rigorous education, I could not behave like them. In elementary school, I was lucky enough to meet very good teachers, who saw potential in me and encouraged me to do more. Meanwhile, since I was five years old, my parents forced me to attend a Ukrainian course three times a week, for a total of 10 hours a week, taught by an acquaintance of my

mother. These lessons as boring and tiring as they seemed have left me with a good knowledge of the literature and history of my homeland and I would say excellent of my language. Especially the fact that I was often confronted with what was happening there watching the news, soon made me passionate about current affairs and the history of my country. In particular, I have closely followed the story of the annexation of Crimea in February 2014 and the War in Donbas. These are events that have struck me a lot and have intrigued me to the point of recently choosing to deepen some geopolitical dynamics that have occurred in recent years in Eastern Europe. Culturally, however, after all these years living in Italy, I cannot declare myself in all respects culturally linked to my nation. I actually feel a bit cosmopolitan, a bit like nobody's daughter. I would call myself a bridge between two cultures and, I do not know if it is correct to use this term, transnational. I consider myself a very open person culturally and lucky to have been able to live two such different realities. At home I grew up following both Ukrainian and Italian traditions. I gladly went to school and made many friends. The years of middle school I use them as years full of experiences and emotions. Even in middle school I never had any problems due to the fact that I was a foreigner, and even here the teachers above all were very curious about the traditions of my country of origin and for this reason, especially my Italian teacher, they assigned me the works for home, so that I could describe the traditions and recipes. My classmates were curious too. High school was a very stimulating path for me. Even here in the early years no one ever had any problem with the fact that I was Ukraine. I really enjoyed studying Greek and Latin, I was also familiar with Greek due to the fact that the Cyrillic alphabet, used in the Ukrainian language, was derived from Greek. The first two years of high school my teachers of Latin, Greek and Italian were my points of reference. I took them as an example and attended almost all the courses they recommended to me. In the third year I changed many teachers and began to study new subjects. The teacher who struck me most was the professor of history and philosophy. Thanks to him I became passionate about history and I participated in a series of projects that fascinated me. Mainly one thing I liked about this teacher was the fact that he cared about the students and always tried to grasp the uniqueness of each one. One of the most beautiful projects I have ever participated in was definitely the Tedx, whose theme was "my horizon is the world". My professor had received the call and had thought of proposing it to me. The phrase "to whom do you belong?", the classic Neapolitan phrase that serves to ask a person which family is part of, surely was one of the phrases that I have heard the most in my whole life. At first, it was very embarrassing and I blushed every time I was asked. Mainly my fear was about the reaction that my response would arouse in people. Many times I wondered if my being a woman had influenced the results I had. While before with full certainty I would have said no, today I answer yes, but certainly in a negative way. Being a woman in the twenty-first century still means facing situations of inequality, and when you add to this the fact of being a foreigner and living in the South becomes even more complicated. Another project that I followed on the advice of my teachers is the debate course. This activity has allowed me not only to deepen many current issues, but also to give voice to my opinion. I participated in a series of competitions and I had the opportunity to meet many willing and enterprising guys. Those of high school were certainly fantastic years and they really flew by. The last year has been quite complicated compared to the others. Until then everything seemed great to me, I had the most respect for the teachers and my class, but that year some things changed. My new Italian teacher the first day began to treat me differently and put me in uncomfortable situations in front of the whole class. It all started with seemingly innocuous questions about my parents, whether both were Ukrainians, and then presented themselves with increasingly misplaced statements. One morning a friend of mine showed me a post that this teacher had reshared on Facebook: it was a cartoon in which immigrants were represented on a boat with the words "Disembark and win" and in the description, she added, "Only la Lega will be able to solve the problem of immigrants who steal our jobs". From there I understood everything and it was evident that she had it with me, because I was a foreigner and therefore she did everything to show that I would never be enough. Fortunately, that year, however, I was able to regain some confidence in myself thanks to the debate and other activities I carried out. On this path I was certainly very close to my professor of History and Philosophy. It was

he who transmitted to me the passion for current events and thanks to his lessons my curiosity for history and for the economy grew more and more. Thanks to the debate, in fact, I was able to deepen what the school could not convey to me in the morning, especially curiosity and a great desire to learn. After graduation, I panicked: I was very confused and even a little demotivated, I didn't really know what to do with my life, whether to study, whether to work. One morning I went to bring documents to the secretariat of my high school, and I remember that I met the principal, with whom I had a good relationship. She invited me to her office, and we started talking. I remember how she recommended me a call for a new project that started that year at the University. I applied and got in. This is my second year and at the same time, I study economics and business at the University. I feel really lucky because every day I have the opportunity to be part of a context full of ideas and interesting people, where diversity is just a wealth to share. In Italy, unfortunately, the problem of intolerance towards the citizens of other countries is very widespread, and this is mainly due in my opinion to a political discourse on immigration that is in many ways xenophobic. It would be nice if the Italian school tried to open up to the world by getting out of provincialism, teaching children not only equality, which they have been talking about since we were children but above all removing all obstacles to the free development of every single student, regardless of gender and nationality. I would like the school to become a dynamic, inclusive, and stimulating space, where children want to go and not from which they would like to escape. Surely there should also be support at the entrance of the university because especially in this period it is very difficult for all students to orient themselves and acclimatize.

S6 Italian

Mi chiamo Natalka, sono una ragazza di 25 anni. Sono nata in Ucraina ma vivo in Italia da 18 anni. I miei genitori sono entrambi ucraini, sono divorziati, io vivo con mia madre e non ho nessun rapporto con mio padre. Il mio arrivo in Italia è stato un po' burrascoso, sia perché mio padre non voleva che io venissi qui, ma allo stesso tempo non aveva nessuna cura di me, e sia perché sono arrivata clandestinamente; quindi, durante il viaggio rischiavo di essere rimandata indietro. Il primo approccio alla lingua italiana l'ho avuto grazie a mia madre, che nei primi tempi del mio arrivo in Italia si è impegnata molto affinché io imparassi correttamente la lingua; infatti, dopo pochi mesi mi ha iscritto in seconda elementare. Inizialmente mi sentivo molto a disagio, non capivo ciò che il mondo intorno a me voleva comunicarmi, ogni mattina piangevo prima di andare a scuola perché sentivo di non essere desiderata e che la mia lentezza nel capire la lingua e nello scrivere, poteva provocare disagio in classe. Poi con molta fatica e grazie anche ad una maestra di doposcuola, sono riuscita a progredire. Vedo molte ragazze ucraine come me avere ancora un legame solido con la loro terra, avere qualcuno che li aspetta con il sorriso e un pasto caldo quando fanno ritorno in patria, ma purtroppo questo non mi appartiene. La mia famiglia è composta solamente da me e mia madre, la donna grazie alla quale sono diventata ciò che sono. Nonostante tutto, continuiamo a mantenere qualche tradizione gastronomica, qualche volta mia madre cucina i piatti ucraini; in famiglia parliamo il rumeno (il paese dove sono nata è al confine con la Romania), il russo e guardiamo guardo film russi. Per quanto riguarda la mia carriera scolastica, mi sono sempre impegnata fin da subito a studiare molto e a dare il massimo perché vedevo i sacrifici che mia madre faceva per farmi studiare e non avrei mai potuto sopportare la delusione sul suo volto. Periodi difficili nell'integrazione scolastica italiana li ho vissuti solo nei primi anni delle elementari, poi mi sono integrata e sia il periodo della scuola secondaria di primo grado che di secondo grado, non ho avuto problemi. Durante il periodo della scuola superiore ho scoperto maggior consapevolezza della persona che sono, sia per i miei successi scolastici e sia per la motivazione da parte degli insegnanti. Ho ancora ricordi indelebili di momenti vissuti con i miei compagni di classe, durante quegli anni. Nonostante fossero tutti maschi (l'istituto che ho frequentato alle superiori è un Nautico e all'epoca era frequentato da poche ragazze) ed io ero una delle due ragazze in classe, loro non mi hanno mai fatta sentire a disagio per non essere un maschio o per non essere italiana forse anche perché io ho sempre cercato di integrarmi nell'ambiente che mi circondava. I miei insegnanti oltre a mia madre, mi hanno sempre spinto a continuare gli studi, e di questo gli sono tuttora grata. Ricordo ancora la mia professoressa di inglese nautico quando mi consigliava di continuare con le lingue, e proseguire all'università. Quando si è adolescenti, tante cose non si comprendono, forse perché si è ignari del mondo che aspetta alle porte del diploma. Purtroppo, non ho continuato il percorso nautico perché non avevo la cittadinanza italiana necessaria per conseguire il libretto nautico e salire a bordo delle navi; potevo conseguilo in Ucraina ma il mio livello di lingua non mi permetteva di sostenere degli esami e anche il costo

era molto elevato. Questo non mi ha fermato, la voglia di appesantire il mio bagaglio culturale mi ha portato ad iscrivermi alla facoltà di lingue e culture moderne della Università. Sono sempre stata appassionata da altre culture, e parlare più lingue mi fa capire ancora di più che non sono cittadina di uno stato, ma sono cittadina del mondo. Ho impiegato molte forze per arrivare dove sono ora. Non è stato per niente facile arrivare in un paese straniero in cui tutti ti reputano una ucraina con una madre che vuole rubare qualcosa agli italiani; non è stato facile cercare di non ascoltare le offese solo perché sono straniera, come se anche io non meritassi di respirare quest'aria. Il non avere una solida famiglia come gli altri miei coetanei, non dà agio alle persone di puntarmi il dito e di giudicarmi come figlia di nessuno, perché è facile giudicare quando si sta dall'altro lato. Non so perché sento sempre dentro di me di non appartenere a nessun luogo; sento di non avere ancora radici solide, e se dovessi partire domattina, farei le valigie senza nessun timore di lasciare qualcosa.

S6 English

My name is Natalka, I am a 25-year-old girl. I was born in Ukraine but have been living in Italy for 18 years. My parents are both Ukrainian, they are divorced, I live with my mother and I have no relationship with my father. My arrival in Italy was a bit stormy, both because my father did not want me to come here, but at the same time he had no care for me, and because I arrived clandestinely; so, during the trip, I risked being sent back. I had the first approach to the Italian language thanks to my mother, who in the early days of my arrival in Italy worked hard so that I learned the language correctly; in fact, after a few months he enrolled me in the second grade. Initially, I felt very uncomfortable, I did not understand what the world around me wanted to communicate to me, every morning I cried before going to school because I felt that I was not wanted and that my slowness in understanding the language and writing, could cause discomfort in class. Then with a lot of effort and thanks to an after-school teacher, I was able to progress. I see many Ukrainian girls like me still having a solid bond with their land, having someone waiting for them with a smile and a hot meal when they return to their homeland, but unfortunately, this does not belong to me. My family is made up only of me and my mother, the woman through whom I became who I am. Despite everything, we continue to maintain some gastronomic traditions, sometimes my mother cooks Ukrainian dishes; in the family, we speak Romanian (the village where I was born is on the border with Romania), Russian, and watch Russian movies. As for my school career, I always committed myself from the beginning to study a lot and give my best because I saw the sacrifices that my mother made to make me study and I could never bear the disappointment on her face. Difficult periods in Italian school integration I experienced only in the first years of elementary school, then I integrated, and both the period of the secondary school of the first degree and second degree, I had no problems. During the high school period, I discovered greater awareness of the person I am, both for my academic successes and for the motivation of my teachers. I still have indelible memories of moments I lived with my classmates during those years. Although they were all boys (the institute I attended in high school is a Nautico and at the time it was attended by a few girls) and I was one of the two girls in the class, they never made me feel uncomfortable for not being a boy or for not being Italian, perhaps also because I have always tried to integrate into the environment that surrounded me. My teachers, in addition to my mother, have always pushed me to continue my studies, and for this, I am still grateful. I still remember my nautical English teacher when she advised me to continue with languages at university. When you are a teenager, many things are not understood, perhaps because you are unaware of the world waiting at the gates of graduation. Unfortunately, I did not continue the nautical path because I did not have the Italian citizenship necessary to obtain the nautical booklet and get on board the ships. I could get it in Ukraine but my language level did not allow me to take exams and the cost was also very high. This did not stop me, the desire to weigh down my cultural baggage led me to enroll in the faculty of modern languages and cultures of the University. I have always been passionate about other cultures, and speaking multiple languages makes me understand even more that I am not a citizen of a state, but a citizen of the world. It took me a lot of effort to get to where I am now. It was not at all easy to arrive in a foreign country where everyone considers you a Ukrainian with a mother who wants to steal something from the Italians; it was not easy to try not to listen to the offenses just because I am a foreigner as if I did not deserve to breathe this air. Not having a solid family like my other peers, does not make it comfortable for people to point the finger at me and judge me as nobody's daughter, because it is easy to judge when you are on the other side. I don't know why I always feel inside me that I don't belong anywhere; I feel that I do not have solid roots yet, and if I were to leave tomorrow morning, I would pack my bags without any fear of leaving anything.

S7 Italian

Mi chiamo Tamara, provengo da Ucraina. Mi sono trasferita a Napoli circa 5 anni fa. I miei genitori sono entrambi ucraini, però sono separati ed abito qui solo con mia madre. Era pieno l'estate quando sono arrivata qui, dopo 2 settimane del mio arrivo, ho iniziato a frequentare dei corsi per la lingua italiana. I corsi frequentavano diverse persone di diverse nazionalità, ricordo che il corso era solo in lingua italiana, che era difficile per me per comprendere, ma nonostante sono riuscita almeno ad imparare qualcosa semplice, per esempio i verbi, come si fa una presentazione di se stesso, come fare una spesa, come prendere un treno. Ma poi ho dovuto di lasciarlo perché dovevo andare in Ucraina, perché avevo bisogno di alcuni documenti per stare qui legalmente. Poi sono ritornata dopo 10 giorni, però non ricordavo nulla di quello che avevo studiato, il corso era terminato e quindi sono rimasta da sola a combattere la lingua italiana. A settembre dello stesso anno mi sono iscritta a scuola superiore, perché mi mancava 1 anno per diploma per poi iscrivermi all'Università e quindi dovevo andare di nuovo a scuola. Ho scelto l'indirizzo turistico, che ero molto appassionata alle lingue e il turismo. Il primo giorno di scuola è stato orribile perché non riuscivo capire a nessuno, i ragazzi sapevano male l'inglese e riuscivo a comprendere solo la professoressa di inglese. Quando sono tornata a casa, mi sono messa a piangere, chiedendo a mia mamma che vorrei tornare a casa in Ucraina. Comunque, ho continuato di frequentare, anche se con la difficoltà della lingua, ho iniziato a studiare. I ragazzi della mia classe, erano gentilissimi, i professori anche, specialmente vicepreside che si preoccupava di me. Ho iniziato a guardare i film in italiano, leggere dei libri (mi hanno aiutato molto). Per i vocaboli: usavo sempre dei libri di storia, cercavo dei sinonimi per aver quel senso di doppio significato. La cosa più odiata da me è stato: L'ARTICOLO. Perché? Perché in lingua ucraina non sono presenti degli articoli oppure dei tempi verbali come, per esempio, la lingua ucraina è costruita semplice 3 tempi verbali: Passato, Presente, Futuro. Comunque così ho iniziato a fare degli interrogazioni a scuola. E dopo un mese di un lavoro faticoso, ho iniziato a parlare, non perfetto, ma non avevo più quelle barriere davanti. Ogni giorno, miglioravo, sempre andando avanti, la cosa più bella nel percorso è stata anche che frequentavamo oltre la scuola superiore, quella anche per i stranieri che facevano imparare in modo divertente. Dopo un anno di scuola superiore, ho finito senza dei debiti, e ho iniziato il 2 anno, che era ultimo. Ultimo anno è stato bello perché stavamo sempre vicini con i ragazzi, ci vedevamo oltre la scuola, qui posso dire che mi sono integrata molto nella società italiana. Qui vorrei parlare dei miei professori che ho avuto nella scuola superiore e quella per i stranieri. Parlando della scuola degli stranieri, ho avuto delle professoresshe meravigliose che mi hanno dato tutto ma di tutto. La professoressa di italiano, si chiama (nome), fin oggi ho dei contatti, mi aveva dato sempre lo sforzo di andare avanti, impegnarmi di più, e il metodo che usava per imparare italiano era semplice ed efficace: parlare e comprendere in italiano, però vedendo degli immagini, video e gesticolare! La seconda professoressa, si chiama (nome), mi aiutava per la preparazione dell'esame di Maturità, grazie a lei ho completato tutta la grammatica italiana. Passo ai professori di scuola superiore. I professori erano tutti bravissimi, tutti erano pronti di darmi una mano. Il vicepreside inoltre mi ha dato anche una professoressa che mi aiutava con il francese, visto che non avevo studiato mai. Però ai primi mesi della mia frequentazione della scuola, successo un episodio un po' «non piacevole». La professoressa di economia, a una delle lezioni ha iniziato a sgridarmi perché non avevo fatto bene compito, dicendomi: «Tu non dovevi scegliere indirizzo turistico, dovevi andare all'alberghiero, a fare la cuoca!». Ancora mi ricordo, prima di questo episodio lei cercava di pungermi in ogni modo, dicendo: «Ci sono troppi stranieri in Italia», «Voi, ucraine dovete fare solo le pulizie». Quello è stata l'ultima goccia della mia pazienza che ho deciso di chiamare a vicepreside e di fare un incontro tra me e lei e mia mamma. All'incontro si mise a piangere, chiedendo scusa a me, a mia mamma. Vabbè è andata così. Ma alla fine del 1 anno lei mi ha abbracciato, dicendo: «Continua così!» perché ero la migliore in classe, in economia. Dopo aver terminato la scuola superiore ho deciso di fermarmi per 1 anno con lo studio. Ho scelto lavoro. Ma perché? La mia risposta sarà perché ho scelto il lavoro per la mia esperienza personale. Ho lavorato al bar, un lavoro semplice ma faticoso. Il mio lavoro del sogno è stato sempre qualcosa legato ai viaggi. Dopo 1 anno, ho capito, che devo riprendere lo studio, dico la verità ho capito da sola che ho bisogno dello studio; infatti, mi sono iscritta al settembre del anno scorso alla Università per il corso delle lingue, culture, letterature europee. Ho scelto le lingue: lo spagnolo e l'inglese. Sono felicissima che ho questa possibilità perché non è da tutti! Un consiglio a tutti professori: NON DISPREZZATE MAI A NESSUNO! Tutti hanno possibilità di essere liberi! Se vedete che una persona sta in difficoltà non la dovete spremere come una frutta, perché poi non ritornerà mai più ad essere se stessa.

S7 English

My name is Tamara; I come from Ukraine. I moved to Naples about five years ago. My parents are both Ukrainian but are separated, and I live here only with my mother. It was summer when I arrived here; after two weeks of my arrival, I started attending courses in the Italian language. Several people of different

nationalities attended the courses; I remember that the course was only in Italian, which was difficult for me to understand, but even though I managed at least to learn something simple, for example, verbs, how to make a presentation of oneself, how to do shopping, how to take a train. But then I had to leave because I had to go to Ukraine for some documents. I needed to stay here legally. Then I returned after ten days, but I did not remember anything of what I had studied, the course was finished, so I was left alone to fight the Italian language. In September of the same year, I enrolled in high school because I was missing one year to graduate, so I had to go to school. I chose the tourist address because I was passionate about languages and tourism. The first day of school was horrible because I couldn't understand anyone, guys knew English badly, and I could only understand the English teacher. When I got home, I started crying, asking my mom if I can return home to Ukraine. Anyway, I continued to attend, although I began to study with language difficulty. The guys in my class were very kind, and the professors, especially the vice principal, cared about me. I started watching movies in Italian and reading books (they helped me a lot). For the words: I always used history books; I looked for synonyms to have that sense of double meaning. The most hated thing by me has been: THE ARTICLE. Why? Because in the Ukrainian language, there are no articles or verb tenses such as. For example, the Ukrainian language built simple three verb tenses: Past, Present, and Future. Anyway, so I started asking questions at school. And after a month of hard work, I started talking, not perfect, but I no longer had those barriers in front of me. Every day, I improved, always from that on; the most beautiful thing in the path was that I attended another school, the one for foreigners where they made us learn in a fun way. After a year of high school, I finished without any debts, and I started the 2nd year, which was my last. Last year was nice because we were always close with the boys, we saw each other beyond school, here I can say that I integrated a lot into Italian society. Here I would like to talk about the teachers I had in high school and the one for foreigners. Speaking of the school of foreigners, I had wonderful teachers who gave me everything but everything. The Italian teacher is called (name), until today I have contacts, she had always given me the effort to go on, to commit myself more, and the method she used to learn Italian was simple and effective: speak and understand in Italian, but seeing images, videos and gesticulating! The second teacher, her name, helped me prepare for the Maturità exam; thanks to her, I completed all the Italian grammar. I turn to high school teachers. The professors were all outstanding, and everyone was ready to give me a hand. The vice principal also gave me a professor who helped me with French since I had never studied it. But in the first months of my attendance at school, an episode happened that was a bit "not pleasant." In one of the lessons, the professor of economics began to scold me because I had not done a good task, telling me: "You did not have to choose a tourist address; you had to go to the hotel to be a cook!" Before this episode, she tried to sting me in every way, saying: "There are too many foreigners in Italy," "You, Ukrainians, only have to do the cleaning." That was the last drop of my patience, so I decided to call the vice principal and make a meeting between her and me and my mom. At the meeting, he began to cry, apologizing to me, to my mother. Oh well, it went like this. But at the end of the 1st year, she hugged me, saying, "Keep it up!" because I was the best in class, in economics. After finishing high school, I decided to stop for one year with the study. I chose work. But why? My answer will be because I chose the job for my personal experience. I worked at the bar, a simple but tiring job. My dream job has always been something related to travel. After one year, I understood that I had to resume my study; I told the truth; I understood by myself that I needed the study. I enrolled in September last year at the University for a European language, culture, and literature course. I chose the languages: Spanish and English. I am thrilled I have this opportunity because it is not for everyone! Some advice to all professors: NEVER DESPISE ANYONE! Everyone has a chance to be free! If you see a person in difficulty, you must not squeeze him like fruit because he will never return to being himself.

S8 Italian

Mi chiamo Valentyna. Sono nata a Ucraina. Ho 29 anni. Vivo in Italia da 19 anni. Mi madre dopo il divorzio con mio padre, ha deciso di trasferirsi in Italia, per lavoro e per garantire un futuro migliore a me e mio fratello (più piccolo). Lei è partita nel 2000 lasciando me e mio fratello in Ucraina con la mia bis nonna. È un stato un periodo abbastanza difficile per me poiché ero solamente una bambina di 9 anni che si doveva prendere cura di un fratellino di 5 anni e ovviamente vivendo con la mia bisnonna che all'epoca aveva circa 70 anni dovevo dare una mano anche a lei con le faccende di casa soprattutto. Poi mi ricordo che avevo un'ansia tremenda che mia madre non tornasse a prenderci e che si rifacesse una vita senza di noi in Italia. Mia madre all'epoca era giovane aveva solamente 28 anni. La sua assenza a passare con delle settimane si faceva sempre più difficile. Iniziando già da piccole cose come aiutarmi a fare i compiti, asciugarmi i capelli o semplicemente per farmi delle coccole formava un vuoto assurdo dentro di me. Ma per fortuna una volta alla settimana mio padre veniva a trovarci, e colmava un po' questo vuoto. Lui era un artista con le mani d'oro. Era un falegname

creava dei mobili spettacolari ma i suoi lavori più significativi erano l'iconostasi delle chiese. A differenza di mia madre lui non si è mai preoccupato dei soldi per lui la vita non girava attorno al denaro ma attorno alle sue passioni. Ma ovviamente una famiglia con dei bambini necessita di soldi. Fortunatamente i miei genitori sono sempre stati in buoni rapporti, infatti noi figli non abbiamo mai saputo e neanche chiesto il motivo per il quale si sono divorziati. In questo modo noi non abbiamo mai dato la colpa del divorzio a uno dei due. Con il senno di poi sono felice di questa loro scelta. Dopo meno di 2 anni mia madre è riuscita ad ottenere il permesso di soggiorno ed è venuta a prendere me e il mio fratello. Eravamo piccoli ed entusiasti di trasferirci in un paese nuovo bello come l'Italia. In giro di un mese siamo riusciti a fare tutti i documenti e partire. L'arrivo in Italia è stato un terremoto di emozioni. Perché ero felice di poter finalmente stare con mia madre ma nello stesso tempo non avevo amici non avevo la stessa libertà che avevo in Ucraina. Infatti mi ricordo che sono arrivata in Italia il sabato e il lunedì già sono andata a scuola. Mi hanno iscritto in seconda media. Le prime settimane di scuola erano bruttissime perché in Ucraina le scuole sono molto più belle molto più pulite e organizzate diversamente. Ovviamente non conoscevo assolutamente l'italiano e fare anche integrazioni con i miei compagni di classe era quasi impossibile. Ma per fortuna la mia insegnante di italiano storia e geografia è stata la mia salvezza. La professoressa (nome) ha preso a cuore la mia situazione poiché ero la sua prima studentessa straniera e fortunatamente ha accettato questa sfida. Durante tutto l'anno scolastico mi ha sostenuto e insegnato la lingua italiana. Nello stesso tempo io mi impegnavo tantissimo perché non potevo deluderla. Con la professoressa di matematica nelle medie ho avuto sempre un bellissimo rapporto perché a farci comunicare era la matematica. Fortunatamente studiando così la lingua italiana dopo qualche mese e riuscivo già a parlare. Anche in questo periodo è caratterizzato da un'altalena di emozioni un giorno mi impegnavo tantissimo e riuscivo a capire tutto giorno dopo mi sembrava di essere così lontana dal mio obiettivo di parlare bene in italiano sembrava che non ci sarei mai riuscita. In terza media ormai ero integrata al 100% nella classe. Ed era anche l'ora di scegliere la scuola superiore. Visto che ero brava in matematica il compagno di mia madre mi ha suggerito di fare un istituto tecnico. Mi piaceva molto l'idea di frequentare in futuro una facoltà di ingegneria ho deciso di frequentare l'istituto tecnico superiore per i geometri. Anche se mia madre e alcuni insegnanti mi ha invitato di considerare anche il liceo linguistico. Ma alla fine ho scelto io il geometra. Nello stesso anno mia madre è rimasta incinta. E a settembre è nata la mia sorellina. Lo stesso settembre in cui ho iniziato a frequentare la scuola superiore. Il primo giorno della scuola superiore c'erano alcuni ragazzi nella mia classe della scuola media e c'era anche una ragazza ucraina che veniva dalla mia stessa città natale. Era davvero una bella sorpresa. Finalmente c'era una straniera come me. Era davvero una bella sensazione avere qualcuno che mi potesse capire al 100%. L'integrazione nella scuola superiore non era difficile visto che era tutto nuovo per tutti gli alunni. La mia classe era composta da 25 maschi e due femmine. Purtroppo, alla mia compagna di classe non piaceva questo corso di studi e in primavera lei ha cambiato l'istituto e sono rimasta l'unica donna della classe. Poi nella mia sezione c'era la professoressa (insegnante di inglese) con la quale avevo legato molto infatti spesso rimanevo il pomeriggio per fare lo scambio di conoscenze con lei. Il nostro patto era quello che lei mi dava una mano con l'inglese e io le insegnavo il russo. Tutto sommato i primi 2 anni della scuola superiore sono stati abbastanza tranquilli, poiché eravamo piccoli ci stavamo conoscendo. Fortunatamente io essendo ormai l'unica ragazza in classe non avevo problemi di integrazione. Al terzo anno quando abbiamo iniziato a studiare delle materie tecniche le cose sono diventate un po' più complicate. Alcuni professori tendevano a darmi dei voti più alti non solo perché studiavo ma anche perché ero femmina. Forse questa situazione mi ha portato a studiare di meno. La professoressa (nome), all'epoca era giovanissima aveva la mia età di oggi. Conservo un caro ricordo di lei. Al di fuori di essere la nostra professoressa per questo breve periodo è stata anche una amica. Aveva un modo di porsi con noi studenti completamente diverso rispetto a tutti gli altri professori di vecchio stampo. Ricordo un episodio dove un mio compagno di classe ha perso il papà e lei gli è stata vicina in questo momento così delicato, facendogli un bel discorso a cuore aperto. E quando ho perso mio padre all'ultimo anno del liceo ho capito di quanto fosse importante un insegnante che spende una parola di conforto nei tuoi confronti. Al terzo anno è subentrata anche la professoressa di italiano (nome). Una professoressa con la p maiuscola, aveva un modo di insegnare che dovrebbero avere tutti i professori. Ormai sono passati più di 10 anni dal mio diploma ma le cose che mi ha insegnato le ricordo ancora. È una professoressa con una forza d'animo immensa, mi ricordo che durante il mio ultimo anno scolastico lei era malata di tumore al seno, ma nonostante questa grave situazione lei veniva a fare lezione lo stesso. Conseguito il diploma, ho deciso di andare in uno studio di geometri per fare un po' di tirocinio. E dopo qualche mese mi sono resa conto che questo ambiente non era fatto per me come donna e soprattutto come persona. C'è anche da dire che stavo vivendo un periodo un po' particolare perché avevo perso mio padre da qualche mese e non avevo una grande voglia di studiare. Quindi ho iniziato a lavorare. Inizialmente in una pizzeria, poi in un ristorante come bevandina. Poi ho avuto l'occasione di trasferirmi in Germania. Un paese

stupendo è molto affine con il mio carattere di "precisina". Ma purtroppo non poteva filare tutto liscio. Al di là del fatto che dovevo ricominciare di nuovo la mia integrazione a livello culturale e linguistico ma soprattutto quello burocratico. Nel 2012 dopo aver avuto vari permessi di soggiorno finalmente avrei dovuto prendere quello a tempo indeterminato, che mi avrebbe dato la possibilità di risiedere e lavorare legalmente in Germania come stato membro europeo. Purtroppo non andò tutto esattamente così. Perché mi hanno dato chissà per quale motivo sconosciuto di nuovo un permesso per 5 anni. Questo permesso con una data di scadenza non mi dava la possibilità di lavorare e studiare in Germania. Chiedendo all'ufficio immigrazione per quale motivo non ho avuto il permesso di soggiorno a tempo indeterminato alcuni mi dicevano che dovevo fare una richiesta specifica (e non era vero) altri invece mi hanno detto che non mi spettava perché dovevano passare almeno 10 anni di residenza. E quindi il mio sogno tedesco è svanito a causa di un pezzo di carta. Ma la tragedia non finisce qui. Ho cercato di convertire il mio permesso di soggiorno da 5 anni a quello a tempo indeterminato, poiché avevo già 10 anni di residenza che non hanno calcolato perché i primi anni essendo minorenni non avevo un mio permesso di soggiorno ma ero in quello di mia madre. Ma nel frattempo mia madre ha preso la cittadinanza italiana e di conseguenza anche mio fratello perché era minorenne. Praticamente nella mia famiglia ero l'unica straniera. A questo punto la burocrazia aveva già deciso la mia vita. Dovevo andare a lavorare per avere un reddito sufficiente per fare la richiesta del permesso di soggiorno a tempo indeterminato. Ovviamente inizia la mia ricerca di un posto di lavoro, non è stato affatto semplice non avendo alcun titolo e non sapendo fare un granché. Avevo 23 anni tanta voglia di fare ma poche possibilità, sia a livello economico, sia per tutti i vincoli burocratici. Poi ho trovato una vineria (ma il mondo del vino per me era completamente sconosciuto) dove mi potevano fare un contratto di lavoro ma dovevo lavorare 6 giorni alla settimana, con un giorno infrasettimanale di riposo. Non avendo una grande scelta ho deciso di provarci. Da subito mi piace l'ambiente lavorativo, avevo due colleghe più giovani di me con le quali ho legato da subito (tutt'ora siamo amiche). Continuando con le ricerche scopro che c'è un corso di enologia. Arriva settembre, faccio il test, e fortunatamente entro in enologia e viticoltura. È stata già questa una grande soddisfazione, ma era solamente il primo gradino verso la mia laurea. Ovviamente anche qui riscontro di problemi per quando riguarda l'iscrizione. Perché noi stranieri residenti in Italia non possiamo ambire a uno dei 5 posti riservati acquisti corsi a numero chiuso, ma dobbiamo fare il test come tutti i ragazzi italiani, però non possiamo consegnare le carte in segreteria on-line come ragazzi italiani ma ci dobbiamo recare personalmente in segreteria e consegnare tutto il cartaceo di persona! Sinceramente tutt'ora non comprendo il perché... Superato questo step finalmente sono iscritta all'università. Quando finalmente ottengo il permesso di soggiorno a tempo indeterminato (una data memorabile), io definisco questo giorno come un secondo compleanno. Perché finalmente la mia vita non dipende più da un pezzo di carta. Non mi sento più una schiava della burocrazia. Penso che l'emozione che ho provato quel giorno è più o meno la stessa che una madre prova partorendo un figlio.

S8 English

My name is Valentyna. I was born in Ukraine. I am 29 years old. I have been living in Italy for 19 years. My mother after the divorce from my father decided to move to Italy, for work and to ensure a better future for me and my brother. She left in 2000 leaving me and my brother in Ukraine with my great-grandmother. It was quite a difficult time for me since I was only a 9-year-old girl who had to take care of a 5-year-old brother and obviously living with my great-grandmother who at the time was about 70 years old I had to give her a hand with the chores of the house. Then I remember that I had tremendous anxiety that my mother would not come back to pick us up and that she would rebuild a life without us in Italy. My mother was young at the time, she was only 28 years old. His absence every week became increasingly difficult. Starting from small things like helping me do my homework, drying my hair, or just cuddling it formed an absurd emptiness inside me. But luckily once a week my father came to visit us and filled this void a little. He was an artist with golden hands. He was a carpenter creating spectacular furniture but his most significant works were the iconostasis of churches. Unlike my mother, he never cared about money, his life did not revolve around money but around his passions. But of course, a family with children needs money. Fortunately, my parents have always been on good terms, in fact, we children have never known or even asked why they divorced. In this way, we have never blamed the divorce on one of the two. In hindsight, I am happy with their choice. After less than 2 years my mother managed to get the residence permit and came to pick me up and my brother. We were small and excited to move to a new country as beautiful as Italy. Within a month we were able to do all the paperwork and leave. The arrival in Italy was an earthquake of emotions. Because I was happy to finally be able to be with my mother but at the same time I had no friends I did not have the same freedom that I had in Ukraine. In fact, I remember that I arrived in Italy on Saturday and on Monday I already went to school. They enrolled me in the seventh grade. The first weeks of school were very bad because in Ukraine the schools are much

nicer and much cleaner and organized differently. Obviously, I didn't know Italian at all and even making integration with my classmates was almost impossible. But luckily my teacher of Italian history and geography was my salvation. The professor (name) took my situation to heart as I was her first foreign student and fortunately accepted this challenge. Throughout the school year, he supported me and taught me the Italian language. At the same time, I worked very hard because I could not disappoint her. With the teacher of mathematics in middle school, I always had a beautiful relationship because it was mathematics that made us communicate. Fortunately, studying the Italian language after a few months and I was already able to speak. Even this period is characterized by a swing of emotions one day I worked very hard and I could understand everything the day after I seemed to be so far from my goal of speaking well in Italian that it seemed that I would never succeed. In eighth grade, I was now 100% integrated into the classroom. And it was also time to choose a high school. Since I was good at mathematics, my mother's partner suggested that I do a technical school. I really liked the idea of attending an engineering faculty in the future I decided to attend the higher technical institute for surveyors. Although my mother and some teachers invited me to also consider the language in high school. But in the end, I chose the surveyor. In the same year, my mother became pregnant. And in September my little sister was born. The same September I started attending high school. On the first day of high school, there were some boys in my middle school class and there was also a Ukrainian girl who came from my own hometown. It was a really nice surprise. Finally there was a foreigner like me. It was a really good feeling to have someone who could understand me 100%. Integration into high school was not difficult as everything was new for all pupils. My class consisted of 25 males and two females. Unfortunately, my female classmate did not like this course of study, and in the spring she changed the institute and I remained the only woman in the class. Then in my section, there was the teacher (English teacher) with whom I had bonded very often I stayed in the afternoon to exchange knowledge with her. Our pact was that she gave me a hand with English and I taught her Russian. In all the first 2 years of high school were quiet, as we were getting to know each other. Fortunately, being now the only girl in the classroom, I had no integration problems. In the third year when we started studying technical subjects, things became a little more complicated. Some professors tended to give me higher grades not only because I was studying but also because I was female. Perhaps this situation led me to study less. The professor (name), at the time, was very young and was my age today. I have fond memories of her. Outside of being our teacher for this short period she was also a friend. He had a completely different way of dealing with us students than all the other old-fashioned professors. I remember an episode where a classmate of mine lost his father and she was close to him at this delicate moment, giving him a nice speech with an open heart. And when I lost my father in the last year of high school I realized how important a teacher who spends a word of comfort towards you was. In the third year, the Italian teacher (name) also took over. A professor with a capital P had a way of teaching that all professors should have. It's been more than 10 years since my graduation but I still remember the things she taught me. She is a teacher with immense fortitude, I remember that during my last school year she was sick with breast cancer, but despite this serious situation she came to do lessons anyway. After graduating, I decided to go to a surveyor's office to do some training. And after a few months, I realized that this environment was not made for me as a woman and especially as a person. It must also be said that I was living a rather special period because I had lost my father a few months ago and I did not have a great desire to study. So I started working. Initially in a pizzeria, then in a restaurant. Then I had the opportunity to move to Germany. A beautiful country is very similar to my character of "precise". But unfortunately, not everything run smoothly. Beyond the fact that I had to start again my integration at the cultural and linguistic level but above all at the bureaucratic one. In 2012 after having various residence permits I finally had to take the permanent one, which would have given me the opportunity to reside and work legally in Germany as a European member state. Unfortunately, not everything went exactly like this. Because they gave me, who knows why again a permit for 5 years. This permit with an expiration date did not give me the opportunity to work and study in Germany. I asked the immigration office why I did not have a permanent residence permit, but they told me that I had to make a specific request (and it was not true). Others instead told me that I was not entitled to it because they had to pass at least 10 years of residence. And so my German dream vanished because of a piece of paper. But the tragedy does not end there. I tried to convert my residence permit from 5 years to the permanent one since I already had 10 years of residence, but they did not calculate because the first year I was a minor, so I did not have my own residence permit, but I was ligated to that of my mother's. But in the meantime, my mother took Italian citizenship and consequently also my brother because he was a minor. Practically in my family, I was the only foreigner. By this time the bureaucracy had already decided my life. I had to go to work to have enough income to apply for a permanent residence permit. I began my search for a job, it was not at all easy not having any title and not knowing how to do much. I was 23 years old with a great desire to do but few

possibilities, both economically and for all the bureaucracies. Then I found a winery (but the world of wine for me was completely unknown) where they could make me a work contract but I had to work 6 days a week, with a midweek day of rest. Not having a great choice I decided to give it a try. Immediately I liked the working environment, I had two colleagues younger than me with whom I immediately bonded (we are still friends). Continuing with the research I discover that there is a course in enology. September arrives, I take the test, and fortunately, I enter enology and viticulture. This was already a great satisfaction, but it was only the first step toward my degree. Obviously also here I find problems when it comes to registration. Because we foreigners residing in Italy can not aspire to one of the 5 reserved places purchases courses with a limited number, but we must take the test like all Italian guys, but we can not deliver the cards in the secretariat online as Italian guys but we must go personally to the secretariat and deliver all the paper in person! Honestly, I still don't understand why... After this step, I was finally enrolled at the university. When I finally get a permanent residence permit (a memorable date), I define this day as a second birthday. Because finally my life no longer depends on a piece of paper. I no longer feel like a slave to bureaucracy. I think the emotion I felt that day is more or less the same as a mother feels when giving birth to a child.

S9 Italian

Mi chiamano Zoryana. Sono nata in Ucraina e mi sono trasferita in Italia quando avevo più o 8 anni, mi sono trasferita con i miei genitori. E per quanto riguarda l'esperienza scolastica o da subito iniziato, le scuole Elementari. Ho iniziato però non facendo la classe che dovevo fare quella che stavo facendo in Ucraina, mi hanno dato un anno di recupero per poter diciamo imparare la lingua italiana. Ho iniziato con i bambini più piccoli, quindi ero più grande di loro. In questo caso e ho cercato di imparare l'italiano perché era una lingua per me sconosciuta. Io parlavo solo ucraino e con l'aiuto dei bambini diciamo della classe elementare che mi hanno aiutato molto, ho imparato quasi subito l'italiano. In sei mesi capivo già quasi tutto e parlavo abbastanza bene. Quindi, per quanto riguarda la scuola elementare non ho avuto grandi problemi, a parte questo anno di inizio, di inquadramento all'interno della scuola italiana. Poi gli altri due anni, ho iniziato in terza elementare, poi ho fatto la quarta e la quinta. Non ho avuto grandi problemi a livello scolastico. Poi ho fatto le scuole medie, io non ho avuto un orientamento proprio da una persona esterna che mi abbia detto forse ti conviene fare un corso di italiano, forse ti conviene fare una scuola serale diciamo, per aiutarti a con l'apprendimento della lingua, non ho avuto questo aiuto in tal senso. Anche alla scuola media non ho avuto grandi problemi, perché ormai l'italiano lo conoscevo abbastanza bene. Eh, non ho avuto trattamenti speciali da parte degli insegnanti, nel senso che mi hanno trattato alla pari degli altri studenti italiani. Qualcuno diceva, complimenti, brava, nonostante tu sia dopo poco in Italia, comunque hai raggiunto un livello linguistico quasi alla pari dei tuoi compagni italiani. Poi, per quanto riguarda il liceo che diciamo e sono gli anni in cui facciamo una scelta qui in Italia, possiamo scegliere, dicevo classico, linguistico, scientifico. Le scuole specialistiche. Io ho scelto il liceo linguistico e forse questa scelta è stata dettata proprio dal mio background linguistico, quindi conoscendo già un'altra lingua, imparare altre lingue, forse per me risultava anche più facile. E quindi ho scelto il liceo linguistico. Per questo, però, come figura esterna che io mi abbia consigliato questa questo liceo non c'è stato nessuno a livello professionale, forse qualche professore della scuola media mi ha detto ma sei molto brava in inglese, in francese. quelle mi hanno detto perché non continui con le lingue e quindi io ho continuato con il liceo linguistico, mi sono diplomata. E poi l'Università, è stata una scelta un po' più difficile perché diciamo il percorso più coerente sarebbe stato quello di continuare lo studio della lingua anche all'università. Questo è quello che mi hanno consigliato i professori del liceo. Questo è quello che mi hanno consigliato i miei genitori perché pensavano che potessi lavorare con più facilità nelle lingue, però io ho voluto cambiare il senso. Molti miei compagni del liceo hanno scelto di studiare lingue all'università. Io ho scelto di studiare beni culturali all'università. Un corso chiamato cultura amministrazione dei beni culturali e l'approccio a questo mondo universitario è stato un pochino più problematico, nel senso che tutti i miei compagni si sono potuti iscrivere all'università tramite la piattaforma online, dunque registrando il sito. E automaticamente si scrivono al posto che potevano uscire. Ma io essendo straniera non ho potuto fare questa procedura, sono dovuta andare all'università, ho dovuto dire che io ero comunque avevo fatto tutte le scuole in Italia e volevo iscrivere università, quindi potevo farlo. Avevo tutte le carte in regola per farlo. Però mi mancava questa cittadinanza italiana per fare il procedimento automatico. E quindi mi hanno fatto fare una sorta di colloquio con un referente universitario e in questo colloquio lui sia accertato che io conoscessi la lingua, che io fossi in grado di poter frequentare un corso universitario è stato più che altro una formalità. Però loro, ricevendo uno studente straniero, devono comunque fare questa procedura per prassi. Eh, però per quanto riguarda la scelta dell'università non sono stata guidata da nessuno, è stata una scelta proprio dettata, è una scelta personale.

S9 English

My name is Zoryana. I was born in Ukraine and moved to Italy when I was eight; I moved with my parents. And immediately started the elementary schools. But I started by not doing the class that I was doing in Ukraine; they gave me a year of recovery to learn the Italian language. I started with younger children, so I was older than them. In this case, I tried to learn Italian because it was a language unknown to me. I spoke only Ukrainian, and with the help of the children, let's say of the elementary class, who helped me a lot, I learned Italian almost immediately. In six months, I already understood almost everything and spoke quite well. So, as far as elementary school is concerned, I did not have any significant problems, apart from the beginning of framing within the Italian school this year. Then the other two years, I started in the third grade, then I did the fourth and fifth grades. I didn't have any significant problems at the school level. Then I did middle school, and I did not have any guidance from an external person who told me maybe you should do an Italian course, perhaps you should do an evening school, let's say, to help you with language learning; I did not have this help in this sense. Then, in middle school, I didn't have any significant problems because I knew Italian quite well by now. Eh, I did not have special treatment from the teachers, in the sense that they treated me in an equal way that other Italian students. Someone said, congratulations, brava; although you are shortly after in Italy, you have reached a linguistic level almost on a par with your Italian companions. Then, as for high school, those are the years in which we make a choice here in Italy, we can choose, let's say classic, linguistic, scientific, or specialist schools. I decided on the linguistic high school, and perhaps my linguistic background dictated this choice, so already knowing another language, learning other languages, maybe for me, was even more accessible. And so I chose the language high school. For this reason, however, as an external figure that I have recommended this high school there has been no one at a professional level, perhaps some middle school teacher told me, since you are outstanding in English, in French. Those told me that I can continue with languages, so I continued with the linguistic high school and graduated. And then the University was a slightly more difficult choice because, let's say, the most coherent path would have been to continue the study of the language even at the university. This is what the high school teachers advised me. My parents advised me this because they thought I could work more efficiently in languages, but I wanted to change the meaning. Many of my high school classmates chose to study languages at university. I decided to study cultural heritage at university. A course called culture administration of cultural heritage and the approach to this university world was a little more problematic. All my classmates could enroll in the university online, therefore registering on the website. And automatically they write to the place they could go out. But being a foreigner, I could not do this procedure; I had to go to university in person; I had to say that I had done all my schools in Italy, and I wanted to enroll in universities, so I could do it. I had all the credentials to do so. But I lacked the Italian citizenship to do the automatic procedure. And so, they made me do a sort of interview with a university representative. In this interview, he ascertained that I knew the language and that I could attend a university course, which was more like a formality. But they, receiving a foreign student, still have to do this procedure by practice. Eh, but as far as the choice of the university is concerned, no one guided me; it was a choice dictated; it is a personal choice.

S10 Italian

Mi chiamo Jawara, sono dal Senegal. Il mio arrivo in Italia non è stato molto facile per via delle numerose difficoltà burocratiche nel mio paese natale. Finalmente le difficoltà vennero superate, e quello che era un lontano sogno, diventa realtà. Alcuni dei momenti più importanti sono decisamente stati: avere la possibilità di rivedere mio padre dopo tanti anni, riunirsi con la famiglia, essere regolare con i documenti e continuare gli studi. Venendo da un paese francofono imparare la lingua non è stato molto difficile, dal lato della comprensione, ma con tante lacune dal lato della pronuncia. Considerati gli anni vissuti qui in Italia, la cultura abbracciata, le persone incontrate e lo stile di vita, posso dire di sentirmi totalmente integrato in questa società che ogni considero come quella natale. Il rapporto con i genitori, in generale, è sempre stato bello. Ci sono stati dei momenti tensione, come in ogni famiglia, riguardo il modo in cui loro volessero ci dovevano guidare ad integrare la società, a conservare la nostra identità, origini, cultura e tradizioni africane, mentre abbracciamo altre culture. Il percorso scolastico da me intrapreso è stato molto particolare. Quando sono arrivato in Italia, nel 2009, avevo già diciassette anni ed avevo solo due sogni e pensieri in testa: imparare l'italiano e finire la scuola superiore. Ho subito frequentato una scuola serale, per la durata di un anno, per prendere la licenza media (Scuola secondaria di I° grado). In poco tempo, la voglia dei professori nell'insegnare e la loro gentilezza mi hanno spinto a dare sempre di più ed a voler poi frequentare l'università, un

domani. In questo corso serale di italiano, ho ricevuto tutto il supporto possibile che mi potesse permettere di affrontare la scuola secondaria di secondo grado e migliorarmi in italiano col passare del tempo. Tutte le guide per la scelta del prossimo percorso erano molto chiare ed erano ben descritte dai professori. Dopo il la licenza media (diploma della scuola secondaria di primo grado), mi sono iscritto ad una scuola secondaria di secondo grado, indirizzo informatico ed ero pronto a continuare gli studi per altri cinque anni. Più passano i giorni, più divento sempre orgoglioso della scelta fatta e da come affronto il nuovo percorso. Incontro ancora altri gentilissimi e disponibilissimi professori che continuano ad aiutarmi nell'affrontare bene il percorso ed a sentirmi a mio agio. I miei nuovi colleghi o compagni mi hanno accolto nel migliore dei modi ed aiutarmi. Quando mi ero iscritto alla scuola secondaria di primo grado, la mia insegnante di italiano era la mia guida e mentore. Mi diede dei consigli mattina e sera, e vedeva che c'era del potenziale in me per poter affrontare sino l'università. Mi ha guidato considerando quello che era il mio desiderio prima, cioè la scelta per un istituto tecnico informatico. Questa mia insegnante è sempre stato presente e sono molto grato per tutto quello che abbia fatto per me. Per quanto riguarda il mio percorso nella scuola secondaria di secondo grado, ci sono stati ancora tantissimi professori ad avermi dato una mano, ma c'era uno in particolare, (nome), che mi era più vicino nell'orientarmi e prepararmi per il percorso universitario. Mi ritengo veramente fortunato, dalla scuola di primo grado fino all'università. I colleghi e i professori sono stati speciali durante i percorsi scolastici. Il passaggio dalla scuola secondaria di primo grado a quella di secondo grado è andato abbastanza bene. Prima che mi iscrivevo alla scuola secondaria di primo grado, mi vennero tanti dubbi e pensieri riguardo a quello che avrei trovato lì, se i miei nuovi colleghi mi avrebbero accettato oppure no, ma tutto è fortunatamente andato bene. Dalla scuola superiore all'università invece non era stato molto facile. Trovandomi in un momento determinante per il mio futuro, ho affrontato questa scelta con la mia famiglia e sono stati molto comprensivi. La decisione di frequentare l'università è stata tutta mia. Avevo la voglia dentro di me, avevo dei sogni e ho creduto nelle mie capacità. Mi sono iscritto alla magistrale in International Relations, un percorso tutto in inglese. Ho scelto il percorso per dare luce al mio futuro. Ho seguito quello è sempre stato un mio sogno, cioè lavorare nell'ambito internazionalistico o nelle ambasciate. È stata una scelta che rifarei più volte se dovessi ritornare indietro.

S10 English

My name is Jawara, and I am from Senegal. My arrival in Italy was not very easy because of the many bureaucratic difficulties in my native country. Finally, the problems were overcome, and what was a distant dream became a reality. Some of the most critical moments were definitely: having the opportunity to see my father again after so many years, reunite with the family, be regular with the documents and continue with my studies. Coming from a French-speaking country, learning the language was not very difficult on the side of understanding, but with many gaps on the side of pronunciation. Considering the years I lived here in Italy, the culture embraced, the people I met, and the lifestyle, I can say that I feel totally integrated into this society that I consider my native. The relationship with parents, in general, has always been beautiful. There were tense moments, as in any family, about how they wanted to guide us to integrate into society, to preserve our African identity, origins, culture, and traditions while embracing other cultures. The school path I have undertaken has been exceptional. When I arrived in Italy in 2009, I was already seventeen years old and had only two dreams and thoughts in mind: learning Italian and finishing high school. I immediately attended an evening school for the duration of one year to take middle school (Secondary school of the first degree). In a short time, the desire of the professors to teach and their kindness pushed me to give more and more and then to want to attend university tomorrow. In this evening's Italian course, I received all the possible support that could allow me to face secondary school and improve in Italian over time. All the guides for choosing the following route were clear and well described by the professors. After graduating from middle school, I enrolled in a secondary school in computer science and was ready to continue my studies for another five years. The more the days go by, the more proud I always become of the choice made and how I face the new path. I still meet other very kind and helpful professors who continue to help me face the course well and feel at ease. My new colleagues or companions welcomed me in the best way and helped me. My Italian teacher was my guide and mentor when I enrolled in secondary school. She gave me advice morning and night and saw that there was potential in me to be able to face up to university. She guided me in considering what was

my desire before, that is, the choice of a computer technical institute. This teacher of mine has always been present, and I am very grateful for everything she has done for me. As for my path in secondary school, there were still many professors who gave me a hand, but there was one in particular, (name), who was closer to me in guiding me and preparing me for the university path. I consider myself really lucky, from the first-grade school to the university. Colleagues and teachers were extraordinary during my schooling. The transition from lower secondary to upper secondary school went quite well. Before I enrolled in secondary school, I had many doubts and thoughts about what I would find there and whether my new colleagues would accept me or not, but everything, fortunately, went well. However, it was not easy, from high school to university. Finding myself at a decisive moment for my future, I faced this choice with my family, who were very comprehensive. The decision to attend university was all mine. I had the desire inside me, I had dreams, and I believed in my abilities. I enrolled in the master's degree in International Relations, a course all in English. I chose the path to give light to my future. I followed what has always been a dream of mine, which is to work in the internationalist field or embassies. It was a choice I would make several times if I had to go back.

S11 Spanish (first part)

Me llamo Juan y soy de El Salvador. Tengo 24 años. Llegué acá por el principal motivo que mi madre vivía en Italia desde hace muchos años. Digamos que me pude encontrar con ella después de tantos años con ella. Apenas llegué, con 17 años, y comencé mis estudios para aprender el italiano. Asistí a una escuela para para extranjeros, donde hacían a hacer aprender, digamos, nivel de A2, B1 de italiano. Esto fue marzo 2013 hasta septiembre de 2013. En setiembre del 2013, comencé a hacer los estudios de terza media. Que sería como tercer ciclo más o menos. Terminé el último año de de terza media, porque acá en Italia son 3 años. Ya en el último año tuve que aprender por primera primera vez a enfrentarme a un examen del Estado de la escuela. Pero no tenía ni siquiera un año y medio en Italia, más sobre todo mi nivel de italiano, no era, digamos, muy avanzado, pude entrar apenas con el voto de 7 y salir con 7 sobre 10. Antes de terminar la terza media, tuve que ir a hacer un encuentro de orientación para elegir la secundaria que hacer, porque en Italia como sabemos está lingüístico, clásico, técnico, científico, etcetera. Para mí era todo nuevo, no sabía que escuela elegir. Al final elegí la escuela secundaria técnico, que era una escuela de economía, comercio, por el simple motivo que conocía a una persona que enseñaba en esa escuela, que era el profesor de esa escuela. Entonces yo elegí por eso, porque conocía digamos a alguien que me podía ayudar a lo interno, por así decirlo. Y bueno hice 5 años de economía. Aparte de economía, estudié también un poco de idiomas, francés, alemán, de hecho el italiano claro. Y luego, ahora soy soy estudiante de segundo año en la Universidad, en la Facultad de economía. Elegí este curso porque uno más o menos me gusta la economía, pero sobre todo lo elegí porque ya tengo una base fundamental en este en este campo en este sector, entonces quise continuar en el mismo sector, para así poderme sacar un grado y graduarme en economía. En realidad ya no estoy acostumbrado a hablar en español, paso todo el día hablando en italiano, porque esta la clase son todos italianos y con mi familia también hablo en italiano. Por eso mejor a partir de ahora en adelante continúo hablando en italiano.

S11 Italian (second part)

Secondo me, persone della mia età, anche soprattutto stranieri, non arrivano a all'università per il semplice fatto che fanno fatica innanzitutto a ad adattarsi all'ambiente italiano e soprattutto alla scuola italiana, perché e cioè. E quindi per questo motivo non riescono ad andare avanti e le persone che si fermano in secondo superiore sono la maggior parte persone che appunto non riesco ad adattarsi, soprattutto magari hanno delle grosse difficoltà economiche in famiglia e quindi preferiscono di riuscire di cercare un lavoro e dare un e dare un supporto familiare e in casa perché magari talvolta sono. Parlo ad esempio delle persone che ho conosciuto e che è appunto se trovano un fidanzato fatto diventano genitore. Poi dipende anche dalle persone. Chi hanno la voglia di superarsi di appunto riuscire ad avere un futuro, cioè ad esempio del mio caso, o può scelto di andare all'università perché una a parte che l'idea di pensare OK, io sono salvadoreño, ma cavolo, sto andando, sto studiando università italiana. Fine già quello per me ha un gran passo avanti. Quindi un ultimo in più per riuscire a mettermi sotto e riuscire e appunto andare avanti, perché comunque penso in futuro mi piace studiare e domani vorrei essere qualcuno, perché ormai, nel campo lavorativo, se tu non hai una laurea purtroppo non sei nessuno qui, anche per questo motivo io ho voluto scelto di continuare il percorso universitario che talvolta ai miei compagni, ai miei coetanei, non riesco a capire perché, appunto pensano che l'università costa, è vero costa, ma purtroppo molte persone, soprattutto le persone stranieri e non, non hanno la consapevolezza che l'Università italiana e garantisce degli aiuti economici per le persone in difficoltà, perché a volte è la stessa università non fa pubblicità. Questi aiuti, infatti, manco un italiano medio a conoscenza di queste diciamo vantaggi che l'università offre alle persone in difficoltà; quindi, la maggior parte delle persone non scelgono il

percorso universitario perché appunto pensano che l'università costa, ma io non me la posso permettere di non andare in università. Effettivamente mi sono reso conto in questi anni. Se io non fossi stato, diciamo tra virgolette fare la ricerca, vedere se l'università offre qualche corso di studio, non me ne sarei accorto della possibile possibilità a vantaggi che le stesse università mi dà, quindi molte persone, anche per questo motivo non vanno avanti perché, appunto si trovano, pensano l'università costa troppo.

S11 English (first and second part together)

My name is Juan, and I am from El Salvador. I am 24 years old. I came here for the main reason that my mother lived in Italy for many years. Let's say I was able to meet her after so many years. I just arrived at the age of 17, and I immediately began my studies to learn Italian. I attended a school for foreigners, where I achieved, let's say, levels of A2 and B1 Italian. This was from March 2013 until September 2013. In September 2013, I started middle school. That would be like the third cycle, more or less. I finished the last year of middle school because it is three years here in Italy. Already in the previous year, I had to learn for the first time to face an examination of the State at the school. But I didn't even have a year and a half in Italy, especially my level of Italian; I was not, let's say, very advanced; I could enter just with the vote of 7 and leave with 7 out of 10. Before finishing the middle school, I had to attend an orientation meeting to choose the secondary school to do, because in Italy, as we know, it is linguistic, classical, technical, scientific, etc. For me, it was all new. I didn't know which school to choose. In the end, I chose the technical high school, which was a school of economics and commerce, for the simple reason that I knew a person who taught at that school, who was the teacher at that school. So, I chose that because I knew someone who could help me internally. And well, I did five years of economics. Besides economics, I also study French, German, and of course Italian. And then, now I'm a second-year student at the University, in the Faculty of Economics. I chose this course because, more or less, I like economics. Still, above all, I decided that because I already have a fundamental base in this field, in this sector, so I wanted to continue in the same industry to get a degree and graduate in economics. I am not used to speaking in Spanish anymore; I spend all day talking in Italian because this class is all Italian, and I also speak Italian with my family. That's why better if I continue to speak in Italian from now on. In my opinion, people of my age, even foreigners, do not get to university because they first find it hard to adapt to the Italian environment and, above all, to the Italian school. After all, that is. And therefore, for this reason, they are unable to move forward. The people who stop in high school are most people who cannot adapt, especially maybe they have significant economic difficulties in the family and therefore prefer to be able to look for a job and give a family and home support because perhaps they are poor. For example, I am talking about the people I met and that it is precise if they find a boyfriend and then became parents. Then it also depends on the people. Those who have the desire to overcome themselves precisely to have a future, that is, for example, in my case, can choose to go to university. Beyond the idea of thinking, OK, I'm Salvadoran. Still, damn, I'm going further. I'm studying at an Italian university. And that already for me is a significant step forward. So I was able to put myself forward and succeed and indeed to move forward, because anyway I think in the future I like to study and tomorrow I would like to be someone, because now, in the working field, if you do not have a degree, unfortunately, you are nobody. Here, also for this reason I have chosen to continue the university path that sometimes my classmates, my peers, I cannot understand why, precisely they think that the university costs, it is true it costs. Still, unfortunately, many people, especially foreign people and not, are not aware that the Italian University guarantees economic aid for people in difficulty because sometimes the university does not advertise. These aid not even an average Italian is aware of the advantages that the university offers to people with difficulty; therefore, most people do not choose the university path because they think that university costs. But I cannot afford not to go to university. I have realized this over the years. If I had not been, let's say in quotation marks, doing the research, see if the university offers any courses of study, I would not have noticed the possible advantage that the universities themselves give me, so many people, also, for this reason, do not go on because they think the university costs too much.

S12 Italian

Mi chiamo Amina, ho 26 anni. E sono di origine marocchine, però ho la cittadinanza italiana perché vivo da ormai quasi 25 anni in Italia. Ma sono nata in Marocco. I miei genitori sono entrambi marocchini e mio papà era venuto qua per lavoro. E mia mamma l'aveva raggiunto con ricongiungimento familiare, solo che non si era trovata bene. Non le piaceva, non si era integrata, quindi poi era incinta di me e ha deciso di tornare in Marocco per fare la gravidanza a casa. Quindi io sono nata lì in Marocco e ho raggiunto i miei genitori. Dopo circa un anno. Che poi. È tornata, mia mamma, mi hanno dovuto fare i documenti, tutte le pratiche e poi sono tornata qui che avevo verso 1, 2 anni. Ho fatto la scuola dell'infanzia, qui le scuole elementari e poi tutto il

resto. L'ho fatto, tutto qui in Italia. Sinceramente, alla fine delle medie, in terza media ho avuto un po' di difficoltà perché le insegnanti mi avevano indirizzato per liceo, scienze umane. Però io non me la sentivo, non volevo, ero ancora piccola, non sapevo neanche cosa volesse dire, quindi avevo tante idee confusionarie, perché prima volevo fare il linguistico, poi l'artistico, quindi. Ho scelto un po' così, ascoltando magari consigli di amici, di famiglie che mi dicevano guarda, fai questo marketing, ti apre più le porte, puoi lavorare in ambito economico. Allora poi alla fine ho scelto di fare amministrazione, finanza e marketing. Cinque anni. Al terzo anno mi rendo conto che non mi piace, non era per me, facevo tanta fatica. Però ormai mia mamma mi ha detto vabbè, continua ormai sei al terzo anno per cambiare è un casino. Poi in quarta superiore sono stata bocciata agli esami di riparazione per un esame, quindi poi ho rifatto un anno in più. Poi sono riuscita a prendere il diploma di maturità. Finita questa esperienza non mi voleva sapere niente della scuola perché dicevo basta tanto, non mi piace, è inutile che vado a fare l'università di economia. E tanto economia non mi piace e non mi sono neanche informata su altre facoltà perché dicevo non ho trovato nessuno, ecco che mi potesse orientare o dire guarda, queste sono le università che esistono, questo qui puoi fare questo. Niente. Ho provato andare a qualche Open Day, ma da sola e quindi sono rimasta un po' così. E ho fatto il servizio civile che qui in Italia ho fatto un anno di servizio civile e ho scelto casualmente l'ambito educativo. Quindi ho fatto un anno a lavorare in una scuola dell'infanzia. Con questo servizio civile ed io ho incominciato ad avvicinarmi un po', magari i bambini con delle problematiche, i bambini autistici con ritardi mentali e vedevo che mi appassionava tanto la cosa, che magari alcuni di loro non erano riconosciuti, quindi non avevano il sostegno. Cercavo di fare delle attività, ma proprio me lo sentivo proprio mio, che mi piaceva, allora poi ho iniziato a andare ad informarmi, a chiedere a delle persone che già avevano fatto il percorso, magari di educazione professionale, scienze dell'educazione e alla fine dell'anno ho provato i test di Scienze dell'educazione. Un'esperienza molto positiva. Allora, alla scuola secondaria secondo me manca un po' la parte purtroppo umana in questi in questi casi, perché spesso dalla mia esperienza non so se era cambiato qualcosa, però spesso vedo come è l'obiettivo degli insegnanti quello di arrivare alla fine dell'anno col programma finito. Però la domanda che io porrei, ma una volta che ha finito il programma, l'insegnante si chiede che cosa l'ha lasciato agli studenti? L'obiettivo, secondo me, non deve essere la fine del programma ma altro nel senso valorizzare comunque la singolarità dell'alunno e prendere in considerazione anche la parte personale, perché tante volte ci sono dei vissuti personali, ci sono delle persone che magari hanno delle competenze, delle risorse dentro, degli studenti che magari non sono teorici. Quindi i numeri. Il voti sono bassi, però la logica, la stimolazione di del problem solving, di una serie di cose non vengono tanto sviluppati. E poi secondo me è fondamentale che manca tantissimo il lavoro di gruppo, la collaborazione, il fatto di fare dei progetti, di metterli in pratica, di imparare a condividere, la capire le diverse idee degli altri e arrivare a un compromesso, tutte cose che. Purtroppo, poi non vengono sviluppate durante le scuole, ma sono cose che servono nel mondo del lavoro in primis, ma anche per la vita personale. Quindi manca quel, quella trasmissione di strumenti necessari per vivere. Altra cosa. tante volte gli studenti si trovano in una situazione di quasi vergogna nel raccontare la propria storia, le proprie tradizioni, le proprie, le proprie abitudini, la propria cultura. Ma perché? Perché secondo me sono inseriti in un contesto che spesso, non voglio generalizzare, non gli stimola a raccontare e a condividere la loro esperienza personale, il loro background migratorio, appunto, perché visto in un modo strano. E poi ci sono sempre fenomeni di comunque esclusioni, di razzismo, eccetera. Però il mio invito sarebbe per gli studenti di provare a buttarsi e provare meno timore, meno vergogne, nel senso con un po' più di determinazione, perché comunque è una parte di noi. Dall'altra parte, però, inviterei anche gli insegnanti a creare un contesto sereno in cui lo studente può condividere con gli altri, perché innanzitutto spesso tante cose non si conoscono, quindi se non se ne parla. Rimangono lì, ognuno ha i suoi pensieri, ma anche creare dei momenti in cui si parla di queste cose. Si parla delle esperienze, delle abitudini eccetera. Per far capire, per far conoscere semplicemente e per non avere più paura della differenza, ma per viverla come qualcosa di più, un qualcosa che arricchisce, non qualcosa che spaventa. Io devo essere sincera quando ero più piccolino, come dicevo prima, tante volte io mi vergognavo semplicemente quando i miei genitori venivano ai colloqui e mi parlavano nella mia lingua, cioè io parlo la mia lingua, però magari davanti a tutti io non volevo che parlassero la mia lingua e quindi preferivo che parlassero in italiano. Tante volte sentivo questa vergogna, cioè è brutto dirlo, però provavo questa vergogna perché magari mio papà non parlava l'italiano perfetto. Però ho sempre cercato comunque di superare questa cosa che da piccola facevo molta più fatica. Ora sto cercando di lavorarci di più e sto cercando appunto. Vabbè anche per il mio percorso di studi, di vederlo come una ricchezza. Infatti, ora lo vedo come una ricchezza, come un qualcosa di più. E io, nel senso supporto, proprio dentro la mia cultura. Poi vabbè, anche la religione, perché sono di un'altra religione. Tutto però tante volte io faccio fatica a conciliare le due cose, il contesto in cui vivo con il mio vissuto personale. Perché tante volte anche io sono più abituata a certe cose all'occidentale, ecco. Però tante cose vanno in contrasto con le mie, con le mie tradizioni, alla mia cultura e

tante cose. È difficile anche farle capire ai miei genitori, nonostante, vivono qua nonostante hanno cercato comunque di adattarsi, di aprire un po' la mentalità. Quindi io cerco un po' di io, mi sento a cavallo tra le due, nel senso prendo quello che è positivo, da una parte quello che è positivo dall'altra e cerco di creare una cosa mia, non un nuovo vissuto, una nuova esperienza mia che è difficile da spiegare perché tante cose.

S12 english

My name is Amina, I am 26 years old. And I am of Moroccan origin, but I have Italian citizenship because I have been living in Italy for almost 25 years. But I was born in Morocco. My parents are both Moroccan and my dad had come here for work. And my mom had joined him with family reunification, only she had not found herself well. She didn't like it, she didn't integrate, so then she was pregnant with me and decided to go back to Morocco to live pregnancy at home. So, I was born there in Morocco. After about a year or two, I returned to Italy with my parents. They had to do my papers, all the paperwork and then I came back here that I had around 1,2 years old. I did kindergarten here, elementary school and then everything else. I did it, all here in Italy. Honestly, at the end of middle school, in eighth grade, I had a bit of difficulty because the teachers had directed me to human science high school. But I didn't feel like it, I didn't want to, I was still small, and I didn't even know what it meant, so I had so many confusing ideas because first I wanted to do linguistic, then artistic, then, I chose a bit like this, perhaps listening to advice from friends, families who told me to look, do this marketing, it opens more opportunities, you can work in the economic field. Then, at the end, I chose to do administration, finance, and marketing. Five years. In the third year I realize that I don't like it, it wasn't for me, I was struggling so much. But now my mom told me, oh well, in the third year to change is a mess. Then in fourth grade, I failed the repair exams, and I did an extra year. Then I managed to take the baccalaureate. After this experience I did not want to know anything about the school because I said enough, so much, I do not like it, it is useless that I go to do the university of economics. And I don't like it so much economics and I didn't even inquire about other faculties because I said I didn't find anyone, no one guide me, no one said to me look, these are these universities, you can do this here or there. Nothing. I tried to go to some Open Day, but alone and so I stayed a bit like that. And I did civil service here in Italy. I did a year of civil service, and I randomly chose the educational field. So I spent a year working in a kindergarten with this civil service and I began to get a little closer, maybe children with problems, autistic children with mental retardation and I saw that I was so passionate about it, that maybe some of them were not recognized, so they did not have support. I tried to do some activities, but I really felt it was mine, which I liked, so then I started to go to inquire, to ask people who had already done the path, maybe professional education, educational sciences and at the end of the year I tried the tests of Educational Sciences. A very positive experience. So, in secondary school, in my opinion, unfortunately, the human part is missing a bit in these cases, because often from my experience I do not know if something had changed, but I often see how the goal of the teachers is to get to the end of the year with the program finished. But the question I would ask is that once they have finished the program, teachers should wonder what they left to the students. The goal, in my opinion, should not be the end of the program but other in the sense of enhancing the singularity of the student and also taking into account the personal part, because many times there are personal experiences, there are people who perhaps have skills, resources inside, students who maybe are not theoretical. Then the numbers. The grades are low, but the logic, the stimulation of problem-solving, of a series of things are not so developed at schools. And then, in my opinion, it is fundamental that there is a great lack of teamwork, collaboration, the fact of making projects, putting them into practice, learning to share, understanding the different ideas of others, and reaching a compromise, all things like that. Unfortunately, they are not developed during school, but they are things that are needed in the world of work in the first place, but also for personal life. So, the transmission of tools necessary to live is missing. Another thing. Many times students find themselves in a situation of almost shame in telling their story, their traditions, their habits, and their culture. But why? Because in my opinion they are inserted in a context that often, I do not want to generalize, does not stimulate them to tell and share their personal experience, their migratory background, in fact, because see them in a strange way. And then there are always phenomena of exclusion, racism, etc. But my invitation would be for the students to try to throw themselves and feel less fear, less shame, in the sense with a little more determination because in any case, it is a part of us. On the other hand, however, I would also invite teachers to create a serene context in which the student can share with others because first of all often many things are not known, so if we do not talk about them. They stay there, everyone has their own thoughts, but also create moments when we talk about these things. We talk about experiences, habits, and so on. To make people understand, to make known simply, and to no longer be afraid of difference, but to live it as something more, something that enriches, not something that frightens. I have to be honest when I was younger, as I said before, many times I was simply ashamed when my parents

came to the interviews and spoke to me in my language, that is, I speak my language, but maybe in front of everyone I did not want them to speak my language and therefore I preferred them to speak in Italian. Many times I felt this shame, that is, it is bad to say it, but I felt this shame because maybe my dad did not speak perfect Italian. But I have always tried to overcome this thing that as a child I did much more difficult. Now I'm trying to work on it more and I'm looking for it. Well also for my studies, to see it as a wealth. In fact, now I see it as wealth, as something more. And I, in the sense of support, right inside my culture. Then oh well, even religion, because I am of another religion. Everything, however, many times I struggle to reconcile the two things, the context in which I live with my personal experience. Because many times I too, am more accustomed to certain things in the Western way, that's it. But many things go against mine, with my traditions, my culture, and many things. It is also difficult to make my parents understand them, despite the fact that they live here, despite the fact that they have tried to adapt, to open up the mentality a little. So, I look for a bit of myself, I feel between the two cultures, in the sense, I take what is positive, on the one hand, what is positive on the other and I try to create a thing of my own, a new experience, a new experience of mine that is difficult to explain because of so many things.

S13 Italian

Mi chiamo Adama, vengo dal Mali. Vivo in Italia da tre anni e mezzo, prima di venire in Italia non sapevo neanche una parola di italiano. Dal 2018 vivo da solo a Napoli centrale in una casa studentesca. La lingua italiana essendo parte della lingua latina non ho avuto tanta difficoltà ad impararla perché la mia lingua amministrativa è quella francese di un lato; da l'altro lato mi sono subito interessato alla lingua italiana che la vedevo come un challenge da realizzare prima dell'iscrizione all'università. In un primo momento mi sono iscritto alla scuola d'italiana dove ho preso il certificato A2. Quindi in secondo momento dovevo migliorare il mio livello d'italiano per non dire perfezionare! Allora ho scoperto la comunità (nome) e grazie al progetto guidato da un gruppo volontario della Università lì ho preso il certificato B1 in italiano e un'attestazione di mediatore culturale organizzato dalla Università e la comunità. Nell'anno 2019 mi sono iscritto all'Università in Scienze Politiche e Relazione Internazionale. In breve, ho fatto solo un anno diciamo così delle scuole secondarie in Italia, e poi la Università ma a dire vero il mio percorso d'italiano è stato faticoso ed impegnativo ma bello, tra le scuole meravigliose e amici pronti ad insegnarmi quando li chiedo, non è tutto fortuna ma un mio impegno ed il mio desiderio di poter seguire bene il mio percorso universitario. Nelle scuole di lingua sopra menzionate ho imparato tanto, oltre una semplice lingua, ho incontrato degli insegnanti bravi e compagni tanto speciali che fino oggi questo legame della lingua italiana continua a unirsi l'uno all'altro su vari campi della vita quotidiana per fino associativa.

S13 English

My name is Adama, and I come from Mali. I have lived in Italy for three and a half years. Before coming to Italy, I didn't know a word of Italian. Since 2017 I have lived alone in a student house in the center of Naples. Italian language, being part of the Latin languages, I did not have so much difficulty in learning it because my administrative language is French on the one hand; On the other hand, I immediately became interested in the Italian language as I saw it as a challenge to be done before entering university. I first wrote to the Italian school where I got the A2 certificate. So in the second moment, I had to improve my level of Italian, if not perfect! Then I discovered the (name) community. Thanks to the project led by a group of volunteers from the University, I obtained the Italian B1 certificate and a cultural mediator certificate organized by the University and the community. In 2019 I enrolled at the University in Political Science and International Relations. In short, I only did one year, let's say, of secondary school in Italy and then University, but to tell the truth, my Italian path was exhausting and demanding but beautiful; between the schools, I found wonderful people and friends willing to teach me when they were I ask. Not everything is luck, but my commitment and my desire to be able to continue my university career well. In the language schools mentioned above, I have learned a lot; beyond a simple language, I have met good teachers and so particular companions that to this day, these ties of the Italian language continue to bind each other in various fields of daily life until associative.

S14 Italian

Mi chiamo Anastasia. Sono della Ucraina. Da quando avevo 7 anni mia mamma si trovava in Italia, nella stessa età ho perso mio papà. Mi hanno cresciuto i nonni materni, con quali ho una relazione molto stretta ed affettuosa. Con mamma abbiamo iniziato a ricostruire la relazione da quando ho iniziato a vivere in Italia, perché nonostante la sua presenza nella mia vita (ogni estate passavo in Italia, lei anche veniva spesso in Ucraina) abbiamo avuto qualche misunderstanding, ora abbiamo ottimo rapporto sul quale lavoriamo entrambe

e ci vogliamo bene. Il momento più significativo del mio percorso di vita in Italia considero ottobre del 2012, quando mi sono trasferita definitivamente in Italia, avevo 17 anni e, per me, cambiare lo stile di vita, il paese, lasciare gli amici e famigliari era molto difficile, anche se proprio nel momento non lo capivo. Ho finito la scuola secondaria, perché in Italia è un anno in più rispetto alla scuola in Ucraina. Inoltre, ho avuto la fortuna di iscriversi da subito ad un corso di lingua italiana, mia mamma ha visto un annuncio e mi ha chiesto se volessi farlo, dopo di che anche mia mamma si era iscritta e abbiamo frequentato insieme il corso, e anche lei ha migliorato il suo italiano. Nel 2013 ho raggiunto B2. Dopo di che mi sono iscritta all'università, da quell'anno in poi il mio italiano migliora sempre. Università mi ha permesso conoscere molta gente, con tanti siamo rimasti amici fino ad oggi. Mi sento ben integrata nella società italiana. La prima insegnante (del corso d'italiano) era molto paziente con gli stranieri e cercava di spiegare tutto nel modo più semplice possibile. Ci faceva leggere alcuni testi di letteratura italiana, alcune poesie, le ricette, e ci faceva ascoltare le canzoni del momento. Mi ricordo molto bene quando un giorno mi ha dato un testo difficile e mi ha detto di raccontarlo con le mie parole, si dedicava molto a noi. I social media hanno un ruolo importante nella mia vita, perché in questo modo posso mantenere il rapporto con miei amici ucraini, mi permettono di essere informata, di cercare le opportunità lavorative, di condividere la mia vita anche. Ho studiato turismo in Ucraina, e volevo continuare anche in Italia, ma nel momento in cui dovevo presentare i documenti mi hanno detto che era a numero chiuso, io non volevo perdere un'anno in più, per questo ho deciso di fare Scienze Politiche. Mi hanno orientato benissimo nell'Università, e posso dire che era il momento decisivo. Per confrontare, in altra Università non ho visto la stessa accoglienza, non sapevano rispondere su che documenti devo presentare, o mi davano le informazioni sbagliate. Penso che gli studenti con migratori background debbano essere più aperti verso la cultura italiana, la lingua, e non frequentare soltanto le persone della loro propria nazionalità, cercare gli amici italiani. Cercare di ottenere il massimo da questa esperienza, fidarsi di più. Non avere paura d'andare dallo psicologa scolastico, nel caso di necessità.

S14 English

My name is Anastasia. I am from Ukraine. When I was 7 years old, my mom moves to Italy, and at the same age, I lost my dad. I was raised by my grandparents, with whom I have a very close and affectionate relationship. With mom, we started to rebuild the relationship since I started living in Italy because despite her presence in my life (every summer I spent in Italy, she also often came to Ukraine) we had some misunderstandings, but now we have an excellent relationship on which we both work and we love each other. The most significant moment of my life path in Italy I consider October 2012, when I moved permanently to Italy, I was 17 years old and, for me, changing the lifestyle, the country, and leaving friends and family was very difficult, even if at the very moment I did not understand it. I finish secondary school in Italy because in Italy it's an extra year with respect a Ukraine. In addition, I had the good fortune to enroll immediately in an Italian language course, my mom saw an ad and asked me if I wanted to do it, after which my mom also enrolled and we attended the course together, and she also improved her Italian. In 2013 I reached B2. After that, I enrolled at the university, and from that year on my Italian always improved. University has allowed me to meet many people, and with many, we have remained friends until today. I feel well integrated into Italian society. The first teacher (of the Italian course) was very patient with foreigners and tried to explain everything as simple as possible. He made us read some texts of Italian literature, and some poems, and made us listen to the songs of the moment in Italian. I remember very well when one day he gave me a difficult text and told me to tell it in my own words, he dedicated himself a lot to us. Social media plays an important role in my life because in this way I can maintain the relationship with my Ukrainian friends, they allow me to be informed, look for job opportunities, to share my life too. I studied tourism in Ukraine, and I wanted to continue in Italy, but when I had to submit the documents they told me that it was a limited number, I did not want to lose an extra year, so I decided to do Political Science. They oriented me very well in the University, and I can say that it was a decisive moment. In comparison, in other universities I did not see the same reception, they did not know how to answer what documents I have to present, or they gave me the wrong information. I think that students with migrant backgrounds should be more open to Italian culture, and language, and not just hang out with people of their own nationality, looking for Italian friends. Try to get the most out of this experience, and trust more. Do not be afraid to go to the school psychologist, in case of need.

S15 Spanish

Me llamo Marcos y soy de El Salvador. Me vine a Italia con 17 años, hace como unos 6 años. Por diferentes razones me vine para Italia. Traía, digamos la idea siempre de seguir estudiando y entonces nada, quise estudiar ingeniera Informática incluso antes de llegar a Italia ya sabía que esto era lo que quería. No más llegar a Italia

le dediqué un año a aprender el italiano, recuerdo. Además, hice parte de un grupo que de hecho me ayudó bastante en esa fase de aprender el italiano, ya que son italianos entonces practicaba directamente con ellos, un grupo que son de la Comunidad (nombre). Entonces digamos que en este año aprendí italiano, del siguiente año terminé la secundaria y me inscribí ya la Universidad. Al inicio evalué todas las posibilidades, tal vez en Roma, en otras ciudades, pero mi familia ya vivía acá en Génova. Entonces, como mi familia vive aquí, nos salía así un poco más fácil que me quedara cerca de ellos. Vimos cómo eran las posibilidades en la Universidad, a nivel de becas y de todo nivel de costo y era muchísimo más factible a nivel económico. Empecé ingeniería informática, entonces todo encontré, te digo guau las dificultades, porque llegar de un sistema académico salvadoreño te digo cuesta mucho la parte académica. Entonces te digo encontré un poco de dificultad en la parte académica, matemática sobre todo. Al final con mucho esfuerzo he podido ir avanzando en la carrera. Y gracias a Dios todo bien, encontré ahora un trabajo. Ahora estoy trabajando. Y bueno la motivación la tuve. Creo que fue eso lo que me llevó a estudiar en la universidad, también que siempre se deberá tener un título universitario y no, no pensé, digamos en no terminar te digo la verdad, sino que ya desde pequeño tenía la concepción de tener un título universitario independientemente, digamos talvez muchas veces las personas, sobre todo cuando, como en este caso no somos italianos, bueno, para nosotros en este país a veces sentimos más dificultades en el sentido que pensando que no estoy ni siquiera en mi país, no voy a terminar. Pienso que si uno deja atrás eso, es a eso que llaman esas barreras. Digamos que al final son mentales, y te enfocas en lo que de verdad quieres, al final logras terminar. Y pero si tenés que tener digamos la motivación, digamos yo la tuve y gracias a Dios, todo bien, entonces.

S15 English

My name is Marcos, and I am from El Salvador. I came to Italy about six years ago when I was 17 years old. For different reasons, I came to Italy. I brought, let's say, the idea always to continue studying. I wanted to study Computer Engineering even before arriving in Italy. I already knew that this was what I wanted. No more coming to Italy. I dedicated a year to learning Italian, I remember. In addition, I was part of a group that helped me a lot in that phase of learning Italian; since they are Italians, I practiced directly with them, a group from the Community (name). So, let's say that year I learned Italian; the following year, I finished high school and enrolled in university. At first, I evaluated all the possibilities, perhaps in Rome, or in other cities, but my family already lived here in Genoa. So, since my family lives here, it was a little easier for me to stay close to them. We saw how the possibilities were in the University, at the level of scholarships and all levels of cost, and it was much more feasible at an economic level. I started computer engineering, and then I found; I tell you, wow! the difficulties, because coming from a Salvadoran academic system, I tell you, it is really difficult in the academic part. So, I want to tell you that I found a little problem in the educational aspect, mathematics above all. In the end, I could advance in my career with much effort. And thank God all right, I found a job now. Now I'm working. And well, the motivation I had. I think that was what led me to study at the university, also because you know, you should always have a university degree. No, not finishing was not an option for me, I tell you the truth. Still, since I was a child, I had the conception of having a university degree independently, let's say maybe many times people, especially when, as in this case, we are not Italians, well, for us in this country sometimes we feel more difficulties in the sense that is thinking that I am not even in my country, I will not finish. I think if you leave behind, that's what they call those barriers. Let's say that in the end they are mental, and you focus on what you want, in the future; you manage to finish. But you have to have, let's say the motivation, let's say I had it and Thank God, all right, then.

Conceptual and Instrumental Organization

One more time, in this section, the general and specific objectives of this research project are presented to make the comprehension of the organization tables easier. A table for each bold concept within the general purpose is presented.

General Objective

To understand the meanings that students with a migratory background who attended university in Italy gave to their guidance experiences lived at the time they were in secondary schools in Italy.

Specific objectives

a-Interpret the students with a migratory background educational life trajectory in Italian secondary schools from their narratives.

b-Value the positive pedagogical practices in the guidance processes received by students with migratory backgrounds who were currently attending universities at the time they were in secondary schools.

c-Comprehend how this accompaniment process considered their educational life trajectory and cultural features.

d-Propose inclusive guidance and educational strategies for students with a migratory background studying in Italian secondary schools, considering their educational life trajectories and cultural features.

The main concepts within the general objective are presented above, each one with corresponding specific objectives and their respective table of organization, as shown:

Table 13 Organization of the specific objectives

Concept	Specific Objectives	Table
Students with a migratory background	a	24
Guidance addressed to life choices	b and d	25
Educational life trajectory and cultural features	c	26

Own creation

Table 14 Students with a migratory background

Concept	Conceptual organization	Instrument
Students with a migratory background	<ul style="list-style-type: none"> -Original country of parents, -Born in Italy or abroad, -Process of learning Italian language -Relationship with their parents' original country -Firsts memories in Italy 	<p>Guided Narrative Autobiography (see appendix 3): #1, #2 and #13</p> <p>Focus Group (see appendix 4): First encounter #3, second encounter #3 and third encounter #5</p> <p>Students' semi-structured interview (see appendix 5): #1 and #6</p> <p>Teachers semistructured interview (see appendix 6): #1</p> <p>Teachers questionnaire with open-ended questions (see appendix 7): #1</p>

Own creation based on chapter II (the state of arts) and chapter V (educational perspectives for migrant students in Italy).

Table 15 Guidance address to life choices

Concept	Conceptual organization	Instrument
Guidance address to life choices	<p>-Accompaniment process in decision-making and life designs in uncertainty times</p> <p>-Vocational theoretical approaches (see table 11, chapter IV)</p>	<p>Guided Narrative Autobiography (see appendix 3): #6, #7, #11, #13 and #14.</p> <p>Focus Group (see appendix 4): First encounter #3, second encounter #3 and third encounter #1, #2, #3 and #4.</p> <p>Students' semi-structured interview (See appendix 5): #2, #3, #4 and #7.</p> <p>Teachers semi structured interview (see appendix 6): #2, #3, #4 and #5.</p> <p>Teachers' questionnaire with open-ended questions (see appendix 7): #2, #3, #4, #5, #6 and #7</p> <p>Teachers focus group (see appendix 8): #1, #2 and #3.</p>

Own creation based on table 11 (chapter IV)

Table 16 Educational life trajectories and cultural features.

Concept	Conceptual organization	Instrument
Educational life trajectory	<p>Transitions:</p> <ul style="list-style-type: none"> -From middle school to secondary school -From secondary school to university <p>Possible Turning points in their educational experiences:</p> <ul style="list-style-type: none"> -Language challenge -Scholar entrance age -Academic school history and possible delays -Possible racism experiences and other perceived school discrimination experiences -Guidance processes received -Educational intercultural practices lived -Relationships with teachers and peers 	<p>Guided Narrative Autobiography (see appendix 3): #3, #4, #5, #9, #10, #11 and #12</p> <p>Focus Group (see appendix 4): First encounter #3, second encounter #3 and third encounter #1, #2 and #3.</p> <p>Students' semi-structured interview (See appendix 5): #2 and #5</p> <p>Teachers' semi-structured interview (see appendix 6): #1</p> <p>Teachers' questionnaire with open-ended questions (see appendix 7): #1</p>

Cultural features.	<p>Family background:</p> <ul style="list-style-type: none"> -Social and cultural capital of family members -Parents' jobs and their integration to Italy -intergenerational relation and possible inverse parents' role -Poverty level -Religion and other cultural practices <p>Web and social media:</p> <ul style="list-style-type: none"> -Transnational virtual life <p>Personal vision:</p> <ul style="list-style-type: none"> -To host country: assimilation, separation, marginalization, integration -Sense of belonging or not to Italy -Mestizo experiences -Of family history -Level of membership feeling to family traditions -Personal goals and future vision -Gender <p>Other experiences with peers outside the school context.</p>	<p>Guided Narrative Autobiography (see appendix 3): #1, #2 and #8.</p> <p>Focus Group (see appendix 4): First encounter #3, second encounter #3 and third encounter #5</p> <p>Students' semi-structured interview (See appendix 5): #1 and #6.</p> <p>Teachers' semi-structured interview (see appendix 6): #1</p> <p>Teachers' questionnaire with open-ended questions (see appendix 7): #1</p>
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Own creation based on: Batini (2017); Bravo-Moreno (2009); Marone (2014); MIUR (2014a); Palmas (2002); Pozzebon (2020); Strozza, & De Santis (2017).

Techniques for recollection of data revisions

The techniques for recollection of data used with the students (appendices 2, 3, and 4) and the strategic phases were previously reviewed by four university professors to verify that with them, the necessary data to achieve the objectives of the research could be collected, as well as that the language used was understandable.

Besides the tutor professor of the doctorate program, three experts were contacted, one expert in guidance counseling, one in young migrants, and one in narrative strategies.

With the experts' recommendations, it was possible to improve the Italian language of the instruments. Also, the phases of the three focus groups' encounters and the narrative-guided autobiography include all their recommendations. Finally, the possibility to write in languages other than Italian was included.

Furthermore, it was decided to reduce the number of questions in the third focus group encounter because some of the original ones seemed repetitive during the first and second encounters and the autobiography.

It was also seen the necessity to be flexible with the dates of meetings, even doing it separately with some participants sometimes, so the interview guide was also made (Appendix 5).

On the other hand, the instruments for teachers (appendix 6 and 7) were made after the initial analysis of the student's instruments, so they were also reviewed by experts, specifically the tutor professor of the doctorate program and one secondary teacher. The last instrument (teachers focus group, see appendix 8) was

developed to achieve theoretical saturation (as explained before), so it was just a reduction of the questions that were still necessary to seek more information from other teachers

CHAPTER VII DATA ANALYSIS

Open coding using Nvivo software

All the interviews and focus groups were transcribed using Microsoft Word tools. After that, a Project in the NVIVO Software was created. All the transcriptions and autobiographies were introduced, and the open coding was made line by line using Nvivo software options. In total, 32 files were introduced into the software for the analysis, as seen in table 27,

Table 17 Files introduced in the Nvivo software for the analysis.

Type of files	Number of files
Students Autobiographies	12
Students interviews transcriptions	2
Students Sessions of focus groups transcriptions	7
Teachers interviews transcriptions	2
Teachers focus groups transcriptions	2
Teachers Questionnaire	7
TOTAL OF FILES	32

Own creation

A final list of the open coding created, and for each of it, the number of files and total references inside each code can be seen in table 28,

Table 18 Final list of open coding made using Nvivo software.

Name of codes	Files	References
COVID 19 Pandemic experiences	2	2
Cultural experiences	8	13
Encouragement from other migrant peers to continue studying	4	4
Discouragement from other migrants not to continue studying	2	2
Socio-reality in the original country	4	6
Family support and guidance	10	23

Lack of family support	2	2
Gender issues	6	9
Guidance and Counseling perceptions	3	3
Language challenges.	20	38
Not feeling neither from Italy nor from another country.	9	13
Bad feelings to Italy and bad experiences in Italy and with Italians	14	53
First memories in Italy	5	6
Good relationship with Italy	12	28
Memories and Relationship with the original country	12	29
School experiences	4	18
Bad experiences at school	6	15
Experiences with classmates and peers	11	20
Good school experiences	7	17
Non formal education	9	19
Positive things learned at schools	1	1
Recommendations to other migrant students	10	12
Xenophobic experiences	14	32
Self-perception	5	9
Bad self-perceptions and emotional issues	2	11
Good self-esteem and personal values	6	11
Social media	5	5
Teachers in guidance roles	18	33

Good experiences with teachers	5	9
Lack of guidance and unmotivating students	11	31
Pedagogical and guidance approaches in the teacher's intervention	28	68
Recommendations to improve teachers' guidance role and schools	21	42
Teachers' actions as guidance role and motivating students	12	28
Teachers unmotivating students	3	8
Teachers inspiring students and as life models	8	23
University experiences	1	2
Vocational choices and experiences	17	56
Passage and transitions experiences	3	3
Vocational dreams	7	9
Vocational experiences	10	22

Own creation using Nvivo software

Memos that were written using Nvivo software in simultaneous with open coding.

Using the Nvivo software, and simultaneously, as the opening codes were made, the memos of my ideas and intuitions as a researcher were written. A final list of memos names presented in chronological order as they appeared in the process of analysis using the grounded theory methodology can be seen in table 29,

Table 19 Memos final list using Nvivo software

Number	Name
1	Lack of pedagogical theoretical frameworks
2	Language challenge
3	Importance of family support
4	Relationship with the original country
5	Whole School approach in guidance
6	Career guidance didactics
7	Teachers advantage in the amount of time spent with students at schools
8	School program for guidance
9	Guidance role according to Italian Education Minister (MIUR)
10	Migrant students feeling that they must renounce or be ashamed of their original country traditions in order to become more “Italian”
11	Prejudices and xenophobic experiences
12	Students would like teachers to listen to them more
13	Italian students’ resistance to interact with migrant students
14	Support or instead demotivation from migrants’ peers
15	Rejection from migrants to Italians
16	Superiority feeling for living in more than one culture
17	Spaces to share cultural experiences are frequent in the Italian schools.
18	Importance of promoting participation in extracurricular activities
19	Promotion of diverse vocational experiences
20	Not feeling neither from here nor from there, but paradoxically there is a need to feel part of somewhere or something
21	The importance of confidence and students seen teachers as friends.
22	The wounds of separation because of Italian migratory laws
23	Importance of knowing post-secondary options
24	Inclusion does not need a particular pedagogy for migrants
25	Neither omnipotence nor impotence of teachers in terms of inclusion
26	Guidance activities
27	Teachers influences in students’ life choices
28	Relevance of Italian language and culture teachers
29	Teacher’s relational attitudes
30	That the teacher encourages students to know his/her inner voice
31	Narrative strategies as a valuable instrument for students to know themselves and teachers to know them better
32	Teachers seen the uniqueness of each student

Own creation

Axial coding using Nvivo software for constant comparison

After the open coding line by line was finished, the axial code was made, using Nvivo software to find the general categories in which the information can be organized. Also, using the method of constant comparison proposed by the grounded theory methodology, the

memos were related to the open codes in the first phase. Then all the data were compared to find the general categories. A summary of these processes can be seen in table 30,

Table 20 Axial coding made by the constant comparison methodology

Axial code name	Memos related using the constant comparison methodology	Some open codes with phrases included (constant comparison methodology)
Career guidance didactics	6. Career guidance didactics 31. Narrative strategies as a valuable instrument	-Pedagogical and guidance approaches in the teacher's intervention -School experiences -Good school experiences -Vocational experiences
Students' vocational needs	19. Promotion of diverse vocational experiences 23. Importance of knowing post-secondary options 30. That the teacher encourages students to know his/her inner voice	-Vocational choices and experiences -Passage and transitions experiences -Vocational experiences -Vocational dreams -Gender issues
Guidance and extracurricular activities	18. Importance of promoting participation in extracurricular activities 19. Promotion of diverse vocational experiences 26. Guidance activities	-School experiences
Importance of family and peers supports	3. Importance of family support 14. Support or instead demotivation from migrants' peers	-Family support and guidance -Lack of family support -Encouragement from other migrant peers to continue studying -Discouragement from other migrants not to continue studying
Pedagogical principles	1. Lack of pedagogical theoretical frameworks 17. Spaces to share cultural experiences are frequent in the Italian schools. 24. Inclusion does not need a particular pedagogy for migrants	-Pedagogical and guidance approaches in the teacher's intervention -Recommendations to improve teachers guidance role and schools
Teachers' relational attitudes with students	12. Students would like teachers listen to them more 21. The importance of confidence and students seeing teachers as friends 29. Teachers' relational attitudes 32. Teachers seeing the uniqueness of each student	-School experiences -Good experience with teachers - teachers' actions as guidance role and motivating students -Teachers inspiring students and as life models -Lack of guidance and unmotivating students

		-Recommendations to improve teachers' guidance role and schools
Inclusion pedagogical activities	17. Spaces to share cultural experiences are frequent in the Italian schools.	-School experiences -Non formal education
Needs of students with a migratory background that teachers should be aware of	2. Language challenge 4. Relationship with the original country 10. Migrant students feeling that they must renounce or be ashamed of their original country's traditions to become more "Italian" 11. Prejudices and xenophobic experiences 13. Italian students' resistance to interact with migrant students 14. Support or instead demotivation from migrants' peers 15. Rejection from migrants to Italians 16. Superiority feeling for living in more than one culture 20. Not feeling neither from here nor from there, but paradoxically there is a need to feel part of somewhere or something 22. The wounds of separation because of Italian migratory laws 28. Relevance of Italian language and culture teachers	-Cultural experiences -Socio-reality in the original country -Language challenges. -Not feeling neither from Italy nor from another country. -Bad feelings about Italy and bad experiences in Italy and with Italians -Good relationship with Italy -First memories in Italy -Memories and Relationships with the original country -Recommendations to other migrant students' -Self-perception -Bad self-perceptions and emotional issues -Good self-esteem and personal values
Teachers' vocational guidance role	6. Career guidance didactics 19. Promotion of diverse vocational experiences 23. Importance of knowing post-secondary options 27. Teachers influences in students' life choices 28. Relevance of Italian language and culture teachers 29. That the teacher encourages students to know his/her inner voice 30. That the teacher encourages students to know his/her inner voice 32. Teachers seen the uniqueness of each student	-Guidance and Counseling perceptions -School experiences -bad experiences at school -experiences with classmates and peers -Non formal education -Teachers in guidance role -Good experience with teachers - teachers' actions as guidance role and motivating students -Teachers inspiring students and as life models -Lack of guidance and unmotivating students -Teachers unmotivating students -Recommendations to improve teachers guidance role and schools

Own creation

It is essential to mention that the open codes called “COVID-19 Pandemic experiences”, “university experiences,” “social media,” and “positive things learned at school” were not considered because they did not fit with the objectives of this research.

Besides, some intuitionnal memos were not used in this analysis stage of the axial codes, but some of their ideas they were saved for the grounded theory proposal. Those memos are (#5) Whole School approach in guidance, (#7) Teacher’s advantage in the amount of time spent with students at schools, (#8) School program for guidance, (#9) Guidance role according to Italian Education Minister (MIUR), and (#25) Neither omnipotence nor impotence of teachers in terms of inclusion.

For the following axial codes analysis, some phrases are presented as examples in their original language (Italian or Spanish) spoken by participants. Then they are translated into English by the researcher. More phrases for each axial code in its original language can be found in another document on request.

Career guidance didactics

Table 21 Phrases for axial code: Career guidance didactics

Original language spoken	Own translation
<i>Il docente che più mi ha colpito è stato il professore di storia e filosofia (T1). Grazie a lui mi sono appassionata alla storia e ho partecipato ad una serie di progetti che mi hanno appassionato... Uno dei progetti più belli a cui io abbia mai partecipato è stato sicuramente il TedxYouth di Bologna nel 2018, il cui tema era “il mio orizzonte è il mondo”. Il mio professore aveva ricevuto il bando e aveva pensato di propormelo. (S5)</i>	<i>The teacher who impressed me the most was the professor of history and philosophy (T1). Thanks to him I became passionate about history and participated in a series of projects that passionate me... One of the most beautiful projects I have ever participated in was certainly the TEDx Youth in Bologna in 2018, whose theme was "my horizon is the world". My professor had received the notice and had thought of proposing it to me...». (S5)</i>
<i>E poi secondo me è fondamentale che manca tantissimo il lavoro di gruppo, la collaborazione, il fatto di fare dei progetti, di metterli in pratica, di imparare a condividere, il capire le diverse idee degli altri e arrivare a un compromesso, tutte cose che purtroppo, poi non vengono sviluppate durante le scuole, ma sono cose che servono nel mondo del lavoro in primis, ma anche per la vita personale. Quindi manca quel, quella trasmissione di strumenti necessari per vivere. (S12)</i>	<i>And then, in my opinion, it is essential and lacks team working, collaboration, the fact of doing projects, putting them into practice, learning to share, understanding the different ideas of others, and arriving at a compromise, all things that unfortunately are not developed during school, but they are useful in the world of work first of all, but also for personal life. So, what is missing is the transmission of tools necessary to live. (S12)</i>
<i>... ha continuato a partecipare a tante attività extracurricolari, che organizziamo mediante il dibattito e non solo, su temi economici, geopolitici, sociali, da ultimo ha vinto il Concorso Economia per il Festival Economia di Trento, il tema di quell'anno era "Lavoro e Tecnologia". Lì ha definitivamente maturato l'interesse per la materia... Diversi ragazzi hanno seguito con me un percorso analogo a quello di S05 in termini di orientamento in economia e discipline giuridiche, o sociali. Si orientano studiando la materia per</i>	<i>...she continued to participate in many activities, which we organize through the debate and not only, on economic, geopolitical, social issues, and (S5) most recently won the Economic Competition for the Trento Economic Festival, but the theme of that year was also “Work and Technology” ... There she gained interest in the subject.... Several young people have followed with me a path like that of her in terms of orientation in economics and legal, or social disciplines. They are oriented by studying the subject for problems,</i>

<i>problemi, affrontando questioni controverse, facendosi stimolare ad utilizzare un certo metodo e una grande attenzione. L'orientamento passa, secondo me, dalla capacità dello studente di riconoscere i propri bisogni, incontrando, poi, l'occasione per mettersi alla prova sul campo: diventando economisti prima di studiare economia, giuristi prima che studenti di giurisprudenza... ecc. (T01)</i>	<i>addressing controversial issues, getting stimulated to use a certain method and paying great attention. Guidance passes, in my opinion, are the ability of the student to recognize his needs, then meeting the opportunity to test himself on the field: becoming economists before studying economics, jurists before law students, and so on (T1)</i>
<i>Il lavoro di sensibilizzazione è stato effettuato in lingua inglese, la materia che insegnavo e attraverso progetti specifici volti alla comprensione delle esperienze di persone provenienti da altri paesi. (T04)</i>	<i>The awareness work was carried out in English, the subject I was teaching, and through specific projects aimed at understanding the experiences of people from other countries. (T04)</i>
<i>Le buone pratiche più efficaci si sono rivelate le attività di gruppo con la produzione di un lavoro finale di natura diversa, inteso ad esaltare le capacità di ciascuno e ad evidenziare l'importanza della cooperazione e della condivisione. (T07)</i>	<i>The most effective good practices proved to be group activities with the production of a final work of a different nature, intended to enhance the skills of each and to highlight the importance of cooperation and sharing. (T07)</i>
<i>la materia, in qualche modo come la relazione, diciamo studente insegnante, nutra dei punti di vista, quindi favorisca comunque la pluralità; quindi, vedere che ci sono tanti punti di vista, ci sono tante prospettive e di poter orientarsi cioè verso la propria; quindi, La materia può essere un sostegno, in questo caso la storia e la filosofia possono, come dire, offrire degli strumenti... (T10)</i>	<i>the subject, in some way like the relationship, let's say student-teacher, nourishes points of view, therefore it favors plurality in any case; hence, to see that there are many points of view, there are many perspectives, and to be able to orient oneself towards one's own; therefore, the subject can be a support, in this case, history and philosophy can, let's say, offer tools ... (T10)</i>
<i>Magari cercare delle integrazioni anche all'interno della materia della didattica, che si riferiscono anche al luogo, diciamo della provenienza dello studente, della studentessa... (T11)</i>	<i>Perhaps seek integration even within the teaching subject, also referring to the place, let's say where the student comes from... (T11)</i>
<i>L'educatore può usufruire delle attività curriculari e anche di spazi informali per orientare i suoi studenti (T14)</i>	<i>The educator can take advantage of curricular activities and also of informal spaces to guide their students (T14)</i>

Own creation

Teachers can contribute to the career education of their students by using didactic strategies that can be presented either in curricular or extracurricular activities, which can be named career guidance didactics. Some examples of didactic activities developed by the teachers of this research project that can fit as career guidance didactics are:

- TEDx talks
- Discussion exercises
- Role-playing as professionals
- Team working exercises
- Cultural visits to the museum, cinemas, and historical places
- Lecture on foreign culture books
- Watching Foreign culture films
- Talking about real experiences living in other countries
- Links between a disciplinary example with diverse cultural traditions. These can be specially developed with specific projects in subjects such as Mathematics, Languages, History, Philosophy, etc.

Other examples that participants mentioned are showing students the potential of the learning topics that are being studied for possible future research and work fields related to them, giving extra material to students showing particular interest in the subject that teacher teaches, and practicing choosing abilities, life projection, thinking about their future, and so on.

Among the ideas developed by S05, S12, T01, T04, T07, T10, T11, and T14 can be seen some guidance objectives that can be set by using this career guidance didactic, for example, conflicts resolutions, team working, cooperation, sharing, respect for other points of view, self-knowledge, labor market knowledge, and communication skills.

Besides, after reading all the autobiographies of this research, it is notorious how narrative strategies are valuable pedagogical instruments that can help students to know themselves and allows teachers to know their students better. They can be used, for example, in essays on language subjects (as proposed by T04), but also in some other high school subjects such as philosophy, psychology, social studies, etc.

In addition, teachers can highlight the strengths s/he sees in a student and even identifies when a student likes the subject and favors it so that s/he can develop strengths in the vocational areas related to this subject matter and help them to develop that passion (as lived by S08 with her Math professor), give them additional materials and recommendations, promote the interests that are seen in their student, whether towards sports, letters and so on with all areas, and in general others soft and life skills.

Students' vocational needs

Table 22 Phrases for axial code: Students' vocational needs

Original language spoken	Own translation
<i>per me è una cosa fondamentale questo passaggio, soprattutto dalle medie le superiori, perché i ragazzi già hanno difficoltà un'età particolare. Ma è difficile così con una persona che viene da fuori e secondo me hanno bisogno ancora di più aiuto. C'è soprattutto dei professori i professori delle medie e dovrebbero comunque parlare di più con i ragazzi, capire cosa piace alle loro passioni e capire di cosa hanno bisogno anche nel futuro come possono affrontare queste superiori, e in base a questo poi il ragazzo comunque deve essere libero di scegliere, cioè non è che un ragazzo per forza anche se viene da fuori deve andare a fare un liceo ad esempio tecnico, perché molto spesso accade questo invece deve credere al ragazzo se ragazza sento di fare anche un qualcosa di più difficile, che sia linguistico che sia un liceo classico scientifico e studia matematica, si deve credere in lui; cioè perché effettivamente molto spesso finiscono. Il tecnico fare fotografia altre certo se il suo sogno si va bene però può fare di tutto queste e un po' anche le superiori, c'è bisogno soprattutto di parlare da parte dei professori così... (S01)</i>	<i>I think this transition is fundamental, especially from middle to high school, because young people already have difficulties at a particular age. Still, it is always difficult for a person who comes from abroad even more. In my opinion, they need even more help. Therefore all teachers, especially middle school teachers, should still talk more with the kids to understand what are their passions and know what they need, also how they can face high school in their future, and based on this then, the youth must still be free to choose, that is not that a foreign student necessarily must go to a, for example, to a technical high school, because very often this happens; instead, he has to believe that If they feel like doing something more challenging, that is linguistic high school, or classical scientific high school and studies mathematics you have to believe in them. If going to a technician and ends up taking pictures is their dream, then it goes well, but if s/he can do all these and a little bit of high school too, above all there is a need that teacher speak like this... (S01)</i>

<i>After some time working there, I realized that that wasn't my dream job, so I decided to leave the job to study in order to find a better job for myself and Continue with my educational career. Now I'm currently doing part time work as cultural mediator and at the same time attending University Orientale di Napoli studying political science and international relations. (S02)</i>	<i>Idem.</i>
<i>Perché a un certo punto mi sono ritrovata in classe l'unica donna e altri 23 maschietti. Anche questo viene esperienza molto bella perché ho vissuto da donna un ambiente completamente maschile e non mi dispiaceva affatto. Tornando indietro lo rifarei altre 100.000 volte. (S04)</i>	<i>Because at a certain point, I found myself in class as the only woman and 23 other boys. This was also a lovely experience because I lived in a completely masculine environment as a woman, and I didn't mind at all. Going back, I would do it another 100,000 times. (S04)</i>
<i>Sarebbe bello se in tutte le scuole ci fosse una sorta di consulente, come nelle scuole americane, che potesse guidare tutti ragazzi e orientarli nelle scelte scolastiche e di vita. Sarebbe però sicuramente molto più positivo se ogni singolo insegnante avesse la delicatezza e pazienza di rapportarsi a ogni singolo studente, specie se straniero... Sicuramente ci dovrebbe essere anche un supporto all'ingresso dell'università, perché soprattutto in questo periodo è molto difficile per tutti gli studenti orientarsi e ambientarsi. (S05)</i>	<i>It would be nice if there were a kind of counselor in all schools, as in American schools, who could advise all youths and guide them in their school and life choices. However, it would undoubtedly be much more positive if every single teacher had the delicacy and patience to relate to every single student, especially if a foreigner ... Surely, there should also be support at the university entrance because, especially in this period, it is challenging for every student to find their way around and settle in. (S05)</i>
<i>Quell'anno per fortuna però riuscii a recuperare un po' di fiducia in me stessa grazie al dibattito e ad altre attività che svolgevo. . Mi portavano soddisfazione e capii che era molto più appagante fare ciò che mi piaceva piuttosto che sforzarmi per piacere agli altri. Quindi investii anche tanto tempo per pensare al mio futuro, ma fu molto difficile scegliere dove iscrivermi all'università. In questo percorso sicuramente mi è stato molto vicino il mio docente di Storia e filosofia. Fu proprio lui a trasmettermi la passione per l'attualità e grazie alle sue lezioni la mia curiosità per la storia e per l'economia cresceva sempre di più. Grazie al dibattito, infatti, riuscivo ad approfondire ciò che la scuola non mi riusciva a trasmettere la mattina, soprattutto la curiosità e tanta voglia di imparare. Passavo a scuola quasi tutte le mie giornate, a volte fino alle 19:00 e ammetto che mi piaceva. Non mi annoiavo mai perché avevo un'ottima compagnia: nel gruppo di dibattito eravamo tutti amici e passare il tempo tra di noi era sempre un'esperienza entusiasmante.</i>	<i>Fortunately that year, however, I was able to regain some confidence in myself thanks to the debate and other activities I was carrying out. They brought me satisfaction and I realized that it was much more fulfilling to do what I liked than to try hard to please others. So I also invested a lot of time to think about my future, but it was very difficult to choose where to enroll at university. On this path, my history and philosophy teacher was certainly very close to me. It was he who transmitted my passion for current events and thanks to his lessons my curiosity for history and for the economy grew more and more. Thanks to the debate, in fact, I was able to deepen what the school was unable to convey to me in the morning, above all the curiosity and a great desire to learn. I spent most of my days in school, sometimes until 7 pm and I admit I liked it. I was never bored because I had great company: in the debate group we were all friends and spending time with each other was always an exciting experience.</i>
<i>Quando si è adolescenti, tante cose non si comprendono, forse perché si è ignari del mondo che aspetta alle porte del diploma. Infatti, dopo la scuola superiore ero indecisa su cosa fare della mia vita, vedevo le difficoltà in casa e pensavo di abbandonare gli studi per lavorare, ma il supporto della scuola e della famiglia è stato fondamentale per il mio percorso di formazione professionale e culturale. (S06)</i>	<i>When you are a teenager, many things are not understood, perhaps because you are unaware of the world that awaits you at the gates of graduation. In fact, after high school I was undecided about what to do with my life, I saw the difficulties at home and I thought of abandoning my studies to work, but the support of the school and my family was fundamental for my professional and cultural training. (S06)</i>
<i>Con la professoressa di matematica nelle medie ho avuto sempre un bellissimo rapporto perché a farci comunicare era la matematica, lei mi assegnava degli esercizi e io li dovevo svolgere poiché con il programma di matematica ero già molto più avanti rispetto ai miei compagni. (S08)</i>	<i>I always had a wonderful relationship with the math teacher in middle school because it was math that made us communicate, she assigned me some exercises and I had to do them because with the math program I was already much ahead of my classmates. (S08)</i>

<i>sì, in realtà eravamo molti delle scuole medie che abbiamo scelto questa scuola superiore del geometra, in realtà non ricordo per quale motivo, però era una scuola molto valida. Era un orientamento che facevamo già con la scuola stessa, quindi all'epoca niente di particolare (S09)</i>	<i>yes, actually, we were many of us in the middle schools that chose this high school of the surveyor, indeed, I don't remember why, but it was a very good school. It was some guidance that we did with the school itself, so nothing special at the time (S09)</i>
<i>Quando mi ero iscritto alla scuola secondaria di primo grado, la mia insegnante di italiano era la mia guida e mentore. Mi diede dei consigli mattina e sera, e vedeva che c'era del potenziale in me per poter affrontare sino l'università. Mi ha orientato considerando quello che era il mio desiderio prima, cioè la scelta per un istituto tecnico informatico. Questa mia insegnante è sempre stata presente e sono molto grato per tutto quello che abbia fatto per me. (S10)</i>	<i>When I enrolled high school, my Italian teacher was my guide and mentor. She gave me advice morning and evening, and she saw the potential in me to be able to face up to university. She guided me considering my desire to choose a technical computer university path. I am very grateful for everything she has done for me (S10)</i>
<i>non hanno la consapevolezza che l'università di Genova oppure l'Università italiana e garantisce di aiuti economici per le persone in difficoltà. (S11)</i>	<i>they are not aware that the University of Genoa or the Italian Universities in general guarantee economic aid for people in difficulty. (S11)</i>
<i>Tuve que ir a hacer un encuentro de orientación para elegir la secundaria que hacer, porque en Italia como sabemos está lingüístico clásico, técnico, científico, etcétera. Para mí era todo nuevo, no sabía que escuela elegir, elegí la escuela secundaria técnico, que era una escuela de economía, comercio, por el simple motivo que conocía a una persona que enseñaba en esa escuela, que era el profesor de esa escuela. Entonces yo elegí por eso, por eso elegí esta escuela, porque conocía digamos a alguien que me podía ayudar a lo interno (S11)</i>	<i>I had to go to a guidance meeting to choose the high school to do, because in Italy, as we know, there is classical, linguistics, technical, scientific, and so on. For me it was all new, I didn't know which school to choose, so I chose the technical high school, which was a school of economics, and commerce, for the simple reason that I knew a person who taught at that school, who was the teacher of that school. So that's why I chose this high school, because I knew, let's say, someone who could help me internally (S11)</i>
<i>Di fatto, con (S5) è stato necessario fare un percorso di riappropriazione delle radici culturali, valorizzare la sua vicenda migratoria e lavorare sulle lacerazioni che la complessità della sua storia ha determinato in lei in tenera età. (S5) aveva adottato delle strategie di comportamento (e conseguenti strategie di apprendimento) che la integravano perfettamente, al netto però del suo passato in Ucraina, che pure emergeva in alcuni tratti del suo carattere e nella riservatezza e timore con il quale si avvicinava agli insegnanti. Ne risultava una ragazza molto "brava", "preparata", "diligente", ma a volte troppo timida, incapace di esprimere appieno la sua personalità e, di conseguenza, il suo potenziale. Si è trattato di parlarle, di forzarla a parlare in alcuni casi. E poi, di avere l'occasione per indurla a raccontarsi, facendole capire che il suo racconto sarebbe stato prezioso per i suoi compagni - che non avevano mai avuto esperienze di contatto alla pari con persone immigrate - ma soprattutto per lei, atteso che in quanto adolescente, stava correndo il rischio di rimuovere dalla prossima vita adulta la sua delicata, ma densa, vicenda di sradicamento e radicamento in Italia. Per questo Lo propongo ad S05 TEDx... Da quel progetto lei ha continuato a partecipare a tante attività extracurricolari che organizziamo (T01)</i>	<i>In fact, with (S5) it was necessary to make a path of reappropriation of cultural roots, enhance her migration story and work on the lacerations that the complexity of her history has determined in her at an early age. (S5) had adopted behavioral strategies (and consequent learning strategies) that perfectly integrated it, but nothing of its past in Ukraine, which also emerged in some traits of its character and in the confidentiality and fear with which she approached teachers. The result was a very "good", "prepared", "diligent" girl, but sometimes too shy, unable to fully express her personality and, consequently, her potential. It was about talking to her, forcing her to talk in some cases, and then having the opportunity to get her to tell herself, making her realize that her story would be invaluable to her companions - who had never had experiences of equal contact with immigrant people - but above all, for her, since (S5) as a teenager, was running the risk of removing her delicate, but dense, an uprooting and rooting affair in Italy. That is why I proposed to her the TEDx activity..., and from that project on, she participated in many other extracurricular activities (T1)</i>

Own creation

Related to the vocational needs of students, the fifteen participants mentioned at least one of the following reasons why they chose their university path:

- Following advice from family and teachers
- To continue the “logic path” from the high school where they graduated
- It was the only option in which they found information
- Because of vocational experiences lived in extracurricular activities
- Because they found some high school subjects passionate
- To follow their dreams

As can be seen, for almost all the reasons, teachers can influence their choices. This influence can be direct with advice to choose a university path (as happened to S06, S10, and suggested by S05), or more indirectly by helping them to choose the middle school that fits better for them and accompanies their vocational choices (as narrated by S02, S06, and S11).

Teachers can also guide students in their vocational needs by giving vocational information on post-secondary options and specifically in university processes (as pointed up by S04, S05, and S11) or promoting extracurricular activities to help students explore different options and know themselves better (as lived by S05 and T01), and accompaniment in their life choices those students who like the subjects teaches (as happen to S08), explaining to them what they will live after high school (as a request by S09), among others.

Guidance and extracurricular activities

Table 23 Phrases for axial code: Guidance and extracurricular activities

Original language spoken	Own translation
<i>Il corso di dibattito. Questa attività mi ha permesso non solo di approfondire molti temi di attualità, ma anche di dare voce alla mia opinione. Ho partecipato ad una serie di competizioni e ho avuto modo di incontrare tantissimi ragazzi volenterosi e intraprendenti. Ho avuto modo di vivere appieno un'esperienza entusiasmante e sentirmi parte di un gruppo di persone che mi apprezzavano per quello che ero, un gruppo in cui agli altri non importava da dove venivo, anzi questo rappresentava solo un valore aggiunto per il gruppo. (S05)</i>	The debate course. This activity allowed me not only to deepen many current issues but also to give voice to my opinion. I participated in a series of competitions, and I got to meet many willing and enterprising guys. I had the opportunity to fully experience an exciting activity and feel part of a group of people who appreciated me for who I was, a group where others didn't care where I came from, on the contrary, this only represented an added value for the group. (S05)
<i>Tuve que ir a hacer un encuentro de orientación para elegir la secundaria que hacer, porque en Italia como sabemos está lingüístico clásico, técnico, científico, etc. Para mí era todo nuevo, no sabía que escuela elegir. (S11)</i>	<i>I had to go to a guidance meeting to choose the high school to do, because in Italy, as we know, there is classical, linguistics, technical, scientific, and so on. For me it was all new, I didn't know which school to choose (S11)</i>
<i>Dall'altra parte, però, inviterei anche gli insegnanti a creare un contesto sereno in cui lo studente può condividere con gli altri, perché innanzitutto spesso tante cose non si conoscono,</i>	<i>On the other hand, however, I would also invite teachers to create a serene context in which the student can share with others, because first of all, many things are often not known,</i>

<p><i>quindi se non se ne parla. Rimangono lì, ognuno ha i suoi pensieri, ma anche creare dei momenti in cui si parla di queste cose. Si parla delle esperienze, delle abitudini eccetera. Per far capire, per far conoscere semplicemente e per non avere più paura della differenza, ma per viverla come una qualcosa di più, un qualcosa che arricchisce, non qualcosa che spaventa. (S12)</i></p>	<p><i>so they are not talked about. Everyone has their own thoughts, but it can create moments where they talk about these things. They can talk about experiences, habits, and so on. To simply make people understand, to make them known, and to no longer be afraid of difference, but to experience it as something more, something that enriches, not something that scares. (S12)</i></p>
<p><i>E tanto economia non mi piace e non mi sono neanche informata su altre facoltà perché dicevo non ho trovato nessuno, ecco che mi potesse orientare o dire guarda, queste sono le università che esistono, questo Qui puoi fare questo? Niente. Ho provato andare a qualche Open Day, ma da sola e quindi sono rimasta un po' così. (S12)</i></p>	<p><i>And I don't like economics so much and I didn't even inquire about other faculties because I didn't find anyone who could guide me or say look, these are the universities that exist, this Can you do this here? Anything. I tried going to some Open Days, but alone and so I stayed a bit like that. (S12)</i></p>
<p><i>Diversi ragazzi hanno seguito con me un percorso analogo a quello di S05 in termini di orientamento in economia e discipline giuridiche, o sociali. Si orientano studiando la materia per problemi, affrontando questioni controverse, facendosi stimolare ad utilizzare un certo metodo e una grande attenzione. L'orientamento passa, secondo me, dalla capacità dello studente di riconoscere i propri bisogni, incontrando, poi, l'occasione per mettersi alla prova sul campo: diventando economisti prima di studiare economia, giuristi prima che studenti di giurisprudenza... ecc. (T01)</i></p>	<p><i>Several young people followed with me on a similar path to that of S05 in terms of guidance in economics and legal or social disciplines. They guide themselves by studying the subject for problems, facing controversial issues, being stimulated to use a certain method, and a great deal of attention. The guidance passes, in my opinion, from the student's ability to recognize their needs, then encountering the opportunity to test themselves in the field: becoming economists before studying economics, jurists before law students ... etc. (T01)</i></p>
<p><i>In maniera diretta, invece, un'attività che svolgevo come responsabile dell'orientamento presso il liceo dove lavoravo era "La parola ai protagonisti". Tale attività coinvolgeva gli studenti dell'ultimo anno che ascoltavano le esperienze e i percorsi di auto orientamento di ex-studenti del liceo invitati come "panels" a raccontarsi. Le loro tappe di studio e di ricerca di occupazione rappresentavano una forma di proiezione di ciò che i ragazzi avrebbero dovuto affrontare nel loro futuro. Gli studenti poi potevano fare domande per chiedere ulteriori informazioni. (T04)</i></p>	<p><i>In a direct way, however, an activity that I carried out as head of guidance at the high school where I worked was "The word to the protagonists". This activity involved the final year students who listened to the experiences and self-orientation paths of former high school students invited as "panels" to tell their stories. Their stages of study and job search represented a form of projection of what the youths have to face in their future. Students can then ask questions to seek for more information. (T04)</i></p>
<p><i>E poi prima si faceva, poi questo anno si ricomincia, questo "open night" del mattino nelle scuole mattino si chiama "open day" e loro dei serali lo chiamano "open night" quindi presentano le aule, i laboratori, i professori e si parla dell'offerta formativa. Quindi, quando noi abbiamo l'elenco con tutte le date, andiamo nelle classi. Spieghiamo queste in queste scuole cosa si fa? Perché la prima cosa, per esempio che io faccio e spiegare a inizio anno il sistema scolastico formativo italiano, cioè perché scuola materna, scuola dell'infanzia, scuola primaria e molti non lo sanno, cioè? Quindi, allora scriviamo che ne so cos'è mentis, cos'è un professionale, cos'è un commerciale? Con la cartina di Napoli vediamo dove sono posizionate queste scuole. Così loro, sulla base di dove abita possono capire quale, perché deve essere. Comunque noi sconsigliamo scuole molto lontane. Perché nella scuola, molto lontana dopo un po' non si va più. Cioè, se loro sono vincenti, diciamo guarda meglio questa perché ci puoi arrivare con la metropolitana oppure lì non so poi arrivare a piedi invece complicato. Poi se ci sono persone interessate a alcune scuole, facciamo questi appuntamenti e li</i></p>	<p><i>And then, first it was done, then this year it starts again, this "open night" that in the morning schools is called "open day", so they present the classrooms, laboratories, teachers and talk about the training offer. So when we have the list with all the dates, we go to the classes. We explain these, in these schools what do they do? The first thing, for example, that I do is explain the Italian educational system at the beginning of the year, that is how works kindergarten, primary school and many do not know it. So, then they write that they have in their minds, what is a professional, what is a commercial? With the map of Naples we see where these schools are located. So, based on where they live, they can understand which school is a good option, and why. However, we do not recommend very distant schools. Because in the far schools after a while they don't go anymore. That is, if they are successful, let's say take a closer look at this one because you can get there by subway or if you can not arrive on foot then it is complicated. Then, if there are people interested in some schools, we make these appointments and accompany them, of course, we know the</i></p>

<i>accompagniamo, naturalmente noi conosciamo i colleghi, quindi presentiamo gli alunni, cerchiamo di insomma farli sentire a loro agio e poi di solito si scrivono in quell'occasione un po' dopo ci vede... (T08)</i>	<i>colleagues, so we introduce the students, we try to make them feel at ease and then usually they write to each other on that occasion a little later see ... (T08)</i>
<i>Si, quindi abbiamo organizzato una visita qui al museo, Che si presentavano alcune attività lavorative tipo che ne so, per esempio il l'artigiano che ha avuto l'idea di successo che lo so che fa, il vende i giornali e i fiori nello stesso negozio presentava la sua attività oppure. Delle attività di volontariato, perché non tutti poi vogliono andare a studiare o vogliono andare a lavorare, quindi non lo so, facevamo la Croce Rossa, come si può entrare, diventare collaboratore della Croce Rossa? Il Telefono Azzurro, il clown negli ospedali, cioè queste attività di volontariato... Dove alcune, soprattutto donne, poi hanno preso contatto e sono entrati, perché l'orientamento e anche questo non è solo mandare a scuola, ma anche inserire nel tessuto sociale, certo che e anche questo negli ultimi due anni non si è fatto, noi abbiamo perso tanto per la pandemia.... (T08)</i>	<i>Yes, so we organized a visit to the museum here. There were some work activities like, for example, the craftsman who had the idea of success that I know he does, he sells newspapers and flowers in the same shop presented his business. Also volunteering activities, because not everyone wants to go to study or want to go to work, so, how can you enter, and become a collaborator of the Red Cross? The Telefono Azzurro, the clown in hospitals, that is these voluntary activities ... Where some, especially women, then made contact and entered, because guidance is not just about sending to school, but also inserted into the social context, sure this too has not happened in the last two years, we have lost a lot to the pandemic.... (T08)</i>
<i>I percorsi di orientamenti dovrebbero avere dei momenti di stage in azienda -mi riferisco anche ad aziende straniere- (basati sulla pratica, quel pragmatismo di cui tanto bravi sono gli americani). Introdurrei lo studio di almeno un'altra lingua straniera (T14)</i>	<i>Guidance courses should have moments of internship in the company - I am also referring to foreign companies - (based on practice, that pragmatism of which Americans are so good). I would introduce the study of at least one other foreign language (T14)</i>

Own creation

In Italy, guidance is obligatory, and every school has to report on what they do. Therefore, the landscape is very complex and diverse. But in this sample, that is just a small number of students and teachers representatives from some parts of Italy and a few schools; students or teachers within their schools do not report a lot of guidance activities developed. Among the few mentioned are the open days (mentioned by S12) and the open nights (in evening schools, mentioned by T08).

Also, T04 proposed an exciting activity that she called the word to the protagonist (*la Parola al protagonista*), in which high school students can share with ex-students their life trajectories and experiences, the choices made, and why, and in general to clear doubts and talk with them.

Besides, T14 highlighted the importance of considering stages in companies during high school.

In the case of S11, he mentioned a guidance encounter at middle school where his options to choose the type of high school to assist were explained.

One of the teachers that mentioned more guidance activities developed at her evening middle school was T08. For example, she explained to students the organization of the Italian

scholar system, also organized guide cultural visits to museums, and gave talks with volunteering organizations into which students could integrate. Besides, she explained how the metropolitan transport system works and even accompanied students when they were interested in enrolling in a particular high school. It is essential to notice that in this evening school, most of the population are immigrants. Her goal is to guide and insert their students into Italian society.

And special mention requires the guidance activities developed by T01 and lived by S05. In his philosophy classes, this professor develops a role-playing strategy in which the students can explore different professional roles. Also, he promotes extracurricular activities that help students to explore their interests and abilities and to wake up in them some unknown passions, for instance, the debate group and the Ted-talks activities narrated in detail by S05.

In addition, S12 proposes school spaces where students can share opinions, concerns, differences, and doubts, and talk about their feelings and thoughts.

The importance of family and peer support

Table 24 Phrases for axial code: Importance of family and peers supports

Original language spoken	Own translation
<i>It wasn't a smooth journey because I had so many setbacks and discouragements from the situation I was living in and sometimes some of my friends make fun of me, telling me that I should concentrate on making money instead of pursuing my education because the system will not allow me to do anything promising as a migrants no matter how hard I try to learn and enlighten myself I will end of doing the exact same work that they are doing. (S02)</i>	<i>Idem.</i>
<i>Uno dei momenti importanti vissuti in Italia è stato lo sbarco al porto di Napoli il 22 ottobre 2018, quando sono andato a fare la mediazione per dare forza e sostegno emotivo ai nuovi arrivati; sempre con impegno e dedizione si può tirare fuori il meglio. (S03)</i>	<i>One of the important moments experienced in Italy was the landing at the port of Naples on October 22, 2018, when I went to mediate to give strength and emotional support to the new arrivals; always with commitment and dedication you can bring out the best. (S03)</i>
<i>...in cui la diversità rappresenta solo una ricchezza da condividere. Sicuramente devo tutto questo ai miei vecchi insegnanti e ai miei genitori, che mi hanno sempre insegnato a non arrendermi mai e a lavorare duramente per raggiungere i miei obiettivi. (S05)</i>	<i>... Where diversity represents only a wealth to be shared. I certainly owe all of this to my old teachers and my parents, who have always taught me to never give up and to work hard to achieve my goals. (S05)</i>
<i>Il primo approccio alla lingua italiana l'ho avuto grazie a mia madre, che nei primi tempi del mio arrivo in Italia si è impegnata molto affinché io imparassi correttamente la lingua; infatti, dopo pochi mesi mi ha iscritto in seconda elementare. (S06)</i>	<i>I had my first approach to the Italian language thanks to my mother, who in the early days of my arrival in Italy worked hard to ensure that I learned the language correctly; in fact, after a few months she enrolled me in second grade. (S06)</i>

<i>ho frequentato alle superiori è un Nautico e all'epoca era frequentato da poche ragazze) ed io ero una delle due ragazze in classe, loro non mi hanno mai fatta sentire a disagio per non essere un maschio o per non essere italiana forse anche perché io ho sempre cercato di integrarmi nell'ambiente che mi circondava. (S06)</i>	<i>I attended high school in a Nautico and at the time it was frequented by a few girls and I was one of the two girls in the class, they never made me feel uncomfortable for not being a boy or for not being Italian perhaps also because I have always tried to integrate into the environment that surrounded me. (S06)</i>
<i>Il primo giorno della scuola superiore c'erano alcuni ragazzi nella mia classe della scuola media e c'era anche una ragazza ucraina chi veniva dalla mia stessa città natale. Era davvero una bella sorpresa. Finalmente c'era una straniera come me. Era davvero una bella sensazione avere qualcuno che mi potesse capire al 100%. (S08)</i>	<i>On the first day of high school there were some boys in my middle school class and there was also a Ukrainian girl who came from the same hometown as me. It was a really nice surprise. Finally, there was a foreigner like me. It was a really good feeling to have someone who could understand me 100%. (S08)</i>
<i>O incluso tus amigos que te apoyan a seguir adelante (S11)</i>	<i>Or even your friends who support you to keep going (S11)</i>
<i>E questo che mi mancava un po', diciamo, posso dirlo che non mi mancava il supporto dei ragazzi italiani perché ho studiato dal primo giorno ho conosciuto tanta gente che studiava con me oppure mi aiutava in tutto. (S14)</i>	<i>And what I was missing a little, let's say, I can say that I did not lack the support of the Italian guys because since I studied from the first day I met so many people who studied with me and helped me with everything. (S14)</i>
<i>...mi familia vive en Génova. Entonces, como mi familia vive aquí en Génova, este nos salía así un poco más fácil. Vimos cómo eran las posibilidades en la Universidad de Génova, A nivel de becas y de todo nivel de costo y era muchísimo más factible a nivel económico Entonces me quede en Génova (S15)</i>	<i>...my family lives in Genoa. So, as my family lives here in Genoa, this was a little easier for us. We saw what the possibilities were like at the University of Genoa, at the level of scholarships and at all levels of cost and it was much more feasible economically. So I stayed in Genoa (S15)</i>

Own creation

In the narratives of some students (S05, S06, S15), the importance of family support in their educational trajectories are present. Also, other students recognize the help that they have received from their migrant peers (S08), Italian peers (S14), and both Italians and migrants' peers (S03, S11, S15).

In general, people are the ones who include others. For example, the experience of S06 lived at the Nautic high school, where she felt welcomed by her peers and teachers, no matter her migratory background or her gender (one of the two unique female students in the program).

A particular case is S03, who was rescued from the Mediterranean Sea at the age of 14; he then participated as a volunteer in other rescue missions and became a cultural mediator to support better some other migrant peers. Instead, the experience of S02 is quite different because he mentioned that his migrant friends discouraged him from continuing studying. They told him a migrant in Italy could look just for job opportunities but not for educational post-secondary options. But, even without his friends' support, this student was able to achieve university admission in Italy.

In addition, the participants mentioned using social media to maintain contact with friends and families from their original countries.

Pedagogical principles

Table 25 Phrases for axial code: Pedagogical principles

Original language spoken	Own translation
<i>Solo devo chiederLe di farmi evitare di scrivere in didattichese... Le racconto la mia esperienza e Lei poi potrà ricavarne, meglio di me, i modelli ai quali potrei essermi ispirato, in modo più o meno inconsapevole. (T01)</i>	<i>I just must ask you to make me avoid writing in didacticese ... I will tell you my experience, and you will then be able to derive, better than me, the models I could have inspired in a more or less unconscious way. (T01)</i>
<i>non ho utilizzato un particolare modello educativo, ho cercato di ispirarmi a diverse teorie psicopedagogiche, utilizzando come punto di riferimento quelle che mettono al centro del processo educativo lo studente e il suo background socio culturale . In particolare, alcune tecniche relative alla programmazione neurolinguistica (PNL) mi hanno permesso di integrare il percorso educativo con attività volte all'osservazione e alla comunicazione delle proprie emozioni ed esperienze personali. (T04)</i>	<i>I did not use a particular educational model, I tried to be inspired by different psycho-pedagogical theories, using as a point of reference those that put the student and his socio-cultural background at the center of the educational process. In particular, some techniques related to neurolinguistic programming (NLP) have allowed me to integrate the educational path with activities aimed at observing and communicating one's emotions and personal experiences. (T04)</i>
<i>Credo che gli studenti con background migratorio necessitino delle stesse azioni educative di tutti gli studenti (T04)</i>	<i>I believe that students with a migrant background need the same educational actions as all students (T04)</i>
<i>La mia pratica si basa su un modello misto che prevede la fusione di diversi modelli psicopedagogici da adattare secondo le necessità didattiche. Tra questi rientrano il modello metacognitivo e quello del learning by doing. (T06)</i>	<i>My practice is based on a mixed model that involves the fusion of different psycho-pedagogical models to be adapted according to didactic needs. These include the metacognitive model and that of learning by doing. (T06)</i>
<i>Liberarsi dalle sovrastrutture ideologiche, politiche, culturali ed anche personali che spesso ci condizionano in un approccio aperto ed accogliente. Sviluppare pratiche didattiche basate sul principio che la differenza è una ricchezza per tutti. (T07)</i>	<i>Free ourselves from the ideological, political, cultural, and even personal superstructures that often condition us in an open and welcoming approach. To develop teaching practices based on the principle that difference is a richness for everyone. (T07)</i>
<i>Come percezione, in quanto riguarda le buone pratiche, Io credo che innanzitutto sia fondamentale la comunicazione. E quindi magari se un'insegnante si trova in una classe in cui ci sono degli studenti migranti, deve favorire la comunicazione tra insegnante, cioè lui stesso con lo studente. Allo stesso tempo favorire la comunicazione di quello studente straniero con gli altri studenti per una sorta di integrazione, diciamo. (T10)</i>	<i>As a perception, as far as good practices are concerned, I believe that communication is first and foremost fundamental. And so maybe if a teacher is in a class where there are migrant students, she must encourage communication between the teacher, that is, himself with the student. At the same time foster the communication of that foreign student with the other students for a kind of integration, let's say. (T10)</i>
<i>Per quanto riguarda l'orientamento, Io credo che sia fondamentale capire lo stile di apprendimento del ragazzo. E la motivazione, le motivazioni, la l'apprendimento motivazionale, fondamentale per riuscire a capire gli interessi. Cosa lo spinge a studiare una cosa piuttosto che un'altra? Capire dove si orienta e aiutarlo in questo senso. Eh? Possono essere interessanti le domande, oppure lasciarlo parlare della sua esperienza, di come si è trovata in Italia. Che cosa ti piace studiare, di cosa pensa che possa portare il futuro in una terra diversa dalla propria? Come si trova a contatto con gli altri? (T10)</i>	<i>As for guidance, I believe it is essential to understand the child's learning style. And the motivation, the motivations, the motivational learning, are essential to be able to understand the interests. What drives him to study one thing rather than another? To understand where he is oriented and to help him in this sense. Huh? The questions can be interesting, or let him talk about his experience, and how he found himself in Italy. What do you like to study, and what does he think he can bring the future to a land other than his own? How does he relate to others? (T10)</i>

<p><i>Io da questo punto di vista io non credo in una necessità di una pedagogia differente per il previdenza comunitario, gli immigrati, una volta che però si sono consolidate le basi fondamentali del linguaggio per portarli su un piano, su un piano comune. Perché credo che la difficoltà principale per molti docenti è quella di trovarsi da un punto da la sintesi tra facciamo una classe di 20 persone, sono 20 persone differenti, quindi sono 20 unicità che io conosco e che in qualche modo. Riesco, conosco e devo tener presente la loro unicità, il loro, la loro cultura, le loro passioni. E questo è valevole per tutti. (T12)</i></p>	<p><i>From this point of view, I do not believe in a need for a different pedagogy for community welfare, and immigrants once they manage the fundamental bases of language, they are consolidated to bring them to a common level. Because I believe that the main difficulty for many teachers is to find themselves from a point where we make a class of 20 people, they are 20 different people, so there are 20 uniqueness's that I know in some way, I have to keep in mind their uniqueness, their culture, and their passions. And this is valid for everyone. (T12)</i></p>
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Own creation

In general, most educators often are not conscious of the pedagogical principles that grounded their educational practices, even though high school teachers generally developed good techniques for the inclusion and guidance of their students. For example, T01 called it *didattichese*, which is a derogatory way to refer to pedagogical principles, and then he put the responsibility of clarifying the pedagogical models on the researcher. It is interesting to notice that T01 pays special attention to the guidance and inclusion of his students, as can be seen in the experience of student 5, who mentioned him as a positive influence because of his ability to see the uniqueness of each student.

The other teacher's opinions show a similar absence of conscious pedagogical models. Just T04 and T06 were able to identify theoretical models that grounded their practices (Neuro-linguistic programming in T04 and metacognitive model and learning by doing in T06). Nonetheless, some pedagogical principles can be mentioned, for example, by T07 (diversity as a richness and ideological, political, and cultural liberation) and T10 (communication and use of questions), and the uniqueness of each student is present in the ideas developed by T01 and T12.

About the pedagogical aspects mentioned by teachers, on the one hand, some of them apply either to students with a migratory background or to Italian students are:

- To be aware of the learning styles of students
- Work on the motivation of students to school
- To consider their vocational interests
- Use “questions” as a methodology for teaching
- Share with students some personal experiences that can be of inspiration for them

On the other hand, some things that teachers mentioned and applied specifically to students with a migratory background are:

- Ask migrants students (in informal conversations) how they feel living in Italy
- Ask them, “which is your dream to accomplish in this land different than yours”?

Even though there are good intentions besides these two questions, they increase the distance between “you, as a foreign student” and “we, as Italians.” A more intercultural approach, where there are no more “your land and our land” differences in the discourse, can better fit with the educational interventions.

Most of these teachers share that there is no need for a specific pedagogy for migrants but an inclusive pedagogy that can be applied to all students. As a result, it simultaneously contributes to the inclusion of students with a migratory background.

Teacher’s relational attitudes toward students

Table 26 Phrases for axial code: Teachers' relational attitudes with students

Original language spoken	Own translation
<i>Vorrei che i professori del liceo diventassero più attenti, non soltanto davanti alla rabbia, o al silenzio dei loro alunni, ma anche a quello di chi ha ancora difficoltà con la nuova lingua. Senza differenze. È importante parlare. Non è un numero a dire com'è un ragazzo. Il voto può essere solo un campanello d'allarme che un ragazzo non ha una situazione interiore adeguata ad apprendere cose nuove come i suoi compagni. Un campanello per la famiglia e per i professori. Un campanello che non deve farglielo pesare ancora di più, a dirgli che ha qualcosa in meno agli altri, che non sa fare qualcosa o che non è abbastanza italiano. Un campanello per accompagnarlo nel miglioramento. Si possono indicare associazioni dove migliorare la lingua. Dedicare ore in più per fargli avere più fiducia in sé stesso, colmando lacune che necessitano anche di qualche settimana. Al liceo si deve parlare delle differenze, si può parlare del paese da dove viene lo straniero che varca la porta della classe. Io credo che anche un giorno di lezione dove si mostrano i video, e si racconta la storia del paese da cui viene un ragazzo Afghano, Albanese, Siriano sia fondamentale. I ragazzi al liceo sono distratti, non guardano la televisione, e vedendo qualcuno di pelle diversa o con un accento zoppicante può spaventargli. Ma se viene raccontato a loro della guerra, delle bellezze di un paese, dell'architettura differente, di una storia antica non solo si apre il cuore, ma si mette al centro dell'attenzione anche chi si nasconde all'ultimo banco. (S01)</i>	<i>I would like secondary teachers to be more attentive, not only to the anger or silence of their students but also to those who still have difficulties with the new language. No difference. It's important to talk. It shouldn't be a number that says what a boy is like. The vote can only be a warning that a boy does not have an adequate internal situation to learn new things like his classmates. An alert for the family and for the teachers. An alert that should not make him feel even more weight, should not tell him that he has something less than the others, that he does not know how to do something or that he is not Italian enough. An alert to accompany them in the improvement. Associations where he can improve the language can be indicated. Putting in more hours so that he has more self-confidence, filling in gaps they need even in a few weeks. In high school you have to talk about differences, you can talk about the country where the foreigner who crosses the classroom door comes from. I think that even a day of lessons where videos and the history of the country where an Afghan, Albanian, Syrian child comes from is fundamental. High school kids are distracted, they don't watch TV and seeing someone with a different skin or a weak accent can scare them. But if you talk to them about war, about the beauties of a country, about a different architecture, about ancient history, not only does their heart open, but even those who hide in the back bench are placed in the center of attention. (S01)</i>
<i>I had difficulties comprehending reading textbooks but thanks to some professors who helped me with a voluntary teacher to do repetition after school on subjects that I had a problem with. And thanks to this, I was able to score better grades and overcome some challenges that I was having...» (S2)</i>	<i>Idem.</i>
<i>Nelle scuole abbiamo rapporti differenti sia con i compagni che con i professori; con alcuni professori si instaurano rapporti che vanno oltre l'ambito scolastico come con il Prof. F. perché in lui vedo una figura paterna, infatti in qualsiasi momento lo chiamo è</i>	<i>At school we have different relationships with both classmates and professors; with some professors are established relationships that go beyond the school environment as with Prof. (name of T2) because in him I see</i>

<i>sempre disponibile e so che lui per me ci sarà sempre (S03)</i>	<i>a father figure, in fact at any time I call him is always available and I know that he will always be there for me. (S3)</i>
<i>...Principalmente una cosa che mi piaceva di questo docente era il fatto che ci teneva agli studenti e ha sempre cercato di cogliere l'unicità di ciascuno (S5)</i>	<i>... mainly one thing I liked about this teacher was the fact that he cared about students and always tried to grasp the uniqueness of each one. (S5)</i>
<i>Gli insegnanti dovrebbero sempre accogliere con gentilezza e pazienza le difficoltà degli studenti stranieri, e guardare tutti con gli stessi occhi, perché a nessuno fa piacere abbandonare la propria terra ma se lo si fa è per migliorare la propria vita. (S06)</i>	<i>Teachers should always welcome the difficulties of foreign students with kindness and patience, and look at everyone with the same eyes, because no one likes to leave their land but if you do it it is to improve your life. (S06)</i>
<i>Un consiglio a tutti professori : NON DISPREZZATE MAI A NESSUNO! Tutti hanno possibilità di essere liberi! Se vedete che una persona sta in difficoltà non la dovete spremere come una frutta, perché poi non ritornerà mai più ad essere se stessa. (S07)</i>	<i>An advice to all professors: NEVER DESPITE ANYONE! Everyone has a chance to be free! If you see that a person is in trouble, you don't have to squeeze him like a fruit, because then he will never be himself again. (S07)</i>
<i>Al di fuori di essere la nostra professoressa per questo breve periodo è stata anche una amica. Aveva un modo di porsi con noi studenti completamente diverso rispetto a tutti gli altri professori di vecchio stampo. Ricordo un episodio dove un mio compagno di classe ha perso il papà e lei gli è stata vicina in questo momento così delicato, facendogli un bel discorso a cuore aperto. E quando ho perso mio padre all'ultimo anno del liceo ho capito di quanto fosse importante un insegnante che spende una parola di conforto nei tuoi confronti. (S8)</i>	<i>...outside of being our teacher for this short time, she was also a friend. She had a completely different way of dealing with us students than all the other old-fashioned professors. I remember an episode where a classmate of mine lost his father and she was close to him at this delicate moment, giving him a nice open-heart speech. And when I lost my father in the last year of high school, I realized how important it was to have a teacher who spends a word of comfort towards you (S8)</i>
<i>Ho subito frequentato una scuola serale, per la durata di un anno, per prendere la licenza media (Scuola secondaria di I° grado). In poco tempo, la voglia dei professori nell'insegnare e la loro gentilezza mi hanno spinto a dare sempre di più ed a voler poi frequentare l'università, un domani. (S10)</i>	<i>I immediately attended an evening school, for the duration of one year, to get the middle school certificate. In a short time, the professors' desire to teach and their kindness pushed me to give more and more and then to want to go to university in the future. (S10)</i>
<i>Io alla fine osservo, ascolto e studio con i ragazzi...Ci vuole molta disponibilità intellettuale ed umana. (T01)</i>	<i>At the end I observe, listen and study with the students... It takes a lot of intellectual and human availability. (T01)</i>
<i>La scommessa della Comunità nei confronti degli immigrati e di ritenere che, per esempio, un approccio di tipo amicale, di amicizia e un approccio vincente... Questo importante si sottovaluta questo aspetto, mentre questo è uno degli strumenti più importanti per la comunità per avvicinarsi al mondo degli immigrati... C'è sempre un muro che divide noi e loro... Però la condivisione, un elemento importante, l'ascolto... E anche eccellenza... Sono spiata quel cui in questo caso la gratuità. . Per il fatto che loro non pagano non vuol dire che noi prendiamo sottogamba l'impegno che c'è la finale, certo... dare una nuova prospettiva (T2)</i>	<i>The Community's gamble on immigrants is to believe that, for example, a friendly approach, friendship as an appropriate approach... This important aspect is underestimated, whereas this is one of the most important instruments for the Community (NAME) to move closer to the world of immigrants... There is always a wall that divides us and them... Sharing is an important element, listening... And then excellence.... The gratuitousness must be also excellence. Because they do not pay does not mean we do not care at the end... (and) give (them) a new perspective (T2)</i>
<i>(Relazioni tra insegnanti e student) Empatica ma fondata sul reciproco rispetto. (T03)</i>	<i>(Relations between teachers and students) Empathetic but based on mutual respect. (T03)</i>
<i>(per collaborare all'orientamento) Ascolto. (T05)</i>	<i>(to collaborate in guidance) Listening. (T05)</i>
<i>Nel rispetto dei ruoli, la relazione dovrebbe essere basata sulla fiducia reciproca: l'insegnante deve far "sentire" allo studente che</i>	<i>While respecting the roles, the relationship should be based on mutual trust: the teacher must make the student "feel" that it is possible for him to make progress and</i>

<i>è possibile per lui fare progressi e diventare parte integrante del gruppo classe stimolandone l'autostima motivandolo nel rispetto dei suoi interessi; lo studente deve far partecipare l'insegnante delle sue difficoltà, senza timore di sentirsi incapace o inadeguato (T07)</i>	<i>become an integral part of the class group by stimulating self-esteem, motivating him in respect of his interests; the student must let the teacher participate in her difficulties, without fear of feeling incapable or inadequate (T07)</i>
<i>E al senso che io faccio l'insegnante, che vuol dire che non sono un loro amico, non sono un loro genitore, non sono il loro analista, non sono l'assistente sociale. Io ho uno perché non sapete fare altro, non ho le competenze per farlo. Il ruolo che il mandato sociale che ricopro non mi fa fare. Questo vuol dire che non sono una macchina che sta lì a ripetere delle cose o leggere delle cose, quindi posso essergli vicino come un'insegnante può essergli vicino, ma non occupo altri altri ruoli e non è sempre facile. Quindi, anche in questo discorso di essere un discorso asimmetrico, non sempre viene visto di buon occhio da anche dagli altri, dagli altri colleghi. La differenza esiste, non certo tipo, ed è anche in qualche modo a delle volte anche funzionale al al metodo o comunque hanno mandato costituzionale, quindi posso ridurre La simmetria, posso camminare tra di loro... Non so, non sono in cattedra fermo, mi posso avvicinare a loro, ma non può sparire questa questa difesa. Rischio di finire in un'altro ruolo, di essere visto come qualcosa d'altro. e non è non è il mio ruolo non è il mio compito... (T12)</i>	<i>And in the sense that I'm a teacher, which means I'm not their friend, I'm not their parents, I'm not their analyst, I'm not their social worker. I have a role and I can't do anything else, because I don't have the skills to do it. The role that the social mandate that I hold does not oblige me to do so. This is not to say that I am a machine that is there to repeat things or read things, so I can be as close to them as a teacher can be, but I do not occupy other roles and it is not always easy. Therefore, even in this discourse of being an asymmetrical discourse, it is not always badly seen by others, by other colleagues. The difference exists, it is certainly not one of type, and it is also in some way sometimes also functional to the method or in any case they have a constitutional mandate, so I can reduce the symmetry, I can walk between them... I don't know, I don't stay on my desktop, I can get closer to them, but this difference cannot disappear. I risk ending up in another role, of being seen as something else, and that is not my role, it is not my job... (T12)</i>
<i>Di porsi in una modalità che non giudica e non impone il proprio punto di vista, ma crea uno spazio di fiducia all'interno del quale la posizione dell'altro può esprimersi. (T13)</i>	<i>To place oneself in a way that does not judge and does not impose one's own point of view, but creates a space of trust within which the position of the other can express itself. (T13)</i>
<i>...ma ogni relazione studente/insegnante dovrebbe basarsi su quelli che io chiamo i quattro principi cardini del processo insegnamento/apprendimento che per me sono imprescindibili dal grado scolastico: Comprensione bilaterale. Fiducia e stima bilaterale, Rispetto bilaterale, Amorevolezza bilaterale. (T14)</i>	<i>... But every student / teacher relationship should be based on what I call the four key principles of the teaching / learning process that for me are essential to the school grade: Bilateral understanding. Bilateral trust and esteem, bilateral respect, bilateral loving kindness. (T14)</i>

Own creation

For students, the relationship with their teachers is relevant. The need for emotional support from their teachers can only be carried out if there is a confident relationship among them. To promote good relationships with their students, teachers must have good attitudes. For example, the capacity of listening is over pointed by S01, S05, S08, T01, T02, T05, T07, and T14.

In the ideas developed by S01, and S05 are present the students' need to be seen as a particular person in their uniqueness and feel heard individually, not as a number or a grade (*un voto*). Sometimes students with a migratory background (and not only) feel invisible at their high schools and helping them to “get out” of their invisibility can be done by showing them that they are much more than a number. Related to this, one example of a teacher's good practice is the one mentioned by T01, who could consider their characteristics for activities proposals thanks to his relationship

with his students. In his words, it can be seen how he knows his students deeply, to the point of being able to think about their particularities, as he explains when indicating why he chose S05 for the TEDx activity.

Also, the inclusive attitude teachers must have toward all students is never to compare Italian with foreign students, even if it is done for “good reasons.” Unfortunately, these comparisons can be seen in the narrations of S04 and S05, among others.

There is a debate between two opinions regarding the “role position” teachers can take in their relationships with students. On the one hand, teacher 12 states that it must be an asymmetric role, not as friends but as teachers and pupils. On the other hand, teacher 2 defends the friendship approach, in which students can see their teachers as friends. This idea is shared in a certain sense by T14, who mentioned the importance of developing with students a lovely treatment. But all teachers share the importance of a respectful relationship with their students, in which they can feel free to talk to them about their necessities, feelings, and thoughts.

Among other attitudes mentioned by the participants are comprehension, kindness, patience, mutual trust, and esteem. Besides, they pointed up the capacity of teachers to go beyond the explicit needs of the students and to see in advance some of their possible necessities. These can be seen in the experience narrated by S02 about the voluntary work of his teachers to help him with his language difficulties.

Inclusion pedagogical activities

Table 27 Phrases for axial code: Inclusion of pedagogical activities

Original language spoken	Own translation
<i>e la nostra professoressa di storia e filosofia decise di fare come alternanza un corso pomeridiano che si chiamava “diversità come ricchezza”, il corso principalmente si basava sul conoscere le altre culture, e siccome ero l’unica ucraina in classe, spesso ero al centro di attenzione. Abbiamo svolto attività come lo studio delle statistiche sull’immigrazione e la comprensione di cosa c’è dietro la xenofobia e il razzismo. Ma a volte mi annoiavo perché la maggior parte di noi era costretta a rimanere lì, e parlare della nostra cultura a persone a cui non importa niente è un po’ fastidioso (S04)</i>	<i>My history and philosophy prof. made an alternative afternoon course called «diversity as richness.» It was mainly based on knowing other cultures, and since I was the only one from Ukraine in class, I was often the center of attention. We did activities such as studying immigration statistics and understanding what is behind xenophobia and racism. But sometimes I was bored because most of us were forced to stay there, and talking about our culture to people who don't care at all is a bit annoying» S04</i>
<i>una volta a scuola mi è capitato che qualche professoressa mi chiedesse il favore di aiutarle siccome tra le primine c’era una ragazza straniera, io stavo in 4 liceo ripetente e questa ragazza aveva appena iniziato la prima classe, i suoi genitori si erano trasferiti da poco qui e i professori pensarono che le avrei potuto fornire sostegno perché lei non sapeva scrivere né parlare bene l’italiano, mi sono sentita un po’ spaesata,” come faccio ad aiutare una ragazza che vive questa situazione?”, il problema sorge perché nonostante veniamo magari dallo stesso paese, ci sono ben poche cose che ci accomunano, la differenza</i>	<i>Once in school, some teacher asked me the favor of helping a foreign girl. I was in my fourth year (repeating), and this girl was just beginning her first year. My teachers and their parents thought I could provide support to her since she could not write or speak Italian well. But I felt a bit confused, «how can I help her? » Maybe we came from the same country, but there were very few things that we had in common, and the cultural differences were still felt, so I thought there was very little I could do to help her. I just gave her my grammar books</i>

<i>di cultura si fa comunque sentire e il primo pensiero è stato che c'è poco che io possa fare, le diedi i miei libri di grammatica delle scuole medie e le dissi di studiare da lì, mi sembrava un po' una rottura di scatole (S04)</i>	<i>from middle school. I told her to study from them. It was a bit of a pain in the ass (S04)</i>
<i>Gli insegnanti erano curiosi delle tradizioni del mio paese d'origine, e per questo, in particolare il mio insegnante di italiano mi ha assegnato dei compiti per descrivere le tradizioni e condividerle con i miei compagni di classe. Erano curiosi, e soprattutto i miei amici molto spesso venivano a casa mia dopo la scuola e chiedevano a mia madre di insegnargli alcune frasi ucraine. Ricordo come hanno imparato a dire: come ti chiami? nella mia lingua, e lo chiedevano a tutti (S05)</i>	<i>«The teachers were curious about the traditions of my country of origin, and for this reason, especially my Italian teacher assigned me homework to describe the traditions and share them with my classmates. They were curious, and especially my friends very often came to my house after school and asked my mom to teach them some Ukrainian phrases. I remember how they learned to say: what's your name? in my language, and they were asking it everyone» (S05)</i>
<i>Dare spazio alle esperienze di scambio e di conoscenza: per gli studenti dovrebbero essere previsti viaggi e periodi di permanenza all'estero; ma anche giornate dedicate alla conoscenza (tramite la visione di film, l'ascolto di musica, la degustazione di cibo...) delle culture straniere. (T03)</i>	<i>Make room for exchange and knowledge experiences: students should be provided with trips and periods of stay abroad; but also days dedicated to getting to know foreign cultures (through watching films, listening to music, tasting food ...). (T03)</i>
<i>Ho fatto tenere delle lezioni di geografia, storia e di lingua, per illustrare ai compagni i loro paesi d'origine, le tradizioni, le usanze, gli stili di vita dei ragazzi. Talvolta ho incoraggiato il "tutoraggio" da parte dei compagni di classe, anche da parte di quelli meno sicuri di sé, per sostenere gli studenti stranieri (T03)</i>	<i>I had lessons in geography, history and language held, to illustrate their countries of origin, traditions, customs and lifestyles of the students to their classmates. Sometimes I have encouraged "tutoring" by classmates, even by less confident ones, to support foreign students (T03)</i>
<i>Le "buone pratiche" sono legate alle diverse tipologie di compiti e alle diverse difficoltà. Possono essere schematizzazioni, esercizi aggiuntivi sul lessico, tempi più lunghi per la consegna, esercizi guidati ecc (T05)</i>	<i>The "good practices" are related to the different types of tasks and the different difficulties. These can be schematizations, additional vocabulary exercises, longer delivery times, guided exercises, etc. (T05)</i>
<i>Ottimi risultati hanno prodotto anche le attività di presentazione di ciascun gruppo, con risposte a domande dagli studenti di altri gruppi in sede di dibattito. Tali pratiche hanno favorito l'interculturalità delle esperienze e hanno offerto prospettive diverse a tutti gli studenti (T07)</i>	<i>The group presentation activities also produced excellent results, with students answering to questions from other groups in the debate. These practices favored the interculturality of experiences and offered different perspectives to all students (T07)</i>
<i>Progetti di accoglienza con attività mirate; ove possibile, organizzazione di incontri, convegni, dibattiti con esperti, lavoratori, gente comune proveniente da paesi diversi (T07)</i>	<i>Welcome projects with targeted activities; where possible, organization of meetings, conferences, debates with experts, workers, ordinary people from different countries (T07)</i>
<i>l'importanza proprio di creare un ambiente all'interno della classe all'interno dello spazio insieme accogliente quindi favorire proprio la presenza che la presenza che la persona che arriva da un'altro paese ovviamente paese possa sentirsi in qualche modo accolta. Quindi favorire anche delle dinamiche, anche per esempio a disposizione degli ambienti della classe, quindi favorire l'interazione e anche proprio rivedersi (T11)</i>	<i>the importance of creating an environment within the classroom, within the space that is welcoming for everyone together, thus favoring the presence of the person who comes from another country so that they can obviously feel welcomed in some way. Therefore, this also favors dynamics, also, for example, the layout of the classroom environments favors interaction and even seeing each other (T11)</i>
<i>Al di là della della del linguaggio verbale. Mi viene tutto rispetto alla all'esperienza anche nei laboratori il arte per esempio, ho visto che i linguaggi espressivo, creativi, linguaggio, punto della plastico e il linguaggio spesso hanno</i>	<i>Beyond the verbal language. Everything comes to me with respect to the experience even in art workshops for example, I have seen that expressive and creative languages, art and music language codes have favored communication ... (T11)</i>

<i>musicale anche hanno, hanno favorito la comunicazione... (T11)</i>	
<i>All'interno della Comunità (scolastica) sono tutti differenti giustamente, e lo sforzo è quello di sottolineare le differenze, arricchendo il dialogo plurale più possibile. (T12)</i>	<i>Within the (scholastic) community they are all rightly different, and the effort is to emphasize the differences, enriching the plural dialogue as much as possible. (T12)</i>
<i>Dovrebbe promuovere più iniziative di gemellaggio, organizzare viaggi d'istruzioni delle ultime classi soprattutto nei paesi da dove provengono più ragazzi stranieri, avere sempre presente all'interno della scuola un mediatore culturale e uno psicologo. (T13)</i>	<i>It should be promoted more tutoring initiatives, organize educational trips for the last levels, especially to the countries where more foreign students come from, always have a cultural mediator and a psychologist present within the school. (T13)</i>
<i>Una "buona pratica" può essere invece festeggiare (sia noi docenti che gli studenti) una festività come la si festeggia nel paese d'origine dei nostri studenti con background migratorio. (T14)</i>	<i>On the other hand, a "good practice" can be celebrating (both us teachers and students) a holiday like it is celebrated in the country of origin of our students with a migratory background. (T14)</i>

Own creation

The most common pedagogical activities developed at schools for the inclusion of students with a migratory background (mentioned by S01, S04, S05, S06, S09, T03, T07, T11, and T13) are the spaces for sharing cultural traditions from the other countries and the peer education. Both strategies were received well by students and proposed positively by teachers. In fact, in the students' narratives, they remember those practices with a happy feeling, and teachers present them as successful pedagogical strategies.

Nevertheless, the exception case is S04 since she felt compelled to share the traditions from her parents' country with her peers when she did not want to do so and thought that her classmates did not value or care about it. She also did not like peer education since she felt she could not help the student that teachers asked her to support. This case is important to highlight while it allows us to reflect on the importance of the willfulness with which these activities must be developed and never force anybody to participate in them.

Besides, S02 mentioned how the after-school classes to support him in his needs with the Italian language were transcendental in his scholarly trajectory.

Other inclusion pedagogical activities that teachers mentioned as possible to develop at schools are the distribution of the space inside the classroom to facilitate inclusion and interaction (mentioned by T11), the not verbal language expression activities such as workshops in arts, music, and so on (also mentioned by T11), celebrating essential dates in international traditions or combine Italian practices with other cultural expressions (for

example Christmas, Easter; mentioned by T14), and seeing international films, reading foreign books, eating different food dishes and even making international trips (proposed by T03).

Furthermore, T08 highlighted the importance of being aware of certain national news and noticing them via WhatsApp (for example, weather alerts). Besides, T07 proposes some debate strategies in the classroom to promote intercultural practices.

In addition, T03 pointed out that she relates the topics of her subject with international examples from the students in her classes and not only uses the traditional Italian culture examples. Also, T12 mentioned the concept of “plural dialogue” (*dialogo plurale*) to refer to these diverse inputs that every single student can bring to classroom conversations from their experiences, life history, and self-being.

Needs of students with a migratory background that teachers should be aware of

Table 28 Phrases for axial code: Needs of students with a migratory background that teachers should be aware of

Original language spoken	Own translation
<i>Abbandonando le tradizioni e la lingua non ho lasciato indietro un pezzo del cuore. Un giorno tornando in Ucraina con il pullman una poetessa mi ha detto “noi non siamo né qui né lì.” Un cuore a metà, anime senza pace. Perché per chi passa tanti anni in Italia è difficile tornare nella terra natale. Ti manca tanto, soprattutto i primi anni, appena arrivi, poi torni per le vacanze e dopo due settimane già vorresti tornare in Italia. E in Italia la società ti fa sentire un estraneo. Avrai sempre un nome straniero, un accento diverso, dei lineamenti da est. Diventi straniero nella terra dove sei nato, perché anche lì sarai giudicato come chi è partito, chi si dimentica le parole della propria lingua, chi ha preso un'altra strada, e non sarai mai del tutto qui. Diventi il confine che hai attraversato per migrare. Diventi il confine tra due giudizi, tra due lingue, due geografie differenti. (S01)</i>	<i>By abandoning traditions and language, I have not left a piece of my heart behind. One day, returning to Ukraine by bus, a poet told me "we are neither from here nor from there." A half heart, restless souls. Because for those who spend many years in Italy it is difficult to return to their native land. You miss it so much, especially the first few years, as soon as you arrive, then you come back for the holidays and after two weeks you already want to go back to Italy. And in Italy, society makes you feel like a stranger. You will always have a foreign name, a different accent, eastern features. You become a stranger in the land where you were born, because even there you will be judged as someone who left, who forgets the words of their own language, who took another path, and you will never be completely here. You become the border you crossed to migrate. You become the border between two judgments, between two languages, two different geographies. (S01)</i>
<i>E in Italia la società ti fa sentire un estraneo. Avrai sempre un nome straniero, un accento diverso, dei lineamenti da est. (S01)</i>	<i>And in Italy, society makes you feel like a stranger. You will always have a foreign name, a different accent, eastern features. (S01)</i>
<i>Io mi metto vergogna. Io amo la mia cultura la mia terra, ma in Italia io mi metto vergogna. Perché c'è un continuo pregiudizio. Perché le ucraine rubano i mariti. Perché ho visto ragazze ucraine attaccate da uomini più grandi... Nonostante l'Italia oggi sia una terra colorata di persone di pelle diversa, anche se è ricca del bagaglio delle lingue, di culture, tradizioni diverse, c'è ancora razzismo. (S01)</i>	<i>I put myself ashamed. I love my culture and my land, but in Italy I put myself ashamed. Because there is continuous prejudice. Because Ukrainians steal husbands. Because I saw Ukrainian girls attacked by older men ... Although Italy today is a colorful land of people of different skin, even if it is rich in the baggage</i>

	<i>of different languages, cultures, traditions, there is still racism. (S01)</i>
<i>Essere un continuo sei o un sessanta, non è bello. Ti senti sempre meno degli altri. Al liceo diventi un voto. Io ero un voto, invisibile, mai abbastanza italiano. (S01)</i>	<i>Being a continuous six or sixty is not nice. You feel less and less than others. In high school you became a grade. I was a vow, invisible, never enough Italian. (S01)</i>
<i>Io ero invisibile. Passavo l'anno perché ero silenziosa, non davo fastidio a nessuno, ero timida. In fondo se io non mi fossi appoggiato tanto alla scusa di essere straniera nemmeno loro l'avrebbero fatto. (S01)</i>	<i>I was invisible. I pass the year because I was silent, I didn't bother anyone, I was shy. After all, if I hadn't leaned so much on the excuse of being a foreigner, they wouldn't have done it either. (S01)</i>
<i>La comunità mi ha dato la possibilità di far uscire la voce. Ho fatto un incontro dove ho parlato della storia della Pace in Mozambico, e ho fatto la tesina sullo stesso argomento. Ho analizzato i trattati di pace, sono uscita dalla mia invisibilità. (S01)</i>	<i>The community has given me the opportunity to get my voice out. I had a meeting where I talked about the history of Peace in Mozambique, and I did my paper on the same topic. I analyzed the peace treaties, I came out of my invisibility. (S01)</i>
<i>I had difficulties to comprehend reading textbooks but thanks to some professors who help me with a voluntary teacher to do repetition after school on subjects that I had problem with. And thanks to this, I could score better grades and overcome some challenges that I was having. S02</i>	<i>Idem</i>
<i>But during the course of my studies, I faced some challenges from both my classmates and my friends. I was the only foreign student in my class at the time and I had difficulties to communicate and interact with my colleagues in the classroom. I think the fact that most of my former classmates never had a direct interaction migrant, and the political climate that we had back then rendered things complicated (S02)</i>	<i>Idem.</i>
<i>I momenti più belli della mia vita è quando mi ha salvato la marina italiana, quando andavo a scuola e infine quando mi sono diplomato (S03)</i>	<i>The best moments of my life are when the Italian navy saved me, when I went to school and finally when I graduated (S03)</i>
<i>Una scuola molto particolare è la scuola della lingua e cultura italiana, dove ho svolto anche il corso di mediatore culturale. Nella scuola di lingua e cultura italiana della comunità di (nome della Comunità) veniamo da tanti paesi diversi, culture e religioni. La nostra scuola non mostra differenze culturali perché siamo tutti fratelli e sorelle, possiamo diventare amici e possiamo costruire la pace per tutti. (S03)</i>	<i>A very special school is the school of Italian language and culture, where I also took the course as a cultural mediator. In the (name of the Community) community school of Italian language and culture we come from many different countries, cultures and religions. Our school shows no cultural differences because we are all brothers and sisters, we can become friends and we can build peace for everyone. (S03)</i>
<i>anche negli anni successivi quando a qualcuno il mio accento straniero fa ridere (S04)</i>	<i>even in later years when my foreign accent makes someone laugh (S04)</i>
<i>non sapevo ancora l'italiano, i miei cugini mi avevano dato alcuni loro vecchi libri di 1 e 2 elementare per farmi imparare l'italiano, a scuola portavo quelli, a casa mia mamma mi aiutava ad imparare a leggere le parole, nonostante l'alfabeto latino è completamente diverso da quello cirillico, era molto familiare perché in ucraina a scuola studiavamo il tedesco, ricordo però di aver avuto difficoltà con le parole che contenevano il "chi, che, ci, ce, ghi, ghe". (S04)</i>	<i>I did not know Italian yet; my cousins had given me some of their old 1st and 2nd-grade books to let me learn Italian. I took those to school, and at home, my mom helped me learn to read words; despite the Latin alphabet being completely different from the Cyrillic one, it was very familiar because, in Ukrainian, we studied German at school, but I remember having difficulty with the words that contained the "chi, che, ci, ce, ghi, ghe." (S04)</i>
<i>Attualmente non mi definisco né italiana né ucraina, non credo riesco a rientrare in uno delle due categorie. (S04)</i>	<i>Currently I do not define myself as either Italian or Ukrainian, I don't think I can fall into one of the two categories. (S04)</i>
<i>Culturalmente, tuttavia, dopo tutti questi anni che vivo in Italia, non posso dichiararmi a tutti gli effetti legata culturalmente</i>	<i>Culturally, however, after all these years that I have lived in Italy, I cannot declare myself to all intents and</i>

<i>alla mia Nazione. Mi sento in realtà un po' cosmopolita, un po' figlia di nessuno. Mi definirei un ponte tra due culture e, non so se è corretto usare questo termine, transnazionale. Mi ritengo una persona molto aperta culturalmente e fortunata di aver potuto vivere due realtà così diverse. A casa sono cresciuta seguendo le tradizioni sia ucraine che italiane. Anche la cucina che mangio a casa alterna sia piatti ucraini che italiani, anche se maggiormente italiani in quanto sono più veloci da cucinare e salutari. (S05)</i>	<i>purposes culturally linked to my country. I actually feel a bit cosmopolitan, a bit nobody's daughter. I would define myself as a bridge between two cultures and, I don't know if it is correct to use this term, transnational. I consider myself a very open person culturally and lucky to have been able to experience two so different realities. At home, I grew up following both Ukrainian and Italian traditions. Even the cuisine I eat at home alternates both Ukrainian and Italian dishes, although more Italian as they are quicker to cook and healthier. (S05)</i>
<i>In Italia, purtroppo, è molto diffuso il problema dell'intolleranza verso i cittadini di altri paesi, e questo è dovuto soprattutto secondo me ad un discorso politico sull'immigrazione per molti versi xenofobo. Sarebbe bello se la scuola italiana cercasse di aprirsi al mondo uscendo dal provincialismo, insegnando ai ragazzi non solo l'uguaglianza, di cui ci parlano da quando eravamo bambini, ma soprattutto rimuovendo tutti gli ostacoli al libero sviluppo di ogni singolo studente, a prescindere dal sesso e dalla nazionalità. Vorrei che la scuola diventasse uno spazio dinamico, inclusivo e stimolante, in cui i ragazzi volessero andare e non da cui vorrebbero scappare. (S05)</i>	<i>In Italy, unfortunately, the problem of intolerance towards citizens of other countries is prevalent. I think this is mainly due to political discourse on immigration in many xenophobic ways. It would be nice if the Italian school tried to open up to the world by coming out of provincialism, teaching children not only equality, which they have been talking about since we were children but above all by removing all obstacles to the free development of each individual student, no matter gender or nationality. I would like the school to become a dynamic, inclusive, and stimulating space where the children want to go and not from which they would enjoy escaping. (S05)</i>
<i>Inizialmente mi sentivo molto a disagio, non capivo ciò che il mondo intorno a me voleva comunicarmi, ogni mattina piangevo prima di andare a scuola perché sentivo di non essere desiderata e che la mia lentezza nel capire la lingua e nello scrivere, poteva provocare disagio in classe. Poi con molta fatica e grazie anche ad una maestra di doposcuola, sono riuscita a progredire (S06)</i>	<i>Initially, I felt very uncomfortable, I did not understand what the world around me wanted to communicate to me, every morning I cried before going to school because I felt I was not wanted and that my slowness in understanding the language and in writing could cause discomfort in class. Then, with a lot of effort and thanks also to an after-school teacher, I was able to progress (S06)</i>
<i>Sono sempre stata appassionata da altre culture, e parlare più lingue mi fa capire ancora di più che non sono cittadina di uno stato, ma sono cittadina del mondo. Mi sono integrata abbastanza bene in Italia, ma non so perché sento sempre dentro di me di non appartenere a nessun luogo; sento di non avere ancora radici solide, e se dovessi partire domattina, farei le valigie senza nessun timore di lasciare qualcosa. (S06)</i>	<i>I have always been passionate about other cultures, and speaking more languages makes me understand even more that I am not a citizen of a state, but a citizen of the world. I have integrated quite well in Italy, but I don't know why I always feel inside of me that I don't belong anywhere; I feel I have no solid roots yet, and if I had to leave in the morning, I would pack my bags without any fear of leaving something. (S06)</i>
<i>voglio andare via da dove sono ora proprio per cercare di avere un bagaglio culturale ancora più pesante soprattutto di conoscere nuove esperienze di vita (S06)</i>	<i>I want to get away from where I am now just to try to have an even heavier cultural baggage, above all to know new life experiences (S06)</i>
<i>Il primo giorno di scuola è stato orribile perché non riuscivo capire a nessuno, i ragazzi sapevano male l'inglese e riuscivo a comprendere solo la professoressa di inglese. Quando sono tornata a casa, mi sono messa piangere, chiedendo a mia mamma che vorrei tornare a casa in Ucraina. (S07)</i>	<i>The first day of school was horrible because I couldn't understand anyone, the kids just know English badly and I could only understand the English teacher. When I got home, I started crying, asking my mom if I can go home to Ukraine. (S07)</i>
<i>La professoressa di economia, a una delle lezioni ha iniziato a sgridarmi perché non avevo fatto bene compito, dicendomi: « Tu dovevi scegliere indirizzo turistico, dovevi andare all'alberghiero, a fare la cuoca!»... Ancora mi ricordo, prima di questo episodio lei cercava di pungermi in ogni modo, dicendo: « Ci sono troppi stranieri in Italia», « Voi, ucraine dovete fare solo le pulizie» (S07)</i>	<i>In one of the lessons, the economics professor started scolding me because I hadn't done my homework well, telling me: "You should have to choose a tourist address, you had to go to the hotel, to be a cook!" ... I still remember, before this episode she tried to sting me in every way, saying: "There are too many foreigners in Italy", and "You Ukrainians just have to do the cleaning" (S07)</i>

<i>la cosa più bella nel percorso e stata anche che frequentavamo oltre la scuola superiore, quella anche per i stranieri che facevano imparare in modo divertente. (S07)</i>	<i>The most beautiful thing in my (life) path was attending the foreign school, where they made learning Italian in a fun way» (S07)</i>
<i>Ovviamente non conoscevo assolutamente l'italiano e fare anche integrazioni con i miei compagni di classe era quasi impossibile (S08)</i>	<i>Obviously, I did not know Italian at all and even integrating with my classmates was almost impossible (S08)</i>
<i>Ma per fortuna la mia insegnante di italiano storia e geografia è stata la mia salvezza. La professoressa D. ha preso a cuore la mia situazione poiché ero la sua prima studentessa straniera e fortunatamente ha accettato questa sfida. Durante tutto l'anno scolastico mi ha sostenuto e insegnato la lingua italiana. Nello stesso tempo io mi impegnavo tantissimo perché non potevo deluderla. (S08)</i>	<i>But luckily my Italian history and geography teacher was my salvation. Professor D. took my situation to heart as I was her first foreign student and luckily, she accepted this challenge. Throughout the school year she supported me and taught me the Italian language. At the same time, I was working hard because I could not disappoint her. (S08)</i>
<i>Perché finalmente la mia vita non dipende più da un pezzo di carta. Non mi sento più una schiava della burocrazia. Penso che l'emozione che ho provato quel giorno sia più o meno la stessa che una madre prova partorendo un figlio (S08)</i>	<i>Because finally my life no longer depends on a piece of paper. I no longer feel like a slave to bureaucracy. I think the emotion I felt that day is more or less the same as a mother feels when giving birth (S08)</i>
<i>Ma io essendo straniera non ho potuto fare questa procedura, sono dovuta andare all'università, ho dovuto dire che io ero comunque avevo fatto tutte le scuole in Italia e volevo iscrivere università, quindi potevo farlo. Avevo tutte le carte in regola per farlo. Però mi mancava questa cittadinanza italiana per fare il procedimento automatico E quindi mi hanno fatto fare una sorta di colloquio. Con un referente universitario e in questo colloquio lui sia accertato che io conoscessi la lingua che io fossi in grado di poter frequentare un corso universitario è stato più che altro una formalità. Però loro, ricevendo uno studente straniero, devono comunque. Fare questa procedura per prassi (S09)</i>	<i>But being a foreigner I couldn't do this procedure, I had to go to university, I had to say that I had done all of my school in Italy and I wanted to enroll in universities, and I had all the requirements to be able to do it. I had all the credentials to do it. But I lacked this Italian citizenship to do the automatic procedure. So they made me do a kind of interview with a university reference and in this interview he assured that I knew the language, and that I could attend a university course in this language, it was more of a formality. However, when they receive a foreign student, they still have to do it. They do this procedure by protocol. (S09)</i>
<i>Ci sono stati dei momenti tensione, come in ogni famiglia, riguardo il modo in cui loro volessero ci dovevano guidare ad integrare la società, a conservare la nostra identità, origini, cultura e tradizioni Africane, mentre abbracciamo altre culture. (S10)</i>	<i>There were moments of tension, as in any family, about how they wanted to guide us to integrate society, to preserve our African identity, origins, culture and traditions, while embracing other cultures. (S10)</i>
<i>persone della mia età, anche soprattutto stranieri, non arrivano a all'università per il semplice fatto che fanno fatica innanzitutto a ad adattarsi a all'ambiente italiano e soprattutto alla scuola italiana, perché e cioè. in prima persona, ho molto di difficoltà ad integrarmi, quindi la maggior parte della maggior parte delle persone latini o meno, e fanno difficoltà in questo appartata. (S11)</i>	<i>people of my age, even especially foreigners, do not get to university for the simple fact that they find it hard first to adapt to the Italian environment and above all to the Italian school, because that is, in first person, I have a lot of difficulty integrating, so most of the Latin people or not, and they have a hard time in this issue. (S11)</i>
<i>ora lo vedo come una ricchezza, come un qualcosa di più. E io, nel senso supporto, proprio dentro la mia cultura. Poi vabbè, anche la religione, perché sono di un'altra religione. Tutto però tante volte io faccio fatica a conciliare le due cose, il contesto in cui vivo con il mio vissuto personale. Perché tante volte anche io sono più abituata a certe cose all'occidentale, ecco. Però tante cose vanno in contrasto con le mie, con le mie tradizioni, alla mia cultura e tante cose. È difficile anche farle capire ai miei genitori, nonostante non sente, vivono qua nonostante hanno cercato comunque di adattarsi, di aprire un po' la mentalità. Quindi io cerco un po' di io, mi sento a cavallo tra le due, nel senso prendo quello che è positivo, da una parte quello che è positivo dall'altra e cerco di di creare una cosa mia, non un nuovo vissuto, una nuova esperienza mia che è difficile da spiegare perché tante</i>	<i>now I see it as a richness, as something more. And I, in the support sense, right inside my culture. Then oh well, religion too, because I'm of another religion. Everything, however, many times I find it difficult to reconcile the two things, the context in which I live with my personal experience. Because many times I too am more used to certain Western things, that's it. But many things are in contrast with mine, with my traditions, with my culture and many things. It is also difficult to make my parents understand them, despite not hearing, they live here despite the fact that they have tried to adapt, to open their mentality a little. So, I look for a bit of myself, I feel between the two, in the sense I take what is positive, on the one hand what is positive on the other and I try to create something of my own, not a new experience, a my</i>

<i>cose. Non sono d'accordo da una parte, dall'altra però comunque mi sento legata alle due culture, non riesco a scindere una piuttosto che l'altra, ecco. (S12)</i>	<i>new experience which is difficult to explain because so many things. I disagree on the other hand, however, I feel tied to the two cultures, I can't separate one rather than the other, that's it. (S12)</i>
<i>Io devo essere sincera quando ero più piccola, come dicevo prima, tante volte io mi vergognavo semplicemente quando i miei genitori venivano ai colloqui e mi parlavano nella mia lingua, cioè io parlo la mia lingua, però magari davanti a tutti io non volevo che parlassero la mia lingua e quindi preferivo che parlassero in italiano. (S12)</i>	<i>I have to be honest when I was younger, as I said before, many times I was simply ashamed when my parents came to the interviews and spoke to me in my language, of course, I speak my language, but maybe in front of everyone I didn't want them to speak my language and therefore I preferred that they speak in Italian. (S12)</i>
<i>Nelle scuole di lingua sopra menzionate ho imparato tanto, oltre una semplice lingua, ho incontrato degli insegnanti bravi e compagni tanto speciali che fino oggi questo legame della lingua italiana continua a unirsi l'uno all'altro su vari campi della vita quotidiana per fino associativa. (S13)</i>	<i>In the language schools mentioned above I have learned a lot, beyond a simple language, I have met good teachers and such special companions that until today this tie of the Italian language continues to unite with each other on various fields of daily life up. (S13)</i>
<i>La prima insegnante (del corso d'italiano) era molto paziente con gli stranieri e cercava di spiegare tutto nel modo più semplice possibile. Ci faceva leggere alcuni testi di letteratura italiana, alcune poesie, le ricette, e ci faceva ascoltare le canzoni del momento. Mi ricordo molto bene quando un giorno mi ha dato un testo difficile e mi ha detto di raccontarlo con le mie parole, si dedicava molto a noi (S14)</i>	<i>The Italian language teacher was very patient with foreign students. She tried to explain everything in the easiest way possible. She put us some interesting Italian books, poetry, and the Italian songs of the moment. I remember one time when she gave me a difficult text and invited me to explain it in my own words. She dedicated a lot to us. (S14)</i>
<i>Le dedique un año a aprender el italiano, recuerdo. Además, hice parte de un grupo que de hecho me ayudo bastante en esa fase de aprender el italiano, ya que son italianos entonces practicaba directamente con ellos (S15)</i>	<i>I spent a year learning Italian, I remember. Also, I was part of a group that really helped me a lot in that phase of learning Italian, since they are Italian, so I practiced directly with them (S15)</i>
<i>L'idea che tu ti faccia un amico profugo, un amico immigrato, è una barriera, no? certo. Quell'elemento veramente discriminante nelle relazioni non so se mi sono spiegata sì sì, certo sì sì, cioè magari in quei ragazzi sono anche più capaci di ben più bravi di noi in un punto di vista relazionale. E avrebbero anche molti più argomenti miei per diventare amici in questi ragazzi profughi, ma non lo diventano. Una non è che movimentano perché non lo vogliono diventare. Non ci pensano, però non ci pensano proprio. (T02)</i>	<i>The idea of you making yourself friend of a refugee, an immigrant friend, is a barrier, isn't it? Certainly, that truly discriminating element in relationships I do not know if I have explained yes yes, of course yes yes, so, maybe in those guys they are even more capable. better than us in a relational point of view. And they would also have a lot more arguments of mine to become friends with these refugee kids, but they don't. Is not that they move because they don't want to. They don't think about it, but they don't really think about it. (T02)</i>
<i>Difficoltà di comprensione/comunicazione (spesso conoscono poco la lingua italiana) ... Ho spesso sollecitato per gli studenti stranieri l'adozione di un piano di studi personalizzato, indicandoli come alunni con Bisogni Educativi Speciali, proprio per tenere conto delle loro lacune linguistiche. (T03)</i>	<i>Difficulty in understanding / communicating (they often have little knowledge of the Italian language) ... I have often asked foreign students to adopt a personalized study plan, indicating them as pupils with Special Educational Needs, precisely to take into account their linguistic gaps. (T03)</i>
<i>Di intercettare le richieste di aiuto, non sempre espresse chiaramente, che lanciano gli studenti stranieri e talvolta di prevenirle. (T03)</i>	<i>To intercept the requests for help, not always clearly expressed, that foreign students launch and sometimes to prevent them. (T03)</i>
<i>Comprendere e fare l'analisi di testi letterari con competenze linguistiche limitate alla lingua d'uso e, talvolta, anche senza. (T05)</i>	<i>Understand and analyze literary texts with language skills limited to the language of use and, sometimes, even without. (T05)</i>
<i>Tra le principali sfide rientrano quelle di integrarsi nella realtà in cui arrivano superando le difficoltà che questo comporta e allo stesso tempo mantenere salde le proprie origini. (T06)</i>	<i>Among the main challenges are those of integrating into the reality in which they arrive, overcoming the difficulties that this entails and at the same time keeping their origins solid. (T06)</i>
<i>Essere disponibili all'accoglienza di nuove culture (T06)</i>	<i>Being available to welcome new cultures (T06)</i>

<i>"Entrare" in una nuova cultura, in un modo di vivere diverso, in una prospettiva che non tiene conto, così come è impostato il nostro sistema educativo, delle altre culture. (T14)</i>	<i>"Entering" a new culture, a different way of life, in a perspective that does not take into account, as our educational system is set up, other cultures. (T14)</i>
<i>E se il processo si conclude con la fase di orientamento, bisogna ricordarsi che orientare significa anche dare gli strumenti giusti. Perché gli studenti con background migratorio non hanno lo stesso vissuto dei nostri ragazzi. Per fare un es.: oriento uno studente secondo le sue attitudini, devo però tener conto delle sue caratteristiche culturali che senza dubbio influiscono su quello che ognuno è oggi e diventerà domani. Non posso e non devo dare per scontato che, quello che è un percorso formativo chiaro per un nostro studente italiano, possa esserlo anche per uno studente straniero con un vissuto migratorio. Perché quello che è oggi uno studente è il frutto delle sue caratteristiche culturali, alla stregua di quello che lo studente sarà domani. Le loro scelte professionali non possono prescindere da queste considerazioni. Se in Italia diventare magistrato, medico, ingegnere e così via...può essere un prestigio non è detto che possa esserlo per gli studenti stranieri con vissuto migratorio. E spesso questo noi insegnanti lo dimentichiamo! (T14)</i>	<i>And if the process ends with the guidance phase, we must remember that guidance also means giving the right tools. Because students with a migratory background did not have the same experience as our youth. To give an example: I guide a student according to her attitudes, but I must take into account their cultural characteristics that undoubtedly influence what each one is today and will be tomorrow. I cannot and should not take it for granted that what is a clear educational path for one of our Italian students may also be clear for a foreign student with a migratory background. Because what a student is today is the result of his/her cultural characteristics, just like what the student will be tomorrow. Your professional choices cannot ignore these considerations. If in Italy to become a magistrate, doctor, engineer, etc. can be of prestige, it does not necessarily mean that it can be also like this for foreign students with a migratory background. And we teachers often forget this! (T14)</i>

Own creation

Teachers must be aware of some specific needs that students with a migratory background have. Initially, it is relevant for them to know that the primary challenge students with a migratory background face is the Italian language. This is present in all their narratives, but it was not faced in the same way in all cases by their school teachers.

On the one hand, some students (S03, S07, S11, S13, and S15) receive support with their language challenges in a community non-formal Italian language school. There, they could achieve the Italian level required to continue with the scholarly path in formal schools. In other cases (S08, S14), the Italian language teachers at the traditional schools helped them in a particular way. There were also cases where formal high school teachers (students did not specify the subject they taught) did some after-school classes voluntarily to help them improve their Italian language skills (S02, S06). Besides, S11 mentioned that he received help from his teachers at the evening school. A specific case is S09, who narrates that when she arrived in Italy (at the age of 8), she was positioned in a lower class with younger children to achieve the Italian language skills, even though she had already taken courses at this level previously in her original country.

On the other hand, the other students did not mention any help from formal or non-formal schools in their language challenges. Just S01 and S02 mentioned their family support. In the case of S05 (who arrived in Italy by the age of 5) and S012 (who came to Italy by the age of 01), they possibly did not require more help than their family's support because of their young arrival ages.

The importance of non-formal schools such as Communities Italian language schools for foreign students in this migrant need can be seen. There, students are allowed to learn Italian more easily and funnily. Also, they can make friends from different nationalities and learn the Italian language and local culture. Besides, the relevance of Italian teachers at formal schools is notable. They are crucial in the inclusion process of students with a migratory background.

It is also relevant to notice that even though some teachers (such as T03) see this language challenge as a special education need, these students do not have any learning or cognitive disadvantage. They just need to improve their language skills to succeed in their educational paths (as seen in the examples of all participants of this research). But it is not only about learning the language skills to communicate in the Italian language but also to feeling included in Italian society without the necessity of giving up their original cultural traditions.

These language difficulties, together with the fact that in high schools, sometimes students “became” just a number (a grade), make some students with a migratory background feel “invisible” at their schools (as S01 narrated). Teachers must be aware of these feelings when applying oral evaluations (*il voto*), which are very common in Italian schools.

Furthermore, in the narratives of some students (S01, S03, S04, S05, S06, S10, S12), a complex relationship between Italian society and their original culture can be seen. For example, sometimes they were ashamed of their original country's traditions, skin color, parents' background, and even religion. Sometimes they feel good in Italy (as explained by S03), sometimes not.

Moreover, in some cases, they felt the necessity to set aside their cultural traditions to become “more Italians,” or even they felt “never so Italian” (as S01 wrote).

Related to the previous appreciation, some students in their narrative mentioned not feeling neither from Italy nor from their original country (S01, S05, S06). Moreover, they felt like world citizens (as S06 wrote).

A particular case to mention is S04, which in her narratives describes herself as superior to Italians because she speaks more than one language.

Besides, some students show that the bureaucratic processes for the migrants' legal requirements are emotionally draining (as exposed by S08). Likewise, other students (S08, S09, and S10) pointed out that the university's admissions processes are different for them than those for Italian citizens and that this makes it more difficult for a student with a migratory background to enroll in a university. Furthermore, S11 mentioned that the adaptation process to the school environment in Italy is tiring for students with a migratory background. Therefore, a personal attitude of inclusion that looks beyond the obstacles is needed for achieving university admission for these students.

In addition, some participants mentioned that Italian students do not want to relate with them or at least got difficulties establishing friendly relationships with them (as discussed by S02 and pointed up by T02).

Besides, teachers should be conscious of the fact that extracurricular activities made in groups can help students to fulfill the necessity of feeling part of somewhere (of something), as S01 felt when participating in the church young community (where she felt to finally came out from her invisibility), and S05 with the debate group.

In some cases, emotional wounds from infancy are also present caused by the separation from their mothers for some time (even years). This was especially lived by those participants who arrived in Italy at the age of 5 to 10 years, because their mothers needed to first migrate alone to Italy. After all the bureaucratic steps, their kids could join them legally in Italy.

There are also emotional wounds because most of them had lived xenophobic experiences in their neighborhoods or at schools (from classmates or even teachers, narrated by S01, S04, S05, S07, S08, S12). Within their narrations can be seen, for example, the prejudice from their teacher toward them just for being immigrants. In these experiences, the xenophobic discourses direct the message for them not to continue an educational trajectory

that can continue at university, but to look for non-qualified work options as soon as possible, because that is what migrants are expected to do.

Regarding the previous ideas, the case of S04 is particular because she even feels repulsion for "the Italians" and sees herself as superior to them since she has internalized characteristics of his native Ukraine with Italy, which is the country where she currently lives.

By being aware of all these issues that students with a migratory background live on, teachers can anticipate their students' needs (as proposed by T03), even without the students having to explain them in detail, and thus be able to carry out their guiding and accompanying role in a better way. In addition, T06 recommends that other teachers be willing to welcome new cultures into their classrooms.

Teachers' vocational guidance role

Table 29 Phrases for axial code: Teacher guidance role

Original language spoken	Own translation
<i>La professoressa di storia e filosofia era una persona che mi affascinava molto. Lei aveva scritto un libro... Durante la lezione di portoghese si parlava dell'Angola, si parlava tanto del Mozambico. La mia professoressa L. aveva vissuto lì e quando parlava io sognavo. Quando si parlava dell'Africa i miei occhi si facevano a cuoricino... Ho terminato la triennale di Lingue e Culture comparate, e mi sono iscritta alla magistrale in Relazioni ed Istituzioni dell'Africa. Ho iniziato a studiare la lingua Hausa... Sono andata a Lesbo, nel campo profughi di Moria, dove ho conosciuto profughi (S01)</i>	<i>The professor of history and philosophy was someone who fascinated me a lot. She had written a book... During the Portuguese lesson, we talked about Angola; there was much talk about Mozambique. My teacher (name of the teacher) lived there, and when she spoke, I dreamed. When it came to Africa, my eyes were heart-watering... I finished the three years at (the University) of Comparative Languages and Cultures and enrolled in the master's degree in African Relations and Institutions. I started studying the Hausa language... I went to Lesbos, to the Moria refugee camp, where I met refugees... (S1)</i>
<i>Forse i professori delle medie avrebbero dovuto parlare di più con me invece che mettermi solo un voto e dire ai miei genitori, scrivendo su un foglio che non ero abbastanza per fare altro (S01)</i>	<i>Maybe the middle school teachers should have talked to me more instead of just giving me an advice (to enroll in a certain high school) based on my grades and telling my parents, even writing it on a piece of paper, that I wasn't enough to do anything else (S01)</i>
<i>After my arrival, I had an opportunity to be lodged in a reception center for minors... Thanks to the support of professors, etc. I tried as hard as i could to complete and graduate with good grades. (S02)</i>	<i>Idem.</i>
<i>Inizialmente l'idea del mio percorso di studi era ben diversa, però grazie ai consigli della professoressa V. abbiamo valutato il percorso che si addice di più alla mia persona. La stessa professoressa mi ha seguito e dato supporto in tutto il mio percorso scolastico essendo una persona di cuore. Uno dei momenti più belli e difficili è stato quando ho dovuto prendere la decisione di sospendere gli studi per tre mesi per fare il corso di formazione lavorativo, non ero tanto sicuro ma parlandone con la professoressa ho capito l'importanza di quel corso che mi avrebbe dato tante opportunità in ambito lavorativo. (S03)</i>	<i>Initially, the idea of my studies was quite different, but thanks to the advice of the Professor (name of the teacher), we evaluated the path that suits me the most. The same teacher followed me and supported me throughout my school career as a person of the heart. One of the most beautiful and difficult moments was when I had to decide to suspend my studies for three months to do the work training course; I was not so sure, but talking to the professor, I understood the importance of that course that would give me so many opportunities in the work environment (S3)</i>
<i>Il consiglio che vorrei dare invece agli insegnanti è quello di immedesimarsi negli studenti e capire quali difficoltà affrontano e guidarli nel loro percorso scolastico andando oltre il loro</i>	<i>The advice I would like to give to teachers instead is to identify with the students and understand what difficulties they encounter and</i>

<i>ruolo professionale. (S03)</i>	<i>guide them in their school path going beyond their professional role. (S03)</i>
<i>non io non ho avuto un orientamento proprio da una persona esterna che mi abbia detto Forse ti conviene fare un corso di italiano, forse ti conviene fare questo... (S04)</i>	<i>not I did not have a guidance from an external person who told me Maybe you should take an Italian course, maybe you should do this or that ... (S04)</i>
<i>Ricordo ancora la mia professoressa di inglese nautico quando mi consigliava di continuare con le lingue, e proseguire all'università. (S06)</i>	<i>I still remember my nautical English teacher when she advised me to continue with languages, and to continue at university. (S06)</i>
<i>Parlando della scuola degli stranieri, ho avuto delle professoressa meravigliose che mi hanno dato tutto ma di tutto. La professoressa di italiano, si chiama M., fino oggi ho dei contatti, mi aveva dato sempre lo sforzo di andare avanti, impegnarmi di più, e il metodo che usava per imparare italiano era semplice ed efficace: parlare e comprendere in italiano, pero vedendo degli immagini, video e gesticolare! La seconda professoressa, si chiama S., mi aiutava per la preparazione dell'esame di Maturità, grazie a lei ho completato tutta la grammatica italiana, mi dice sempre che sono stata velocissima a imparare il Congiuntivo. (S07)</i>	<i>Speaking of the school for foreigners, I had wonderful teachers who gave me everything but really everything. The Italian teacher, her name is M., until today we have our contact, she had always given me the effort to go forward, to work harder, and the method she used to learn Italian was simple and effective: speaking and understanding Italian, but seeing pictures, videos and gesturing! The second teacher, her name is S., helped me prepare for the high school exam, thanks to her I completed all the Italian grammar, she always tells me that I was very quick to learn the subjunctive. (S07)</i>
<i>Per questo, però, come figura esterna che io mi abbia consigliato questa questo liceo non c'è stato nessuno a livello professionale, forse qualche professore della scuola media mi ha detto Ma sei molto brava in inglese, in francese perché erano quelle grazie. Hanno detto perché non continui con le lingue e quindi io ho continuato con il liceo linguistico, mi sono diplomata. (S09)</i>	<i>For this reason, however, as an external figure that recommended me in this high school there was no one at a professional level, perhaps some middle school teacher told me, but you are very good in English, in French because they were those graces. They said why you don't continue with languages and so I continued with the linguistic high school, I graduated. (S09)</i>
<i>Quello che posso, dire a chi abbia una storia simile come me, o che provenga da un altro Stato e che abbia la voglia di intraprendere o proseguire gli studi in Italia, è che raggiungere un successo scolastico e prepararsi per il futuro nella società italiana è più che possibile. Le persone gentili e disponibili ci sono, le opportunità sono tante e l'Italia ha molto da offrire a persone come noi. (S10)</i>	<i>What I can say to anyone who has a similar history like me, or who comes from another country and who has the desire to undertake or continue their studies in Italy, is that achieving academic success and preparing for the future in Italian society is more than possible. There are kind and helpful people, there are many opportunities and Italy has a lot to offer to people like us. (S10)</i>
<i>Per gli insegnanti, invece, consiglio di essere pazienti nell'accompagnare e nell'insegnare i ragazzi con background migratorio. Il ruolo degli insegnanti può facilmente influenzare il futuro dell'allievo straniero nelle sue decisioni di vita. (S10)</i>	<i>For teachers, on the other hand, I recommend being patient in accompanying and teaching children with a migratory background. The role of teachers can easily influence the future of the foreign student in their life decisions. (S10)</i>
<i>in terza media ho avuto un po' di difficoltà perché le insegnanti mi avevano indirizzato per liceo, scienze umane. Però io non non me la sentivo, non volevo, ero ancora piccola, non sapevo neanche cosa volesse dire, quindi avevo tante idee confusionarie, perché prima volevo fare il linguistico, poi l'artistico, quindi. (S12)</i>	<i>in eighth grade I had a bit of difficulty because the teachers had advised me to a humanistic high school. But I didn't feel like it, I didn't want to, I was still small, I didn't even know what it meant, so I had a lot of confusing ideas, because first I wanted to go to linguistic, then artistic, and so on. (S12)</i>
<i>Allora, secondo me manca un po' la parte purtroppo umana in questi in questi casi, perché spesso dalla mia esperienza non so se era cambiato qualcosa, però spesso vedo come è l'obiettivo degli insegnanti quello di arrivare alla fine dell'anno col programma finito. Però la domanda che io porrei, ma una volta che ha finito il programma, l'insegnante si chiede che cosa l'ha lasciato agli studenti? L'obiettivo, secondo me, non deve essere la fine del programma ma altro nel senso valorizzare comunque la singolarità dell'alunno e prendere in considerazione anche la parte personale, perché tante volte ci sono dei vissuti personali, ci sono delle persone che magari. E hanno delle competenze, delle risorse dentro, degli studenti che magari non sono teorici. (S12)</i>	<i>So, in my opinion, unfortunately, the human part is missing a little in these cases, because often from my experience I don't know if something had changed, but I often see how teachers' goal is to get to the end of the year with the program finished. But the question I would ask to teachers to worry about is, but once you have finished the program, what did you leave to your students? In my opinion, the goal should not be the end of the program but something else in the sense of enhancing the singularity of the student and also taking into consideration the personal part, because often there are personal experiences, there are people, And maybe they have skills, internal resources, students who may not be necessarily theorists. (S12)</i>

<p><i>La conoscenza del sé, delle proprie aspirazioni e/o passioni è essenziale per poter scegliere in maniera consapevole il proprio futuro. L'orientamento si può considerare un processo che dura tutta la vita. L'azione orientativa dei docenti passa in maniera indiretta attraverso ciò che si insegna e come si desta interesse in ciò che si insegna. Nella mia esperienza di docente credo di aver orientato gli studenti alla ricerca di una organizzazione del proprio studio, ad effettuare il proprio lavoro con serietà e passione, alla necessità di avere delle aspirazioni e dei sogni se si vogliono raggiungere degli obiettivi. (T04)</i></p>	<p><i>Self- Knowledge, knowledge of one's aspirations and / or passions is essential to be able to consciously choose one's future. Guidance can be considered a lifelong process. The guiding action of teachers passes indirectly through what is taught and how interest is aroused in what is taught. In my experience as a teacher, I think I have guided students to find an organization for their studies, to carry out their work with seriousness and passion, to the need to have aspirations and dreams if they want to achieve goals. (T04)</i></p>
<p><i>Le azioni che dovrebbe intraprendere una scuola inclusiva e interculturale sono molteplici : a. potenziamento delle lezioni di lingua straniera b. Educazione alla multiculturalità c. Orientamento alle scelte di studio future d. utilizzo delle nuove tecnologie della comunicazione per favorire percorsi di auto-apprendimento on-line e. sviluppare percorsi aggiuntivi volti alla conoscenza della costituzione del paese di arrivo f. sportelli di aiuto "help desk" volti a risolvere problemi specifici evidenziati dagli studenti. (T04)</i></p>	<p><i>The actions that an inclusive and intercultural school should undertake are many: a. strengthening of foreign language lessons b. Multicultural education c. Guidance to future study choices d. use of new communication technologies to favor on-line self-learning paths e. develop additional paths aimed at getting to know the constitution of the country of arrival f. help desks (offices) aimed at solving specific problems highlighted by students. (T04)</i></p>
<p><i>Qui noi stiamo sempre a vedere chi c'è, chi non c'è, chi sta bene, perché tu devi sapere chi trovi e quello che devi fare, come lo devi fare. (T08)</i></p>	<p><i>Here we are always seeing who is here, who is not here, who is well, because you must know who you find and what you have to do, how you have to do it. (T08)</i></p>
<p><i>Noi intendiamo molto all'alberghiero, anche proprio per il lavoro di cameriere portiere d'albergo, sapendo che lingue chiaramente già sarà propria lingua sempre in italiano quindi anche inglese, insomma. Anche guida turistica. (T08)</i></p>	<p><i>We advised them a lot to the hotelier, also specifically of the job of hotel porter waiter, knowing their language skills, clearly, they already know their own language, and always with Italian and also English, in short. Also tour guide. (T08)</i></p>
<p><i>un ragazzo ama o odia la matematica, non perché la matematica, ma per il professore che la insegna. E già questo è fondamentale che già questo è fondamentale rapporto c'è la matematica. Il ragazzo l'vive attraverso il professore, quindi il professore insegna in maniera sbagliata, O con poca voglia... Questa arriva prima la poca voglia che la matematica e quindi la matematica sarà odiata. Quindi questo è fondamentale ed è una cosa che non è, non è voluta quindi che qualcosa, praticamente, che dipende dall'insegnante, dal rapporto con il. Io odiavo la storia e lettere in italiano che mi annoia di storie perché mi annoiavo. Ho scoperto la storia dopo che invece mi appassiona, ma non mi fate fatica la matematica perché uno degli insegnanti bravi di matematica. (T09)</i></p>	<p><i>one youth love or hate math, not because of math, but because of the teacher who teaches him. And this is already fundamental for their relationship with mathematics. The young lives it through the professor, so if the professor teaches wrongly, or with little desire ... This results in the little desire to mathematics and therefore mathematics will be hated. So, this is fundamental, and it is something that is not wanted, it is therefore, practically, that depends on the teacher, on the relationship with the subject. I hated history and Italian, because they bored me with stories, so I was bored. I discovered after in my life that history actually fascinates me, but I don't struggle with math because of one of the good math teachers. (T09)</i></p>
<p><i>Influenzare le scelte allora non sarebbe nemmeno corretto di influenzare le scelte. Noi vorremmo ogni insieme stata grata di essere aperto e che ormai valorizzare quelle che sono le sue potenzialità. Cioè se un ragazzo sa disegnare, allora è quella che capacità quella caratteristica che vado a evidenziare, fermo restando che faccio un percorso completo, però se mi accorgo che lui ha più capacità verso la geometria, io tendo di stimolarlo della geometria o delle scienze naturali per essere allora faccio qualcosa di molto più interessante per lui. E magari gli faccio vedere anche quelle che sono le prospettive future. Di quel tipo di attività. Guarda, questo argomento è molto bello, però a livello poi lavorativo non c'è sbocco. Però se qualcosa piace, lo sbocco lavorativo lo trovi lo stesso, perché</i></p>	<p><i>Influencing choices, wouldn't even be right to influence choices. We would like each one to be open and to value their potential. That is, if a student knows how to draw, then is that ability, that characteristic that I am going to highlight. As a teacher I do a complete path, but if I realize that he has more skills towards geometry, I tend to stimulate him in geometry or natural science. Maybe then I do something much more interesting to him. And maybe I'll also show him what the future prospects of this subject are. Of that kind of things. Look, this topic is very nice, but at the working level there is no outlet. But if you like something, you will find the job outlet the same if you do it with your heart, therefore, that this is a job that all teachers do in their own discipline (T09)</i></p>

<i>qualcosa che farò con il cuore, quindi, che questo è un lavoro che fanno tutti gli insegnanti nella propria disciplina (T09)</i>	
<i>quindi c'è una figura che accompagna fuori ma di poter sviluppare anche una presenza accompagnatrice dentro quindi è come se gli insegnanti che c'è fuori può sostenere e favorire l'insegnante che c'è dentro di te. E quindi Nella relazione con l'allievo sarebbe ecco per me uno delle mete proprio è proprio questa, è una delle mete, cioè di proprio, di favorire l'autosostegno, che ce la puoi fare, che hai già dentro di te le risorse per potercela fare. (T11)</i>	<i>therefore, there is a figure who accompanies outside but can also develop an accompanying presence inside so it is as if the teachers who are outside can support and favor the teacher who is inside you. And therefore, in the relationship with the student, for me, one of the goals would be precisely this, it is one of the goals, that is, of one's own, to favor self-support, that you can do it, that you already have within you the resources to be able to do it. (T11)</i>
<i>Molto spesso purtroppo gli studenti della scuola secondaria non si sentono compresi, spesso si sentono giudicati ed additati e questo purtroppo innesca un circolo vizioso e pericoloso che li porta al disinteressamento dapprima scolastico e poi professionale, non sentono o provano interesse, curiosità, ma soprattutto perdono la fiducia in sé stessi innanzitutto e poi negli altri.... (T14)</i>	<i>Very often, unfortunately, secondary school students do not feel understood, they often feel judged and pointed at and this unfortunately triggers a vicious and dangerous circle that leads them to disinterest first at school and then to become a professional, they do not feel interest, curiosity, but above all they lose their self-confidence and then confidence in others.... (T14)</i>

Own creation

There are many ways in which teachers can develop their vocational guidance role with their students. For example, some students can be influenced by their teachers even without receiving personal advice, but just by listening to the life stories teachers share with them. This was the case of S01, to whom her history teacher inspired her because she had written a book. Also, her Portuguese teacher inspires her through her life anecdotes living in Africa. The inspiration of these two teachers in her life choices was so big that this student chose to enroll in a university program related to African Studies and dreams of writing a book herself.

Related to the precedent idea, T04 pointed out that teachers can indirectly guide their students by the subject they teach. Furthermore, T09 expands this idea by adding that students can love or hate a topic because of how teachers treat and relate to them.

Of course, there are many examples in which teachers develop a guidance role more consciously and intentionally. For example, S03 mentioned his high school teacher, that guided and advised him in life decisions related to work and study paths. Also, S02 said the guidance and support received from his teachers to achieve good scholarly grades in high school. And S06 remembers with gratitude the advice from her Nautic English teacher at high school on what university path she should choose. Besides, S10 also mentioned receiving guidance from his teachers.

A relevant idea mentioned by students is that they want teachers to guide and be there for them when needed. For example, S03 and S12 recommended that teachers go beyond

their (traditional) teaching role. For instance, T08 mentioned that she was aware of her students' absenteeism and dropping out at evening school.

Besides, S04 and S09 would have wanted to have a teacher that advised them and gave them some options that maybe they could not consider without someone else's guidance.

Particular mention should receive Italian teachers (from formal high schools and nonformal schools of Italian for foreign students). Due to the language challenges faced by students with a migratory background, typically, these teachers have much influence on their students and consequently can guide and support them uniquely. This was the case lived by S02, S03, and S07, among others.

Furthermore, S12 invites high school teachers to see each student's singularity and does not give general advice that does not fit everyone's life. She mentioned that she was very insecure about choosing a high school and felt unsure about her teachers' recommendations when she was in middle school. She noted that teenagers do not know themselves enough and do not know for sure what they are interested in life, and teachers must be conscious of this.

Regarding the precedent idea, T08 mentioned that she usually recommended her students with a migratory background at the evening middle school to continue a scholarly path related to touristic guiding, hotel services, or languages due to their capacities and work possibilities as migrants. Even though this might work in many cases, it must not be considered general advice that fits every student with a migratory background. Indeed, the fact that these students may speak at least two or more languages is a strength; it should not be a determining factor for teachers' vocational advice.

Moreover, T04 mentioned relevant students' necessities that teachers can accompany and guide them, such as their self-knowledge, discovery of their passion, aspirations, interests, and future projections. Besides, this teacher proposes a "help desk" in high schools where students can receive help for their guidance needs. Additionally, T09 expands these ideas by saying that teachers must stimulate their students' interests and capacities and speak to them about the realities of labor markets. Regarding this, T11 used a beautiful metaphor when she said that the teacher is a figure who accompanies outside but can also develop a simultaneous presence inside. Therefore, in the relationship with the student, a teacher can

favor the student's self-support and make them trust their inner resources and hear their "inner teacher" (as T11 named it).

Furthermore, T14 pointed out that students who do not feel heard and comprehended at their schools can develop antipathy to the study paths.

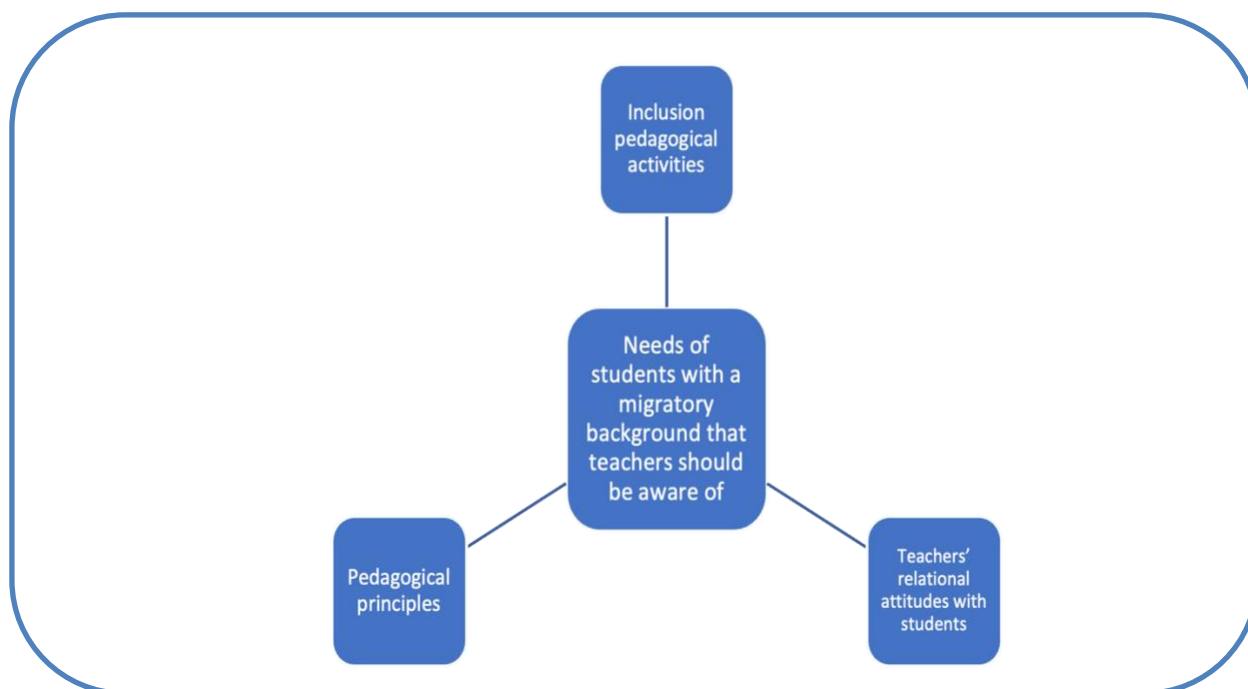
Selective coding

After axial coding was finished, using the constant comparison methodology proposed by grounded theory, the axial codes were interconnected, emerging two integrations of conceptual saturation and data reduction.

Conceptual integration 1: Teachers' interventions in the inclusion of students with a migratory background

On the one hand, the axial code-named "Needs of students with a migratory background that teachers should be aware of" was the last one to achieve theoretical saturation and can be related to other axial codes such as Inclusion pedagogical activities, Teachers' relational attitudes with students, and Pedagogical principles. (As seen in figure 2). By the constant comparison method, it was possible to integrate all these axial codes and name it "Teacher's interventions in the inclusion of students with a migratory background" (see figure 2)

Figure 2: Conceptual integration 1: Teachers' interventions in the inclusion of students with a migratory background

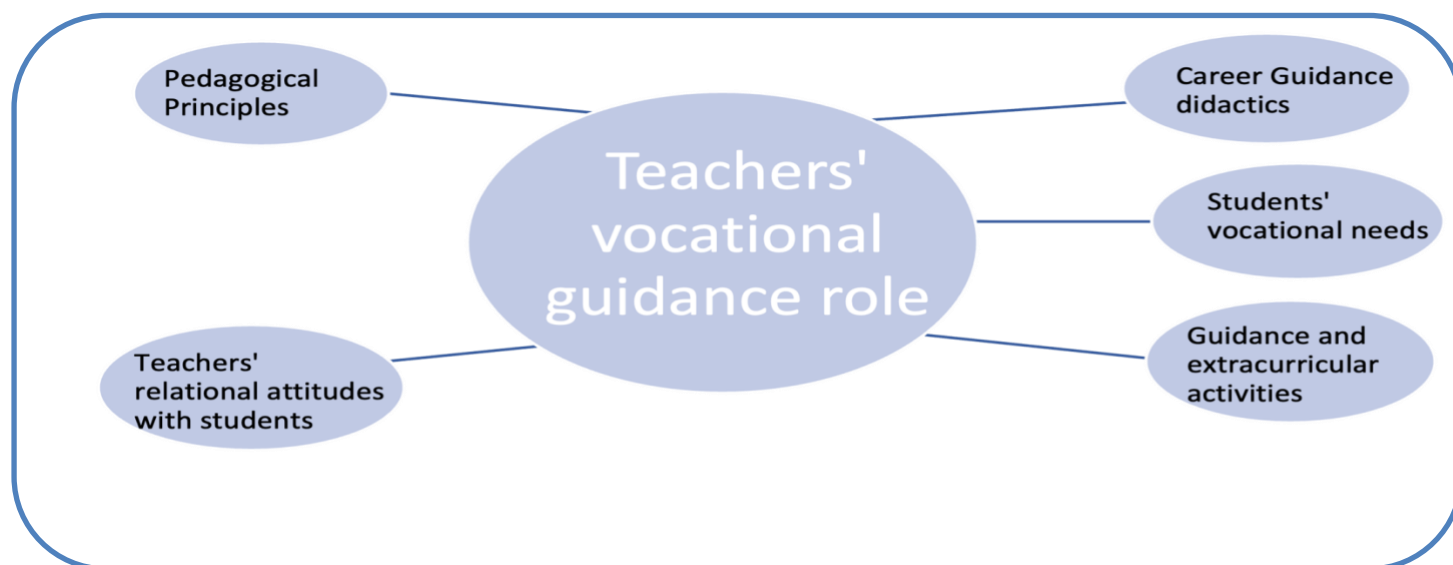


Own creation

Conceptual integration 2: Teachers' interventions within their vocational guidance role

On the other hand, the axial code-named “teachers’ vocational guidance role” was the second one that lasted the most to achieve its theoretical saturation. Within it, ideas unrelated to most topics in the axial codes of the previous integration of conceptual saturation one was developed. For instance, this axial code can be connected to other axial codes such as career guidance didactics, students’ vocational needs, and guidance and extracurricular activities. It can also be associated with the other two axial codes mentioned in the integration of conceptual saturation 1: Teachers’ relational attitudes toward students and Pedagogical principles. Once again, by using the constant comparison method, it was possible to integrate all these axial codes and name them “teachers’ interventions within their vocational guidance role.” (See figure 3)

Figure 3: Conceptual integration 2: teachers' interventions within their vocational guidance role



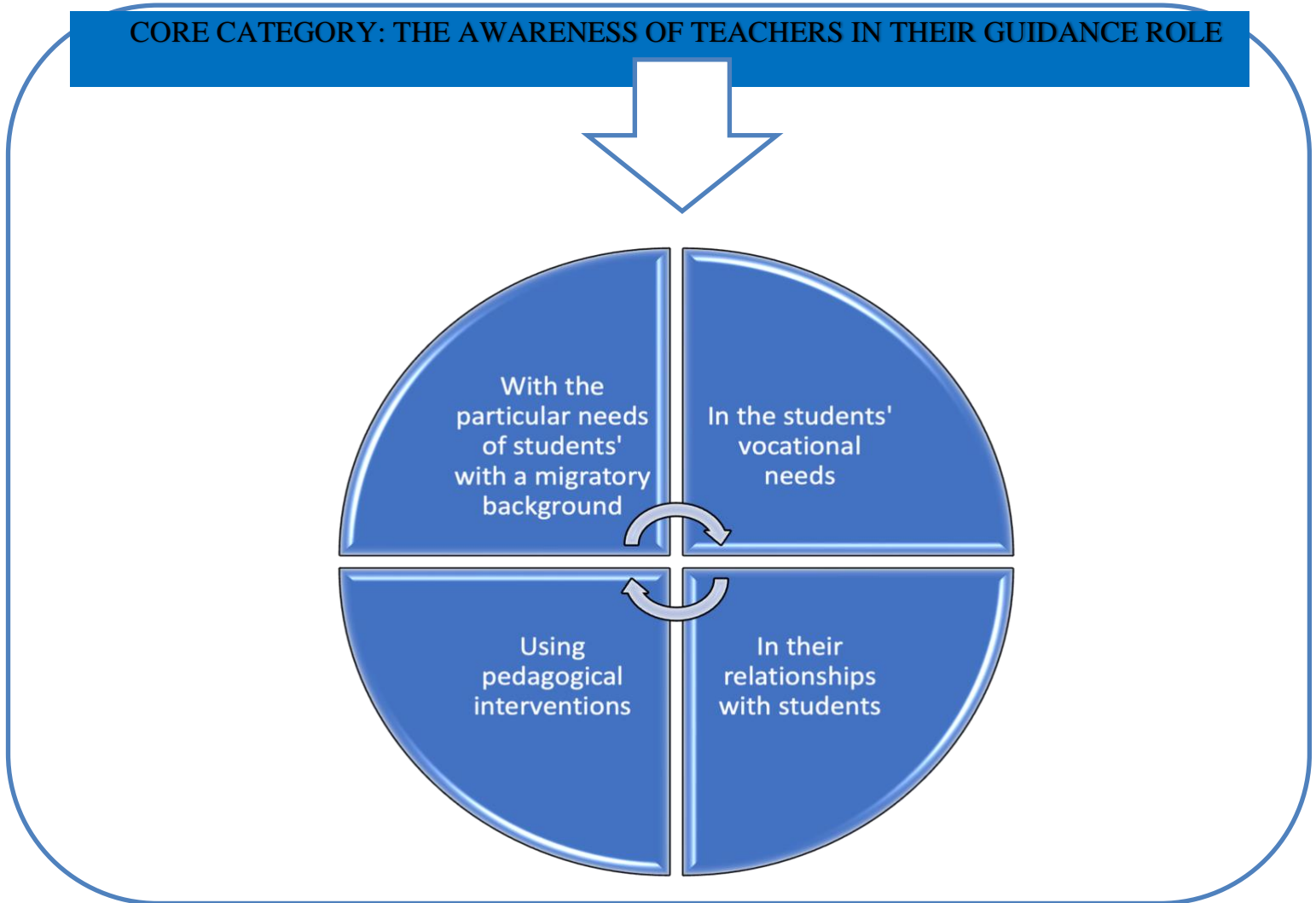
Own creation

Finally, it is essential to mention that the axial code-named “importance of family and peers’ support” was not included in either conceptual integration. Nevertheless, teachers can always count on the importance of collaborating with families and classmates to achieve every educational and guidance goal.

Integration of both conceptual integrations in one concept development as the core category

The core category emerges from the incorporation of conceptual integration one and two in a coordinated way (as seen in figure 4).

Figure 4: Concept development of the core category: the awareness of teachers in their guidance role



Own creation

CORE CATEGORY: The awareness of teachers in their guidance role

The core category that emerges after the open, axial, and selective coding is named: *The awareness of teachers in their guidance role*. Based on the data reduction made in this research analysis, there are at least four guidance issues of which teachers should be aware:

- Guidance in the needs of students with a migratory background
- Vocational guidance of all their students
- Guidance within the relationships they build with their students, and

-Using pedagogical interventions for guidance

Initially, high school teachers who have students with a migratory background in their classrooms should be aware of their needs. First, the Italian language is the principal challenge for these students. Next, another challenge is that students got life trajectories that can produce on them some emotional wounds related to the family separation caused by the immigration process in some cases, also because of the xenophobic episodes that most of them lived. Within their narratives are present a complex relationship both with Italian society and with their original country traditions. They used to feel neither part completely of Italy nor their original country. But paradoxically, they need to feel part of something. By opening spaces for sharing traditions in an intercultural way, teachers can promote the inclusion of their students with a migratory background. They can also use peer tutoring and narrative strategies, among other pedagogical interventions, to include these students in their high schools.

Secondly, high school teachers can also be aware of their guidance role in the vocational needs of all their students. Some of these vocational needs are knowing themselves better and their post-secondary options. Besides, another need is to explore different cultural experiences that enlarge their cosmovision. Ultimately, they all need to make meaningful life choices that lead them to construct a vocational career during and after high school.

Subsequently, if teachers are aware of all of these, they can construct relationships with their students that allow them to guide them in formal didactic activities and informal conversations. Teachers can inspire their student's life choices by sharing with them some of their life experiences, having a listening attitude with them, and in general caring for them in their uniqueness.

In addition, teachers can also use some intentional pedagogical interventions, such as career guidance didactics related to the subject they teach and vocational guidance at the same time. They can also promote extracurricular and guidance activities at their schools.

These ideas will be detailed in chapter VIII, Grounded Theory: The Awareness of teachers in their guidance role.

CHAPTER VIII GROUNDED THEORY: THE AWARENESS OF TEACHERS IN THEIR GUIDANCE ROLE

Introduction

In this chapter, the ideas of the grounded theory emerged from the constant comparison and conceptual saturation made in the open, axial, and selective coding are presented (Denzin, & Lincoln, 1998; Gibbs, 2007; Corbin, & Strauss, 2008; Corbin, 2010). These outcomes were constructed by using tools for data generation and analysis. The interpretative and socio-constructivist framework insists on the active participation of the researcher in shaping the field, the relationship, the “what” and “how” of the stories. In this sense, the process followed to arrive at these outcomes is introduced in chapter VI (Research methodology) and developed in chapter VII (Data analysis). This current chapter represents the final integration based on the core category (see the last subtitle of chapter VII) that takes the research findings, interpretations, and descriptions to theory (Corbin, 2010). Besides, the ideas that emerged are also related to existing theories within this chapter. (Gibbs, 2007). When an idea emerged was also found in another pre-existing theory, the authors are mentioned in parentheses.

The core category was called *The awareness of teachers in their guidance role* and presented four guidance issues of which teachers should be aware:

- Guidance in the needs of students with a migratory background
- Vocational guidance for all their students
- Guidance within the relationships they build with their students, and
- Using pedagogical interventions for guidance

Each of them is developed below to fulfill the four validation characteristics presented by Corbin (2019), which are (1) fitting to the found data (shown in chapter VII) and (2) being relevant to the substantive area of study (which is the pedagogy in guidance and inclusion of high school students). Besides, (3) be functional for its application in a particular area of study (in this case, the ideas are related to previous pedagogical theory but also presented in a new perspective, emphasizing students’ needs and educational strategies teachers can carry out), and (4) that can be modifiable (since general ideas are presented and by the application of them by high school teachers, it can be modified).

As a personal imprint of this chapter, each section of the emerged grounded theory is presented by first listing students' particular needs to which teachers must pay attention. Then, we mentioned the pedagogical strategies teachers could carry out practically to accomplish their guidance role.

Guidance in the needs of students with a migratory background

There is no need for a specific pedagogy for students with migratory backgrounds. Still, an inclusive pedagogical vision can be applied to all students because it simultaneously contributes to the inclusion of students with a migratory background.

Nevertheless, some particular needs are shared by these students. For instance,

- Learning the local language is their primary challenge, not only for communication but also for real inclusion in the local society. (Bravo-Moreno, 2009; Strozza & De Sanctis, 2017; Caritas e Migrantes, 2020; Pozzebon, 2020)
- Some of them have emotional wounds due to the separation from their families at an early age.
- Almost all of them could live xenophobic and racial episodes in schools and neighborhoods. (Kimura-Walsh et al., 2009; Pozzebon, 2020)
- They have identity issues since they feel neither the local country nor their parents' original country. (Strozza & De Sanctis, 2017; Caritas e Migrantes, 2020; Pozzebon, 2020)
- In some cases, they even feel the necessity to reject or be ashamed of their original cultural roots to become more locals. (Caritas e Migrantes, 2020; Pozzebon, 2020)
- However, they still need to feel part of somewhere or something. (Pozzebon, 2020)
- They usually pass through draining bureaucratic processes to align with their migratory status. (Strozza & De Sanctis, 2017; Pozzebon, 2020)
- Sometimes, even scholar and university admission processes are different and more challenging to handle for students with migratory backgrounds.
- They received general advice that pushed them toward technical and non-academic educational systems (Kimura-Walsh et al., 2009; Bonizzoni et al., 2014; Martinez & Deil-Amen, 2015; Robinson & Roksa, 2016; Strozza & De Sanctis, 2017; Pozzebon, 2020)

As with all students, taking advantage of formal and informal conversations to guide their student's life choices is a good idea. (Hooley et al. 2015; Hooley, 2021). It is essential to highlight

that even though some advice that teachers give to similar students (such as students with migratory backgrounds) can work in many cases, it must never be considered general advice that fits every student with a migratory background. On the contrary, the singularity and particular characteristics of each student must be taken into consideration before giving any recommendation to a student about their life choices. (Kimura-Walsh et al., 2009; Bonizzoni et al., 2014; Martinez & Deil-Amen, 2015; Robinson & Roksa, 2016; Pozzebon, 2020). This applies to the passage from middle to high school and high school to post-secondary options (university, work, among others).

Besides, teachers should be aware of their discourses in classrooms. All dialogues and educational practices that are based on the idea of separation (“you,” as foreign students, and “we” as local students) should not be put into practice. Instead, a more intercultural approach, where there are no more “your land and our land” differences in the discourse, can better fit with the educational interventions. (Marone, 2019; Pozzebon, 2020)

Regarding that, teachers can promote a world citizen feeling among all their students in educational practices. In that way, any student will never feel the need to reject their parent's culture nor to be forced to get totally into the local culture. (Pozzebon, 2020)

Furthermore, teachers must be aware of migrant students’ particular life histories, cultural features, and needs. Knowing that the principal challenge students with a migratory background face are the management of the local language, teachers must not consider it a special education need. (Strozza & De Sanctis, 2017; Pozzebon, 2020).

Still, it must be faced seriously by their teachers and schools. In this sense, the labor made by non-formal schools such as Communities language schools for foreign students and the local language teacher at formal schools is notable. They are crucial in the inclusion process of students with a migratory background, not only because of teaching the language skills but also the local cultural traditions.

To fulfill the necessity of feeling part of somewhere (or something), extracurricular activities developed in groups in or out of schools can be proposed to students with a migratory background. At the same time, these activities and group interactions are vocational experiences that help them in their self-knowledge for possible vocational life choices. (Pozzebon, 2020; Cunti, & Priore, 2020)

To promote an inclusive educational environment, there are many things that teachers can do at schools. The most common inclusion activity is the creation of spaces for sharing different cultural practices from other countries that represent students’ backgrounds. (Marone, 2019)

Also, important dates can be celebrated in foreign traditions or combine local traditions with other cultural expressions (for example, Christmas and Easter), seeing international films, reading foreign books, eating different food dishes, and making international trips.

Besides, peer education can be used, so a student with more time in the local country can accompany another student from the same migratory background. Also, students from upper levels can help their peers from lower levels. All these strategies are usually effective and can be considered essential at schools. However, they must always be developed voluntarily and in complete willfulness by students with a migratory background and never forced to do it. (Batini, 2017)

Furthermore, teachers can pay attention to the distribution of the space inside the classroom, so inclusion and interaction between all students can be promoted. Moreover, other things teachers can do are the not verbal language expression activities (such as workshops in arts, music, and so on), and being aware to notice students of national events that they may not know about is another way to include them.

In addition, the after-school classes support students in their needs (especially their Italian language difficulties) and promoting intercultural dialogue within classes can be very useful. (Marone, 2019; Pozzebon, 2020).

Teachers can also relate the topics and examples of their subjects with international examples from the students present in their classes, considering their cultural features and not only using the traditional local culture examples. (Batini, 2017)

Furthermore, other guidance activities that can be done, especially with middle school students who have migratory backgrounds, are cultural visits to museums, talks with volunteering organizations in which students can integrate, explaining how the city transport system works, and accompanying students who want to enroll in specific high schools in a more individually form, even talking with their families about it. (Kimura-Walsh, 2009; Bonizzoni et al., 2014; MIUR, 2014b; Batini, 2017). These kinds of activities allow guidance but also insertion of the students into the Italian society. They also enlarge the student's gaze to get out of their present mists and look forward to better futures. (Freire, 1970; Batini, 2017; Nota & Soresi, 2020; Cunti e Priore, 2020).

Besides, teachers can be aware of the importance that families and peers got in the life choices of their students. In general, people are the ones who include others. Thus, seeing classmates and families as collaborators in the inclusion mission is a good idea for teachers' inclusion interventions to benefit their students with migratory backgrounds. (MIUR, 2014b, Caritas e Migrantes, 2020)

Vocational guidance for all their students.

Among the vocational needs that middle and high school students may have (and teachers should be aware of) can be mentioned (Savickas, 2005; Kielhofner, 2007; Skorikov & Vondracek, 2011; Di Palma, 2017; Batini, 2017; M.E.P., 2017; Bucci et al., 2019; Keele et al., 2020; Nota & Soresi, 2020; Cunti, & Priore, 2020; Hooley, 2021):

- Self-knowledge in their passions, interest, abilities, and aspirations.
- Stimulating their critical judgment
- Know and practice the decision-making process
- Reduce the boredom, frustration, and sense of loss of itself
- Enlarge students' gaze
- Make meaningful life choices in freedom
- Develop their identity, autonomy, decision-making, and planning
- Have access to updates and relevant information on their high school options
- To understand how these high school options are related to possible post-secondary options, and
- Have access to updates and relevant information on their post-secondary options

Teachers should also be aware of the reasons why students choose university paths.

Between them, it can be mentioned:

- Following advice from family and teachers (Valadez, 2008; Bryan et al., 2011; Tovar, 2015)
- They chose a local university to stay close to their families
- To continue the “logic path” from the high school where they graduated
- It was the only option in which they found information
- Because of vocational experiences lived in extracurricular activities (Cunti, & Priore, 2020)
- Because they found some high school subjects passionate
- To follow their dreams

As can be seen, for almost all the reasons they presented, teachers can influence their choices. This influence can be direct with advice to choose a university path, or more indirectly by helping them to choose the middle school that fits better for them and accompanies their vocational choices. Guidance scholar activities can influence students' persistence in achieving third education and positive postsecondary outcomes (Bravo-Moreno, 2009; Bryan et al., 2011; Kimura-Walsh et al., 2009; McKillip et al., 2012; Nienhusser, 2013; Martinez & Deil-Amen, 2015; Hooley et al. 2015; Robinson & Roksa, 2016; Rodriguez, 2016; Perna et al., 2008; Tovar, 2015; Valadez, 2008)

One common guidance activity teachers can develop at high schools is the open days (or open nights in the case of evening schools). Besides, it is essential to open sharing spaces at schools with ex-students about their life trajectories, so students can hear and talk freely with their peers about their doubts, feelings, and thoughts. Also, guidance encounters at middle school to explain how high school works and what options they got to choose from can be organized. (Bucci et al., 2019).

Besides, middle school teachers can give information about students' high school options and how they can be related in the future to post-secondary opportunities. In addition, high school teachers can provide information about the job market and educational options, such as university admission processes. (Tovar, 2015; Kolluri et al., 2020; Hooley, 2021)

Also, teachers can offer opportunities to learn about and practice making decisions and stimulate their critical judgment and projections into the future. (Law, 1999; Pereira, 2006; Fusco, 2016; Batini, 2017; Bucci et al., 2019; Cunti, & Priore, 2020; Hooley, 2021). In addition, role-playing activities in which students can explore diverse professional roles can contribute to the guidance process of students in high schools. (Hooley, 2021).

Teachers can also promote school extracurricular activities, so students can explore different vocational practices and know themselves better. (Hooley, 2021). And, taking advantage of formal and informal conversations with students, teachers can advise them about their future options and explain to them what they will live after high school. Once again, we must highlight that *one size fits all* advice must always be avoided. (Kimura-Walsh et al., 2009; Bonizzoni et al., 2014; Robinson, & Roksa, 2016; Hooley, 2021)

Furthermore, suppose a teacher discovers that some students have special interests in teaching subjects. In that case, they can develop their strengths in the vocational areas related to this subject matter and help them develop that passion by giving them some additional materials and recommendations and, in general, promoting the interests seen in their students.

Guiding within the relationships teachers can build with their students.

In general, in terms of relationships with their teachers, students' needs are,

- To feel heard, respected, and cared for in their uniqueness by teachers. (Hui, 2002; Striano, 2015)
- To receive personal advice according to their life particularities, and not *one size fits all* recommendation. (Kimura-Walsh et al., 2009; Bonizzoni et al., 2014; Stanton-Salazar, 1997, in Tovar, 2015; Robinson & Roksa, 2016; Hooley, 2021)
- To have a confident adult whom they can trust in difficult times. (Martinez, & Deil-Amen, 2015; Hooley et al. 2015)
- To receive emotional support from their teachers. (Hui, 2002; Stanton-Salazar, 1997, in Tovar, 2015; Ellerbrock et al., 2015)
- To feel motivated and inspired by their teachers in their vocational dreams. (Stanton-Salazar, 1997, in Tovar, 2015; Hooley, 2021)

The first thing to which teachers should pay attention in their guidance role is their relationships with students. (Bingham, & Sidorkin, 2004; Martinez, & Deil-Amen, 2015; Striano, 2015). Students often feel they are just a number (grade) for their teachers, or even they feel invisible to them. But

with good relation building, this can change for good. It is not about creating a totally asymmetric or closely friendly relation, but somewhere in the middle, always with a lovely treatment.

To build good relationships with their students, teachers can practice some good attitudes, such as listening to them carefully, having respectful treatment every time, and promoting open spaces in their classes to share necessities, feelings, and thoughts freely. Besides, other attitudes to pay attention and practice are comprehension, kindness, patience, mutual trust, mutual esteem, and seeing the uniqueness of each of their students. With these attitudes, teachers would be able to build confident relationships and give emotional support to their students. (Hui, 2002; Ellerbrock et al., 2015; Stanton-Salazar, 1997, in Tovar, 2015)

By acting like this, the educators can accomplish what Paulo Freire called the “being more vocation,” which is the strength of change of the human being and is the root of education. (Freire, 1970; Vittoria, 2014)

Furthermore, these good relationships will help teachers go beyond their students' explicit needs and identify some situations in which they can need their support and guidance, even if they don't tell them explicitly.

Moreover, through good relationships, teachers can influence their students' life choices without giving personal advice but by sharing inspirational stories from their own lives with them. (Stanton-Salazar, 1997, in Tovar, 2015; Hooley, 2021).

Also, by teaching their subjects with enthusiasm and giving them good treats, they can wake up their students' interest in life choices related to their topics. On the contrary, if they teach in a numb way and maltreat them, they can demotivate them from taking university paths on those subjects.

Using pedagogical interventions for guidance

To accomplish their guidance role with their students, teachers can propose within their curricular activities some life-transcendental activities and life experiences that we call Career Guidance didactics. (Batini, 2017; Hooley, 2021). Among the guidance objectives and life skills that can be accomplished using career guidance didactics are (Law, 1999; Pereira, 2006; MIUR, 2014a; Fusco, 2016; Batini, 2017; Bucci et al., 2019; Nota & Soresi, 2020; Hooley, 2021),

- Stimulate the integral development of their students and not only the academic/intellectual aspect.
- Conflict resolutions
- Team working
- Cooperation and sharing
- Respect for other points of view

- Self-knowledge
- Making choices process
- Labor market knowledge, and
- Communication skills.

Sometimes teachers consciously apply these pedagogical interventions, but other times they are unaware of the pedagogical principles and models that grounded those educational practices. Nevertheless, it is always essential to be more mindful and reflective about their educational practices and how they can help to guide their students.

The idea of using career guidance didactics is supported by Professor Federico Batini, an Italian researcher, professor at the University of Perugia, and expert in guidance and in migrants' guidance, who stated that when teaching students group, teachers can also work through the disciplines with the guidance didactics, which is a didactic that brings together the learning objectives with the objectives that concern self-being (F. Batini, personal communication, 05/04/2021). A similar idea is pointed up by Viria Ureña, a Costa Rican researcher, professor at the University of Costa Rica, and expert in vocational guidance, who stated that teachers can use academic activities to accomplish vocational accompaniment objectives. (V. Ureña, personal communication, 05/20/2021). Also, Clarita Fernández, a social studies high school teacher in Costa Rica, expert in guidance processes pointed up that high school teachers can use their subjects to help the students discover their strengths and how those strengths can develop the possibility of partnering with trades or professions and their Life Mission. (C. Fernández, personal communication, 05/13/2021).

Some examples of career guidance didactics given by the teacher participants of the research are Tedx talks, discussion exercises, role-playing as professionals, team working exercises, cultural visits to the museum, cinemas, and historical places, and lectures on books in foreign languages. Also watching movies on foreign cultures and talking about real experiences lived by them in case they had lived abroad some time. (Hooley, 2021).

Other examples that participants mentioned are showing students the potential of the learning topics that are being studied for possible future research and work fields related to them, giving extra material to students showing particular interest in the subject that teacher teaches, and practicing choosing abilities, life projection, thinking about their future, and so on. (Batini, 2017; Hooley, 2021)

Furthermore, teachers can link their disciplinary examples in classes with diverse cultural traditions. These can be specially developed with specific projects in subjects such as Mathematics, Languages, History, and Philosophy, among others.

Moreover, narrative strategies are valuable pedagogical instruments that can help students know themselves and allow teachers to know their students better. (Gibbs, 2007; Savickas, 2012; Savickas, 2013; Puertas, 2014; Batini, 2017; Sabatano, & Pagano, 2019; Benelli, 2019) They can be used, for example, in essays on language subjects and other high school subjects such as philosophy, psychology, social studies, etc.

Besides, formal spaces in school curricula where students can share their opinions, concerns, doubts, and differences and talk within them about their feelings and thoughts must be promoted.

Finally, some pedagogical principles found in the teacher's educational practices can be mentioned, for instance, learning by doing, education as an opportunity to enlarge student's gaze, diversity as richness, the importance of motivating students at schools, the question as a pedagogical methodology, the possibility to share personal experiences to inspire students, and ideological, political, and cultural liberation. (Freire, 1970; Dolci, 1996; MIUR, 2014a; Fusco, 2016; Bucci et al., 2019; Maltese, 2020; Nota & Soresi, 2020; Cunti, & Priore, 2020; Navarro, 2022)

SECTION III: UTOPIAN ASPECTS

As said in the introduction, this thesis is organized based on Cambi's epistemological ideas of pedagogy (Cambi, 2008). Therefore, in section I, the theoretical aspects were presented, departing from the State of arts and the theoretical framework in pedagogy, guidance, and educational perspectives for migrant students in Italy. Consequently, section II presents the observational aspects, the research methodology, and data analysis and finalizes with the grounded theory developed in the precedent chapter.

In this third section, the utopian aspects are presented. For Cambi (2008), pedagogy's theoretical and observational aspects should arrive at a projective and axiological model that can give pedagogical strategies and perspectives to educators. With educational interventions, teachers prefigure the future not only for their students but also for our society. That is why, in Cambi's ideas, pedagogy should return to educators these utopian instruments that motivate their work and allow them to address their educational interventions toward building better societies.

First, chapter IX presents the arrival point of the pedagogy developed throughout the thesis. After the grounded theory emerged on the awareness that teachers need to have in their guidance role with high school students, a proposal for a teaching pedagogy is presented based on a metaphor of building bridges. This proposal is a booklet with guidelines for the teacher's educational interventions, which means that the grounded theory developed previously is projected to offer educational strategies that high school teachers can apply to improve their guidance practices.

Finally, the conclusions and recommendations of the thesis are presented in chapter X.

CHAPTER IX PEDAGOGICAL PROPOSAL AS AN ARRIVAL POINT: Teaching as building bridges. Guidelines in the teachers' vocational and inclusion guidance role.

Introduction

This chapter is developed in response to the last specific objective of this thesis, that is to propose inclusive guidance and educational strategies for students with a migratory background, considering their educational life trajectories and cultural features. The ideas of this proposal are an arrival point of the utopian aspects of this thesis and allows the grounded theory that emerged (see chapter VIII) to develop practical applications that can serve school educators.

A formative booklet with teachers' educational intervention guidelines is designed to accomplish that. This proposal is the operational implementation of the grounded theory developed in the previous chapter. It presents all the information of this grounded theory, but in a synthetic way. It also highlights it from a new perspective, emphasizing students' needs and educational strategies teachers can carry out.

We know that high school teachers often have a strong desire to update themselves but have little time to read much academic literature. So, this proposal is presented as a brief formative digital booklet. The intention is that with an attractive design, and a concise, practical presentation with a direct message, teachers may be interested in reading the entire document and reflecting on it. In addition, a supporting bibliography is offered, which will help teachers search for scientific sources to expand the information they consider most relevant to their work.

This formative digital booklet is presented as a helpful proposal for high school teachers and will be published digitally in an open-access format so that all interested teachers can access it easily and free of charge. There is an English version since this thesis is written in that language. But there is also an Italian and Spanish version, which can be seen in appendix 9. The idea of presenting it in at least two more languages is to make the booklet accessible to more high school teachers, mainly from Italy (which is the country in which the

thesis was developed) but also from Latin America (where the researcher comes from) and other countries over the world.

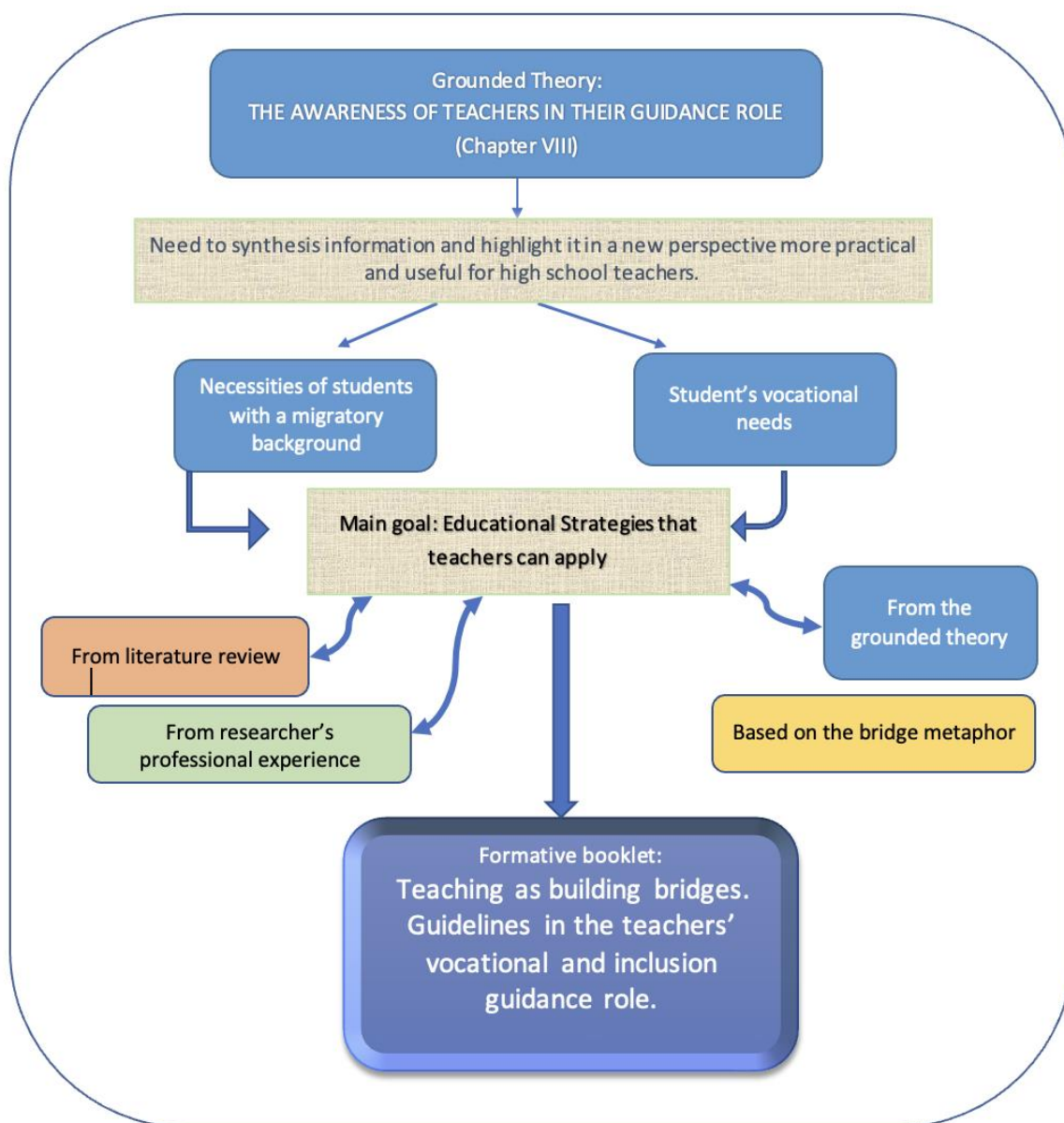
To present the ideas in a practical way, the bridge metaphor is used. This is based on the idea of authors that pointed up how educators are always intercultural mediators and bridging figures (Marone, 2019; Skrefsrud, 2020). Within this pedagogical proposal, the well-known metaphor of teaching as building bridges is used in two possible bridges that teachers can build,

- Students with a migratory background: living through the local culture and their parents' original country traditions
- Scholarly transitions: making vocational choices from middle to high school and from high school to post-secondary options

The original contribution of the bridge metaphor within this proposal is that it is organized so that the student's needs to cross from one side of the bridge to the other one (and vice versa in the first case) can be clearly understood. And in the center of the bridge can be seen the materials (pedagogical tools) that teachers can use to build the bridge; in other words, the educational activities teachers can develop to help students cross the bridge.

The next figure explains the methodology used to develop the formative guideline booklet.

Figure 5: Methodology used in the construction of the formative guideline booklet



Own creation

Below is presented the English version of the booklet, and in Appendix 9 are available the Italian and Spanish versions of it.

TEACHING AS BUILDING BRIDGES



GUIDELINES IN THE TEACHERS' VOCATIONAL AND INCLUSION GUIDANCE ROLE

Mauricio J Navarro-Bulgarelli

TEACHING AS BUILDING BRIDGES.

GUIDELINES IN THE TEACHERS' VOCATIONAL AND INCLUSION GUIDANCE ROLE.

Based on the well-known metaphor of teaching as building bridges, this informative digital brochure presents concisely the student needs and possible educational interventions that you as a teacher can put into practice to accomplish your guidance role with the student's scholarly transitions and with the inclusion of students with a migratory background (that means that their parents came from another country, no matter if the student was born in the local country or abroad).

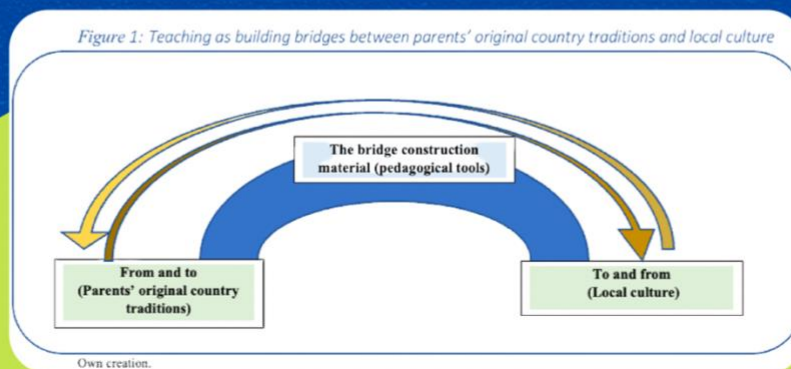
In general, all students need to feel heard, respected and cared for in their uniqueness by teachers. You can take advantage of formal spaces and informal conversations at school to build a positive relationship with your students. You can guide them in their vocational life choices and give them emotional support.



BRIDGE 1: STUDENTS WITH A MIGRATORY BACKGROUND: LIVING THROUGH THE LOCAL CULTURE AND THEIR PARENTS' ORIGINAL COUNTRY TRADITIONS

There is no need for a specific pedagogy for students with migratory backgrounds. An inclusive pedagogical vision can be applied to all students because it simultaneously contributes to the inclusion of students with a migratory background. Nevertheless, these students share some particular needs, and teachers can be aware of them to build an educational bridge. Be mindful that students usually cross back and forth between their parent's original country traditions and the local culture. Therefore, there is no need for them to assume one cultural tradition instead of the other. Diversity must be celebrated, not only in the cultural background but also in gender, vocational interests and passion, academic skills, and so on. Everybody is a diverse person, which is why teachers must see the uniqueness of each student and how this enriches the school.

Figure 1: Teaching as building bridges between parents' original country traditions and local culture



NECESSITIES OF STUDENTS WITH A MIGRATORY BACKGROUND:

- Learning the local language is their primary challenge, not only for communication but also for real inclusion in the local society.
- Some of them could live xenophobic and racial episodes in schools and neighborhoods.
- Some of them have emotional wounds due to the separation from their families at an early age.
- They have identity issues since they feel neither from the local country nor their parents' original country.



- In some cases, they even feel the necessity to reject or be ashamed of their original cultural roots to become more locals.
- However, they still need to feel part of somewhere or something.
- Normally, they pass through draining bureaucratic processes to align with their migratory status.
- Sometimes, even scholar and university admission processes are different and more challenging to handle for students with migratory backgrounds.
- They received general advice that pushed them toward technical and non-academic educational systems, no matter if that fit with their vocational reality or not.

EDUCATIONAL STRATEGIES TEACHERS CAN DO:

- Create spaces in which all students can share the cultural traditions of their family's background.
- Celebrate Holidays with international traditions or combine local practices with other cultural expressions in school.
- If you can, promote within your classes to seeing international films, reading foreign books, eating different food dishes, and even making international trips.
- Make field trips within your city (museum, cultural and historical places, famous city places).
- Promote extracurricular activities in which these students can participate. It will help them feel part of something (among other huge advantages).
- Peer education can be used, so a student with more time in the local country can accompany another student from the same migratory background. Also, students from upper levels can help their peers from lower levels. Always be sure that students develop it voluntarily and with complete willfulness, never forced to do it.
- Not consider the language difficulties as a special education need, but as a challenge, they must face.



EDUCATIONAL STRATEGIES TEACHERS CAN DO:

- Help students not only to learn communication skills in the local language but also to feel included in the local country.
- After-school classes are commonly welcome by these students.
- Do some networking with the local language teacher and non-formal language schools for international students (for example, community schools or church schools).
- Be aware of your discourse in classrooms. Avoid dialogues based on the idea of separation ("you" as foreign and "we" as locals).
- If you can, promote not verbal language expression activities (such as workshops in arts, music, and so on).
- Promote within your discourses a world citizen feeling in all your students.
- Stimulate intercultural dialogues between your classes.



EDUCATIONAL STRATEGIES TEACHERS CAN DO:

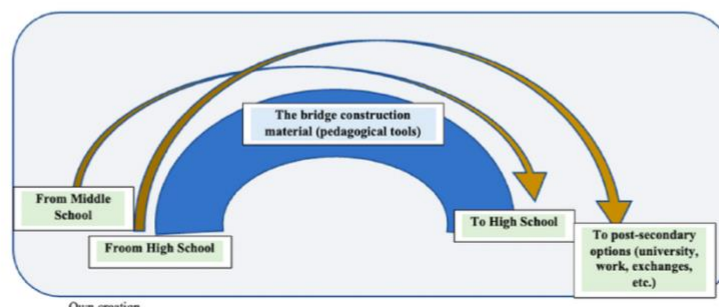
- Avoid giving one size fits all advice but try to recommend according to the student's particular reality.
- Pay attention to the distribution of the space inside the classroom, so inclusion and interaction between all students can be promoted.
- Relate the topics and examples of your subject with international examples from the students present in your classroom, considering their cultural features and not only local cultural traditions.
- Ask your students with a migratory background if they need help knowing how the city services work.
- Share with other professors your exceptional educational practices (in informal conversations, academic publications, and research projects, among others). In that way, you can contribute to constructing pedagogical principles in guiding and the inclusion of students with a migratory background.



BRIDGE 2: SCHOLARLY TRANSITIONS: MAKING VOCATIONAL MEANINGFUL CHOICES FROM MIDDLE TO HIGH SCHOOL AND FROM HIGH SCHOOL TO POST-SECONDARY OPTIONS

Students must make choices in their scholarly transitions from middle school to high school and from high school to post-secondary options. Outside voices constantly influence them. But they also need to discover the inner voice that guides them to make vocational decisions. Vocation is understood as a call (internal or external) that guides people in the decisions they make about their career constructions. It is related to the educational paths and occupations the person decides to have. It also has a connotation of adherence to long-term projects. The vocational decisions are personally meaningful, generally guided by prosocial attitudes since they seek a particular contribution to constructing a better world.

Figure 2: Teaching as building bridges scholarly transitions



STUDENT'S VOCATIONAL NEEDS:

- Explore their life history and discover how they can take it into account to construct their future.
- Understand the influence and pressure of the outside voices (parents, peers, teachers, social expectations, the internet, social media, and so on) in their vocational choices.
- Discover the inner voice that guides them in their vocational decisions.
- Get deep self-knowledge in their interests, passions, abilities, values, dreams, and aspirations.
- To live as many diverse experiences as they can (art, science, volunteering, sports, technology, etc.), to be able to get to know themselves better, and broaden their cultural gaze and worldview.
- Stimulate their critical judgment.
- Know the diverse realities of the world and discover how they feel called to help humanity in an emancipatory and prosocial way.



STUDENT'S VOCATIONAL NEEDS:

- Overcome the idea of permanent life decisions and learn how to be flexible with the choices that will be made since the world is uncertain and constantly changing.
- Reduce the boredom, frustration, and sense of loss of itself.
- Develop their identity, autonomy, decision-making, and personal planning.
- Have access to updates and relevant information on their high school options.
- To understand how these high school options are related to possible post-secondary opportunities.
- Have access to updates and relevant information on their post-secondary options.
- Make meaningful life choices in their scholarly transitions



EDUCATIONAL STRATEGIES TEACHERS CAN DO:

- Propose extracurricular activities in which students can get involved; they are excellent vocational experiences.
- Promote fairs where students can contact organizations where they can participate, for instance, volunteering programs, exchange programs, citizen organizations, etc.
- Use career guidance didactics, that is, didactics that can accomplish your subject teaching objectives and at the same time other guidance objectives (such as students' integral development, conflict resolutions, team working, cooperation and sharing, respect for others' points of view, self-knowledge, labor market knowledge, making choices process, and communication skills).
- Also use narrative strategies such as essays related to vocational choices, autobiographies, fiction stories, metaphors, and confirmed cases analysis (as many as possible to avoid the danger of a unique story).
- If you can, promote career guidance didactics in your classes, such as TEDx talks, discussion exercises, role-playing as professionals, team working exercises, job interviews simulations, writing curriculum vitae in different languages, analyzing labor market information, writing essays about their future expectations, and educational field trips, among others.



EDUCATIONAL STRATEGIES TEACHERS CAN DO:

- Take advantage of informal conversations to guide your students, and if you feel necessary, refer them to the school counselor for more profound vocational help.
- Avoid giving one size fits all advice but try to recommend according to the student's particular reality.
- Support open days, vocational fairs, and similar activities at your school.
- If you are a middle school teacher, give information about the high school options and how they can be related in the future to post-secondary options.
- If you are a high school teacher, give your students updated information about the job market and their educational options, such as university admission processes.



EDUCATIONAL STRATEGIES TEACHERS CAN DO:

- Organize sharing spaces at schools with ex-students about their life trajectories, so students can hear and talk freely with their peers about their doubts, feelings, and thoughts.
- If you discover that some students have special interests in the subjects you teach, help them develop their passion by giving additional materials and recommendations.
- Share with your students some of your life passages; some of them can get inspiration from your life history.
- Show your students the potential of the topics you are teaching for possible future research and related work fields.
- Work always in collaboration with the school counselor and the other teachers at your high school.
- Reach out to the student's family to work collaboratively with them in the guidance of your students
- Share with other professors your exceptional educational practices (in informal conversations, academic publications, and research projects, among others). In that way, you can contribute to constructing pedagogical principles in the students' vocational guidance.



This informative digital brochure comes as the proposal section from the grounded theory that emerged from the PhD thesis in Mind, Gender, and Language (University of Naples Federico II), enriched with a literature review and the author's professional experience. The thesis was developed from 2020 to 2022.

The author studied at the University of Naples Federico II with a scholarship given by the University of Costa Rica, where he teaches.

TO QUOTE:

Navarro- Bulgarelli M. (2023). The guidance received by young people with a migratory background who attend university during their secondary school trajectories in Italy. [PhD thesis in Mind, Gender, and Language]. University of Naples Federico II.



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CHAPTER X CONCLUSIONS AND RECOMMENDATIONS

CONCLUSIONS

This study arrived at conclusions related to teachers' guidance roles and the specific educational practices teachers can develop to guide students with a migratory background at secondary schools.

First, opening conclusions related to the guidance role of teachers are presented.

It is essential to highlight that even though high school teachers generally develop promising practices for the inclusion and guidance of their students, they often need to be more conscious of the pedagogical principles and models that ground those educational practices.

Among the essential things teachers should be aware of are good relationships with their students. These good relationships can be developed if teachers practice some good attitudes. For instance, some good attitudes are listening, respectful treatment, open spaces to share necessities, feelings, and thoughts in freedom, comprehension, kindness, patience, mutual trust, mutual esteem, and seeing the uniqueness of each of their students.

Moreover, teachers at secondary schools can take advantage of the curricular activities to accomplish their guidance role with their students, proposing life-transcendental activities and life experiences (Career Guidance didactics). This can be made by including planning activities that stimulate the integral development of their students without focusing only on the academic/intellectual aspect. Besides, it can also be done by proposing activities and experiences that allow students to improve their self-knowledge and to self-evaluate their abilities, interests, passions, aspirations, and dreams. Also, by giving information about the job market and educational options such as university admission processes information, offering opportunities to learn about and practice the making decisions process, and stimulating their critical judgment and projections into the future. In addition, role-playing

activities in which students can explore diverse professional roles can contribute to the guidance process of students in high schools.

Within the guidance activities developed with success in Italian high schools are open days (open nights in the case of evening schools), sharing with ex-students at schools about their life trajectories, and guidance encounters at middle school to explain how high school works and what options they got to choose. Other guidance activities that were done successfully with evening middle school students with a migratory background are cultural visits to museums, talks with volunteering organizations in which students can integrate, explaining how the metropolitan transport system works, and accompanying students who wanted to enroll in specific high schools. These kinds of activities allow guidance but also insertion of the students into the Italian society.

Furthermore, students need to feel heard and cared for in their uniqueness by teachers, instead of feeling they are just a number (a grade) for them. Teachers must pay attention to the relationships they build with their students because they are the basis for useful guidance and learning. It is not about creating a totally asymmetric or closely friendly relation, but somewhere in the middle.

Besides, middle and high school teachers can influence the students' life choices in many ways. For example, they can give the advice to choose a high school path, or a university or work path directly, or more indirectly by helping them to choose the middle school that fits them better, giving vocational information on post-secondary options, promoting extracurricular activities such as debate groups, Ted talks, and volunteering activities among others. In addition, teachers can accompany closely those students who like the most their subjects in their life choices, among others. Formal school spaces where students can share their opinions, concerns, doubts, and differences and talk about their feelings and thoughts must be promoted

Teachers can also influence their students' life choices without giving personal advice but by sharing with them some inspirational stories from their own lives. Also, teaching with enthusiasm subjects and giving them good treats can wake up their student's interest in life choices related to their subjects. On the contrary, if they teach in a numb way and maltreat them, they can demotivate them from taking university paths on those subjects.

In addition, it is essential to point up that, even though some advice that teachers give to similar students (such as students with migratory backgrounds) can work in many cases, they must never be considered as general advice that fits every student with similar features (in this case with migratory background). On the contrary, the singularity and particular characteristics of each student must be taken into consideration before giving any recommendation to a student about their life choices. This applies to the passage from middle to high school, and from high school to post-secondary options (university, work, among others).

Next, following are the concluding ideas that are specifically related to the guidance of students with a migratory background.

The first thing is to point up that there is no need for a specific pedagogy for students with a migratory background but an inclusive pedagogical vision that can be applied to all students because it simultaneously contributes to the inclusion of students with a migratory background. Nevertheless, all the educational practices that are based on the idea of separation (“you,” as foreign students, and “we” as Italians) should not be put into practice.

Furthermore, teachers must be aware of migrant students’ particular life histories, cultural features and needs. The main challenge students with a migratory background face are the Italian language challenge, which is not a special education need. Still, it must be faced severely by their teachers and schools. In this sense, the labor made by non-formal schools such as Communities Italian language schools for foreign students and the Italian teacher at formal schools is notable. They are crucial in the inclusion process of students with a migratory background, not only because of teaching the language skills but also the Italian cultural traditions.

Other critical and particular needs of students with a migratory background that teachers should be aware of are their possible xenophobic episodes lived at school, their possible emotional wounds caused by the temporary separation of their families when the mother emigrates for the first time in Italy without them (this usually occurs when the child enters Italy approximately during the first ten years of their life), in some cases they’re feeling neither from here nor from there. Still, at the same time, they need to feel part of something

or somewhere. In other cases, some students with a migratory background feel they need to reject or be ashamed of their original cultural roots to become more "Italians."

Extracurricular activities developed in groups in or out of schools can help students with a migratory background to fulfill this necessity of feeling part of somewhere (or something). In addition, at the same time, the activities developed within these groups are vocational experiences that help in the self-knowledge for possible vocational life choices.

Among the more common inclusion activities developed by teachers at schools is the creation of spaces for sharing different cultural practices and peer education. Both are usually effective and can be considered essential at schools but must always be developed voluntarily by students with a migratory background and never forced to do it.

Other pedagogical inclusion activities that teachers can develop at schools are the distribution of the space inside the classroom (to facilitate inclusion and interaction), the non-verbal language expression activities (such as workshops in arts, music, and so on), celebrating important dates in the foreign traditions or combine Italian practices with other cultural expressions (for example Christmas, Easter), seeing international films, reading foreign books, eating other food dishes and making international trips. Besides, being aware to notice students of national events that they may not know about is another way to include them. In addition, the after-school classes support students in their needs (especially their Italian language difficulties) and promoting intercultural dialogue within classes can be very useful.

Moreover, teachers can also relate the topics and examples of their subjects with international examples from the students present in their classes taking into consideration their cultural features, and not only using the traditional Italian culture examples.

At last, it is essential to highlight the importance of family and friends' support in the success of the educational trajectories of students with a migratory background. Therefore, teachers can promote close relationships with families and peers of students with a migratory background to work together to benefit the students with a migratory background.

RECOMMENDATIONS

-It is essential for teachers to reflect on their educational practices and the pedagogical principles in which they are grounded. Also, because of this reflection process, more pedagogy proposals and models can be developed by teachers based on their excellent educational practices.

-Another thing for teachers to reflect on is the possible xenophobic ideas they have for their students with a migratory background.

-Also, schools as organizations can do a conscious group reflection on their educational practices. Finally, universities can contribute to these reflection processes with pedagogical research that help educators clarify and develop the pedagogy of their educational interventions.

-To the Italian Minister of Education and Italian universities can be recommended to apply training courses for teachers in their guidance role.

-Also, the Italian Minister of Education can consider hiring a professional in educational guidance and vocational counseling in the high schools who can coordinate guidance actions carried out by teachers and perform more specialized guidance tasks.

-Another important professional that the Italian Minister of Education can consider hiring is the cultural mediator, especially in those schools where the presence of migrants is more frequent.

-To future Ph.D. students, more narrative studies on the themes can be developed since narrative strategies are valuable pedagogical instruments that can help students to know themselves, and teachers to understand their students better.

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APPENDICES

Appendix 1 Online survey



UNIVERSITÀ DEGLI STUDI DI NAPOLI FEDERICO II
Ph.D. IN MIND, GENDER, AND LANGUAGES

Tutor Professor: Maura Striano

Ph.D. student: Mauricio Javier Navarro Bulgarelli

RESEARCH PROJECT

Title: The guidance received by young people with a migratory background who attend university, during their secondary school trajectories in Italy

ONLINE SURVEY

1. Lei è nato in Italia? (si) (no)
2. Qual è il suo genere? (maschile) (femminile) (un altro)
3. Ha frequentato la scuola secondaria in Italia:
☐ Tutte le scuole medie e superiore
☐ Solo una parte della scuole medie e superiore
☐ Non ho frequentato la scuole medie e superiore in Italia
4. Ha vissuto in Italia per quanti anni?
☐ Meno di 1 anno
☐ Tra 1 e 4 anni
☐ Tra 5 e 9 anni
☐ 10 anni o più
5. I tuoi genitori hanno la cittadinanza italiana (si) (no)
6. I tuoi genitori vivono in Italia (si) (no)
7. Da quale paese provengono i tuoi genitori?
8. Quali sono le motivazioni per studiare all'università?
9. Quali sono le motivazioni per studiare in Italia?
10. Sarei disposto a essere contattato per avere un colloquio presso l'Università o via TEAMS, nell'ambito della ricerca di dottorato in preparazione?
☐ Si presso l'Università
☐ Si via TEAMS
☐ Si comunque
☐ NO
11. Per essere contattati, si prega di scrivere l'e-mail

Appendix 2 Students' informed consent for guided narrative autobiography and focus groups



UNIVERSITÀ DEGLI STUDI DI NAPOLI FEDERICO II PHD IN MIND, GENDER AND LANGUAGES

PROGETTO DI RICERCA

The guidance received by young people with a migratory background who attend university, during their secondary school trajectories in Italy

.

Presentato da: Mauricio Navarro Bulgarelli

Prof. ssa. Tutor: Maura Striano

CONSENSO INFORMATO

Istruzioni generali

Questa ricerca è svolta nell'ambito della tesi di dottorato dell'educatore Mauricio Navarro Bulgarelli e sotto la supervisione dell'Università degli Studi di Napoli, Federico II, Italia. L'obiettivo è quello di comprendere l'accompagnamento professionale ricevuto dagli studenti con un background migratorio nelle scuole secondaria. Tutte le domande cercano di approfondire la sua esperienza di vita come studente con un background migratorio in Italia. Lo scopo di questo studio è quello di comprendere buone pratiche pedagogiche di accompagnamento vocazionale, al fine di fare una proposta in modo che le scuole italiane possano migliorare i loro processi di accompagnamento professionale.

Le informazioni raccolte durante il processo saranno utilizzate esclusivamente per le esigenze della dissertazione (pubblicazioni su riviste scientifiche, convegni, report di ricerca, ecc.). E non per uso commerciale o qualsiasi altro uso al di fuori di quelli sopra menzionati. La sua identità sarà protetta in ogni momento. La metodologia prevede incontri di gruppo online e un'autobiografia narrativa guidata.

Partecipando agli incontri e inviando l'autobiografia narrativa guidata al ricercatore, ci dai il tuo consenso a raccogliere le informazioni e ad utilizzarle per le finalità suddette, diventando così partecipante a questa ricerca.

A seguito della normativa etica internazionale sull'utilizzo dei dati dell'Unione Europea, ti informiamo che puoi recedere dal trattamento in qualsiasi momento senza necessità di fornire spiegazioni o documenti giustificativi.

Potrebbe esserci un rischio emotivo nel raccontare la storia della tua vita e le scelte professionali fatte. Se ritieni di aver bisogno di supporto emotivo in qualsiasi momento, puoi comunicarlo al ricercatore, che ti aiuterà a metterti in contatto con i professionisti della tua università.

Puoi trarre vantaggio da questo studio guardando in modo critico le tue esperienze di vita ed essendo in grado di ridefinirle. Inoltre, collaborerai con una ricerca che cerca di aiutare a migliorare le pratiche educative basate sui risultati.

Non ci sono risposte sbagliate o corrette. Solo il tuo punto di vista. Se vuoi essere informato sui risultati di questa ricerca o su qualcosa ad essi correlato, contatta: mauricio.navarro@unina.it

Esercizio dei diritti

Potrà interrompere in ogni momento
e senza fornire alcuna giustificazione la partecipazione.

Consenso

Partecipando agli incontri e inviando l'autobiografia narrativa guidata al ricercatore, acconsento alla raccolta e all'utilizzo delle mie informazioni per le finalità sopra esposte, diventando così partecipante a questa ricerca, acconsento al trattamento dei miei dati personali per finalità di ricerca nei limiti e con le modalità indicate nell'informativa fornitami con il presente documento.

Appendix 3 Guided narrative autobiography



UNIVERSITÀ DEGLI STUDI DI NAPOLI FEDERICO II PHD IN MIND, GENDER AND LANGUAGES

PROGETTO DI RICERCA

The guidance received by young people with a migratory background who attend university, during their secondary school trajectories in Italy

Presentato da: Mauricio Navarro Bulgarelli

Prof. ssa. Tutor: Maura Striano

AUTOBIOGRAFIA NARRATIVA GUIDATA

- Sentiti libero/a di scrivere nella lingua che preferisci: italiano, spagnolo o inglese
- Avrete quasi un mese dal primo incontro fino al secondo per cercare di riflettere e scrivere la vostra autobiografia narrativa guidata dalla lista delle domande.
- Se non hai ancora finito al momento del secondo incontro, non preoccuparti, puoi partecipare anche.
- L'autobiografia non è solo uno strumento che ha raccolto i dati che contribuisce volontariamente, ma è anche un'esperienza riflessiva personale che ti aiuterà ad essere una persona migliore e a chiarire la tua storia di vita e il senso personale delle decisioni che hai preso fino ad ora.
- Sentitevi liberi di scrivere quanto si desidera in ogni proposta tematica. Il lavoro importante è quello riflettente che si sta per fare in ogni argomento.
- Si consiglia di scrivere un po' ogni giorno.
- Nel frattempo, tra un incontro e il prossimo, è possibile contattare il ricercatore ogni volta che si desidera
- È previsto un terzo e ultimo incontro.

TEMATICO	IDEE DA SVILUPPARE
Traiettorie di vita a Italia	1-Racconta quello che si ricorda come momenti più importante della sua vita in Italia... com'è stato imparare la lingua italiana... quanto si senti parte e integrato della società italiana? 2-Racconta alcuni momenti significativi del suo rapporto con i suoi genitori e gli altri membri della famiglia.... Che rapporto avete in famiglia con le tradizioni culturali?
Traiettorie Scolastica a Italia	3- Puoi raccontare dei momenti più significativi della sua traiettoria nella scuola italiana? ... si può iniziare contando sulla

	<p>scuola secondaria de primo grado e poi la scuola secondaria di secondo grado</p> <p>4-Racconta delle esperienze con i suoi insegnanti e compagni di scuola che più significative</p> <p>5-Pensi che il suo genere (maschile, femminile, altro) abbia influenzato la sua storia scolastica</p>
Orientamento al progetto di vita ricevuto degli insegnanti	<p>6-Che tipo di orientamento al progetto di vita ha ricevuto nella sua scuola secondaria?</p> <p>7-Chi sono gli insegnanti che più li hanno accompagnato nella sua vita alla scuola secondaria? Come hanno influenzato la sua scelta professionale?</p>
Social media	<p>8-Che ruolo hanno i social media nella sua vita?</p>
Transizione scolastiche	<p>9-Come è stato il passaggio da la scuola secondaria di primo grado alla scuola secondaria di secondo grado?...</p> <p>10- Si ricorda il momento in cui ha preso la decisione sopra che scelta tomare dopo la secondaria? Puoi raccontare un po'...</p> <p>11-Come è stato il passaggio dalla scuola secondaria all'università?... come hai preso la decisione?... quale orientamento hai ricevuto?... chi ha influenzato la sua decisione?...</p>
Vita universitaria	<p>12-Quale corso di laurea sta frequentando all'università? Perché l'hai scelto?</p>
Raccomandazioni finali	<p>13-Quali raccomandazioni daresti ad altre persone che provengono anche da una storia di migrazione e sono ora alla scuola secondaria?</p> <p>14-Che raccomandazione darebbe agli insegnanti delle scuole secondaria?</p>

Personal data	<ol style="list-style-type: none">1. Genere: (maschile) (femminile) (un altro)2. Paese dove lei è nato? _____3. Anni vissuti in Italia: _____4. Da quale paese provengono i tuoi genitori?
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Appendix 4 Students' Focus group guide



UNIVERSITÀ DEGLI STUDI DI NAPOLI FEDERICO II PHD IN MIND, GENDER, AND LANGUAGES

PROGETTO DI RICERCA

The guidance received by young people with a migratory background who attend university, during their secondary school trajectories in Italy

Presentato da: Mauricio Navarro Bulgarelli

Prof. ssa. Tutor: Maura Striano

CONSENSO INFORMATO

Questa ricerca è svolta nell'ambito della tesi di dottorato dell'educatore Mauricio Navarro Bulgarelli e sotto la supervisione dell'Università degli Studi di Napoli, Federico II, Italia. L'obiettivo è quello di comprendere l'accompagnamento professionale ricevuto dagli studenti con un background migratorio nelle scuole secondaria. Tutte le domande cercano di approfondire la sua esperienza di vita come studente con un background migratorio in Italia. Lo scopo di questo studio è quello di comprendere buone pratiche pedagogiche di accompagnamento vocazionale, al fine di fare una proposta in modo che le scuole italiane possano migliorare i loro processi di accompagnamento professionale.

Le informazioni raccolte durante il processo saranno utilizzate esclusivamente per le esigenze della dissertazione (pubblicazioni su riviste scientifiche, convegni, report di ricerca, ecc.). E non per uso commerciale o qualsiasi altro uso al di fuori di quelli sopra menzionati. La sua identità sarà protetta in ogni momento. La metodologia prevede incontri di gruppo online e un'autobiografia narrativa guidata.

Partecipando agli incontri e inviando l'autobiografia narrativa guidata al ricercatore, ci dai il tuo consenso a registrare le sessioni, raccogliere le informazioni e ad utilizzarle per le finalità suddette, diventando così partecipante a questa ricerca.

A seguito della normativa etica internazionale sull'utilizzo dei dati dell'Unione Europea, ti informiamo che puoi recedere dal trattamento in qualsiasi momento senza necessità di fornire spiegazioni o documenti giustificativi.

Primo incontro 1 (Introduttivo)

Permesso per la Registrazione

- 1- Presentazione del ricercatore
- 2- Presentazione dell'indagine
- 3- Presentazione dei partecipanti raccontando la sua storia a Italia
- 4- Lettura e commenti del consenso informato
- 5- Lettura e spiegazione dell'autobiografia narrativa guidata
- 6- Chiarimento dei dubbi
- 7- Definizione della prossima data

‘In the meantime, between one encounter and the next one, you can contact the researcher whenever you want via the chat of the official university platform. This is why it is called a guided process, because you are going to be guided not only by the list of questions but also by the researcher.

-You can speak with the researcher in Italian, Spanish or English.

-If at any time of the process, you feel the need to talk to a professional, the researcher can get you in contact with the office that accompanies students from your university.

Secondo incontro (*follow up*)

Permesso per la Registrazione

-Avremo questo secondo incontro di follow up per continuare a condividere questa esperienza guidata:

- 1-Vorrei sapere come ti hai sentito con la autobiographia?
- 2-C'è qualcosa che hai trovato difficile di rispondere o di comprendere?
- 3-Volete condividere qualcosa della autobiographia finora con noi?
- 4-C'è qualcosa raccomandazione per me come ricercatore?

Anche dopo questo secondo incontro, ci saranno una settimana in più per finire la tua autobiografia prima del terzo incontro, che sarà prossimo DATA un focus group

Terzo incontro

Permesso per la Registrazione

Ricordi di inviare la autobiographia lo prima possibile al mio correo inserisco nella chat:
mauricio.navarro@unina.it

- 1-Come potrebbero gli studenti con background migratorio essere meglio accompagnati nel passaggio dalla scuola media alla scuola superiore e dalla scuola superiore all'università?

2-Secondo voi, quali aspetti influenzano le scelte vocazionali (sia alla scuola superiore di primo grado che dopo la superiore di secondo grado) degli studenti con background migratorio?

3-In base alle proprie esperienze quali caratteristiche hanno gli insegnanti che influenzano positivamente le scelte vocazionali dei loro studenti?

4-Quali raccomandazione daresti agli insegnanti delle scuole superiori?

5-Quali raccomandazioni daresti ad altre persone che provengono da una storia di migrazione e frequentano le scuole superiori in Italia?

Vorrei contattare i tuoi insegnanti di scuola secondaria menzionati nella tua autobiografia come quelli che hanno influenzato positivamente le tue scelte professionali. L'intenzione di questo è capire come le loro pratiche pedagogiche abbiano contribuito positivamente ai processi di orientamento degli studenti. Con questa analisi, ho un processo di consulenza educativa e professionale inclusiva che può essere applicato nelle scuole secondarie italiane con studenti migranti. Se vuoi collaborare con me in questa aspirazione, sarò felice se mi darai il contatto dei tuoi insegnanti secondari per posta

-Grazie per tutto

Appendix 5 Students' Semi-structured interview guide and informed consent



UNIVERSITÀ DEGLI STUDI DI NAPOLI FEDERICO II PH.D. IN MIND, GENDER, AND LANGUAGES

PROGETTO DI RICERCA

The guidance received by young people with a migratory background who attend university during their secondary school trajectories in Italy

Presentato da: Mauricio Navarro Bulgarelli

Prof. ssa. Tutor: Maura Striano

Consenso informato

Questa ricerca è svolta nell'ambito della tesi di dottorato dell'educatore Mauricio Navarro Bulgarelli e sotto la supervisione dell'Università degli Studi di Napoli, Federico II, Italia. L'obiettivo è quello di comprendere l'accompagnamento professionale ricevuto dagli studenti con un background migratorio nelle scuole secondaria. Tutte le domande cercano di approfondire la sua esperienza di vita come studente con un background migratorio in Italia. Lo scopo di questo studio è quello di comprendere buone pratiche pedagogiche di accompagnamento vocazionale, al fine di fare una proposta in modo che le scuole italiane possano migliorare i loro processi di accompagnamento professionale.

Le informazioni raccolte durante il processo saranno utilizzate esclusivamente per le esigenze della dissertazione (pubblicazioni su riviste scientifiche, convegni, report di ricerca, ecc.). E non per uso commerciale o qualsiasi altro uso al di fuori di quelli sopra menzionati. La sua identità sarà protetta in ogni momento.

Partecipando a questa intervista ci dai il tuo consenso a registrare la sessione, raccogliere le informazioni e ad utilizzarle per le finalità suddette, diventando così partecipante a questa ricerca.

A seguito della normativa etica internazionale sull'utilizzo dei dati dell'Unione Europea, ti informiamo che puoi recedere dal trattamento in qualsiasi momento senza necessità di fornire spiegazioni o documenti giustificativi.

Domande:

1-Puoi raccontare la tua storia di migrante (o membro di una famiglia migrante) in Italia?

- 2- Puoi raccontare dei momenti più significativi della sua traiettoria nella scuola italiana?
... si può iniziare contando sulla scuola secondaria de primo grado e poi la scuola secondaria di secondo grado.
- 3- Che tipo di orientamento al progetto di vita ha ricevuto nella sua scuola secondaria?
- 4-Chi sono gli insegnanti che più li hanno accompagnato nella sua vita a la scuola secondaria? Come hanno influenzato la sua scelta professionale?
- 5- Come è stato il passaggio dalla scuola secondaria all'università?... come hai preso la decisione?... quale orientamento hai ricevuto?... chi ha influenzato la sua decisione?...
- 6-Quali raccomandazioni daresti ad altre persone che provengono anche da una storia di migrazione e sono ora alla scuola secondaria?
- 7-Che raccomandazione darebbe agli insegnanti delle scuole secondaria?

Appendix 6 Teachers' semi-structured guide and informed consent



UNIVERSITÀ DEGLI STUDI DI NAPOLI FEDERICO II Ph.D. IN MIND, GENDER, AND LANGUAGES

Tutor Professor: Maura Striano

Ph.D. student: Mauricio Javier Navarro Bulgarelli

RESEARCH PROJECT

Title: The guidance received by young people with a migratory background who attend university during their secondary school trajectories in Italy

Guida all'intervista insegnanti scuola secondaria:

1. Quali sono le principali sfide affrontate dagli studenti con un *background* migratorio alla scuola secondaria?
2. Quali "buone pratiche" è stato in grado di sviluppare in classe per facilitare l'inclusione di studenti con un *background* migratorio?
3. La sua pratica pedagogica si basa su un particolare modello teorico pedagogico, psicopedagogico o di orientamento?
4. Nella sua opinione, come dovrebbe essere la relazione tra gli studenti e gli insegnanti nella scuola secondaria?
5. Quali consigli daresti ad altri insegnanti che, come te, lavorano con questa popolazione?

Consenso informato

Istruzioni generali

Questa ricerca è svolta nell'ambito della tesi di dottorato dell'educatore Mauricio Navarro Bulgarelli e sotto la supervisione dell'Università degli Studi di Napoli, Federico II, Italia. L'obiettivo è quello di comprendere l'accompagnamento professionale ricevuto dagli studenti con un *background* migratorio nelle scuole secondarie. Tutte le domande cercano di approfondire la sua esperienza di vita come insegnanti di studenti con un *background* migratorio in Italia. Lo scopo di questo studio è quello di comprendere e raccogliere buone pratiche pedagogiche di accompagnamento, al fine di fare una proposta in modo che le scuole italiane possano migliorare i loro processi di accompagnamento professionale.

Le informazioni raccolte durante il progetto saranno utilizzate esclusivamente per le esigenze della dissertazione (report di ricerca, convegni, pubblicazioni, ecc.). E non per uso commerciale o per qualsiasi altro uso al di fuori di quelli sopra menzionati. La sua identità sarà protetta in ogni momento.

Partecipando alla intervista, ci da il suo consenso a registrare la sessione, raccogliere le informazioni e ad utilizzarle per le finalità suddette, diventando così partecipe di questa ricerca.

A seguito della normativa etica internazionale sull'utilizzo dei dati dell'Unione Europea, ti informiamo che puoi recedere dal trattamento in qualsiasi momento senza necessità di fornire spiegazioni o documenti giustificativi.

Non esiste nessun rischio per i partecipanti a questa ricerca.

Può trarre vantaggio da questo studio guardando in modo critico alle sue esperienze professionali. Inoltre, collaborerai ad una ricerca che cerca di aiutare a migliorare le pratiche educative.

Non ci sono risposte sbagliate o corrette. Solo il suo punto di vista.

Potrà inoltre chiedere informazioni sui risultati del progetto al indirizzo email: mauricio.navarro@unina.it

Esercizio dei diritti

Potrà interrompere in ogni momento e senza fornire alcuna giustificazione la partecipazione.

Appendix 7 Teachers' questionnaire with open-ended questions and informed consent



UNIVERSITÀ DEGLI STUDI DI NAPOLI FEDERICO II Ph.D. IN MIND, GENDER, AND LANGUAGES

Tutor Professor: Maura Striano

Ph.D. student: Mauricio Javier Navarro Bulgarelli

RESEARCH PROJECT

Title: The guidance received by young people with a migratory background who attend university during their secondary school trajectories in Italy

Sintesi:

In questa ricerca vogliamo capire l'accompagnamento (*guidance*) ricevuto dagli studenti con *background* migratorio quando frequentano le scuole secondarie e come questo processo ha preso in considerazione le loro traiettorie educative e le loro caratteristiche culturali. Vogliamo anche analizzare perché fanno le loro scelte professionali.

Ogni singolo educatore ha un ruolo e funzioni di orientamento con i giovani studenti. L'educatore può usufruire delle attività curriculari e anche di spazi informali per orientare i suoi studenti. Vogliamo capire come le pratiche pedagogiche contribuiscono ai processi di orientamento degli studenti.

Questionario con domande a risposta aperta

E per questo che le chiedo di rispondere a queste domande per contribuire al progetto di ricerca:

1. Quali sono le principali sfide affrontate dagli studenti con un *background* migratorio alla scuola secondaria?
2. Quali "buone pratiche" è stato in grado di sviluppare in classe per facilitare l'inclusione di studenti con un *background* migratorio?
3. La sua pratica pedagogica si basa su un particolare modello teorico pedagogico, psicopedagogico o di orientamento?

4. Quali azioni svolgi per collaborare all'orientamento educativo di studenti con *background* migratorio?
5. Nella sua opinione, come dovrebbe essere la relazione tra gli studenti e gli insegnanti nella scuola secondaria?
6. Quali azioni dovrebbe intraprendere una scuola inclusiva e interculturale?
7. Quali consigli daresti ad altri insegnanti che, come te, lavorano con questa popolazione?

Consenso informato

Istruzioni generali

Questa ricerca è svolta nell'ambito della tesi di dottorato dell'educatore Mauricio Navarro Bulgarelli e sotto la supervisione dell'Università degli Studi di Napoli, Federico II, Italia. L'obiettivo è quello di comprendere l'accompagnamento professionale ricevuto dagli studenti con un *background* migratorio nelle scuole secondarie. Tutte le domande cercano di approfondire la sua esperienza di vita come insegnanti di studenti con un *background* migratorio in Italia. Lo scopo di questo studio è quello di comprendere e raccogliere buone pratiche pedagogiche di accompagnamento, al fine di fare una proposta in modo che le scuole italiane possano migliorare i loro processi di accompagnamento professionale.

Le informazioni raccolte durante il progetto saranno utilizzate esclusivamente per le esigenze della dissertazione (report di ricerca, convegni, pubblicazioni, ecc.). E non per uso commerciale o per qualsiasi altro uso al di fuori di quelli sopra menzionati. La sua identità sarà protetta in ogni momento.

Inviando le sue risposte al ricercatore, ci da il suo consenso a raccogliere le informazioni e ad utilizzarle per le finalità suddette, diventando così partecipe di questa ricerca.

A seguito della normativa etica internazionale sull'utilizzo dei dati dell'Unione Europea, ti informiamo che puoi recedere dal trattamento in qualsiasi momento senza necessità di fornire spiegazioni o documenti giustificativi.

Non esiste nessun rischio per i partecipanti a questa ricerca.

Può trarre vantaggio da questo studio guardando in modo critico alle sue esperienze professionali. Inoltre, collaborerai ad una ricerca che cerca di aiutare a migliorare le pratiche educative.

Non ci sono risposte sbagliate o corrette. Solo il suo punto di vista.

Per contribuire alla ricerca può inviare le sue risposte al seguente indirizzo email: mauricio.navarro@unina.it

Potrà inoltre chiedere informazioni sui risultati del progetto al stesso indirizzo email.

Esercizio dei diritti

Potrà interrompere in ogni momento e senza fornire alcuna giustificazione la partecipazione.

Consenso

Sottoscrivendo tale modulo acconsento al trattamento dei miei dati personali per gli scopi della ricerca nei limiti e con le modalità indicate nell'informativa fornitami con il presente documento.

Insegnanti di: _____ (materia che Lei insegna)

Da: _____ (quantità di anni di insegnamento)

Data: _____

Firma:

Appendix 8 Teachers' Focus group guide and informed consent



UNIVERSITÀ DEGLI STUDI DI NAPOLI FEDERICO II Ph.D. IN MIND, GENDER, AND LANGUAGES

Tutor Professor: Maura Striano

Ph.D. student: Mauricio Javier Navarro Bulgarelli

RESEARCH PROJECT

Title: The guidance received by young people with a migratory background who attend university during their secondary school trajectories in Italy

Guida focus group insegnanti scuola secondaria per approfondire sul alcune tematiche:

1. Quali "buone pratiche" è stato in grado di sviluppare in classe per orientare gli studenti con un *background* migratorio?
2. Nella sua opinione, come dovrebbe essere la relazione tra gli studenti e gli insegnanti nella scuola secondaria?
3. Quali consigli daresti ad altri insegnanti che, come te, lavorano con questa popolazione?

Consenso informato

Istruzioni generali

Questa ricerca è svolta nell'ambito della tesi di dottorato dell'educatore Mauricio Navarro Bulgarelli e sotto la supervisione dell'Università degli Studi di Napoli, Federico II, Italia. L'obiettivo è quello di comprendere l'accompagnamento professionale ricevuto dagli studenti con un *background* migratorio nelle scuole secondarie. Tutte le domande cercano di approfondire la sua esperienza di vita come insegnanti di studenti con un *background* migratorio in Italia. Lo scopo di questo studio è quello di comprendere e raccogliere buone pratiche pedagogiche di accompagnamento, al fine di fare una proposta in modo che le scuole italiane possano migliorare i loro processi di accompagnamento professionale.

Le informazioni raccolte durante il progetto saranno utilizzate esclusivamente per le esigenze della dissertazione (report di ricerca, convegni, pubblicazioni, ecc.). E non per uso commerciale o per qualsiasi altro uso al di fuori di quelli sopra menzionati. La sua identità sarà protetta in ogni momento.

Partecipando al focus group, ci da il suo consenso a registrare la sessione, raccogliere le informazioni e ad utilizzarle per le finalità suddette, diventando così partecipe di questa ricerca.

A seguito della normativa etica internazionale sull'utilizzo dei dati dell'Unione Europea, ti informiamo che puoi recedere dal trattamento in qualsiasi momento senza necessità di fornire spiegazioni o documenti giustificativi.

Non esiste nessun rischio per i partecipanti a questa ricerca.

Può trarre vantaggio da questo studio guardando in modo critico alle sue esperienze professionali. Inoltre, collaborerai ad una ricerca che cerca di aiutare a migliorare le pratiche educative.

Non ci sono risposte sbagliate o corrette. Solo il suo punto di vista.

Potrà inoltre chiedere informazioni sui risultati del progetto all'indirizzo email: mauricio.navarro@unina.it

Esercizio dei diritti

Potrà interrompere in ogni momento e senza fornire alcuna giustificazione la partecipazione.

Appendix 9 **Italian and Spanish version of the booklet**

The formative digital booklet is available in its Italian and Spanish versions in the next links.

Spanish version:

https://drive.google.com/file/d/1V5NnO7kTwd5Hy2gGVZ83jb3qXVK_M1uw/view?usp=sharing

Italian version:

https://drive.google.com/file/d/1_i5DNWKSqmr6OKGXkOnTVcDsyIKd-tM-/view?usp=sharing