

- Sánchez, J. C., Lanero, A., & Yurrebaso, A. (2005). Variables determinantes de la intención emprendedora en el contexto universitario. *Revista de Psicología Social Aplicada*, *15*(1), 37-60.
- Thompson, A. A., & Strickland, A. J. (1992). *Strategic Management*. Homewood, IL: Irwin
- Timmons, J. A. (1989). *The entrepreneurial mind*. Andover, MA: Brick House Publishing.
- Tversky, A., & Kahneman, D. (1974). Judgement under uncertainty: Heuristics and biases. *Science*, *185*, 1124-1131.
- Venkataraman, S. (1997). The distinctive domain of entrepreneurship research. En J. Katz (Ed.), *Advances in entrepreneurship, firm emergence and growth* (vol. 3, pp. 119-138). Greenwich, CT: JAI Press.
- Walsh, J. P. (1995). Managerial and organizational cognition: Notes from a trip down memory lane. *Organization Science*, *6*(3), 280-321.
- Weiner, B., Russell, D., & Lerman, D. (1978). Affective consequences of causal ascriptions. In J. H. Harvey, W. Ickes, & R. F. Kidd (Eds.), *New directions in attribution research*, vol. 2, pp. 59-90. Hillsdale, NJ: Lawrence Erlbaum Associates.
- Zhao, H., Seibert, S. E., & Hills, G. E. (2005). The mediating role of self-efficacy development of entrepreneurial intentions. *Journal of Applied Psychology*, *90*(6), 1265-1272.

Fecha de recepción: 8 febrero 2010
Fecha de admisión: 19 marzo 2010

SOCIAL IDENTITY AND RELATIONSHIPS BETWEEN MEDITERRANEAN PEOPLE

Orazio Licciardello*, Daniela Damigella* & Loretta Eterno**

*Full Professor of Social Psychology-University of Catania

**Fellow Researcher-University of Catania

** *Doctoral Student-University Kore of Enna

Department of Education; Via Biblioteca n.4 (Palazzo Ingrassia), 95124, Catania, Italy
o.licciardello@unict.it; danieladamig@libero.it; lo.eterno@tiscali.it

ABSTRACT

Key words: *Social Representations, Ingroup, Outgroup, Dual Identity*

After the 1995 Barcelona Conference, the Mediterranean, always an area full of conflicts and contradictions, but also a place for exchanges and fruitful contamination, was conceptualized as a possible "place" of union.

The aim of this article is to contribute to promoting a multicultural Mediterranean society, based on transnational values, useful for the redefinition of Social Identity in terms of *Dual Identity* (Gaertner & Dovidio 2000), which refers to a new common identity that could coexist with the native identity.

The present study was carried out to explore the representational framework expressed by a sample of North African immigrants living in South-Eastern Sicily and by a sample of economic and institutional stakeholders of the same territory regarding relationships between people of the Mediterranean basin, their Self, the Ingroup and the Mediterranean Outgroup. Rating Scales and Semantic Differentials were used. The data showed a general trend to preserve one's own identity and cultural features, and agreement on the need to establish positive relationships between people living along the Mediterranean coasts. Specifically, although with some differences (immigrants seem to be more open-minded than economic and institutional stakeholders), the data supports the hypothesis of a possible Mediterranean superordinate social context in terms of *Dual Identity*.

INTRODUCTION

The Mediterranean, Arabic for "the middle white sea" (Melchionni, 2005), a sort of immense lake, around which different civilizations have had quite a varied historical progress, despite their many similarities, "the blue, mobile intermediary" (Melchionni, 2005) among the different peoples, potential scene of mutual collaboration and peace for the development of the commercial, social and cultural relationships between the different countries of its two shores, has also always been the scene of rivalries and conflicts.

It is, in a dichotomous view, a bridge connecting the two shores and a barrier that, in contrast, separates them. In fact, you can highlight similarities or, conversely, differences and divisions, unions and

rifts that intersect on multiple levels: from the natural one, related to climate and the environment, to the political, religious and cultural ones (Livi Bacci & Veronesi, 1990), hence, a "plural" Mediterranean, in which common roots and different cultural memories can be considered to be potential resources.

At the Conference held in Barcelona in 1995, representatives of the Countries which make up the Euro-Mediterranean Partnership set the ambitious goal of creating a "cognitive transnational Mediterranean region" (Adler, 1997), in which it should be possible to share regulatory structures and collective identities and to support a process of peace and dialogue. This was in order to allow the emergence of a Mediterranean social reality on diverse level, a peaceful coexistence of different peoples in which cultural differences are perceived as a source of growth rather than of hostility. A process permeated, therefore, with a sense of cultural pluralism aimed at promoting liberal values and practices and developing a peaceful and productive coexistence.

The "community region building" process (Kodmani Darwish, 1998) seems, however, to have slowed down by a negative view of the 'Other', that is of the different social groups that make up the Mediterranean. Nearly fifteen years after the Barcelona Declaration, there are, in fact, many criticisms of the process as a whole: the difficulty, but also the unwillingness, of some the countries involved (mainly Arab countries) to adapt to the reforms, that, due to strong political, economic and social inequality, risk being experienced as something to be endured than to be shared. In addition, some of the strongest fears of European Countries, are related to the consequences of the exponential population growth of non-European Countries and, in particular, to the difficulties in managing migratory flows (Zallio, 2004).

Human mobility has now become the real challenge of Mediterranean integration policies (Triandafyllidou, 2007). It is inscribed in a context of conflicts, contrasts and great political, economic and social disparities. Moreover, it entails, for those involved, the necessary redefinition of their identity.

It may be problematic to overcome the barrier of certainties, often based on prejudices, which leads to a slowdown and impediment of growth and change; people find it difficult to accept the "otherness", to question themselves and to be fully aware of their own identity (Rossi, 1992). The question is the disposition towards the "Other", the "recognition of the *you* to the construction of the *we*" (Rossi, 1992), a "dynamic and vital *us* who escape the abuses and tyranny of ideology, the limits of thinking and the hegemony of the totalitarianism group" (Rossi, 1992). When relationships are not legitimized by reciprocity, differences and hostilities prevail.

One of the fundamental problems, though often unrecognized, concerns the risk of "disownment" or "non-recognition of one's own identity" (Taylor, 1992), a phenomenon that is a kind of injury to a "vital human need" and that can become a "form of oppression, imprisoning someone in a false, distorted and depleted way of life" (Taylor, 1992); the risk is even greater when the context is not characterized by reciprocity.

The problem of identity and of its relationship with one's own cultural background was, however, posed by Tajfel (1981), who identifies it as a fundamental part of the *Self*, whose relevance, is not absolute but refers, as well as awareness of belonging to a social group, also to the value and emotional significance that it has for the subject.

This clarification is important, especially in reference to multi-ethnic contexts, in relation to which the ethno psychoanalyst George Devereux had warned about the risks of a *pure ethnic identity*, considered as a kind of dysfunctional over-involvement that may reduce identities to a single one, pushing the individual to stop "*being anything other than an ethnic group*" (Devereux, 1970), with all that that implies in terms of quality of intergroup relationships.

The Social Identity problem is central around the topics covered, because "this connects the social environment and social behaviour; it controls and builds social meanings and it provides a basis for regulating the intra and inter-group behaviour" (Turner, 1988). It is, in this sense, a problem that cannot be overlooked if we consider the construction of a Mediterranean social reality functional to a peaceful and productive coexistence of multiple identities.

In reference to William James and his theory of the *many social Selves* (1890), however, it was noted that an individual may have multiple identities simultaneously, and, similarly, play multiple roles and functions in society in relation to situations and contexts (Smith, 1992).

In that sense, it seems possible to think about a *plural regional Mediterranean identity* in which the plural socio/al-identities or socio-identities differences are seen as creators of union more than conflict, able to shape a sense of belonging from the multiple *out-groups* diversities and, at same time, to emphasize the different and unique cultural features.

However, this would mean creating a reality not aiming at the standardization on European values, but functional to "cultural differentiation in order to reconcile the Identity affirmation with a new universality" (Kodmani Darwish, 1998).

The construction of such a reality is possible in terms of a *Dual Identity* (Gaertner & Dovidio, 1999) that allows for the construction of a new and more inclusive superordinate *in-group*, in which the re-categorization of the different group-memberships provides the simultaneous salience of the "superordinate Identity" (basis of a Community existence) and of the (original) "sub-group Identities" (Gaertner & Dovidio, 2000). In this framework, in fact, despite the possible changes relating to different contexts, both Identities remain, to a certain degree, salient (Gaertner, Dovidio et alii, 2007). However, this means thinking about a "potential Mediterranean Community" (Licciardello, Damigella, & Eterno, 2009) as a reality to be constructed on the basis of scientific analysis that explores the involved complexities functional to the development of interventions that the complexity of the objective requires.

METHOD

The aim of the present research was to verify if the social representations of the Mediterranean of North-African immigrants living in South-Eastern Sicily (the district of Sicily closer to North Africa) and those of local Stakeholders (politicians and entrepreneurs), can be considered in terms of *Dual Identity* (Gaertner, Dovidio et alii, 2007).

We hypothesized that the specific issue, despite the political and economic involvement of the E.U. and of the countries of the Barcelona agreement is a complex objective because it involves the need to preserve Social Identity, not only for those who have their cultural roots on the southern shores of the Mediterranean, but also for the stakeholders of the political and business fields of the northern shore.

Specifically, our goal was to measure: 1). social representations regarding the kinds of relationships between different people of the Mediterranean basin; 2). attitudes concerning the importance of preserving their identity and their cultural characteristics (customs, language, religion); 3). attitudes concerning the importance of establishing positive relationships between peoples of the Mediterranean; 4). *Ingroup* and *Mediterranean Outgroup* social representation, as well as the "psychological distances" between the same and the *Actual Self*.

Participants

Our sample comprised: a). n=158 North-African immigrants living in South-Eastern Sicily (gender balance: 120 Males and 38 Females; age range 14-63; Mean=33.54; Mdn=31,00; Mode=28); b). n=73 local Stakeholders (n=43 politicians and n=30 entrepreneurs) (Age range 26-77, Mean=48.95; Mdn=46,00; Mode= 43,00).

Materials

We used: A). a questionnaire for background questions; B). a set of 7-point Likert scales (1=totally unsatisfactory; 7= totally satisfactory, with 4="indifference point") to measure: 1). social representation regarding the types of relationships between different people of the Mediterranean basin; a). *political agreements*; b). *economical exchanges*; c). *cultural relationships*; d). *social-economic conflicts*; e). *religious conflicts*; 2). attitudes concerning the importance of preserving their identity and their cultural features (customs, language, religion): a) *Yes, in all cases, because it is not right to abandon the road given by our ancestors, wisdom should be the light to guide one's life*; b) *Yes, where possible, because cultural identity is the basis of personal identity*; c) *I have never thought about this*; d) *I would say no, I don't*

think it's so important; e) to strive to fit in with the other culture, in order to reduce integration problems as much as possible; f). Absolutely not, it is very important instead to create a universal culture that could be the basis of living together in a civilized manner; 3). attitudes concerning the importance of establishing positive relationships between peoples of the Mediterranean basin: a) Yes, it is absolutely necessary in order to build a pluralist, truly democratic society; b) Yes of course, because only by knowing and understanding each other can civil, tolerant relationships be possible; c) Yes, in order to reduce conflict; d) No, I have never thought about it; e) No, I do not think it is so important; f) No, it is better to reduce contacts in order to avoid conflicts; g). Absolutely not, everybody should stay in his/her own place, and that is the only way to avoid contamination (cultural, racial etc.) and to have a perfectly ordered society; C). three Semantic Differentials, each consisting of 34 pairs of polar adjectives (Di Nuovo & Licciardello, 1997), concerning the representation about *Actual Self* (As I am), *Ingroup* (My countrymen are ...) and *Mediterranean Outgroup* (The other people of the Mediterranean are ...).

Procedure

The data analysis was carried out through the support of the statistical package SPSS 15 for Windows, using MANOVA, Linear Regression Analysis, Student's *t* and *One test*.

For the *Likert* scales we calculated the mean values. Regarding the Semantic Differentials, we: 1) calculated the reliability by Cronbach's alpha: *Actual Self* ($\alpha=.813$), *Ingroup* ($\alpha=.879$), *Mediterranean Outgroup* ($\alpha=.885$), which allows us to regard each one as scale, 2) then we considered each Semantic Differential as a scale, calculating the average sum of each pair of opposite adjectives scores (for each a score ranging from -3, absolutely negative, to +3 absolutely positive, with the point of indifference=0. In data analysis the total score for each S.D. was reduced to 1-7, with the point of indifference=4); 3) also calculated the Euclidean Distances¹.

RESULTS

A) Overview

1-Relationships between the coastal Mediterranean people

Overall, the sample of immigrants representation reveal that the relationships between the Mediterranean coastal populations are fairly characterized by *economic and political conflicts* ($M=4.61$) and *economical exchanges* ($M=4.42$). Scores are essentially contained but significantly above the "point of indifference" (*One test*, respectively, $p<.0001$ and $p=.004$).

Substantially rejected, with scores significantly (*One Test*) below the point of indifference, *political agreements* ($M=3.66$, $p=.031$) and *cultural relationship* ($M=3.48$, $p=.001$) but also, and above, *religious conflict* ($M=2.59$, $p<.0001$).

Stakeholders clearly privileged the *economical exchanges*, even if with a lower-average score ($M=5.11$) while scores for other items were not a significant distance from the point of indifference.

Comparing the two groups, stakeholders more than immigrants, indicated *economical exchanges* ($M=5.11$ Vs. 4.42 , $t=2.984$, $p=.003$) and *cultural relationships* ($M=4.15$ Vs. 3.48 , $t=2.935$, $p=.004$), but also *religious conflicts* ($M=4.27$ Vs. 2.59 , $t=5.808$, $p=.0001$).

2-Emphasis on the preservation of their own identity and cultural features

In general terms, almost all immigrants (95.5%) and stakeholders (94.4%) were inclined to preserve their own identity and cultural features.

Immigrants indicated this choice: *as much as possible, because cultural identity is the basis of the personal identity* ($M=6.34$), a little less approved, but with high scores, however, was the idea that the identity should be preserved *in all cases, because it is not right to abandon the road given by our ancestors, whose wisdom should be the light to guide one's life* ($M=5.56$). However, the scores concerning the *to strive to fit it with the other culture in order to minimize the problems of integration* ($M=4.20$) and the importance *to create a universal culture that could be the basis of living together in a civilized manner* ($M=4.06$) overlap to the point of indifference.

Even the stakeholders, though with limited scores, shared with the immigrants the idea that it is

necessary to preserve, *as much as possible, cultural identity because it is the basis of the personal identity* ($M=5.58$) and *in all cases, because it is not right to abandon the road given by our ancestors, whose wisdom should be the light to guide one's life* ($M=5.07$).

The comparison between the two groups was very interesting: in fact, immigrants, compared to stakeholders, attributed significantly higher scores to the idea that it is necessary to *preserve the cultural identity, as much as possible* ($M=6.34$ Vs. $M=5.58$, $t=3.559$, $p=.001$) but, in contrast, and although with low scores, also to the idea that *it is important to strive to fit in with the other culture, in order to reduce, as much as possible, integration problems* ($M=4.20$ Vs. 3.37 , $t=2.905$, $p=.004$) and that *it is important to create an universal culture that could be the basis of living together in a civilized manner* ($M=4.06$ Vs. 3.15 , $t=2.997$, $p=.003$);

Stakeholders also attached to both of these options scores significantly below the "point of indifference" (respectively, *One Test*, $p=.012$ and $p=.001$).

3-Importance given to the need to create positive relationships with other groups living along the coasts of the Mediterranean basin.

In general terms, almost all immigrants (97.4%) and the stakeholders (97.3%) agreed with the need to establish positive relationships with other peoples living on the Mediterranean coast.

Immigrants considered that it is quite *necessary in order to built a pluralist, truly democratic society, founded on the wealth that only the contribution of different forces can secure* ($M=5.78$), *because only by knowing and understanding each other can civil and tolerant relationships be possible* ($M=5.92$) and also *as a means to reduce conflicts* ($M=5.22$).

Similar, with no statistically appreciable differences, the stakeholders' opinion (respectively: $M=6.00$, $M=6.10$ and $M=5.56$).

The opposite hypothesis, related to guidelines that favour the *Ingroup* closure was decisively rejected, by both groups (*It's better to reduce contacts in order to avoid conflicts* ($M=2.29$ Vs. $M=1.75$); *everybody should stay in his/her own place, and that is the only way to avoid contamination (cultural, racial etc) and to have a perfectly ordered society.* ($M=2.20$ Vs. 1.66); in all cases, the scores were significantly below the "point of indifference" (*One test*, always $p<.0001$), although this was even more pronounced in the stakeholders group ($p=.03$).

4- Social Identity and Mediterranean Outgroup representation

Immigrants presented a better representational framework (MANOVA, $F=31.608$, $p<.0001$) compared to the stakeholders' group, both for the *Actual Self* ($F=5.740$, $p=.017$) and, more especially, with regard to the *Ingroup* ($F=30.161$, $p<.0001$) and the *Mediterranean Outgroup* ($F=89.614$, $p<.0001$).

Overall, the immigrants evaluated the *Actual Self* with positive scores ($M=5.47$), fairly positive the *Ingroup* ($M=5.12$) and basically positive the *Mediterranean Outgroup* ($M=4.92$).

However, the stakeholders' group, evaluated as fairly positive only *Actual Self* ($M=5.27$), while the marks awarded to the *Ingroup* were limited ($M=4.56$) and those regarding the *Mediterranean Outgroup* were even close to the "point of indifference" ($M=4.13$).

The Euclidean Distances analysis confirmed this orientation (MANOVA, $F=4.972$, $p=.002$): in fact, greater distances, were always seen in the case of the stakeholders' group: *Self/Ingroup* ($F=12.792$, $p<.0001$), *Self/Mediterranean Outgroup* ($F=12.854$, $p<.0001$), *Ingroup/Mediterranean Outgroup* ($F=7.926$, $p<.005$).

B). Social Identity effects on the social representations regarding relationships between Mediterranean people

The linear regression analysis was used to select the effect hereinafter specified in detail.

A) With regard to immigrants:

1). a better assessment of the *Mediterranean Outgroup* was related to a lower assessment of the political agreements ($\beta=-.225$, $t=-2.872$, $p=.005$);

2). a better assessment of the *Ingroup* was related to: a) a lower assessment of *cultural relations* ($\beta=-.174$, $t=-2.201$, $p=.029$), b) a greater *economic, political conflict* assessment ($\beta=.249$, $t=3.196$, $p=.001$).

002), c) a greater emphasis on preserving their identity and cultural features, *in all cases, because it is not right to abandon the road given by our ancestors, whose wisdom should be the light to guide one's life* (? =.180, $t=2.284$, $p=.024$) and *where possible, because cultural identity is the basis of your personal identity* (? =.383, $t=5.165$, $p<.0001$)

3). a better assessment of the *Actual Self* was related to less indifference about the importance of preserving cultural identity ("It's never been a problem for me") (? =-.197, $t=-2.507$, $p=.013$), but also to the importance of establishing positive relationships with the Mediterranean outgroup *because only by knowing and understanding each other can civil and tolerant relationships be possible* (? =.326, $t=3.286$, $p=.001$) and disagreement with the hypothesis *to minimize contact so as to reduce conflict* (? =-.244, $t=-3.126$, $p=.002$), or that *everybody should stay in his/her own place, and that is the only way to avoid contamination (cultural, racial etc) and to have a perfectly ordered society* (? =-.327, $t=-4.314$, $p<.0001$).

4). a better assessment of the *Mediterranean Outgroup* was an increased emphasis on the need to *strive to fit in with the other culture in order to minimize integration problems* (? =.197, $t=2.498$, $p=.014$).

B)As regards the stakeholders' group:

1). a better assessment of the *Ingroup* (as for immigrants) was related to a greater emphasis on preserving in any case their own identity and cultural features *because it is not right to abandon the road given by our ancestors, whose wisdom should be the light to guide one's life* (? =.403, $t=3.689$, $p<.0001$) and *where possible, because cultural identity is the basis of personal identity* (? =.333, $t=2.958$, $p=.004$);

2). a better assessment of the *Actual Self* (also in this case, as for immigrants) was related to lower indifference to the importance of preserving their own cultural identity (*I have never thought about this*) (? =-.261, $t=-2.265$, $p=.027$) and *I don't think it is so important* (? =-.343, $t=-3.052$, $p=.003$).

DISCUSSION

The results of this study indicated that the Mediterranean representation and relationships between people living on its two sides, was fairly characterized by *political and economic conflicts* and, on the perspective of the immigrants' sample, by *trade*. Mostly by *trade* on the perspective of stakeholders. The latter, more than the former, thought that relationships are better characterized by *cultural relationships* but also by *religious conflicts*.

Almost all of the two groups considered it to be quite important to *preserve their own identity and cultural features*, assigning a high value to the fact that these *are the basis of their personal identity*, a little less, to the idea that it must be safeguarded *in all cases, because it is not right to leave the path marked out by our ancestors, whose wisdom must be the beacon that illuminates life*; the data, however, differed significantly from the assumptions *to preserve cultural identity* but also thought *it is important to strive to fit in with the other culture in order to minimize the problems of integration and develop a universal culture to underpin the possibility of civil coexistence*. In fact, in relation to these two options, the stakeholders attributed scores significantly lower than those allocated by immigrants.

At the same time, however, almost all the people in both groups considered it to be absolutely important to *establish positive relationships with others in the Mediterranean, because it is necessary to build together a truly democratic and pluralistic society, founded on the wealth that only the contribution of different forces can provide*, and because *only mutual knowledge can allow a civil and tolerant relationship and also as a means to reduce conflict*.

The Semantic Differential data analysis indicates that the representational framework outlined by immigrants is better than that produced by stakeholders. Specifically, both evaluate their own *Actual Self* quite positively; immigrants, however, considered the *Ingroup* and the *Outgroup* quite positively, which, instead, are evaluated, respectively, with low scoring and close to the point indifference by stakeholders.

The linear regression analysis allowed us to verify how, for both groups, a better assessment of the *Ingroup* corresponds to a greater importance attached to the *preservation in any case of one's own identity and cultural features*, while a better *Actual Self* evaluation accounts for a minor neutrality as regards the importance *to maintain their identity and cultural features*.

In contrast, regarding only the immigrants' group, a better assessment of the *Mediterranean Outgroup* corresponds to giving more importance to the need *to strive to fit in with the other culture in order to minimize the problems of integration*.

CONCLUSIONS

The analysis of the results of the data of this study would seem to confirm that the hypothesis of a construction of a Mediterranean higher-order social reality, in terms of *Dual Identity*, is a complex issue, precisely because it involves in-depth and culturally significant processes like social identity.

This complexity was characteristic either of those who have a deeply rooted identity in the culture of the Mediterranean southern shores and of those who have an identity rooted in the culture of North Mediterranean Countries. Indeed, the complexity was greatest in Stakeholders of the northern shore (as belonging to the E.U. countries that led the Barcelona process) that should be more "open" to the construction of a new cultural higher-order entity.

With relation to immigrants, the framework that emerged was, in fact, slightly more optimistic and more oriented towards the perspective of a higher-order Mediterranean identity: while, in fact, both groups considered it important to preserve their own identity and cultural features, the latter were also significantly more likely to make efforts to adapt their culture to another's in order to minimize integration problems and devise a universal culture to underpin the possibility of a peaceful and civilized coexistence. This orientation was further confirmed in their representation, on average more positive than stakeholders, both of their own *Ingroup* and of the *Mediterranean Outgroup*. The relevance of this data is even greater when we consider that they were obtained with the Semantic Differentials, which means, of course, placing them on a more implicit level, less affected by phenomena such as *acquiescence set* and *social desirability* (Licciardello, 1994).

The data seemed to confirm the need for an approach to building the potential Mediterranean community (Licciardello, Damigella, & Eterno, 2009) that is more attentive to Identity issues and more aware about the difficulties that the dialogue between cultures may involve when there is a need to redefine the cultural foundations that make up the humus in it.

Therefore, it seems absolutely essential to pay more attention to the processes that characterize relationships between social groups with very different cultural traditions and to inter-subjective dynamics as the basis of relationship with the other.

The countries of the Mediterranean area countries, however, along with cultural differences also share similarities, eg. cuisine (and symbolism as well as customs and traditions, which are handed down: Licciardello, Damigella, Eterno & Scuderi, 2009) which can form the base to design activities aimed at the reduction of a prejudiced way of thinking, and at the construction, together, of a common and articulated higher-order identity. (Licciardello & Damigella, 2009).

These projects and activities go beyond mere ideological orientation (which often remains only at the "declarative" level) and involve psychosocial processes and profound science-based approaches such as the action-research (Licciardello, Castiglione, & Mauceri, 2006), that might be adequate for the challenges of cultural integration in a multiethnic society.

BIOGRAPHICAL REFERENCES

Adler, E. (1997). Imagined (Security) Communities: Cognitive Regions in International Relations. *Journal of International Studies*, 26(2), 249-277.

Devereux, G. (1970). L'identità etnica: le sue basi logiche e le sue disfunzionalità. In *Ethnopsichanalyse complementariste*. Paris, Flammarion. Tr. it., *Saggi di etnopsichanalisi complementari sta*. Milano: Bompiani, 1975.

- Di Nuovo, S., & Licciardello, O. (1997). La rappresentazione del Sé in gruppi di diversa età e status sociale. Confronto fra le strutture fattoriali del Differenziale Semantico sul concetto di Sé attuale. In O. Licciardello (Ed.), *Relazioni fra gruppi e identità sociale*, (pp. 187-224). Catania: C.U.E.C.M.
- Gaertner, S. L., & Dovidio J. F. (1999). Reducing intergroup bias: Elements of intergroup cooperation. *Journal of Personality and Social Psychology*, 76, 388-402.
- Gaertner, S. L., & Dovidio, J. F. (2000). Reducing Intergroup conflict: From Superordinate Goals to Decategorization, Recategorization, and Mutual Differentiation. *Educational Publishing foundation*, 4(1), 98-114.
- Gaertner, S. L., & Dovidio, J. F. (2000). The common ingroup identity model for reducing intergroup bias: progress and challenges. In D. Capozza, & R. Brown (Eds.), *Social Identity Processes. Trends in theory and research*, (pp. 133-148). London: Thousand Oaks, New Delhi: Sage.
- Gaertner, S. L., Blake, M.R., Mania, E.W., & Dovidio, J. F. (2007). Quando l'identità duplice reduce la Differenziazione Intergruppi? In Brown, R., Capozza, D., & Licciardello, O., (Eds.), *Immigrazione, acculturazione, modalità di contatto*, (pp. 19-32). Milano: Franco Angeli.
- James, W. (1890). *Principles of psychology*. Cambridge, MA: Harvard University Press.
- Kodmani Darwish, B. (1998). Pulsions et impulsions: L'éuro mediterrané comme enjeu de société. *Politique étrangère*, 1, 35-51.
- Licciardello, O. (1994). *Gli strumenti psicosociali nella ricerca e nell'intervento*. Milano: Franco Angeli.
- Licciardello, O., Damigella, D., Eterno, L., & Scuderi, P. (2009). La cucina mediterranea per una progettualità dell'integrazione. In Licciardello, O., & Damigella, D. (2009). *Le ricette dell'integrazione* (55-97). Acireale-Roma: Bonanno.
- Licciardello, O., Damigella, D., & Eterno, L. (2009). The Mediterranean as Potential Community. Cross Cultural Sicily-Poland Research. *International Journal of Developmental and Educational Psychology*, Anno XXI, N.1, Vol. 3, 2009, 541-548.
- Licciardello, O., Castiglione, C., & Mauceri, M. (2006). La ricerca-azione tra interventi trasformativi e ipotesi scientifiche. *Psicologia di Comunità*, Vol II, N.2, 51-60.
- Livi Bacci, M., & Veronesi, F. M. (1990). *Le risorse umane del Mediterraneo, Popolazione e società al crocevia tra Nord e Sud*. Bologna: Il Mulino.
- Melchionni, M. G. (2005). *Le relazioni transmediterranee nel tempo presente*. Soveria Mannelli: Rubbettino.
- Rossi, B. (1992). *Intersoggettività e educazione*. Brescia: La Scuola.
- Smith, F.T. (1943). *An experiment in modifying attitudes toward the negro*. New York: Teachers College, Columbia University. Cit. da: D. Abrams, & M. A. Hogg (Eds.) *Intergroup Contact: The Past, Present, and the Future. Group Processes and Intergroup Relations*, 6(1), 5-21.
- Tajfel, H. (1981). *Human Groups and Social Categories. Studies in Social Psychology*. Cambridge: Cambridge University Press.
- Taylor, C. (1992). *Multiculturalism and "the politics of recognition"*. Princeton: University Press.
- Triandafyllidou, A. (2007). Mediterranean migrations: Problems and prospects for Greece and Italy in the Twenty-first century. *Mediterranean Politics*, 12, 77-84.
- Turner, J.C. (1988). Verso una ridefinizione cognitivista del gruppo sociale. In: Ugazio, V. (Ed.) (1988). *La costruzione della conoscenza (169-198)* Milano: Franco Angeli.
- Zalio, F. (2004). Le relazioni Euro-Mediterranee: bilancio e futuro. *Italia mondo arabo*, 16, 22-25.
- ¹To calculate the Euclidean Distances we used the following formula: e.g. for *Actual Self* and *Ingroup*: , AS=Actual Self, ING=Ingroup, i= each couple of opposite adjectives in both S.D.

Fecha de recepción: 11 de enero de 2010
Fecha de admisión: 19 de marzo de 2010

VALIDAÇÃO TRANSCULTURAL DA "MCGILL QUALITY OF LIFE QUESTIONNAIRE" - QUALIDADE DE VIDA DOS DOENTES EM CUIDADOS PALIATIVOS

Ana Catarina Nunes Veríssimo Duarte

Student of Master Palliative Care - Institute of Health Sciences, Portuguese Catholic University and Nurse at the Health Center of Marinha Grande, Portugal
 Rua Mestre José Silva Roque Nº22A. Picassinos, 2430 Marinha Grande, Portugal
 Telf: 00351963695804
 Email - catarina.verissimo@sapo.pt

Ana Isabel Querido

School of Health Sciences, Polytechnic Institute of Leiria
 Email - querido.ana@gmail.com

Maria dos Anjos Coelho Rodrigues Dixe

School of Health Sciences, Polytechnic Institute of Leiria
 Email - manjos@ipleiria.pt

RESUMO

Introdução e objetivos: A investigação e a prática de cuidados no domínio da qualidade de vida (QV) de doentes em cuidados paliativos tem evidenciado a necessidade da construção/validação de instrumentos para avaliar com precisão a QV. Respondendo a esta necessidade, procedemos à validação transcultural do *McGill Quality of Life Questionnaire* (Cohen, Mount, Bruera, Provost, Rowe & Tong, 1997).

Metodologia. Este estudo metodológico incidiu sobre 132 doentes com uma média de idades de 67,2 anos (SD=12,1), 56.1% homens e 82.6% são doentes oncológicos, a receber cuidados paliativos em média há 160 dias (SD= 295).

Na validação seguiu-se a mesma metodologia dos autores da escala original a quem foi solicitada autorização, assim como às direcções das instituições onde recolhemos os dados. Solicitou-se consentimento informado aos doentes.

Resultados: A escala, constituída por 16 itens, permite obter uma pontuação global (pontuação mais elevada maior QV) e pontuações correspondentes a quatro factores: físico, psicológico, existencial e apoio, isolados com recurso a análise factorial dos itens seguida de rotação ortogonal tipo Varimax, explicando 66,3% de variância acumulada. O Alfa de Cronbach (0,896) permite igualmente afirmar que o instrumento apresenta boa consistência interna.

Conclusão. A escala validada apresenta boas características psicométricas permitindo a utilização na prática de cuidados e na investigação.