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MASTER IN GOVERNANCE OF MIGRATION AND DIVERSITY
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***The Italian-Egyptian second generation in Milan: inside the
relationship between integration, identity and educational public
policy***

-A mixed-method study to understand how integration, identity and educational public policies relate to each other via the case of the Italian-Egyptian second generation in Milan-

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“Where are you really from?”

A mixed-method research exploring and studying the circular relationship between identification and integration, as well as the impact of educational public policies on integration of second generation individuals via the case study of Italian-Egyptian second generation in Milan

Summary:

This mixed method paper investigated the relationship between identity and integration, as well as the link between education public policies and integration processes, within the community of Italian-Egyptian second generation individuals in Milan, Italy. The project applied both a quantitative (survey) and qualitative (interviews) approach in order to collect the data and test the hypotheses. The main theoretical building block was that of transnational theory. Such concept was also explored within the studied population. The paper found, among many other findings, that the relationship between identity and integration is not as opposed as broadly portrayed, meaning that whereas in this case feeling Italian has a positive impactful relationship with integration, feeling Egyptian or feeling both Italian and Egyptian does not negatively impact integration. Instead, what has shown to be very impactful is the feeling of acceptance within the host society. Moreover the paper highlighted how there is no link between education public policies intended to be inclusive of foreign origin students and their integration thus showcasing a lack in the policy work in the territory. This is just a short summarized preview of the project overall, which will present the aforementioned results as well as others in utter detail in the following of this paper.

Key words: Transnationalism, identification, integration, second-generation, policy

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INTRODUCTION

- In this chapter the goal is to give a fine overview of the project, from its conception to its following build up. Furthermore, explanation regarding the motivation and inspiration of the thesis will be given and argued throughout -

“Where are you from? ... No, but where are you really from?”

Over the course of the years, since I could ever remember, I have systematically been asked this question in all of its possible shapes and forms. It appeared as if replying with “Italy” was never enough, as if I was almost lying, or better as if I was omitting something. I was born and raised in Milan by Egyptian parents, making me a second generation by definition (Schneider, 2016). The aforementioned question has been referred to me multiple times, and answering has always proven to be challenging. Simultaneously the mutuality between Italian and Egyptian seemed to be complex to convey, where only an exclusive answer appeared to satisfy the inquirer while I tried to portray a picture of non-exclusive duality. Ultimately, I am not the only one that frequently receives this type of question. It is an everlasting inquiry that almost every individual with migrant history and background has to go through in their lives. It is a common thread that many other second generations could identify (Wu, 2002. Henry, 2003. Cheryan and Monin, 2005. Sum, 2012). Whereas countries like The Netherlands or France are now witnessing the flourishing of third or even fourth generation of migrants of non-western descendance, specifically North African, making their adaptation process with such situation a reality rather than a challenge, countries like Italy indeed are still struggling with the dynamics revolved around this new social mirror and are just now facing the existence and establishment of second generation which makes their case interesting to study on many levels (Ambrosini 2009). Objective, relevance and aim of the study will be soon discussed. Ultimately, Italy was widely known previously as an emigration country mainly towards Northern Europe, United States of America and Australia, and just lately has started to witness non-Western inflows of migrants and now more than ever the idea of integration is being debated in political, educational and other arenas (Milione 2011).

The integration of the second generations is not only part of the migration related world, but also a challenge for the social cohesion and society of the host country as the flourishing of these second generations implies new interactions, exchanges and sometimes

frictions between sending and receiving parties (Ambrosini 2004). Diversity is now more than ever a very important factor in society and it is becoming the norm (Moro 2007).

However, before jumping in all of these multifaceted aspects, I now need to define the research at hand. This project revolves around the widely debated concepts of identification and integration of second-generation migrants. More specifically, the focus of this thesis resides in the relationship between self-identification of Italian Egyptian second generation migrants in Milan and their integration processes. Not only this bilateral relationship will be explored, but also the impact of educational inclusive public policies on the integration of second generations. The research question recites as follows: *“What is the relationship between the integration of Italian Egyptian second generations in Milan and their identity as well as the educational inclusive public policies in place?”*

Therefore, this is the question I will answer by the end of this thesis together with a series of other sub questions. Overall addressing all sub questions, which are listed and explained at the end of the theoretical framework chapter, will help me assess the main objective of this paper.

To achieve such goal the study had deployed a mix-methods approach, combining a survey, to which a 102 Italian-Egyptian from Milan aged between 18-35 years, and interviews, of which 8 have been conducted. Whereas the survey allowed me to test the hypothesis set for this paper, the interviews helped me explain and unveil the layers behind these topics and give words and life to numbers. The findings of this paper vary over a vast spectrum, ranging from expected result to very surprising ones.

Ultimately, while taking into account the limitations, I hope that his paper can bring a new spark in the public debate about integration, identity and impact of educational public policy. Italy has appeared to be rather stagnant in such topics and therefore a specific study like this could hopefully trigger curiosity and add value to such themes. I hope this paper adds something to the scholar debate as well, as to my knowledge such topic with this specific case-selection has never been undertaken before, which is one of the main reasons why I embarked on this project.

MOTIVATION and SOCIETAL RELEVANCE OF THE STUDY

-This chapter is aimed at revealing the insights and reasoning behind the will of embarking on this project, why it is relevant and at explaining the case selection-

The reasons behind the decision of entering such project are various. First, there is naturally a personal link with the matter discussed. As mentioned briefly in the very first page of this paper, I am myself a second-generation Italian-Egyptian born and raised in Milan by Egyptian parents. Ultimately, I did obtain dual citizenship, yet that was not a defining moment in my life as I personally always believed to be inherently both Italian and Egyptian and I did not need paperwork, except for bureaucracy purposes, in order to assure that. Maybe naively as a kid growing up, regardless of the tumultuous childhood that I might have had and the continuous doubting from the outside, I have sincerely always felt that the relationship between the two realities, Italian and Egyptian, could be linked up with an “and” rather than an “or”. Nevertheless, I cannot take my experience as an example, as that would be the first mistake I could not undertake as an aspiring future scholar. My story with identification and integration, although relevant to a certain extent as a sub-sample, cannot be taken as representative. Yet, this notion of being mutually Italian and Egyptian always intrigued me, as also, in a larger way, the idea of being “two things or more at once”. Therefore, the will and necessity to dig deeper into a wider population and sample size, and doing that by exploring a community near to myself while still keeping a larger focus on the societal impact of this research. Indeed, this goes beyond my personal affiliation or passion with the case selection itself. In fact, when brainstorming for a probable thesis topic, I wanted to develop something that, limitations of a master thesis aside, could produce new knowledge, trigger further research but most importantly discover something new that could add value to today’s public debate while providing original material to the scholarly world. Hence, the first criterion to somehow tackle all these needs was to find a topic that could be ultimately generalizable, and I firmly believe this topic has great potential in doing so. If the reader widens the view on the project, I believe he or she could see a recognizable frame applicable to multiple situations.

This study parallels that of other European contexts, like Dutch-Moroccan second generation in Amsterdam, French-Tunisian second generation in Paris (Cruul & Doornik 2003, Simon 2003). Hence a second-generation community, of non-western background, more specifically North African, raised in Europe, a western country, society and culture and

more specifically once again, in a big metropolitan city. The aspiration is thus to find a pattern, a glimpse into a new direction in order to understand better what is behind the integration process of these individuals and how the identification with the host country impacts and affects it, and ultimately relates to it. Therefore, the case selection and the topic at hand can provide for a useful representation and example to study. Indeed some may argue, and rightfully so, that there are limitations to the parallel I have envisioned and different conditions amongst the example I have mentioned before, from the communities itself to the policies in place and the history and modifications of the policies themselves.

Moreover, there is a notable relevance of the topics that will be studied. Identification and integration are of utmost importance in today's dialogue around migration, migrants and related issues. Identification with a host country is a process that changes with every individual. It is complex to theorize one common thread. Migrants' identification with the host country depends on a multitude of factors, some of them out of direct control of the migrant themselves, such as: context, city, neighborhood, family upbringing, education, networks, social class. Same applies to integration, as it shares with identification its uniqueness and personal twist depending on each other experience. Therefore, I believe further research on the topics and their intertwined relationships together with their impact on today's social dynamics of the world is necessary in order to understand common patterns and trends.

Finally, equally importantly is the public administration relevance of this work. Although clearly of sociological imprinting, the paper crosses and ties up its findings with a public administration spectrum, mainly policy outcomes in the region of integration. The paper focuses mostly on educational public policies, both on the local and on the national level. As a matter of fact, later in the paper and more specifically in the "Theoretical framework" chapter, a section will be dedicated to the Italian public policy context, with specific focus on the policies of inclusion in the educational system. Whereas formally Italy has stated to have intensively engaged on this type of policies especially for second generation, yet an asymmetry between rhetoric and reality has emerged overtime (Milione, 2011). Moreover, weak support and policy work has been highlighted by Rebughini, especially in Milan (2004). The paper will therefore explore the outcomes and weaknesses of such policies on the integration of the second generation of Italian-Egyptian individuals in Milan, through the help of surveys and interviews. Whether they were impactful on their integration process and ultimately if not, where and how this could be fixed in the future. This is just a glimpse into what will be deeply researched and analyzed later on in the project in

order to create a much needed and useful link between the sociological nature of the thesis and its public administration outcome.

Ultimately identifying and addressing the issue of these young individuals with a foreign background and origin is of utter importance as it puts the topic on a table of discussion, on all levels: academically, politically and overall on the public agenda. Therefore giving a voice to an up and rising part of the population who would risk to remain faceless otherwise.

CASE SELECTION

-In this chapter I will explain what led me to appoint my case selection and what was the vision behind such selection, meaning the case study of second generation Italian-Egyptians in Milan-

The case selection heavily links with the motivation, aim and societal relevance of the study. Without being too repetitive, the idea of selecting second generation Italian Egyptian goes beyond my personal belonging. The case has great potential of generalization of its future findings, building on similar patterns across Europe as mentioned earlier. That said, overall the Egyptian community in Milan is the second biggest foreign community in the city, just behind the Chinese one (Comuni Italiani, 2018). Thus, there is also legitimacy behind this choice given by the numbers I am dealing with. Moreover this case study specifically proved to be interesting as being North African in this day and age, also in Italy, is in certain ways complex. Meaning that in today's world being of North African origin comes with a pre-packaged set of assumed notions (being Arab, Muslim, culturally different) which ultimately work as obstacles in the integration, identification and acceptance process (Mantovani 2007). Pragmatic reasons also worked as an engine in my decision-making process. Networking into a community to which I belong is theoretically more accessible than working with a community to which I am an out-group entity. And although reality proved to be harder than expected, I am content with the network built and created. Therefore, access had to be kept as a fundamental criterion. The reasoning behind the selection of young adults belonging under the umbrella of second generation has been and will be unfolded in the following sections even more. That being said, ideally and with due resources, the whole group of second generation of Italian Egyptians in Italy would be of utter interest to study in order to observe the community as a whole, as well as studying the difference in integration patterns between living in a big city and a peripheral smaller city. Yet, choosing only Milan and its area, as well as the Italian-Egyptian second generation, relates not only to the networking aspects, but also to the necessity to meet the master dissertation's criteria into addressing a topic as specific as it could be done, meaning not only the population, but also the research at hand as well as the location in which the dynamics take place. Moreover, Milan being a European metropolis serves my purposes into developing a paper with generalization potential.

In order to meet the requirements set for my research, I had to give up on what was originally my study inspiration. I wanted to ideally and utopian, study the case of "Afro-

European". Something that, with the very important difference and I want to stress and highlight the difference, was inspired by the widely known concept of African-American. A new reality, that of Afro-European, which is challenging the traditional conception of identity and European identity generally speaking. Although interesting, I had to face severe limitations in time, budget and scope that would not allow me to begin such project.

I later found out, in the research journey, that such study path had been already undertaken by the brilliant and visionary Andall in 2002 who wrote a paper regarding African-Italians in Milan, where he conducted 27 in-depth interviews layering different aspects of that reality back in those days. Needless to say, Andall has been referenced multiple times in this work of mine.

Moreover, the case of second generations provides for a multitude of arguments and therefore the decision to focus on one sub group of second generations, in this case the Egyptian one.

THEORETICAL FRAMEWORK

-In this chapter, the foundation theories and concepts on which this paper is built will be defined, explored and developed. This section will highlight the parts of the theory that interest this project as well as highlight the shortcomings and gaps of the theory itself. It will address second generations, transnationalism, integration, identification and ultimately the policy context of the study. Moreover, the hypotheses of the thesis will be enounced and explained Therefore a vitally necessary and thorough picture will be depicted in this chapter-

SECOND GENERATION

First and foremost, it is complex to clearly and straightforward define the concept of second generation. From this point on, the paper will use the “migrant” word at the end of the aforementioned expression. The reason derives mainly from the fact that when addressing this population, I address a group of individuals that mostly knows migration only from their parents’ memories (Favaro 2011). Moreover, the expression “second generation” clearly derives from a process of categorization where the emphasis is put on the foreign origin of the individual rather than any other marker of differentiation as for instance gender, age or class. Therefore, it sticks a label on them, which they did not choose in the first place and which allocates them somewhere outside of the society in which they live and know as theirs (Ambrosini 2009; Colombo, Domaneschi & Marchetti 2009). The difficulty behind the definition is also due to the fact that within the second generation umbrella there are multiple sub-categories. There exist those who were born and raised in the parents’ receiving country, those who were born abroad but finished their educational studies in the host country and those for example who are sons and daughters of a mixed relationship (Ambrosini 2004). Rumbaut instead created a scale with second generations being divided into generations 1.25, 1.5 and 1.75 respectively referring to those foreign born who arrived to the host country before 6 years of age, before 12 and after 12 (1997).

Indeed this complexity is showcased to its finest way in the Italian case study where it is statistically troublesome to find uniform data referring to second generation. This is because no distinction is made between foreign and native born in Italy and its statistical data-collection department. Moreover, the Italian legal framework, who some argue to be rather restrictive, does not include “ius soli”, the concept by which by being born on a specific country’s soil you are automatically given its citizenship, like the case of the United States of

America. In Italy, legally and statistically speaking, an Italian-Egyptian kid born and raised in Italy has no difference to a fellow Italian-Egyptian who has moved to Italy in a later phase of his or her life. Only after reaching the age of 18 they are able to legitimately apply for Italian citizenship, unless one of the foreign parents has been legally resident in Italy for 10 years and has had at least 5 years of legal work, and thus is eligible to apply and get Italian citizenship and once obtained inherit it to his or her sons and daughters (Andell 2002). This detailed practical legal aspect should not be overlooked, as it can negatively impact feelings of belonging to the host country, as the friction between feeling loyalty and being part of a society is trumped by an objective impossibility, as that of not legally being Italian until a certain age, with all that streams from such situation as for example the need to renew stay permits or engage in visa bureaucracy (Andell 2002, Ambrosini 2004). Ultimately, I will consider these last three categories, foreign born, native born and mixed children, as the ones that together define generally what a second generation can be.

TRANSNATIONALISM

The main theory on which this study is built upon is transnationalism. Such will be the building block of this paper, but a critical eye will be kept vigilant throughout the process. The research aims at both validating what transnationalism has brought to the round table of migration studies discussions with the findings of this research, but also to expose the gaps of the aforementioned theory and eventually fill them up along the way. Moreover, glimpses from life course theory, target group theory and in-group out-group theory will be included while always keeping as foundation transnationalism. But first, what transnationalism is and why is it important for this study.

Before diving into a comprehensive definition of the theory, it is refreshing to quote Levitt and Jaworosky (2007) when they say that: "Migration has never been a one-way process of assimilation into a melting pot or a multicultural salad bowl but one in which migrants, to varying degrees, are simultaneously embedded in the multiple sites and layers of the transnational social fields in which they live." (p. 130). Although it might sound obvious at first glance, it is important to keep this in mind all throughout as I want to give the reader a theoretical structure yet I do not want them to lose focus at the essence of the matter. However how can transnationalism be defined? Basch (1994) defines it as "the process by which immigrants forge and sustain multi-stranded social relations that link together their societies of origin and settlement" (p. 6). Even though such definition may sound elementary

to a certain extent, it is functional to adopt it as a foundation.

Finally, scholars have started recognizing and considering how current migrants and their families have long been holding mutual non exclusive relationship with both home and settlement countries (Levitt, Jaworsky 2007). This relationship was defined by Sinnati and Horst (2007) as “dialectical” (p. 147). Matter of fact migrants build and arrange links that go beyond the classical interpretation of nation states, paving the way to new realities which directly impact personal experiences therefore crashing the mutually exclusive interpretation of migrant belonging (Sinnati and Horst 2007). Yet, more recent upgrades of the definition see transnationalism as a phenomenon being continuously modified in a fluid social space by migrants’ contemporary inclusion in multiple societies (Levitt and Glick Schiller, 2004, Pries 2005, Smith 2005). Meaning that these situations are indeed comprehensive of a multitude of layers and are utterly multifaceted, and include not only host and sending countries, but also built upon on all other kind of linkages between migrants and their surroundings (Levitt and Jaworsky, 2007). Faist (2000 a,b) amongst other scholars theorizes the existence of different types of transnational categorization, which indeed will be explored in the survey. He defines: dispersion and assimilation, meaning low transnational feeling, weak inclusion in both host and home country for example not feeling attachment to neither countries. Transnational exchange and reciprocity, meaning strong contemporary inclusion, but quickly lived social connections, for example feeling belonging but having volatile networks. Transnational networks, meaning weak inclusion but long-lived connections for example not being intensively engaged in the country but having long lasting family ties and, finally, transnational communities: strong inclusion in at least two countries and long-lasting social ties meaning a mix of attachment and engagement with the countries as well as strong and vivid networks. Guarnizo (1997, 2000) gives us a great insight on how transnationalism is strongly embedded in everyday life as it is a founding part of people’s daily life, is routinely undertaken and to some extent forecastable, as its ‘repetitive’ nature makes it predictable to a certain degree. Yet, the theory I am analysing is much broader than any overly simplistic view could try to portray. Today’s transnationalism depends on a multitude of factors, starting from the amount of links to different countries, to the specific situations and whether those are being enacted by individuals, families or ethnic groups, and whether such dynamics happen within formal or informal ways, via more or less institutionalized constructs, public or private and so forth (Kim 2006, Levitt and Glick Schiller 2004, Mahler and Pessar 2006, Smith 2006, Morawska 2007). Many scholars firmly believe that transnational activities are

persistent within first generation migrants, yet the sustainment of such trait do not persist as firmly among second generations. Part of the reasons for which transnationalism 'decreases' from first to second generations is the decrease in language fluency together with the will of not going back to their ancestral homes as their parents would (Portes and Rumbaut 2001, Kasinitz 2002, Alba and Nee 2003). Whereas transnationalism will not be as focal for the second generation as it is with the first generation, it is undeniable that these same second generations are usually being raised in households where their first-generation parents' values, norms, lifestyles, beliefs, routines deriving from their country of origin are embedded in their everyday lives. However, second generations are able to 'trigger' transnational dynamics at any given stage of their lives and with different shapes and forms with respect to that of their parents (Levitt and Jaworsky, 2007). That said, moving the focus to second generation is crucial to learn about present globalisation and current transnationalism dynamics (Gardner, 2012). Finally, as briefly hinted above, since the 90s has been one of the most vital topics around migration studies since the 90s, and despite some criticism, it has become key for the understanding of present migration activities and dynamics (Vertovec, 2007). Therefore the study of such theory embedded in the case study of this paper could hopefully be useful to add more research and knowledge to the public and scholar debate.

Ultimately, transnationalism is well described by Portes when he defines it as a 'multi-stranded' set of activities created and enacted by migrants across national borders. Therefore, transnationalism is understood as continuous back-and-forth movement in which people live concurrently in two or more societies, cultures, realities and countries linking them all together creating the fluid spaces aforementioned (Portes 2007, Jung 2013). This situation implies a non-uniform adjustment to the host country's values and norms. Yet, strong transnational engagement does not necessarily exclude integration, therefore stressing that mutual relationship between identification and integration, via transnationalism. Therefore, individuals are able to maintain a strong transnational identity to their origin country while integrating actively into the receiving country (Engebersen et al. 2005, Portes 2007, Jung 2013). This last statement will be tested in the hypotheses.

IDENTIFICATION

Identity building for second generations has been an everlasting challenge. A process that sees the beginning misalignment between families' core values and traditions in

comparison to the ones present and exercised in the host society, which more or less gradually gets moulded into one new unique mix showcased by second generations through life experiences, networking and social interactions (Ambrosini 2004, Milione 2011). Identity in second generations is still somewhat of a hybrid concept. Especially in the Italian context where being somatically different than usual, especially being of colour, and being Italian is generally still perceived as mutually exclusive. Putting these individuals in a position swinging between belonging and extraneousness. A position that ultimately can both run the risk of creating marginalization but also raise awareness and debate around the stagnant notion of nationality and identity (Andall 2002, Ambrosini 2004). Ambrosini brilliantly defines the new second generation flourishing in Italy as Italian minorities “con il trattino” (p. 23) literally translating into “Italians with a hyphen” as in ‘Italian-Egyptian’ for example, able to build their identities in a new revolutionary, fluid and puzzled way like never seen before (Rattansi and Phoenix 1997). Along these lines, Andall builds a parallel argument in his paper regarding African-Italian in which he ties up identity with belonging questioning whether these individuals ultimately felt like they belonged. Consequently, the way they are perceived by society play a big part in that direction, therefore not only self-awareness and a complex self-definition but also society acceptance (1997). This acceptance factor will be tested in the hypothesis of this paper.

Moreover individuals can feel a sense of belonging ranging within different degrees even within the same families (Rumbaut 1994, Zhou 1997). Ultimately in light of the hybrid nature that has been described, it is functional to refer to plural and situational identities. So far, it has emerged how identity definition is utterly complex not only for scholars but also for second generations themselves.

This complexity is explained also through Besozzi’s work who, with a focus on the Italian and its northern context, explains how, today, identity building is a process that has moved from being given by society to being constructed first hand by the people themselves. Such complexity is enhanced also by the context where, in Italy for instance, people categorize themselves also in respect of certain looks and appearances hence the breaking of this habit results into a lack of acceptance of anything that differs from the ‘norm’. Yet, today’s reality suggests that identity is not a mirror of the society a person is embedded in, but a mix of new and intertwined factors (2007).

Ultimately, identities show plurality and a hybrid structure, but also a contradictory nature. As a matter of fact, the two categories, the ones that label themselves as Italian or

“Italian-“ as well as those who strongly reject such label identifying themselves vehemently with their origin do not necessarily show diametrically different behaviours or views with respect to both countries involved or the way they lived their lives (Rattansi and Phoenix 1997, Andall 2002). This was evident in Andall’s work about second generation African-Italian and will also be highlighted later in this paper as it has emerged clearly in the interviews results. Furthermore, as also Ambrosini suggested, Andall’s work confirms how the idea of mutuality between being Italian and ‘something else’ whether that is being ‘black’ or African is still mutually exclusive in the Italian scene. In this case study, survey data and interviews insights stress the same concepts, along the lines of the impossibility of conveying both being Italian and Egyptian within the same individual, especially the impossibility of being Muslim and Italian, specifically for women wearing hijabs. Although the religious sphere is a huge parallel argument that would deserve a whole paper, it will be explored to a certain extent also in this paper later on.

Yet, home is not the only place where identity is shaped. School plays a fundamental role as well in this building process as it is the platform where young individuals face new similar or very dissimilar identities of fellow classmates, thus helping them shape their very own identities (Milione 2011). The role of school is stressed also by the work of Silva (2006) who highlights the importance of such institutions especially for the second generations in Italy. She describes the school environment not only as the place that ignites interest in both the host and origin culture and history, but also eases the feeling of belonging to the host country and develops identity shaping. This process is not an easy one, instead it is intricate as it assumes a continuous and fruitful relationship and dialogue between the two main actors involved, families and educators (2006). Therefore, the challenge for the parents to be able to raise their children in a different place than theirs cannot be overlooked and it assumes the presence of an active and open dialogue (Silva 2006). Ultimately, the interaction between school and families has to act as a building block, a foundation, to the second generations whom also, amongst many different ones, share some of the same challenge their parents do and did especially in the integration process. In fact, these young individuals find themselves in a disorienting environment where balancing between the two realities, home and host society, is not an immediate process. An in-between space where they are still perceived as ‘different’ from the host society as well as not fully belonging from the origin country (Silva 2006).

PUBLIC POLICY CONTEXT: Education inclusive public policy spectrum in the Italian context

The issue of second generation deriving from migration is now the protagonist of socio-pedagogic as well as political debate. Inevitably, the matter of second generations is a reality of the Italian scenario, as these groups are now part of society (Ambrosini 2009). As hinted in the introduction, one of the aspects that makes the Italian case interesting when in comparison with other European countries is the relative novelty of this notion in its national context. Indeed, the spectrum of second generation is still a challenge on Italian soil rather than a solid reality. Whereas countries like Great Britain or France consider this group as common citizens, Italy legally labels it as “foreigner” (Zincone 2006, Ambrosini 2009). Yet the question remains how to make these people an active and accepted part of the national community.

Stabilization of immigrant founded family together with the growth and presence of their children poses a new challenge to the Italian educational system. While demographically speaking the Italian educational system has experienced a decrease in the native new generation, it has also witnessed a parallel increase in the student population given by the presence of immigrant families and their sons and daughters, especially in the Northern areas of the country with lower nativity rate (MIUR 2009, Milione 2011). Hence, in the growth process of these young individuals schools have a vital cognitive role and also in terms of identity building as they pave the way for future paths and life expectancy of these second generations (Milione 2011).

Beginning from the numbers, an unprecedented increase in the amount of immigrant children has been registered in the last two decades. From 1997/98 to 2007/08 a vertical spike has seen the number of registered immigrant children students in Italian schools grow from 70 thousands to 500 thousands (MIUR 2009, Milione 2011). Territorial distribution sees Northern regions, like Lombardia and Emilia Romagna, welcoming more migrants than Southern regions (Milione 2011).

First, educational policies together with national and local laws and acts are generally based upon four principles: “universalism, common school, centrality of a person related to others and interculture” (Milione 2011, p. 184). In brief, universalism refers to the equal right

for education for children without Italian citizenship. The common school principle revolves around the idea of including immigrant students in regular classes to promote integration via socialization and interaction. Centrality of a person refers to the principle of considering every individual as a unique entity with different background, family, upbringing and so on. Lastly, intercultural means igniting a constant exchange that would go beyond integration and instead open up to various aspects (Milione 2011).

Along the four principles, Italian legislation provides also guidelines which can be grouped into three main sections. *Integration*, which includes directions regarding reception welcoming into schools, Italian language learning, valorisation of multilingualism, and fostering the relationship with foreign families via cultural mediators. *Intercultural interaction*, nursing networking in and outside of the school environment, addressing racism and stereotypes as well as intercultural exchange and skill development. Lastly, *actors and resources* referring indeed to the protagonists involved in these policies, from local and national authorities, to independent third parties and their relationships with schools. Yet, reality is very diversified all over the territory, as local, national, private and public investments vary all along the country (Milione 2011).

In its very detailed work, Milione addresses each of these guidelines. Regarding actions for integration she states how ultimately no set standard has been created and applied to guarantee a homogenous integration of students with migrant background, therefore integration protocols and processes are characterized by a high variability (2011). Yet, a set of procedures has been defined by governmental bodies, such as “information material for parents and children and multilingual application forms” (Milione 2011, p. 186). Moreover, substantial help has been granted by intercultural associations who often are the very first respondents to student integration and hence the actors utilizing the set tools mentioned before (Giovannini 2008).

Focusing for a moment on numbers, in 2010 the Education Minister had set a limit of 30% to foreign student not born in Italy registered per class in first and secondary schools starting from the year 2010/2011. Such threshold can change and decrease if such students showcase a low level of Italian mastery or increase if there exist in the same class students without Italian citizenship but born in Italy. Simultaneously and in a very contradictory way, there has been no governmental program in order to teach and train education staff while also there has been a constant budget cut plan in place reducing staff, projects and resources (Milione 2011).

Whereas the aforementioned measures aim to promote and ignite inclusion of such students as well as interaction with natives Italians, multiple criticisms can be held against these set of policies. Milione argues that instead of initiating integration such stance actually enhances social exclusion as well as “unequal treatment depending on their residential environment” (Milione 2011, p. 187). A few more observations can be done about this. It appears that multiple factors have been neglected such as the difficulties which parents have to go through in order to take their sons and daughters to schools placed outside of their residence district, or also the negative effect on children caused by their uprooting from their routinely context. In addition, an overly simplified distinction is made between born in Italy and non-born Italy, assuming that the former face no to little obstacles in the integration process, given that their knowledge of the Italian language is taken for granted. However, while language knowledge is indeed utterly important as it implies an advantage in the integration process, other factors can not be overlooked such as family upbringing and ethnic background which all play a role (Milione 2011). Another factor that must be necessarily taken into account is the diversity behind the condition of “foreign origin”, as a policy aimed at inclusion must consider the different aspects of diversity in place.

Moving onto the second set of guidelines “Practices of intercultural integration”, this section includes the teaching of Italian as well as the training professors and staff. Yet, it is in this set of guidelines that the misalignment between envisioned goals and actual reality is most clear. In fact whereas ambitious objectives are set, human resources and financial endowments keep staying low rendering more and more complex reaching set objectives. As a matter of fact, where public schools have seen an increase in student population due to the increase of foreign origin registered students, schools have also witnessed a parallel decrease in permanent teachers (Milione 2011). Along these lines of inefficiency, teachers and professors have complained not only about to low level of working quality conditions, but also about the lack of appreciation and acknowledgment of their work from higher institutions, as well as the lack of presence and support from cultural mediators which are essential throughout the journey of these young individuals in the school environment. Finally, complaints have indeed also addressed the lack of network and interaction between local and national educational institutions (Mantovani 2007, Milione 2011).

Ultimately, Italy has been following a universalist perspective as well as cultural integration when constructing its inclusion policies principles. Yet, beyond on-paper goals and the ongoing rhetoric in public speeches, reality of the matter has shown to be less

prominent and optimistic than what envisioned. Outcomes have also been less consistent and uniform throughout Italy, as depicted before. Moreover, results depended and still depend on school's capabilities, resources and financial availability and this set of conditions changes throughout the territory. In addition, the constraints of the policies show their effectiveness in the educational outcomes of student of foreign origin, constantly lower than those of Italian natives. Although it must be said that student of foreign origin born in Italy show considerably higher results and closer to their fellow Italian natives, compared to foreign-born students (Milione 2011). Not only educational outcomes seem to not be at par, yet another risk that these inclusion policies have been running into is that of segregation, creating "ghetto" classes composed of mostly foreign-origin students and socially troubled native Italians (Milione 2011). However, such results shall not be taken as comprehensive nor overly interpreted in the sense that they should not be the ultimate proof of failure but instead a sign that there is room for improvement. Moreover, such differences in educational achievement between natives Italians, foreign-origin Italians born in Italy and foreign-origin Italians born abroad diminish when considering same socio-economic background of each category. In fact, against certain political and populist stances claiming that ethnical background is the main reason behind low educational outcomes, research has shown that instead gender distribution, but especially socio-economic class are more impactful (Colombo 2014). Lastly, such differences in educational outcome between born abroad, born in Italy and natives gradually flatten when moving from elementary to middle school, thus gradually filling the gap (Molina 2012).

This criticism towards educational policies sees life also in Molina's work where he claims that effectively no clear directives nor indications have actually been given nor implemented. Instead, a heavy burden relies on the sole shoulders of teachers and professors who ultimately find on their shoulders the responsibility of integrating these students on their own. This ended up in sporadic and autonomous initiatives aimed at including students with foreign origins while preventing discrimination in the school environment (2012).

Lastly, in her work Milione says how "language is the first instrument of inclusion" (p. 187) and indeed this will be proven as well by the results of this paper.

One last necessary parenthesis must be dedicated to a mere political discourse. Since 1995 till now the Lombardy region has been continuously been governed by right and now far right parties, such as Popolo della Libertà (formerly known as Forza Italia) and now the North League. Meanwhile the city of Milan, being the capital of the Region, has since 1993 until 2011 been ran by right wing politicians and only now has swing towards more left wing parties

(Strambaci, 2013). As I am writing this research a new coalition government is now in power in Italy and the newest and harshest far right leader is now head of the Minister of Interior Affairs, which hints at an even darker future when it comes to migration related policies. This political situation has led the policy discourse to be rather exclusive than inclusive, following the narrative ran by the right and far right beliefs when it comes to migration related issues. Intuitively, this did not help the process of integration of the subject matter nor the policy construction overall throughout the course of the last two decades.

Finally, Italy in 2014 set up a body, called CONNGI, standing for “Coordinamento Nazionale Nuove Generazioni Italiane”, which is aimed at the new Italian second generations. What this governmental body does is organizing conferences and events where representatives of different second generations meet up and open up discussions and dialogues. When talking to one of the founders and representative of “Italeya”, the only actual association for Italian Egyptian second generation based in Milan and which will be presented more deeply later in the paper, she told me on conditions of anonymity that “These meetings really have no end goal. Nothing really gets triggered afterwards. It is nice to have moments of dialogue, yet they usually happen between groups of second generation themselves rather than with governmental officials, which kind of defies the purpose of the meetings”. Therefore, even the institutional attempt of creating a friendly environment and of directing the focus towards second generation has not produced substantial results this far.

INTEGRATION

Ultimately, achieving a universally agreed definition of successful integration as well as understanding its implications and consequences is of extreme difficulty. This is due to a multitude of intertwined factors, and this is well explained by Milione in her work. She lists factors such as past experiences, circumstances and life conditions. Which can practically be, for instance, material (financial resources), symbolic (available and active representativeness), relational (network) or training opportunities (education). To reach the goal of successful integration second generation individuals have to go through a mutual process involving gaining both cultural and social capital from their families as well as human capital, which should be available in all social contexts they share in the host society, first one being school (Milione 2011). Therefore, both theoretical and empirical analysis showcase the necessity of all life contexts that these young individuals have to endure in their growing process (Milione 2011). For some scholars, integration is not what is generally assumed to be

in classical assimilation theory, with the United States of America being the most famous example. In fact, some authors believe that integration means being welcomed and understood as vital parts of society rather than being assimilated. Ultimately, successful integration does not involve abandoning individual cultural identity (Caselli 2009, Jung 2013). This belief is strengthened by the likes of Caselli who through his work in the context of Milan and its migrant associations found out that their goal of organizations, together with the communities involved, was to integrate in a way that indeed reaffirmed and recognized the communities themselves rather than a straightforward assimilation into the host society (Caselli 2009).

Moreover, integration is not only of one sort as it can take different dimensions and forms. It can be, amongst many other, structural, socio-economic or political integration. In the data analysis results from the survey, a combined definition will be extracted by the answers of the respondents. But meanwhile it is worth exploring briefly what these different categories of integration entail. Structural integration revolves around labour, meaning having a job and thus being integrated in the labour market. Also, it has been proven that having a paid job directly links to weak transnational engagement, while having a positive impact on socio-cultural integration (Engebensen et al. 2005, Jung 2013). Being surrounded by mostly co-workers with non-migrant background and thus networking outside of your direct community promotes integration (Engebensen et al. 2005, Jung 2013). Directly connected to the type of integration the paper has just described, there is the social-cultural type. It consists of mainly two branches: identification of the person to the host society regarding values and norms and the extent of interaction with natives (Engebensen et al. 2005, Jung 2013). Lastly political integration is intuitively self explanatory in the sense that is established in the degree to which people are involved in politics and political activities, meaning voting, taking part of a interest group or union, creating one or any type of different way with which being active (Cantor 2012, Jung 2013). Generally speaking, integration has also been theorized into multiple models, in schemes such as multiculturalism, assimilation, differentialism or interculturalism.

‘Successful’ integration is a recipe that on paper contains a multitude of ingredients and the amounts or way of cooking can vary from individual to individual. Yet Silva (2006) in her work tries to list the necessary elements to reach such goal. She does not underestimate the importance of public policy, general welcome and regulatory framework yet she highlights the necessity of each individual to overcome cultural gaps through the help of its

inner community as well as exposing themselves to the new environment. Ultimately, she claims that such process shall lead to a restructuring of identities which recalls the hybrid nature I have mentioned before: an identity that goes beyond the traditional frameworks, and that is built to live within a reality entailing two cultures and society. Yet, an identity that does not lose its original imprinting while not rejecting the new host society features. In this process of new definition, Silva's work is literally what can be described as a crossover between identity and integration, with no specific order. While to some it might seem excessive, she heavily stresses the role of family and home claiming these are the places where 'success' is built. She delivers the family with the task of exposing the children mutually to the different realities that are embedded in their lives. She also insists that such path can be undertaken only if families are strongly supported by institutions and guided by public policies. Whether one can agree or not with such position or argue about the degree of necessary involvement and impact of the families, overall their importance in this intertwined process is undeniable.

Child (1943) offers a widely used framework to describe integration dynamics specifically related to the case of second generations. He defines three different so-called reactions, meaning three groups in which he differentiates second generations and its integration processes. "Rebel reaction" as in those who want to be accepted by the dominant group and thus do not necessarily care if their minority could reject them. The "in-group reaction" that sees folks conversely wanting to be accepted by their community and hence are willing to be denied by the dominant group in the society. Lastly, the "apathetic reaction" which preaches in the direction of a fusion of the other two reaction, avoiding the collision between the two majority and minority group while working towards a balance.

HYPOTHESES

Moving forward in the research design, the following hypotheses will be tested in order to understand the various links between theoretical framework, empirical data and overall the connecting, if existing, line between identity and integration, as well as educational policies and integration. These hypotheses were set before the data collection took place.

-H1; Individuals that identify with Italy are more likely to feel integrated in the Italian Society

One of the strongest argument of this paper is indeed that individuals belonging to the category of second generation who identify strongly as Italians are more likely to be integrated in the Italian society.

-H2; Individuals that are involved in transnational activities are less likely to feel integrated into the Italian society

Another important argument in this paper is that individuals who are more involved in transnational activities are less likely to be integrated. Meaning that those who are more connected to the origin country, in this case Egypt, and more active in keeping up a constant relation with are less likely to integrate, given that intuitively it has been argued in public debates that individuals who do not show full and sole commitment to the host country are less willing to integrate. Therefore whether those individuals who are connected to Egypt in many different forms are actually less likely to integrate thus feeding into the populist narrative of loyalty and belonging.

-H3; Individuals who identify themselves as both Italian and Egyptian are more likely to feel integrated in the Italian society

Following the same train of thought of the first three hypotheses as well as completing the picture describing the relationship between integration and identification, this hypothesis is set in order to confirm the concept of hybrid identities, therefore trying to understand the nature of the relationship between this hybrid identities and their integration process.

-H4; Individuals who feel accepted by Italians (their age, older and society as a whole) are more likely to feel integrated

Deepening the linkage between integration and identification, this hypothesis wants to understand whether general climate of acceptance is key to the integration of second generation or whether instead is not as impactful as it is generally depicted

-H5; Integration policies within the educational system in Italy help Italians-Egyptians to integrate

Moving onto more public administration specific matters, this hypothesis argues that individuals who have been subject to educational inclusive public policies in their academic

journey are more likely to integrate. Basically, it is argued that integration policies within the educational system are functional to the integration of second-generation Italian Egyptians.

-H6; Muslim Italians-Egyptians women feel less integrated in the Italian society

Tracking back to identity and integration and moving slightly aside from the main link, I believe it is interesting to explore a connection between religion and integration. Given the potential and reach allowed by methodology used, I believe that exploring also this route could be important in the bigger picture. In the literature regarding second generation Islamophobia has been often mentioned, and so setting forward this hypothesis is important in the journey to understand how identity and integration can tag and twist along the way. The focus on women derives from a multitude of factors, and mainly understanding if being Muslim and Italian is still a taboo and to what extent certain aspects, for instance the hijab, can impact such dichotomy.

Later on in this paper it will be possible to see whether these expectations are real, true or false and if there exist significant links between the different variables. Results will be extracted by the survey data and elaborated via the interviews insights. Finally, more hypotheses could be tested by means of the survey data results, yet it would expand the paper beyond its primary focus. It would be also interesting to explore links between first and second generation, for instance whether those who consider their parents to be integrated show indeed to be integrated themselves or whether family integration do not play a part in the second-generation integration process. Although interesting in a bigger picture, it shifts from the identity-policy-integration triangle I have set so far. More on such constraints is described in the limitation sections.

RESEARCH DESIGN

-This chapter will define the research question at hand, as well as the subsequent sub-questions. Moreover, an overview of the methodology will be given-

RESEARCH QUESTION

RQ: What is the relationship between the integration of Italian Egyptian second generations in Milan and their identity through the lenses of transnationalism and educational inclusive public policies in place?

-The challenging relationship between identity and integration, as well as the dynamics connecting educational public policies and inclusion: a city-specific research exploring the causal linkage between the “feeling of belonging and home” of Italian-Egyptian second generation and their “successful” integration processes, studied through the lenses of transnationalism and educational public policies-

SUB QUESTIONS

The main research question is completed by the following sub questions:

SQ1: How is integration perceived, understood and defined by second generation Italian Egyptians in Milan?

This question is aimed at understanding what integration means to second generations and what it is in their eyes.

-SQ2: How and if transnationalism conducted by second generation Italian-Egyptian affects their integration process?

This question wonders the effect of transnationalism on integration and therefore whether being transnationally active negatively affects integration. Moreover, it wants to understand what forms and nature does transnationalism assume in second generations.

-SQ3: How hybrid identities relate to the integration process?

This question wonders how the new reality of hybrid identities challenging the classical notions of nationalities and belonging relate to integration.

-SQ4: Does feeling accepted directly impact integrating into the host society?

This question wonders the extent to which atmosphere and feeling of acceptance have or have not an impact on integration.

-SQ6: What impact do educational public policies aimed at inclusion of the students with foreign origin have on their integration?

This question wonders what has been the impact of national and local educational public policies on the studied second generation. In what ways have educational public policies and its actors impacted integration in second generation Italian Egyptians while shaping their identities?

-SQ6: What is the relationship between being a female Muslim Italian-Egyptian and integration?

This question deepens the lenses of the dichotomy identity-integration through a case specific scenario, that of female Italian-Egyptian Muslim women, in order to understand how such relationship coexists and what are its dynamics.

METHODOLOGY

- In this chapter the reader will get a full picture of the methods deployed in this research. It uses a mixed-method approach by engaging with both surveys and interviews to satisfy the need to make a quantitative and qualitative approach. The reasoning behind such selection and its functioning will be explained. Moreover, the operationalization of this thesis will be explained, unveiling the setting of the survey and of the following analysis including all types of variables: independent, dependent and control-

The main feature of this project regarding its methods is the fact that it will be a mixed-method study. Both surveys and interviews will be deployed in the data collection as to have the most useful and robust data. Various reasons drove the decision of adopting a mixed-methods approach. First and foremost, the topics at hand. Identification and integration are topics of incredible impact and importance, yet they are complex to quantify, to grasp. Ultimately, they are intangible concepts and here lies the first motives behind the methodology. Moreover educational public policies, especially their impact are hard to retrieve and there is no better way to do so rather than inquire those who are supposed to be the targets of such policies about their outcomes and impacts in my very personal opinion. Only by deploying a quantitative and qualitative research I could indeed overcome this first obstacle. Whereas the two aforementioned concepts are of very qualitative nature, being able to quantify them via survey will prove vital in the overall scope of the thesis. Therefore, the main reason is the necessity to provide a foundation to the research. A strong structure that would enable the data analysis process to be meaningful and of support to the qualitative part. Hence, a survey had been elaborated and conducted among a sample of second-generation Italian Egyptians in Milan. The sample threshold was of at least a 100 people and it had been successfully met (102). Obviously, the representativeness of the sample can be argued, yet given my possibilities I deployed both time-space and targeted sampling (Salganick and Heckatorn, 2004). I personally went to gatherings of second-generation Italian Egyptian as well as tried to contact them personally with all means necessary, meaning messaging, phone calls, word of mouth and emails.

These people have been reached by different means, phone calls, messaging, emails and direct personal networking by attending a few gatherings of second-generation Italian Egyptians in Milan. The survey was only conducted online. The sample has been found via cultural organizations, networks and social media platforms, where I had posted or messaged

my survey link. The Facebook pages contacted were 'Italeya', 'Lotus', 'Alleanza per l' Egitto', 'Studenti Arabi in Italia'. Finally, survey data has been analyzed with the support of SPSS where multiple analysis have been conducted, such as correlation or multivariate linear regression in order to test the hypothesis set forward by this paper. Within this sample, a subsample had been interviewed. This sub sample was not deliberately selected by me, but derived from a volunteering process where individuals could leave their contacts at the end of the survey if they wished to participate in the interviews.

Here is the second part of the mixed-methods approach, the qualitative tool. Interviews have been held with in order to grasp much of what is untold or not conveyable in surveys. The initial target was to interview 10, but I managed to interview only 9 as not all of the volunteers actually ended up participating. Therefore, the combination of surveys and interviews was necessary to reach the ultimate goal of the thesis. Basically, the research interest is concerned about individual/group specific experiences as I am aiming at conveying their perspective. The interviews will be a mix between biographical and ethnographic interviews as I believe these kinds are the most suitable to investigate the focus of the paper. The interviews will be of semi-structured type, as a structure for the flow of the interview will be set beforehand, but I aim at allowing some natural flowing of the interview given the sensibility and private aspect of identity (and integration) hence the possibility of getting more information from natural detours of the interviews is higher (Meriam 1998, Neuman 2007). I believe this scheme was and proved to be the best fit for the project.

Ultimately survey and interview provided me with functional complementary tools to conduct this research. On one hand the survey allowed me to identify and recognize trends within my population which consequently allowed me to generalize the results on a bigger scale, on the other hand interviews allowed the spontaneous respondents to freely express themselves regarding the topics addressed, allowing me to deepen my understanding, to unfold the layers of concepts like identity and integration, to share their personal experience with their journeys within the educational environment and finally to match their arguments with both the theory and the survey results, thus legitimizing the whole process. Moreover, the survey allowed me to measure things like identity, integration and transnationalism as well as highlight difference, something that is unthinkable of getting from interviews.

In addition to interviewing the sub-sample, the ambition was also to interview community leaders as well as scholars and policy makers. This could not happen, as there is no such thing as community leaders within the second generation of Italian Egyptians in

Milan, and more about this will be developed later, while unfortunately policy makers did not give me availability nor any responses for an eventual interview.

Interviews were recorded with the participant's consent while I always took notes during each interview to be able to go back to them and retrieve useful information and quotes. Therefore, as it could be deduced, the data will be mostly primary, as I collected them first hand. Eventually, throughout the work also secondary data will be used. Combining quantitative with qualitative primary data was the best fit for the purposes of the study and was adopted also to increase the quality of the project while giving the tools to correctly generalize the findings in the conclusions.

SURVEY STRUCTURE

Now it is also important to describe the structure of the survey, which can later be seen in detail in the appendix. The survey, which was conducted via Google Forms, was structured in 7 sections. Section 1 was a simple welcoming page in which the study was introduced briefly. Section 2 comprehended the background characteristics of the respondent, meaning everything described below, as well as the control variables which were extracted from this part. Section 3 was referred to as the introductory part, where the statement format was introduced. Most of the survey indeed is done via statement-like questions, where respondent had to indicate how they felt regarding each statement within a 5-point likert scale ranging from 'Strongly disagree=5', 'Disagree=4', 'Neutral=3', 'Agree=2' and 'Strongly agree=1'. In section 3 statements regarding their identities were asked, ranging from feeling Italian to feeling Egyptian as well as feeling both. Section 4 introduced the dependent variable, and so it was focused on integration. Here in question 1 to 8 respondents were given the possibility to highlight what integration entails and what is more important for them. Thereafter the respondents were asked whether they felt integrated, part of the society, integrated in the city as well as whether they felt that their parents are integrated or not. Section 5 referred to the independent variable transnationalism and so multiple statements regarded transnational activism and engagement. Moreover, this section comprehended three statements that had a different scaling, although still 5-point likert, but instead of the strongly disagree to strongly agree the ladder ranged from 'Never' to 'Always' in order to make sense when related to the statement (questions 10, 11, 12). Section 6 referred to the other main independent variable, educational policies. In this part twelve statements were listed regarding educational policies and their impact regarding integration. Finally, section 7 was a closing remark were

respondent had the chance to answer three open end questions, asking how they portray themselves to the question “Where are you from”, whether they had any policy recommendation they had liked to share and if they had any final comments regarding the questionnaire. Lastly, the respondents were dearly thanked for their availability and time, while also invited to the second stage of data collection, the interviews.

OPERATIONALIZATION

The last step before jumping into the data analysis section and the related findings, I must first introduce each variable and explain of what is constituted. Hence this section regards the operationalization of the concepts deployed and the explanation behind each and every variable, which is necessary for the further developing of this paper and the readers’ understanding. The research as explained earlier set integration in the Italian society as the dependent variable, while the other variables that I will shortly describe are either independent or control variables

DEPENDENT VARIABLE

As anticipated, it is complex to understand in a relationship between integration and identification which one is dependent on the other, since they ultimately influence each other continuously in a circulatory way rather than in a straight “A to B’ way. What can be said with certainty is that in this research educational polices must resemble an independent variable. Yet, for research purposes and technical necessities I have set integration as the dependent variable and identification as the independent variable.

The integration variable, namely “INTEGRATION” in the tables, is constituted by two items. These items derive from two statements to which respondents could respond over a 5-point likert scale ranging from “Strongly disagree=5” to “Strongly agree=1”. These two statements respectively said: “I feel integrated in the Italian society” and “I feel part of the Italian society”.

Lastly, reliability of the variable had to be checked. This was done by calculating the Cronbach Alpha via SPSS functions, and a variable is considered reliable if above the threshold 0.70. In this case the reliability factor stands at 0.856 thus “INTEGRATION” is considered reliable.

INDEPENDENT VARIABLES

Identification with Italy; The first set of independent variables are around the concept of identity. The first one to be used in the hypothesis testing is identification with Italy (namely "IDENTITY_IT" in the tables) constituted by one item, coming out the statement "I identify with Italy" which as usual could be answered over a 5-point likert scale ranging from "Strongly disagree=5" to "Strongly agree=1". This variable will be used to test H1.

Transnationalism; The second independent variable is transnational activity and engagement (namely TRANSNATIONAL_EGY in the tables) and is constituted by 8 items, which can be found in section 4 of the survey. They included the following items: feeling Egyptian, being active part of the Egyptian community in Italy, associating with other Egyptians in Italy, being politically active in Egypt, having an active network of friends and social ties in Egypt, sending money to Egypt, visiting Egypt and following the news in Egypt. The first five factors could be indicated following a 5-point likert scale from "Strongly disagree=5" to "Strongly agree=1" while the last three had a different scaling, from "Never=5" to "Always=1". The Cronbach factor is 0.809 thus considerable as reliable. This hypothesis will be used in H2.

Identification with Italy and Egypt; The fourth independent variable is identification with both countries (namely "IDENTITY_DUAL" in the tables) constituted by one item, coming out the statement "I identify with Italy and Egypt" which as usual could be answered over a 5-point likert scale ranging from "Strongly disagree=5" to "Strongly agree=1". This hypothesis will be used to test H3.

Feeling of acceptance; The fourth independent variable is feeling of acceptance (namely "ACCEPTANCE" in the tables) constituted by three item, coming out the statements "I feel welcomed by young Italians (18-35)", "I feel welcomed by older Italians (35+)" and lastly "I feel welcomed by society in Italy overall". All these statements could be answered over a 5-point likert scale ranging from "Strongly disagree=5" to "Strongly agree=1". The Cronbach factor is 0.873 thus considerable as reliable. This hypothesis will be used to test H4.

Educational policies; The fifth independent variable is educational policies (namely "EDUPOLICY" in the tables) constituted by eleven items. For sake of brevity, as the statements are quite long, I will omit reporting each of the eleven statements (as usual equipped a 5-point likert scale ranging from "Strongly disagree=5" to "Strongly agree=1"). Yet, the complete version could be found in the appendix in section 5 of the survey. That said, they included: class composition (proportion of foreigner-origin students to Italian), interaction with natives

Italians, interaction with foreign origin students, impact of professors and teachers, impact of cultural mediators, extracurricular activities, class atmosphere in elementary, middle and high school, attending constantly school and finally overall impact of educational career. The Cronbach factor amounts to 0.730, therefore reliable. This variable will be used in H5.

Being a female Muslim; the sixth and last independent variable is being a female Muslim. This variable (namely "FEMALE_MUSLIM" in the tables) is made of three items, put together (intersected via SPSS, therefore filtering the female who indicated to be Muslim) to ensure the interaction effect. These items are: gender, religion and indeed being a female Muslim individual. Its reliability factors are 0.725 thus it is reliable.

CONTROL VARIABLES

Completing the picture of variable, here are listed the four control variables that have been added to the model when testing the different hypothesis. These four control variables will not be directly used to create new hypotheses yet they will be added to both correlation and multivariate regression analysis and thus analyzed in relation to integration.

High educational attainment; The population surveyed had to indicate what level of education had they achieved so far. Multiple responses arose, namely: middle school, high school, technical institute, professional technical institute, professional diploma, bachelor's degree, master's degree or higher. This variable was transformed into a dummy variable with 1=(bachelor degree or master's degree or higher) and 0=everything else. In the tables it is referred as "education high".

Gender; In section one individuals could have indicated their sex. It resulted into a nominal variable which in SPSS I transformed into a dummy variable: 1=female and 0=male. In the tables it is referred as "FEMALE".

Nationality; Persons were asked to indicate their nationality and to such question they could reply between: Italian, Egyptian, dual or other (specify). In the tables it is referred as "NATIONALITY".

Place of birth; Lastly among the control variables, people were asked where they were born. It resulted into a nominal variable which in SPSS I transformed into a dummy variable: 1=Italy and 0=Egypt. In the tables it is referred as "FEMALE".

With that being said, the paper moves onto the data analysis and thereafter onto the hypothesis testing.

DATA ANALYSIS

-This chapter is aimed at describing the survey data collected. I will describe the population that ultimately took part of this part of the research, then I will dive into the analysis itself meaning the correlation and multivariate analysis and explain the meaning behind the numerical results of each tested hypothesis, while of course defining whether each hypothesis has been accepted or not and why-

POPULATION DESCRIPTION

Now that the paper has covered all the necessary stages leading up to this point, it can now move onto the data description part. Before moving onto the latter it is necessary to describe and understand what kind of data the analysis will deal with and what does the population surveyed look like.

I will do that by addressing mostly the control variable part of the survey which indeed contain the background characteristics of the respondents. Before heading into the description, I must clarify that the whole survey (translated in English, as it was originally conducted in Italian) can be found in the “Appendix” chapter. The control variables contained 10 mandatory questions, meaning that without answering they could not move onto the following section of the questionnaire, and 2 “if applicable” questions depending on two answers given previously. Hereby, mostly percentages will be given and absolute frequencies will be omitted as they appear to be too technical for the purpose of this study. Also, absolute frequencies could be inferred by the percentages themselves. Ultimately percentages give a better understanding of the populations, rather than mere absolute numbers.

Hence, firstly the number of respondents must be declared in which case was 102. The threshold set forward prior the beginning of the project was at least 100 people, as this was the lower limit below which the statistical analysis risked being useless. Although ambitious at first glance, it was a figure that would allow me to consider the tool valid overall.

The age interval considered was 18 - 35. Given the nature of this paper I wanted to study young adults belonging to the second-generation categorization. Therefore, when publishing the survey online on all necessary platforms criteria were set clear, and the one above was one of them. Meaning that together with the link, the post or message clearly indicated that the population needed had to be between 18 and 35 years of age, second generation Italian-Egyptian (born in Italy, born abroad and moved later, child of mixed

couple) and from Milan. Through the help of SPSS computation, I can state that the mean and standard deviation of age are 23.94 and 4.367.

Regarding gender, a clear skewness in the data appeared where more than 60%, precisely 63.7%, were woman while 35% were men. One individual preferred to not give this information. More regarding the gender skewness will be justified in the limitation chapter as this was ultimately one of the limitations of the study, yet attempts to direct the sample into a more fairly distributed gender division failed. Firstly, there was no control from, nor could have been deployed, over who saw and contributed to my survey online, on different social media platforms and groups. Moreover, I could not also control the spreading process of this survey as far as word of mouth was concerned. Some respondents were keen on sharing this survey with their friends and family and thereafter I could now know who the respondents were going to be. Lastly, even when trying to directly deliver the survey to a solely male chunk of the population, I was not received with the same enthusiasm and will as I did when reaching out directly to female respondents. Regardless, this is the gender distribution.

Nationality was also asked in the survey and four options were given: Italian, Egyptian, Dual Nationality and the possibility to not respond, which in this case was never selected. It resulted that: 23.5% holds only Italian nationality, 19.6% holds only Egyptian nationality and 56.9% holds dual nationality. Unfortunately, as it is deeply explained in the limitation section, I was not able to give numbers about the community as a whole in Milan, or even in Italy. ISTAT, the governmental statistical body of Italy, simply differentiates between Italian and foreigners, giving to attention to any middle or dual ground. Therefore, providing the numbers of the Egyptian community for instance would have not proved useful in any way since it is not strictly the population studied but no figures could be found regarding the Italian-Egyptian community in Italy, nor the second generation and let alone the Milan based community.

Question 4 and 5 referred to the parents' origins. A staggering 99% stated that their dad has Egyptians origin while only one person had stated to have a Moroccan origin father. On the other side 84.3 said that their mother has Egyptian origin while the rest comprehend: 11.7% Italian, 1.9% Moroccan, 1% French and 1% Brazilian.

Another important control variable was place of birth. Here 76.5% were born in Italy while the remaining 23.5% were born in Egypt. Following this question and only if applicable, those born in Egypt had to insert at what age had they moved to Italy. With an interval ranging from 0 (which I guess the respondent meant that he moved to Italy before he even

turned one year of age) and 21, 23 individuals out of the 102 had moved to Italy later in their life and the mean and standard deviation of such sub-group are: 6.83 and 6.555.

Thereafter marital status was asked and multiple options were given, as well as the possibility of adding other answers that were not available as in “Other, specifically”. The answers say the following: 60.8% are single, 31.4% are engaged, 4.9 are married, 1% is divorced, 1% is cohabitant and finally 1% preferred not to give this information. Following this, the second and last “if applicable” question was asked regarding the partner nationality. Hence, 51.2 stated that their partner is Egyptian, 38.4 Italian, 4.3% Moroccan, 2.1 Uzbeki 2.1% Brazilian and 2.1% Albanian. This question had been asked to see if there was maybe a connection between having a partner of a specific nationality and the perceived integration. Ultimately such information was not used.

Moving on, current occupation was inquired. Most of the sample are students, ranging at 60%. Then 27.5% are employed, 3.9% are unemployed, 2.9% owns a business, 2% are student-workers and the rest, all at 1%, are namely footballer, intern and health professional. One percent did not want to give this information.

Amongst other control variables there is educational attainment. Results were to some extent evenly distributed, when compared to others. Hence, 4.9% have got middle school diploma, 25.5% have got high school diploma, 32.4 have got technical high school diploma, 2% have got a professional degree, 24.5% have got university degree and lastly 10.8% have got master’s degree or higher.

Finally, religion was asked. Hereby 75.5% said to be Muslim, 7.8% to be Copt, 1.9% to be Catholic, 1.9% to be Atheist, 1.9 to be Agnostic, 2.9% to have no religion, 1% to generally believe in a ‘God’ and ultimately 6.9% preferred to not deliver such information.

INTEGRATION DEFINITION by the SECOND GENERATION

Before moving to the data analysis and different computations in order to test the hypothesis, I want to develop the first finding from the survey results. As said, integration in the Italian society is the dependent variable of this study (in the table namely reported as ‘INTEGRATION’). In the SPSS computations using the responses, the variable was created using the responses to the statements “I feel integrated in the Italian society” and “I feel part and belonging of the Italian society”. As it can be inferred by the two statements, integration is intended as integration perception by the second generation.

Moreover questions 1 to 8 in the integration section were meant to create that integration definition that I hinted at the initial stages of this work. Integration shares a unique nature as it is one of the most debated concepts in literature. As referenced above, one of my professor during the first lecture of this year's master journey interrogated us regarding what integration really meant. The discussion highlighted that the concept contains a multifaceted complexity ranging from whose perspective should be used when looking at integration or how and when such can be considered successful. By no means am I aiming at creating in a very utopian way a perfect recipe of integration, as it has appeared that there is no such thing, yet my goal was to also see integration from the second-generation perspective. Indeed, in question 1 through 8 provided a list of statement indicating different factors that can potentially constitute integration and respondents had the possibility to state how much they disagreed or agreed on a 5-point likert scale.

These factors addressed the following: having a job, high educational attainment (university or above), fluent language speaking, political engagement (namely voting), celebrating Italian holidays, social pro activeness, citizenship ownership and right and finally school.

The results say the following: fluently speaking Italian appeared to be the most popular 'ingredient' with 43% strongly agreeing and 37.3% agreeing, followed by voting where 38% strongly agreeing and 30.4% agreeing. These two aspects where the only were "Strongly agree" primed any other option. Therefore, being socially active witnessed 43.1% agreeing and 26.5% strongly agreeing with its importance in perspective to successfully integrating. Thereafter, attending and being part of the school environment featured 42.2% agreeing and 34.3% strongly agreeing, while having the Italian citizenship featured 38.2% agreeing and 24.5% strongly agreeing. Finally having a job, thus being labor integrated, had 37.3% agreeing and 18.6% strongly agreeing. These last four categories all showcased "Agree" as the preferred answer. Lastly, having a university degree or higher, thus attainment of high education, and celebrating Italian holydays have "Neutral" as the most frequent response, both followed by "Agree". That said the difference between "Neutral" and "Agree" in the high education statement is very marginal (34.4% to 31.4%).

Therefore, what can be extracted by these results? On average, for a young adult second generation Italian Egyptian individual in Milan successful integration must entail fluently speaking the language, meaning having total control over communication means and being able to communicate with anybody as well as voting, thus being politically engaged and

most importantly having a voice in the political matters, thus the present and future of the country, and being able to express it through voting. These two factors appeared to be the most important for the sample surveyed.

Moreover, the population mostly agreed or strongly agreed that being socially active, attending school and being part of its environment, having a job thus being included in the labor market and having the Italian citizen all play a part in the process of successfully integrate.

Finally, having a university degree or higher is a rather opinionated matter as 50% either agreed or strongly disagreed while the remaining 50% were either neutral or disagreed. Lastly, celebrating the Italian holydays appears to be negligible.

Hence, putting all together the results infer that integration definitely entails a multitude of factors and does not find common unanimous ground even within a community that shares its unique trademarks, being second generation and theoretically identity hybrids. Yet, it can be inferred that on average language knowledge and voting rights are the most influential factors in making such individuals feel integrated. Not as strongly, but still significantly, on average going to school, having a job, being socially active and having an Italian citizenship are all influential into making them feel integrated. Lastly on average having high education attainment doesn't necessarily imply feeling on integration while celebrating holydays appears to be negligible.

Therefore, it was necessary and useful to extract this piece of information before diving into further analysis in order to understand what the survey population mean when stating whether they felt integrated or not. This way, the reader is able to understand, on average, what integration means for the surveyed population and is able to understand the further developing of the paper and its findings.

CORRELATION ANALYSIS

First, in the process of analyzing my data using the SPSS program, I explored the existence of correlations between the dependent variable, with that being 'Integration', and all the other independent variables. This process was completed by applying the Pearson correlation, which has an interval -1, +1 where they respectively indicate perfectly negative or positive correlations. It is considered to be strongly correlated the closer to 1 (from 0.5 to 1). Moreover, for the purposes of this paper I have considered a 95% confidence level.

When looking at the table below, two indexes need to be kept in check, namely the Pearson Correlation and the Significance level corresponding in this case to 'Sig. (2-tailed)'. Therefore, the Pearson correlation coefficients are the following: 0.594 for identification with Italy, 0.449 for identification with both countries, 0.639 for acceptance, 0.288 for educational policies, 0.149 for transnational involvement, 0.120 for female Muslims, 0.006 for gender, -0.211 for place of birth, 0.085 and -0.138 for high education. Ultimately it can be seen how comprehensively speaking identification with Italy appears amongst the variable with the strongest and significant correlation with the dependent variable. I can state the same for identification with both countries as well feeling of acceptance. Meanwhile, it can be noticed how it appears that some variables have apparently a negative correlation. Therefore, I shall list each of the significance per variable and then highlight the ones that have actually appeared to be significant. Identification with Italy (.000), identification with both Italy and Egypt (.000), feeling of acceptance (0.000), education policies (.003), transnational involvement (0.136) and being Muslim (0.075). So far, it appears as strong correlation exists between integration and various independent variable while it appears to be rather weak respectively with being Muslim and transnational involvement.

Whereas the Pearson correlation allows the paper to establish whether correlation is present, direction and its strength, it does not allow it to understand the causal relationship amongst the different variables. This will be done in the following paragraph, with a multivariate linear regression. Down below is attached the table with all the values stated above.

CORRELATION TABLE

Variables	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
1.INTEGRATION	1.00										
2. IDENTITY_IT	PC: 0.594** Sig (2- tailed): 0.000	1.00									
3. IDENTITY_DUAL	PC: 0.449** Sig (2- tailed): 0.000	PC: 0.476** Sig (2- tailed): 0.000	1.00								
4. ACCEPTANCE	PC: 0.639** Sig (2- tailed): 0.000	PC: 0.345** Sig (2- tailed): 0.000	PC: 0.332** Sig (2- tailed): 0.001	1.00							
5. EDUPOLICY	PC: 0.288** Sig (2- tailed): 0.003	PC: 0.234* Sig(2- tailed): 0.018	PC: 0.263** Sig (2- tailed): 0.008	PC: 0.309** Sig (2- tailed): 0.002	1.00						
6. FEMALE_MUSLIM	PC: 0.120 Sig (2-	PC: 0.116 Sig (2-	PC: -0.033 Sig (2-	PC: 0.147 Sig (2-	PC: -0.098 Sig (2-	1.00					

	tailed): 0.228	tailed): 0.095	tailed): 0.742	tailed): 0.139	tailed): 0.325						
7. TRANSNATIONALEGY	PC: 0.149 Sig (2- tailed): 0.136	PC: 0.088 Sig (2- tailed): 0.380	PC: 0.401** Sig (2- tailed): 0.000	PC: 0.072 Sig (2- tailed): 0.417	PC: 0.315** Sig (2- tailed): 0.001	PC: -0.250* Sig (2- tailed): 0.011	1.00				
8. FEMALE	PC: 0.006 Sig (2- tailed): 0.950	PC: 0.011 Sig (2- tailed): 0.915	PC: -0.057 Sig (2- tailed): 0.570	PC: 0.064 Sig (2- tailed): 0.524	PC: 0.053 Sig (2- tailed): 0.595	PC: 0.739** Sig (2- tailed): 0.000	PC: -0.201* Sig (2- tailed): 0.043	1.00			
9. BIRTH	PC: -0.211* Sig (2- tailed): 0.033	PC: -0.172 Sig (2- tailed): 0.083	PC: -0.069 Sig (2- tailed): 0.493	PC: -0.130 Sig (2- tailed): 0.192	PC: 0.049 Sig (2- tailed): 0.626	PC: -0.046 Sig (2- tailed): 0.645	PC: 0.047 Sig (2- tailed): 0.642	PC: 0.026 Sig (2- tailed): 0.798	1.00		
10. NATIONALITY	PC: 0.085 Sig (2- tailed): 0.399	PC: -0.007 Sig (2- tailed): 0.941	PC: 0.007 Sig (2- tailed): 0.947	PC: 0.113 Sig (2- tailed): 0.259	PC: .162 Sig (2- tailed): 0.105	PC: 0.087 Sig (2- tailed): 0.387	PC: 0.014 Sig (2- tailed): 0.890	PC: 0.068 Sig (2- tailed): 0.496	PC: -0.127 Sig (2- tailed): 0.206	1.00	
11. EDUCATION HIGH	PC: -0.138 Sig (2- tailed): 0.166	PC: -0.176 Sig (2- tailed): 0.076	PC: -0.219* Sig (2- tailed): 0.027	PC: -0.199 Sig (2- tailed): 0.045	PC: -0.108 Sig (2- tailed): 0.279	PC: -0.082 Sig (2- tailed): 0.412	PC: 0.018 Sig (2- tailed): 0.857	PC: 0.030 Sig (2- tailed): 0.762	PC: 0.071 Sig (2- tailed): 0.477	PC: 0.055 Sig (2- tailed): 0.582	1.00

MULTIVARIATE and SIMPLE LINEAR REGRESSION ANALYSIS

Now I will go through each hypothesis I have set before and through the help of data analysis and multivariate linear regression computations, will assess whether the hypotheses set before have met their expectations or not, and attempt to explain the outcomes of each.

Yet, before diving into this part I must stress how correlation does not necessarily imply causation as the results of the multivariate linear regression will show. Hence, the strong correlations that have been reported in the previous section shall not confuse the reader nor create premature expectations.

Each hypothesis will be analyzed through a linear regression analysis as well as a multivariate linear regression analysis. This will allow for a more comprehensive understanding of the analysis. The importance of the multivariate regression into taking into account not only the direct effect of the independent variable of interest, but also of the other independent variables included in the study as well as the control variables thus giving a more complete picture as well as a wider explanation of the model overall. The reason why the control variables are included, which in this case will be gender, place of birth, nationality and high education, is to avoid the trap of the omitted variable bias, by which it derives that if we indeed exclude a certain set of variables the results of the analysis could be ultimately misleading. The selection of the four aforementioned control variables to include in the model was made based on a necessary correlation between the control variables and the

independent variables. Moreover, another important reason by which both regressions will be run is because of R squared, which in the multivariate regression analysis is systematically higher than the one found in a simple linear regression. This means that the variance on the independent variable is better explained by the dependent variable. Hence, a linear regression analysis is ran to understand the direct impact between the two variables, while a multivariate regression analysis is run to have an even more complete explanation.

H1; Individuals that identify with Italy are more likely to feel integrated in the Italian society

This hypothesis predicted that the more an individual feels Italian the more likely will he or she be integrated in the Italian society. In order to test this hypothesis as explained before both simple linear regression as well as multivariate have been executed. Starting from the former, we can state the following: the independent variable addressing whether a person feels Italian and identifies as one (in the model is namely reported as "IDENTITY_IT") has a coefficient (b_1) of 0.594 and $p=0.000$. This means that on average those who identify as Italians actually are more likely to be integrated in the Italian society and this result is statistically significant as shown by the significance value, being below the threshold set before for 95% significance value meaning that anything below that is considered to be significant. Hence, hypothesis 1 is not rejected thus accepted. Having accepted the hypothesis I must also address the R squared, because it explains the variance of the dependent variable elucidated by the independent variable. Here is amounts to 35.3%, meaning only 35.3% of the variation in the integration variable (INTEGRATION) is actually explained by the identification with Italy variable.

Although the likert scale ranging from 5 which corrisponds to Strongly disagree to 1 corresponding to Strongly agree is not the most intuitive, this should not result confusing when reading the results. Starting by taking the linear regression equation: $y=mx+q$. Where Y represents the dependent variable and x the independent one. Moreover Q is the constant variable which is not present in this paper's model. Therefore I can re-write the same equation as follows: $INTEGRATION = m*IDENTITYITALIAN$. Hence, for sake of argument, let me approximate the standardized coefficient 0.594 to 0.6 and let me plug it in the equation, thus: $INT=0.6*IDIT$. Now, allow me to plug in for Identity Italian the value 3 first (Neutral) and 2 (agree) thereafter.

- $INT=0.6*3 \rightarrow 1.8$
- $INT=0.6*2 \rightarrow 1.2$

Hence, it can be inferred by the results of this simulation that the more, on average, the individual feels Italian (closer to 1), the higher their perception of integration is (closer to 1).

Independent variables	Unstandardized coefficients	Std. Error	Standardized coefficients	t	Sig.
Constant	1.012	0.146	--	6.917	0.000
IDENTITY_IT	0.410	0.056	0.594	7.379	0.000
R ² = 0.353					
R = 0.594					

Now to complete this picture and to deepen the understanding of the model, the paper moves its lenses onto the multivariate regression analysis. Here the main point is R squared, which is almost double to what I found with the simple linear regression. The multivariate analysis takes into account the four control variables and the other independent variables that are used to test the following five hypothesis, being: dual identification, acceptance, educational policies and being a female Muslim. Hence the R squared in this case is 0.543 meaning that this model explains 54.3% of the variance regarding the dependent variable, which is integration in the Italian society. With that being said, the multivariate regression analysis confirms that H1 is to be accepted as it shows how even when taking all the aforementioned variables into account, identification with Italy still appears to be significant in relation to integration, with $p=0.000$, yet the beta coefficient decreases ($b=0.383$) as expected in relation to the simple linear regression given the other added variables in the model.

Independent variables	Unstandardized coefficients	Std. Error	Standardized coefficients	t	Sig.
Constant	0.155	0.383	--	0.405	0.687
IDENTITY_IT	0.248	0.058	0.358	4.253	0.000
IDENTITY_DUAL	0.083	0.064	0.115	1.301	0.197
ACCEPTANCE	0.435	0.073	0.462	5.954	0.000
EDUPOLICY	0.041	0.100	0.032	0.413	0.680
TRANSNATIONAL_EGY	0.023	0.091	0.020	0.253	0.801

FEMALE_MUSLIM	0.060	0.184	0.035	0.327	0.744
FEMALE	-0.070	0.185	-0.039	-0.379	0.706
BIRTH	-0.174	0.145	-0.085	-1.198	0.234
NATIONALITY	0.015	0.072	0.015	0.210	0.834
EDUCATION HIGH	0.095	0.128	0.053	0.741	0.461
R ² = 0.598					
R = 0.767					

H2; Individuals that are involved in transnational activities are less likely to feel integrated into the Italian society

In H2, it is interesting to deepen this route and explore the impact of transnationalism, one of the founding theory blocks of this paper, on integration. The hypothesis expects that those who are engaged in transnational activities are less likely to be integrated. Results from the linear analysis say the following: $b=0.149$ and $p=0.136$ while the multivariate analysis say the following: $b=0.020$ and $p=0.801$. This means that the relationship between transnationalism and integration is insignificant and positive although extremely weak as confirmed by both analyses. Therefore, the study rejects hypothesis number two, meaning that being transnationally active does not negatively nor positively impact integration.

Independent variables	Unstandardized coefficients	Std. Error	Standardized coefficients	t	Sig.
Constant	1.470	0.340	--	4.319	0.000
TRANSNATIONAL_EGY	0.168	0.111	0.149	1.504	0.136
R ² = 0.22					
R = 0.149					

H3; Individuals who identify themselves as both Italian and Egyptian are more likely to feel integrated in the Italian society

Completing the picture referring to the relationship identity and integration, this hypothesis is set to test the idea of hybrid identities that has often been addressed in this

paper and how that relates with respect to integration. The results from the simple linear regression are: $p=0.000$ and $b=0.449$ while the results from the multivariate regression analysis are: $p=0.197$, $b=0.115$. In this case the relationship 'goes' from behind significant in the simple regression to insignificant in the more complex regression analysis. This is due to the fact when taking into account the other independent variables as well as the control variable, the variable accounting for dual identity loses significance with respect to the dependent variable integration. Therefore, this study cannot accept this hypothesis, meaning that identifying with both countries does not imply that those individuals are necessarily integrated.

Independent variables	Unstandardized coefficients	Std. Error	Standardized coefficients	t	Sig.
Constant	1.312	0.151	--	8.707	0.000
IDENTITY_DUAL	0.323	0.064	0.449	5.029	0.000
R ² = 0.202					
R = 0.449					

H4; Individuals who feel accepted by Italians (their age, older and society as a whole) are more likely to feel integrated

This hypothesis aims at understanding whether feeling accepted in the society, with that including feeling accepted by young Italians (18-35), older Italians (35+) and society overall, relates to integration. The table shows that $p=0.000$ and $b=0.639$, while the regression analysis shows that $p=0.000$ and $b=0.462$ meaning that the relationship between acceptance and integration is significant and is strongly positive. Interpreting the results, on average every unit of increase in feeling of acceptance means that integration grows by 0.462 unit. Therefore H4 is accepted in this study, meaning that acceptance has and positive significant effect on integration.

Independent variables	Unstandardized coefficients	Std. Error	Standardized coefficients	t	Sig.
Constant	0.614	0.175	--	3.503	0.001

ACCEPTANCE	0.602	0.072	0.639	8.317	0.000
R ² = 0.409					
R = 0.639					

H5; Integration policies within the educational system in Italy helps Italians-Egyptians to integrate

This hypothesis opens the link between inclusion public policies, in this case educational public polices, and integration. Results in the linear regression analysis say: $p=0.003$ and $b= 288$ while in the multivariate regression integration say $p=0.680$ and $b=0.32$. Just like before, this variable loses significance when analyzing it in the multivariate regression analysis. More about this will be unfolded in the conclusion and findings part. Yet I can state that the relationship between the two variables is insignificant and weakly positive. Thus this paper rejects hypothesis 5 meaning that it appears not to be a significant link between educational public policies aimed at inclusion and integration.

Independent variables	Unstandardized coefficients	Std. Error	Standardized coefficients	t	Sig.
Constant	1.043	0.318	--	3.285	0.001
EDUPOLICY	0.368	0.122	0.288	3.006	0.003
R ² = 0.083					
R = 0.288					

H6; Muslim Italians-Egyptians women feel less integrated in the Italian society

The last hypothesis refers to a concept that has also been addressed in the theory regarding islamophobia and more generally how still to this day the idea of any challenge to the 'classical' Italian identity is a taboo in the Italian context generally speaking. Specifically, whether being an Italian-Egyptian Muslim woman negatively affects integration. To test this hypothesis not only the variable constituting being a female and Muslim is inserted (FEMALE_MUSLIM) but also the gender variable (FEMALE) as well as being Muslim (Muslim). This was done in order to ascertain the interaction effect in the analysis process. In the simple

linear regression $p=0.596$ and $b=0.126$. Ultimately the results from the multivariate regression analysis confirm the same the linear analysis, as the relationship is insignificant ($p=0.744$) and the nature of the relationship is weakly positive ($b=0.035$), meaning that the paper cannot accept H6.

Independent variables	Unstandardized coefficients	Std. Error	Standardized coefficients	t	Sig.
Constant	1.800	0.271	--	6.637	0.000
FEMALE_MULSIM	0.216	0.407	0.126	0.5313	0.596
MUSLIM	0.219	0.319	0.110	0.687	0.494
FEMALE	-0.167	0.350	-0.093	-0.476	0.635

$R^2 = 0.034$

$R = 0.185$

INTERVIEWS: INSIGHTS BEHIND THE NUMBERS

-This chapter ventures through the multiple interviews that have taken place in the research process. The goal was to give light and voice to muted numbers and digits, in order to understand more deeply what is behind all of the items mentioned in this study-

My methodology comprised not only of the quantitative tool, but also the qualitative one. I wanted to go beyond numbers and understand what they mean. Therefore, interviews were necessary. As said, interviewees could volunteer to be part of this part of the research and so the selection process was random. Out of the 23 people that volunteered only 9 actually followed up. The interviews were of semi-structured type as I wanted to allow for natural flow to the conversations. Theoretically interviews were programmed to take about 40 minutes. Reality proved to be very different as interviews, the shortest ones, would take up to an hour and fifteen minutes while the longest amounted to a staggering two hours. This was because volunteers would develop topics in detail and sometimes even go off topic in order to make their points clear. These eight people were respectively:

- Male, employed, Italian-Egyptian, Master's degree, 28 (born and raised in Italy, Egyptian parents)
- Male, engineer, Italian-Egyptian, Bachelor's degree, 28 (born and raised in Italy, Egyptian parents)
- Female, student, Italian-Egyptian, undergoing bachelor's degree, 21 (born and raised in Italy, Egyptian parents)
- Female, student, Italian-Egyptian, finishing high-school, 18 (born and raised in Italy, Egyptian parents)
- Female, student, Italian-Egyptian, finishing technical sanitary-school, 18 (born and raised in Italy, Egyptian parents)
- Female, employed, Italian-Egyptian, Bachelor's degree, 27 (born and raised in Italy, Egyptian parents)
- Female, employed, Italian-Egyptian, Bachelor's degree, 31 (born in Egypt, mixed parents, moved to Italy in her teens)
- Male, Italian-Egyptian, Technical degree, 23 (born and raised in Italy, mixed parents)

With that being said, the paper now will develop some of the conversations and quote some of the most interesting things that have been said.

IDENTITY: Italian, Egyptian and dual.

When asked about the moment where he became 'officially' under the law Italian, an Italian-Egyptian male, 28, employed in Milan told me: "I never really thought of myself with a label, Italian Egyptian. Simply an Egyptian who was born Italy, but at the same time Italian. Actually, that moment where I became officially Italian was a formality for me. Being constantly exposed to very 'Italian' contexts, I always felt as much Italian as I felt Egyptian. I never forget my roots. Growing up in my household the cultural capital has always been there, but at school the environment would be different. Becoming officially Italian just helped me with bureaucratic issues, is much easier travelling with an Italian passport." When asked about what home is for him, he said "Let me start with a premise: world without borders. I love the word cosmopolitan. I feel at home everywhere, Italy, Egypt or somewhere else. It does not have a geographical border". Thereafter I asked him whether he gets asked what he feels more like, Egypt and Italy. This is what he had to say: "Ah, I get asked this question all the time. If I need to choose a side I would say Egypt, because it is my DNA and I look Egyptian. My parents are Egyptians and my family is in Egypt. *For the people here, I am not Italian until I start speaking.* Yet, I identify with both countries. I believe to be in between. Here I don't look like them and in Egypt I am told that I am not totally Egyptian." Thus, confirming the idea of hybrid identities. Another female respondent, 27 and employed, recalls the moment when she became Italian rather traumatic: "I became Italian at 18 because my parents never got the citizenship. It broke my heart having to swear loyalty to the constitution. *Italy and this city are my home, I am Italian!* It was important only for the paperwork, so I could travel more easily. I don't like when they asked me what I feel most, although I must say I feel slightly more Italian." A 28 years-old engineer curiously classified himself as "an Egyptian from Milan. I really feel like I have embraced all the traditions and way of this city". An 18 years-old female said: "I feel Egyptian 99%. I leave out that 1% because of course there must be something Italian in me. But generally, I identify as Egyptian. What is normal here is not normal for the way my parents are used to live. And that is the way I was raised. I became 'Italian' when my parents became Italian as well, although they were a bit skeptical, as they felt like it might cause me to lose my identity". Another 18 years-old high-school female student said: "For me becoming officially Italian was important because it was a statement. That said, I feel a 100%

Egyptian and 90% Italian, as I do not think I'm completely integrated." A mixed child, 23 with Italian mother and Egyptian father said: "For me it is difficult to label myself. It has been a process where I would feel sometimes one way sometimes another. It has ultimately led to not categorize myself as neither. Yet, I must admit that growing up I felt like a constantly lived with doubts and confusion regarding my identity"

INTEGRATION

When asked about what integration is and whether he feels integrated, an Italian-Egyptian male, 28, employed in Milan told me: "I hate the word integration. Here it feels like it is understood only as assimilation. As if I have to change to become like them. I do not agree with this, I think I can stay true to myself while integrating. To me it is not integration but sharing. Sharing notions, embracing cultures, diversity. To me integration, or whatever you want to call it, entails willing to learn and opening up. I feel integrated 100%. Even from the outside, as I said, once I start speaking it is like I am unlocking their diffidence and then they see me as integrated". For an employed woman, 27, integration has a clear recipe: "Avoid ghettoization, promote the territory and interaction. Make balanced class composition. Yet, I do not like the term integration. I feel integrated, but people see me through my name which is Arab and my skin. I feel integrated, yet extraneous. I always have to prove my integration". A 28 years old engineer male, when remembering his integration process said: "I do not really see it as integration, but rather interaction. I feel that it starts from the families, and it is passed onto you. I feel like my parents are integrated as much as I am." An 18 years-old female said: "When you grow up amongst all Italians is hard to maintain your unique identity and not assimilate with the others, yet I personally cannot mix my identity with theirs. For me the main factor for integration is voting, having a voice to express. *Yet, although I feel Egyptian this does not mean I am not integrated*" A 21 years-old female university student said: "I believe what is important is to accept the context in which you are living without losing your identity. I feel completely integrated. It is a process: previously I felt more imprinted towards the Egyptian culture, now it's different. The important thing is to not exclude yourself. In this process, families are really important". A mixed child, 23 with Italian mother and Egyptian father said: "I would say I never really been through the challenge of integration. Being 'half and half' I always felt like I've always been integrated. I actually feel that my dad is the one who had to integrate". A female, 30, mixed child employee told me: "As a former cultural

mediator, I can say that language is incredibly fundamental for the kids. It allows them to freely communicate with others and enlarge their network”

TRANSNATIONALISM

When talking about transnationalism and the relationship with Egypt, an Italian-Egyptian male, 28, employed in Milan told me: “I have a beautiful relationship with Egypt. I always cannot wait to go back every year. Although I grew up in a rather Italian environment, going back every summer made my ties to Egypt strong. I did not really have ties with other second generations growing up, I never thought it was necessary nor I wanted to marginalize myself. I tried to mix myself with Italians. What matters to me is to never lose your rich cultural mix, regardless of the way you do it.” Regarding the same matters, a woman, 27, said: “As a second generation is hard for me to accept everything that I am associated with. For instance, I feel really distant from certain Egyptian values and norms although the relationship with Egypt exists” A 28 years-old engineer confirmed that “my relationship with Egypt is well and alive, I go back every year. I feel as Egyptian as Italian, cannot deny my roots nor my reality. I do not feel extraneous here nor there”. An 18 years-old female told me: “I feel like my parents are labor migrants. We are just for work opportunities and one day we will be back to Egypt, in fact most of my friends here are Egyptians”. A 21 years-old female university student said: “My relationship with Egypt is good. Yet, there is constant between here and there. When I am in Egypt I am told I am not really from there, and the same happens here.” Another 18 years-old high-school female student said: “I think here in Italy integration has to be enhanced by the foreigner. You have to have a lot of will power. I think families need to be integrated first. Yet, when you grow up and are constantly appointed as the ‘different’ one, *you end marginalizing yourself and that is the beginning of the end*”. A mixed child, 23 with Italian mother and Egyptian father said: “I feel good when I go back to Egypt, yet by not fluently speaking the language I feel as an outsider at times”.

SECOND GENERATIONS

When generally speaking about the positions of the Italian Egyptian second generation, an Italian-Egyptian male, 28, employed in Milan told me: “I really believe we can bring new value to this society, a positive social revolution. Milan is the perfect example with its multi-culture nature and diversity.” Another respondent, a woman, 27, said: “I do not believe there is an incompatibility of values between those of our families and those of the Italian society.

Certain things differ, but I grew up managing these differences.” An 18 years-old girl expressed that for her “the two cultures are really hard to live side by side. As a second generation it was hard to balance, and so I chose a side and conducted an ‘Egyptian’ lifestyle”. A 21 years-old female university student said: “Often there is the tendency to confuse religion and culture. And this causes problems in the way we are portrayed. Many people still do not understand the concept of second generations. The common assumption is that we can never be ‘purely’ Italians. They ask me: where are you really from? For people who only know one identity is fundamental to ask you what do you feel the most. I completely feel in the middle, I cannot really choose. Becoming ‘officially’ Italian was only a formal step, I did not need that to feel Italian”. Another 18 years-old high-school female student said: “I feel contaminated with both Italian and Egyptian values. Before I used to struggle against the fact that I was not perceived as Italian and wanted to go to Egypt. Now I am used to it and I feel Italian regardless of what others think.” A mixed child, 23 with Italian mother and Egyptian father said: “For me being a second generation and most specifically mixed was an advantage. I felt rich. Having this mix allowed me to understand more. Growing up I would like to hang out with other kids with foreign background ‘cause they could understand my perspective and way of thinking more, since they lived a similar situation”. A female, 30, mixed child employee told me: “I lived me being a second generation as a privilege by taking the best from both worlds. It enriched me”

EDUCATIONAL INCLUSIVE PUBLIC POLICIES

When developing the matter regarding educational public policies, an Italian-Egyptian male, 28, employed in Milan told me: “I cannot really recall a structural impact that school had on me. I remember being one of the few foreign-background students in school. I felt like I was having an impact on those around me rather than the opposite. I reckon it is now hard to manage growing diversity in the classes. Yet not only school was important, but also the link school-families. I actually enjoyed being one of the few foreigners, so I could represent Egypt.” For another respondent, a woman, 27 memories of school are similar “I do not recall structural or evident interventions, yet school and the interaction with others was really important for me as well as professors. Good people, professional and careful.” A 28 years-old engineer resembles the following: “When I think back about it, I remember more the impact that educators had on me rather than the school as whole”. Conversely, for this 18 years-old female school is rather a negative phase: “Although professors make no distinctions, my

relationships and interactions with native Italians are rather negative". A 21 years-old female university student said: "When I think of my school journey I think of two things: professors and friends. Key ingredients in my upbringing". A mixed child, 23 with Italian mother and Egyptian father said: "I think school has a sporadic effect. It depends on your luck. My classmates used to exclude me, and this impacted me".

DISCRIMINATION

While briefly addressing discrimination, an Italian-Egyptian male, 28, employed in Milan told me: "I never really felt discrimination. It is some sort of constant subtle variable. Where I work there is policy in place called 'Inclusion and diversity' yet the place seems nothing but diverse. I felt discriminated sometimes, at check points but it happens" As far as discrimination, an employed woman, 27, said: "I never doubted of my belonging, even when the surrounding made me feel less Italian. Episodes often happened at work interviews, where I often could not overcome skepticism given my background." An 18 years-old female told me: "*In my school they are very racist. If you are not white, you are not Italian.*" She added "Even the general atmosphere, you feel racism around you". Another 18 years-old high-school female student said: "Growing up I was the only Egyptian in class and I often felt the load of representing the whole Arab community. Anytime something would come on the news, I would be asked for my opinion as if I represented them and I never liked that. In general, my experience makes me think that this is a racist country."

ISLAM

When it comes to the religious sphere, thus related to the eighth hypothesis, an Italian-Egyptian male, 28, employed in Milan told me: "I am Muslim. Yet I believe the religious sphere is personal, it goes beyond the community. It is undeniable that being Muslim today is hard, yet in general I believe is more important to live in a morally correct society". Another 18 years-old high-school female student said: "I feel integrated, but not at work. I wear the hijab and this is causing me all kinds of rejections at work. They tell me: 'sorry but our customers would not feel comfortable'. By school-program I should be working in the summer, yet I am the only one of my classmates who's home. And the hijab, thus the religion is the reason behind it". A female, 30, mixed child employee told me: "Being a Muslim in Italy is a challenge and things are worst for me because I wear a hijab. When I am asked where I am from I say 'Italian-Egyptian' and their reaction is 'Ahh Egyptian'. It is like they forget the Italian part and

see only what they want to see. Wearing the hijab makes people believe I can only be a foreigner. This is even more frustrating in the work environment. I felt like I have hit the glass ceiling multiple times and all because of accessory, which I freely decided to wear.”

FINAL REMARKS AND COMMENTS (from interviews and survey)

A space was given to the interviewees as well as the survey respondents to give final comments and remarks. The following are some of most interesting: “I believe the importance of school and education should be stressed way more. Also the narrative and public debate must change for the better. We must build bridges and not walls. Diversity is part of us now, we shall embrace it”. Another said: “Stress the teaching of the language, which is fundamental. Moreover, less restrictive citizenship rights are important especially for younger kids and their belonging feeling”. Someone else stressed that: “It is a mutual process. We as Egyptians should also do more”. Somebody highlighted how “Projects must be created specifically for those who arrive here later as they encounter more problems, such as cultural shocks and difficult acclimatization”. Moreover: “Need for campaigns of awareness for native Italians so that they understand our realities”. Someone highlighted the necessity of “strong and active dialogue between parties”. Some other respondents showcased the following: “It is important to have places where the second generations can freely pray without having to do so in segregated areas. This would prevent ghettoization and promote cultural exchange.” Another comment called for: “Exponential increase for project for the youth. We need to engage with the second generation more and more, in order to promote talent cultivation and systematic interaction, as well as preventing segregation of non-Italian communities, which is already happening in the periphery of Milan”. While reading all the comments I did notice a trend in the theme of “openness and exchange while embracing both worlds”. Although it may sound cliché, an overwhelming amount of comments were along these lines. Lastly, in the survey section of the survey, lamented that they wished a part was strictly dedicated to discrimination and racism. Although important I could not include all that I would have loved to investigate because firstly I had to keep the survey coherent to my study and also including all the interesting factors would have resulted into an extremely long survey.

Finally I was able to interview a cultural mediator who to some extent confirmed what emerged from the data and what was described in the theory, meaning that she told how unorganized the work with foreign student really is and how it really boils down to the teachers, their application and dedication but most importantly the school resources. If a

school is able to finance the intervention of a cultural mediator they will do so, if not the foreign student can happen to fall back and suffer the consequences of such backtracking. Therefore there is no guarantee for all students to be ensured extra help when needed.

BEYOND THE QUOTES: PATTERNS

Now, this part is not only a mere transcription of the highlights of the interviews conducted over the period of the project, but also an important platform where trends can be highlighted and reflection of the theory can be observed. I will outline a few reflections about the interviews and the recognized patterns. I noticed that the 'school experience' has been rather different between the youngest interviewees (18-25) than the older one (25+). I reckon this is because of the times constantly changing and the increase of the Egyptian community and foreign-origin students, as well as the social political context as well. Moreover a few more communalities appeared: feeling Italian goes beyond having the Italian citizenship, as almost all recalled how getting it was rather formal and helped in the bureaucratic processes, such as travelling.

Almost all interviewees reckoned that school was utterly important for them, yet they could not really diversify between the experience overall and specific policies. Of course it is hard or impossible for young individuals to clearly see that line, as a good policy if smooth works even better. Yet they cannot recall any specific projects or similar that was apt to their integration. They merit that to educators and interaction with others.

Almost all denounced the diffidence they encounter on a daily basis when their 'Italianness' is tested and assessed. They are aware that right now they will not be recognized immediately as Italian as looks, names, colors are still too strongly embedded in the process of identity-association from the outside.

The difference between feeling Milanese or Italian was evenly distributed. Almost all reckoned that feeling 'more' Italian or 'more' Egyptians is not key to integrating, as they are rather separate processes and the 'Egyptian side' does not necessarily interfere with a successful integration. Almost all highlighted the concept of hybrid identities within themselves, recognizing with pride both sides of the coin.

Another interesting pattern was that regarding the term integration. Almost all denounced how they do not like the term "integration". They rather use terms like interaction, exchange, sharing. This derives from multiple factors I believe. First the perception that exists around that term in the Italian context as it is always stressed the process from the outside to

the inside. These individuals all tried to tell me that for them it was never a matter of integration in their eyes as they rather always felt a part of the society already and did not find the necessity to integrate more. They do not intend integration as a linear process from point A reaching point B but rather that it was a natural and fluid organic process of a person living in a certain context. This idea was even stronger for those who are mixed child who almost denied the existence and need of any integration process whatsoever.

Lastly, I must indicate that all those who were not specified had both parents with Egyptian origin and were born and raised here. The rest, mixed children or that have moved here from Egypt later in their life are specified.

DISCUSSION: FINDINGS of the RESEARCH and their MEANING

-This chapter is aimed at concluding the paper addressing three main aspects: discussion, conclusion and recommendation-

Approaching the end of this intense project, I am now about to develop a final discussion as well as conclude the paper while providing recommendation for the future. The best way to do so is by addressing each and every one of the sub questions listed above as well as responding to the main research question, while also keeping an eye on the outcomes of the hypothesis testing process.

The first finding is that integration is defined in subjective terms by second generations. When people think about integration they often think about it in their terms, and this happens within the public sphere or the political discussions where the understanding of integration is based on what is 'right' for them. Yet, in this project I wanted to explore what integration really meant for second generations, in this case Italian-Egyptians in Milan, and whether they felt integrated based upon what integration means for them.

In the survey, as explained beforehand, respondents had the possibility of defining what integration is for them by replying to 8 statements on a 5-point likert scale ranging from "Strongly disagree=5" to "Strongly agree=1". From this assessment, this paper can conclude that on average for individuals belonging to the Italian-Egyptian second-generation community in Milan, the main factors that need to happen in order to be and feel integrated are: language knowledge and political right. Meaning that fluently speaking the Italian language and for instance being able to vote are utterly fundamental in the process of successful integration. What the reader can infer from this is that individuals find very important being able to smoothly communicating with others as well as the possibility to have a voice regarding present and future political issues that inevitably also touch their lives. Thereafter, research results show how the following four factors have also been awarded as important in the journey of integration: school, social pro activeness, labor and citizenship right. Meaning that going to school and being part of the school environment, being socially active as in being part of associations, being proactive in the territory, being socially dynamic, having the Italian citizenship and so being 'officially' recognized as Italian and finally being integrated in the labor market thus having a job basically all play an impactful part in the understanding of integration and the definition of it. Lastly, high educational attainment and celebration of Italian holydays have appeared to not be as important. Whereas having a

bachelor's degree, master's or higher received an almost 50/50 response, with half agreeing or strongly agreeing with its impact and the other half either being neutral to such statement or disagreeing (which may be caused by the fact that not all respondents reached that point of their educational carrier yet or just simply do not have such degrees), celebrating Italian holydays has shown to be rather negligible in the definition process of integration. Therefore, one of the first findings is that of what integration is for these individuals on average.

Yet, now that the definition of integration has been outlined, the paper moves into the understanding between feeling to be integrated and its link with identity and educational public policies. As a matter of fact, although the paper has enounced what integration represents for the sampled population, it does not mean that all of them feel integrated nor defines the relationships of interests.

First of all, looking at the survey results the following digits are important to keep in mind moving forward. To the statement "I feel part of the Italian society", 52% of the respondents agreed, and 28.4 strongly agree while the rest is either neutral, disagreeing or strongly disagreeing (only 5 individuals checked on the last two options). For the statement "I feel integrated in the Italian society", 76.5% strongly agreed or agreed. Just as before, the rest is either neutral, disagreeing or strongly disagreeing (only 5 individuals checked on the last two options). This allows the reader to understand how a staggering majority believe to be a part and integrated in the Italian society, therefore all the following results and findings are legitimate when analyzing the three part relationship: integration to identity and to educational policies.

Now walking down hypothesis by hypothesis with the necessity to answer the research question and sub questions, many other findings will be unfolded.

Whereas the first sub question has just been replied a few paragraphs above, let me continue with the rest of the sub questions, as they ultimately help me answer the bigger and wider main research question. The second sub question recited as follows: "*How different identification realizations relate to integration?*" This question clearly refers on how feeling Italian or Egyptian impacts integration, if it does and whether positively or negatively. To reply to this question the best way is to look at hypothesis 1 and 2 and their outcomes.

H1 stated that, paraphrasing, individuals feeling Italian are most likely to be integrated in the Italian society. The study, via statistical computations, has accepted such hypothesis meaning that there is a significant strongly positive relationship, confirmed by both correlation and multivariate regression analysis. Meaning that effectively on average

individuals who feel Italian are more likely to be integrated and that the more you feel Italian the more you feel integrated.

Sub question two wanted to explore the extent of transnationalism and whether it has a direct relationship with integration. The related hypothesis (2) states that those who are more transnationally active are less likely to be integrated. What transnationalism has been considered to be in this survey has been defined in the operationalization section, and the results per item (8) can be found in the survey appendix. Nevertheless, multivariate regression analysis rejected the hypothesis inferring that there is no significant relationship between the two variables. This means that being transnationally engaged does not impact integration, thus defying that right wing narrative that believes that individuals with migrant background and ties with their origin country cannot embrace “loyalty” to the host country.

Moving onto the sub question three, and thus completing the definition of the integration-identity spectrum, the inquiry regards the relationship between hybrid identities and their integration. The concept of hybrid identities has been vastly debated in the theory as well as it has emerged systematically and intensively in the interviews. Therefore how does that relate to integration is what I wanted to explore, therefore the setting of H3 claiming that those who feel both Italian and Egyptian are more likely to be integrated. This claim did not find ground in the statistical analysis as no significant relationship appeared to exist. This means that feeling belonging to both countries does not necessarily impact integration, both positively or negatively as there is no significant relationship between the two variables.

What can be inferred from these first three sub questions and related hypothesis? Indeed, that the relationship between identity and integration is not that evident nor strong. Yes, feeling Italian ultimately has shown to positively impact the feeling of integration but meanwhile none of the other hypothesis were accepted. Being transnationally active or feeling both Italian Egyptian, all failed to be accepted in the study. Meaning that none of this premises have a significant causal relationship to integration. Thus what else impacts integration then? Sub question 4 and its related hypothesis can help the paper answer this question. Sub question 4 wondered whether feeling accepted by Italians, which comprises feeling accepted by young Italians their age (18-350, older (35+) and society overall meaning institutions, climate, everyday life, relates to integration and therefore H4 implied that those who feel accepted are more likely to integrate. Well, studying the relationship between the variables in place this paper has accepted H4 since there appeared to be a positive strong significant relationship between acceptance and integration. What does that mean in the

bigger picture of this paper and this study specifically? It means that ultimately feeling accepted is more important, significant and impactful to integration than other identity factors. Henceforth, it does not matter whether an individual feels Egyptian or if he or she is transnationally involved and active or even whether he or she is a hybrid identity, it is more important that he or she ultimately feels accepted by the Italian environment overall in order to ease his or hers process of integration. Therefore being accepted as an individual part of the Italian society, regardless of the identification belief, is actually significant for the integration process to be successful.

Now, the findings necessarily have to move to the other part of this triple relationship that has been set forward, that is the relationship between educational public policy aimed at inclusion and the effective integration of the second-generation community, in this case the Italian-Egyptian one. Sub question 5 wondered just that and it was ultimately tested with the help of H6, that claiming "*Integration policies within the educational system in Italy helps Italians-Egyptians to integrate*". The results clearly say that there is actually no significant relationship between the two variables: integration and educational policies. The implications of this are heavily addressed in the conclusion part, yet I must address the fact that although individuals stated that going to school and being part of its environment is an active important part constituting integration and that also people stated that their educational journey has made them feel integrated (a joint 66.6% either agreed or strongly agreed) this should have not created premature expectations nor implied non-existing links. What I mean is that a person can feel that school played an important part in their integration realization, yet this does not mean that it was thanks to educational inclusive public policies in place. In fact, school is not just a set of procedural settings, or indeed educational policies. It is much more, and this 'more' I believe is where integration is developed.

Finally, the last sub question and hypothesis. Here the focus slightly shifted, from the main links and ties of this paper to something slightly marginal. The inquiry regarded the relationship between being a female Muslim Italian-Egyptian and integration and the related hypothesis stated that female Muslim Italian Egyptians are less likely to be integrated. The analysis ended up saying that there is no significant relationship, therefore rejecting the claim itself yet it also told us that the nature of the relationship is weakly positive. The underlying layers of this hypothesis have been unfolded in the interview results. This heavily relates to the theory, where Islamophobia has been touched and even to the concept that in the Italian context is still somewhat of a taboo the idea of having untraditional Italians, whether that is

being 'black' Italians, African Italians, or to this matter Muslim Italians. In the interviews women that are wearing hijab denounced heavily how much misconceptions and outside judgment they go through on a daily basis. However, where one appeared to be still outraged the other appeared to have come to terms with the situation.

All of the sub question, hypothesis testing and research overall appear to tell us that the relationship between identity and educational inclusive public policies are not as significant and impactful as I expected them to be. Whereas feeling Italian has shown to impact positively and to have a significant link with integration, all of the other identity-related hypotheses have been rejected by the analysis. Therefore, the notion that identity is immediately related to integration success or failure is overrated. Yes, feeling Italian helps integration yet feeling Egyptian does not hurt integration, nor being transnationally active, nor being a so-called 'hybrid'. All of these have shown to not have significant relationship. Therefore, answering the first part of the main research question, the one addressing the binomial integration-identity I should divide my response in two: feeling Italian positively impacts integration yet feeling any other type of way, in our contest Egyptian or both, does not have a significant relationship with integration, nor does transnational involvement.

Regarding the other link between educational public policies and integration, results of this project tell the reader that there is no significant relationship between the two. Why is that will be addressed in the conclusion, yet I can state that there is no significant link.

Before moving on to the ending and the conclusion of this paper, I would like to address a few 'extra' findings I extracted from this research journey and the data analysis process. There is no meaningful order in the upcoming list, but just some more interesting facts that have emerged along the way.

The first regards the dichotomy city and country. I wanted to explore the relationship that my surveyed sample had with the city they live in, Milan. As suggested, there have been studies exploring this relationship, rather than the national one. This paper specifically did not take that route, yet to some extent this link has been explored. To the statement "I feel more integrated in Milan rather than the country overall" respondents replied as follows: 15.7% strongly agreed, 31.4% agreed, 26.5% were neutral, 22.5% disagreed and the rest strongly disagreed while to the statement "I feel more "Milanese" than Italian" (with "Milanese" meaning someone from Milan) the respondents replied as follows: 15.7% strongly agreed, 26.5% agreed, 35.3% were neutral, 15.7% disagreed and the rest strongly disagreed. The results appear to be fairly disturbed, with no clear skewness pending. It does not appear

that there is a clear distinction city to country, and this showed also in the interviews were some declared to feel really “Milanese” and a similar proportion did not really feel significant difference. Moreover when relating the city factor to the dependent variable, these results appear: in the correlation the Pearson Correlation says: 0.329 for the feeling of being integrated in Milan and 0.345 for the feeling of being Milanese, and both being showing a significant correlation at respectively: 0.01 and 0.00. When moving to the multivariate regression analysis the results say that both variables are significant (and positively related) with respect to the dependent variable integration, at respectively 0.33 and 0.016. Therefore, if I were to put a couple of extra hypotheses, such as “Individuals who feel to be more integrated in Milan are more likely to integrate in general” and “Individuals who feel to be Milanese are more likely to integrate in general”, I would have to accept both of them. It is possible to conclude from these pieces of information regarding the city factor that second generations also benefit from identifying with the city they live in and when they also feel integrated in that city, in this case Milan, it also eases the way for the whole integration process.

Another finding deriving from the study is about transnationalism in second generations. What emerged from the survey is that transnationalism is to some extent changing from what is classically known and usually associated to first generation migrants. The most evident example is that of economical remittances, the most tangible form of transnational activity. When specifically asked with the following statement “I send money back to Egypt” a substantial 52% answered “Never” and 21.5% answered “Rarely”. This shows how even the most classical notions around migration and migrants dynamics are inexorably changing with times and new generations, confirming the theory of these new hybrid generations made of a complexity of different factors challenging classical notions.

Lastly, one interesting piece of information was hidden in the statement “I feel like my parents are integrated in the Italian society”. Although not necessarily relevant to the main research question, the results provide for a useful reflection. The answers to the above cited statements say: 19.6% strongly agreed, 30.4% agreed, 26.4% were neutral, 14.7% disagreed and 9.8% strongly disagreed. These results are not in line with those coming from the statements regarding directly the feeling of integration of the second generations themselves. This means that not necessarily having the children integrated means that the families are integrated themselves, also because the understanding of what integration is and entails might be different between first and second generation.

Finally, one more surprising yet interesting finding regards the way these individuals portray themselves. In the survey they are asked how often they get asked “Where are you from”. Out of 102 people, only 2 said they never get asked. Yet, 50 stated to get asked it very often and 21 always. Overall, to such question 61.8% reply with “Italian-Egyptian” (or some variation of it, like: ‘Italian with Egyptian origins’). 34.3% reply with “Egyptian” and only 4 individuals say “Italian”.

CONCLUSIONS and POLICY RECCOMENDATIONS

After having analyzed the findings of my analysis, this section will address some final remarks. First of all, the definition of integration for the second-generation migrants has proved to be a mix of language knowledge, voting rights, citizenship rights, school, labor and social activity. Furthermore, in regard to the overrated relationship between identities and integration the findings have shown that although feeling Italian helps integration sentiment and achievement, feeling Egyptian does not negatively impact the outcome of integration, nor does it being transnationally involved. To this point, neither does it feeling both Italian and Egyptian. All these last three factors appeared to not have significant ties with integration at last. Yet, I must say that hybrid identities are not just about feeling to belong to two countries at once, but it is much more than that. This is just two faces of the same coin, or better, two faces of a multifaceted dice. Hybrid identities are an incredible mix of factors, ranging from cultures, values, what happens in each household, the experiences people are exposed to over their life time, cultural capital, educational career, society. These are just some of the factors that ultimately shape this new concept of hybrid identities that is now a reality also in Italy. Yet, for the sake of research, in this case hybrid identities have been identified as simply those who feel belonging to both Italy and Egypt.

Therefore, the key ingredient for integration has proved to be acceptance more than identity and its dynamics. The feeling of being accepted for who they are, whether that is being more inclined to the 'Italian side' or the 'Egyptian side', is what ignites successful integration. Therefore the 'side' to which these young individuals are inclined or the ties that they have to their origin country should not matter as long as they are and feel accepted. This is what emerged from this paper. Therefore, a few comprehensive remarks can be made. First of all that identity and integration are not necessarily directly proportionate but can happen at different stages and without forcibly affecting one another. Moreover, more research should be dedicated to the concept of acceptance and how deeply it impacts integration as well as identity. In addition this paper confirmed how transnationalism shifted from its classical notion that the first generation migrants were labeled with, to a much more fluid one with second generation who still anyway show signs and traits of transnationalism and connection with their origin country, hence the theory was confirmed.

Moreover, the results of my analysis confirmed what the theoretical framework chapter, especially the public policy context section, anticipated: the lack of existing

significant relationship between educational inclusive public policies and integration. As Italy has not properly addressed this matter, this traces back to a negligence in keeping the national statistics up to date. When a government is not able or willing to identify or recognize second generations in a proper way, ultimately diving the youth in a simple “Italian” or “Foreigner” differentiation, that is when the problem is hidden rather than dealt with. It is impossible to even hope to actively and efficiently promote the integration of such individuals when the state is not actually recognizing them.

In this regard, school plays a crucial role. Not a structural and defined one, rather a sporadic one, but the educational journey of these second generation proved to be fundamental for them. School is where a lot of time is spent and where individuals are not at home anymore but have to interact constantly with new notions and different people. Ultimately interaction with classmates, the creation of networks and friendship is the real fuel behind integration. School is not only the place where integration is initiated but also a platform where identities are shaped. Ultimately school is important and the survey results say so. To the statement “Constantly attending school helped my integration” witnessed 74.5% either agreeing or strongly agreeing, while the statement “My educational journey made me feel integrated” witnessed 67.6% either agreeing or strongly agreeing. This means that school is and has been very important for them, yet educational public policies have not really showed up and this emerged also from the interviews.

Therefore, all in all, regarding educational public policies and policies, overall I can say that a drastic change needs to happen. The lack of proper institutional support, on a structural regulatory perspective but also financially speaking (projects ultimately need funds and investments), has been lamented by professors and cultural mediators in a few informal meetings I have held with them during this research process.

There is a need for change also on a ministerial level. In the last 15 years there has been constant debating around the Minister of Education, from the appointment of the Minister (famous scandals rose when two of the last five Ministers, one from the right wing and one from the left wing, appeared to have had shady pasts regarding their degrees) to the continuous cuts on budget that the Ministry has witnessed. Ultimately the government cannot expect professors, teachers and educators to step up to the gigantic task that is integration of students with foreign background solely based on their good will and passion.

Moreover, and more generally speaking, there needs to be a change also in the public debate, a change in the narrative of politics around migration related issues and ultimately a

new and inspiring class of politicians. Italy has appeared to be a rather stagnant country when it comes to migration related issues lately and this definitely needs to improve in order to guarantee a more promising future for the new second generations and the future third generations. Clearly, the tools now in place have shown not be effective. Italy needs to heavily invest in a renewed public policy cycle as all stages of a policy creation seem to have failed when addressing students of foreign origin. From agenda setting to policy implantation to decision making.

Finally, I believe that further research must be dedicated in this sphere of themes, especially in the Italian context. There have been certain aspects that could not be developed due to the aforementioned limitations, but variables like cultural perspective or socio-economic status also play a part in the integration process. Hopefully further research will also trigger actions and plans to implement. Lastly, this project was something utterly new for me as a student and an aspiring future scholar. Therefore I would like to apologize for any mistake, which I am sure there are, along the way.

ETHICAL CONSIDERATIONS

Ethical considerations had to be taken into account, especially given the nature of the methodology and the sensitivity of this dissertation topic. First and foremost, anonymity of the subjects surveyed and interviewed has been guaranteed throughout this project. The survey online form was setup in such way where I could not retrieve the people who took part in it in any way at all. Regarding the interviews, identities have remained hidden and were referred to as “Respondent 1”, “Respondent 2” etc. Moreover, before beginning any interview I would inform the interviewee of all of the technicalities of the project and guarantee him or her of their anonymity. Thereafter I would hand them a paper of consent where the interviewee could find all of the necessary information and take notice of his or her future anonymity. This paper is ultimately signed in order to ensure the regularity of the process.

Moreover, I have guaranteed transparency and objectivity during the whole process, especially during the interviews. This was utterly necessary to ensure the regularity of the process. Moreover, given my personal background I had to be very careful into never exposing myself or my ideas in order to not influence the outcome of the responses as well as the research findings overall. Finally, throughout the whole process the research has guaranteed optimal integrity in order to collect objective and real data. As a matter of fact, biased behavior regarding integration, identification, belonging would outburst into erroneous and misleading outcomes (Sinnati, Horst. 2014)

LIMITATIONS

Coming to the end of this paper, it is right to address the limits, constraints and weaknesses of this project. Starting from the need to narrow down the focus of the study and create a very specific interest, ultimately resulting in the selection of the second generation Italian Egyptian population in Milan, from the age of 18 to 35 and with different backgrounds, educational and societal, in order to obtain a representative case, had its upsides and well as downsides. Whereas the upsides have been explored, highlighted and developed all throughout so far such as the possibility to create such specific work, the downsides did also exist. Although the selection of such uptight group can provide for a very specific and zoomed in research, working and digging within this community as a private citizen had proven to be challenging to say the least. This was utterly one of my biggest limitations.

As I naively thought at the early stages of this research that being myself an Italian-Egyptian second generation would have given me an automatic green light regarding access and retrieve of information, reality proved to be very different. First, it tracks back to my personal past where I did not necessarily spend the same amount of time with my fellow Egyptians as I did with the native Italians. Not that I personally did not want to, but the mix between being in different schools growing up as well as not going to the “Arab School” in Milan ultimately did not align the necessary circumstances. This fact did not allow me to have a head start when beginning my data collection. Moreover, the Italian-Egyptian second-generation community does not possess extensive organizations or associations in Milan. There is only one, called “Italeya” which means Italian in Egyptian Arabic, and it is the only ‘official’ association built for and from second generation Italians-Egyptians and was created in late 2016. In addition, it only has a small community made of about 20 people and most of them are not even based in Milan anymore but are abroad for work or study purposes. Fortunately, though I was able to interview one of the founders and reach for most of the associates to complete my survey. There are a few more Italian Egyptian organizations in Milan, but they are founded and attended mainly by first generation Egyptian migrants in Milan. Therefore, there was no existing support or data collection available and everything had to be collected first hand and networking had to be initiated starting from scratch. Moreover, collection of data, whether that is finding people to fill in the survey or conducting the interviews, is extremely hard when ran by a student as it was the case of this research. Convincing busy young individuals to take time out of their day to fill in a 8 to 14 (or more,

depending on how much was dedicated to the questions, especially the open end ones) minutes survey is challenging, especially when doing that does not come with any reward but rather is done as a favor to a fellow Italian-Egyptian student. Ultimately through an insisting work built on constant networking I was able to reach out to over a 100 people who were willing to undertake my survey and complete it. And then through the survey, 23 people volunteered for an interview.

One more limitation was the possibility to interview a policy maker. I have tried multiple times and in various ways, reaching via email and social media platforms, to get in contact with policy makers from the municipality of Milan, expertise in the themes of inclusion and policy making but, unfortunately, I had received no response whatsoever. I had hoped I would be able to get in touch with them to understand and convey their perspective and their work from their point of view but this ultimately could not happen.

Furthermore, another limitation is regarding the responses. Although I ensured complete objectivity and never influenced in any way the interviewees into shaping their responses, I ultimately cannot ensure that all my respondents replied truthfully and this applies also to the survey. Although both methods resulted into complete anonymity for those involved, it is rather impossible to assure strangers to trust you and nevertheless topics like identity, integration, life journey and experiences as well as own opinions are to some extent private matters hence it is not sure that the respondents answered my inquiries freely or without constraints of any sort.

In addition, one important and frustrating limitation regards official measurements by the government. I could not find official reporting regarding second generations in Italy as for the governmental statistical department individuals are apparently either Italians or foreigners. There is no distinction for second generations, holders of dual citizenship, those who were born as foreigners in Italy but became Italians or information regarding mixed couple's children. Ultimately this finds confirmations in my findings, especially those related to educational public policies. By not even differentiating amongst different categories of citizens, or at least taking notice of the factual existence of individuals who are part of the second-generation community, it is utterly complex to create, implement and successfully achieve impactful public policies of any sort, in this case educational. It would have been interesting to know the number of Egyptians in Italy or in Milan. After a lengthy process of research that this information does not exist, yet it might be existent and I simply it is not publicly available.

Moreover, regarding the same matter it must be said the sample should not necessarily be considered completely representative. A hundred people could not be representative of a community the Egyptian community in Milan (although I must stress it is not the same as the Italian-Egyptian community so it does not really serve my purposes in such comparison). Nevertheless, 102 people is a remarkable number yet direct generalization to the whole community cannot be immediately inferred. Moreover, on top of the 102 individuals that completed the survey 23 volunteered to be a part the interviews. Out of this group, only 9 interviews were ultimately conducted. Unfortunately, not everybody followed up with their availability or even replying to my attempts of getting in contact. Nevertheless, I understand time constraints of everybody and I am content with the number of interviews made.

Another limitation to the study was of practical nature. Being resident in Rotterdam for study and work reasons and being my thesis located in Milan it was impossible to have regular connections, and a lot of interactions were held via phone, mail and social media. Yet, multiple trips were taken to Italy in order to build the much needed personal relations.

Moreover, the skewness of the gender distribution was evident. Unfortunately, while I did dedicate lots of effort into reaching to a fairly distributed population, yet it has appeared that women were more keen into participating into this project, as well as sharing their experiences and sharing the survey with fellow friends.

Regarding the data, I shall add another technical statistical limitation. The more attentive readers might have notice different contrapositions between the outcomes of the correlation analysis with respect to that of the multivariate analysis. The reader should thus be aware of taking the results of this paper with a critical perspective. Meaning that of course further and deeper research must be done to ensure the nature of this relationship and thus to not take these result as ultimate explanations regarding certain action-reaction dynamics described in the findings and hypothesis testing.

Furthermore survey construction is of utter importance. I am humbly sure that if I could re-do this paper once again, after analyzing the results and looking back at this paper in the future I would notice different things that could have been changed or improved. Whereas multiple factors and variables could have been added to the survey, such as cultural perspective for example, although expanding the specific focus of it. Yet, overall, selecting the correct variables, operationalization scheme, questions, statements, phrasing, formats is a very complex trajectory and decision-making process.

Another technical, maybe marginal, limitation was language. Although the research is ultimately done in English, data collection, interviews, survey, networking were all done in Italian for obvious reasons. Therefore, there has been some language barrier difficulties even if to a very limited extent. Translation from Italian to English and vice versa is not always immediate and intuitive, some literal translations do not make sense in the other language and therefore there had been moments where paraphrasing has been adopted.

Lastly, the size of this project was to some extent a limitation. Second generations provide for a very fruitful set of discussions. Not only identification, educational policies or integration are interesting topics of study. But there are many other spheres which deserve deeper analysis, which have been somehow touched throughout this paper. Themes like their families, the first-generation Egyptians who came to Italy 50, 40, 30 years ago and who initiated the community, and the differences between first and second generation or let alone the challenge for these families to raise children who inevitably are growing within a double reality. A challenge that contains multiple obstacles. Such as the fear of the families, and thus the first generations, of their children losing their origin identities, and of the biggest scare is not possessing full knowledge of their family's language. Moreover, families when raising their children in the new environment must face a reality, from society to school, that is very different to what they know or are used to (Besozzi 2007, Mantovani 2007). These differences that cross from integration to transnational involvement, as well as identity crisis, cultural differences or religious freedom. Furthermore topics like general conditions of first and second generations, right and legal framework, citizenship rights, discrimination and in-school bullying are key to the discussion. These are all themes that emerged in this research but that I had to limit to some degree in order to not swing off topic, yet it would be useful and beneficial to spend time and resources to address them, especially in the Italian context and society who have appeared to have not yet coped organically with the discourse of second generations. Ultimately, different extra hypotheses could have been set and tested given the potential and reach of the survey yet overall this project was bound to stay focused on a specific set of linkages and keep its focus all throughout.

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“what do you want to be when you grow up” and my sister, to which I hope I can be what my brother was, is and will always be to me.

This thesis to me feels like a stepping stone of this journey called life. I hope I have brought something new to the discussion around integration, identification and educational public policies aimed at the inclusion of the second generations. As stressed multiple times diversity is now a face of society and must be faced. We live in fluid spaces now and classic notions have inexorably assumed a hybrid nature, from integration to identity. Therefore I hope that this project even if only to an infinitesimal proportion has brought a new spark around this debate.

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APPENDIX

Hereby the English (word document) version of the survey is inserted. Thereafter the questions included in the interviews are listed. Both tools were originally obviously conducted in Italian. Hereby they will be translated in English.

SURVEY

DEMOGRAPHICS - CATEGORIES

Part 1. Background characteristics (Control Variables)

1. What is your age (in years):
2. What is your gender: Male / Female / No answer
3. What is your nationality: Italian / Egyptian / Dual / No answer
4. What is your father's nationality: Italian / Egyptian / Dual / No answer / Other:
5. What is your mother's nationality: Italian / Egyptian / Dual / No answer / Other:
6. Where were you born? Italy / Egypt / Elsewhere, namely:
7. Sub question: if born abroad, when have you moved to Italy? Insert age (in years)
8. What is your marital status: Single / Married / Widow / No answer
9. Sub question: if you have a partner, what is his/hers nationality:
10. What is your occupation: Student / Employed / Unemployed / Owner of a business / No answer / Other, namely:
11. What is your level of Education completed: No education / Elementary school / Middle school / High school / University degree / Master degree or higher
12. What religion do you practice: Muslim / Coptic / Catholic / No answer / Other:

Part 2. INTRODUCTORY QUESTIONS

Please indicate how much you agree or disagree with the following statements

1. What is 'home' for you? Open end question:

		5	4	3	2	1
2	I feel with both Italian and Egyptian	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
3	I feel Italian	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
4	I feel Egyptian	Strongly disagree	Disagree	Neutral	Agree	Strongly agree

Part 3. DEPENDENT VARIABLE - INTEGRATION IN HOST SOCIETY

Please indicate how much you agree or disagree with the following statements about integration

What does integration mean to you (Questions 1 to 8)

		5	4	3	2	1
1	Having a job makes me feel integrated	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
2	Having a degree of higher education (University degree) makes me feel integrated	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
3	Fluently speaking Italian language makes me feel integrated	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
4	Voting in political elections makes me feel integrated	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
5	Celebrating Italian holidays and festivities makes me feel integrated	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
6	Being socially active (being part of organizations, sports clubs etc.) makes me feel integrated	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
7	Having Italian citizenship makes me feel integrated	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
8	Attending and being part of	Strongly disagree	Disagree	Neutral	Agree	Strongly agree

	the school environment has helped me integrate	disagree				agree
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Please indicate how much you agree or disagree with the following statements about feeling of belonging

		5	4	3	2	1
10	I feel part of the Italian society	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
11	I feel integrated into the Italian society	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
12	I feel that my parents are integrated into the Italian society	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
13	I feel more integrated into the city of Milan rather than in the country and its society as a whole	Strongly disagree	Disagree	Neutral	Agree	Strongly agree

Part 4. INDEPENDENT VARIABLE - IDENTITY AND TRANSNATIONAL INVOLVEMENT

Please indicate how much you agree or disagree with the following statement about identity and transnationalism

		5	4	3	2	1
1	Having the Italian citizenship makes me feel Italy	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
2	I am politically active in Egypt (voting, have political ideas etc.)	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
3	I associate myself with Egyptians living in Italy	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
4	I feel welcomed and accepted by young Italians (18-35)	Strongly disagree	Disagree	Neutral	Agree	Strongly agree

5	I feel welcomed and accepted by older Italians (35+)	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
6	I feel welcomed and accepted by society in Italy overall	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
7	I have Egyptians friends and social ties in Egypt	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
8	I identify myself as "Milanese" or "di Milano" rather than Italian	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
9	I am connected and engaged with the Egyptian community in Italy	Strongly disagree	Disagree	Neutral	Agree	Strongly agree

Please indicate the frequency related to the following statements

10	I visit Egypt	Never	Rarely	Sometimes	Often	Consistently
11	I follow the news in Egypt	Never	Rarely	Sometimes	Often	Consistently
12	I send money to Egypt	Never	Rarely	Sometimes	Often	Consistently

Please answer the following

13	My friends in Italy are	Only Egyptian	Mostly Egyptian	Neutral	Mostly Italian	Only Italian
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Part 5. Public policies impact on integration

Please indicate how much you agree or disagree with the following statements regarding public policies

		5	4	3	2	1
1	Throughout my educational journey (elementary, middle and high school) proportion of foreign origin student with	Strongly disagree	Disagree	Neutral	Agree	Strongly agree

	respect to that of native Italians have positively impacted my integration					
2	Throughout my educational career, interaction with native Italians classmates has helped my integration	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
3	Throughout my educational career, interaction with foreign origin classmates has helped my integration	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
4	Throughout my educational career, cultural mediators have helped my integration	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
5	Teachers and professors helped me in my integration	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
6	Throughout my educational career, extracurricular activities promoted by my school have helped my integration	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
7	Throughout elementary school, school climate (atmosphere, acceptance, involvement) has helped my integration	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
8	Throughout middle school, school climate (atmosphere, acceptance, involvement) has helped my integration	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
9	Throughout high school, school climate (atmosphere, acceptance, involvement) has helped my integration	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
10	Attending constantly school has helped my integration	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
11	My educational career made me feel integrated	Strongly disagree	Disagree	Neutral	Agree	Strongly agree

*Career could have been replaced with “journey”. The Italian word used was “percorso”, which could be translated in both ways. It is closer, literally, to “journey” but in this translation “career” can be more suitable.

Part 6. Open end questions

- How often are you asked the following question: “Where are you from?”

5	4	3	2	1
Never	Rarely	Sometimes	Often	Constantly

- Sub question: how do you answer?
 - Italian Egyptian
 - Italian
 - Egyptian
 - Other:
- Looking at the future generations, do you have any recommendations or advices regarding integration policy aimed at the young individuals of foreign origin?
- Is there anything that has not been addressed in the aforementioned questions that you believe is important in the topic of integration, identification and inclusion policies for second generations?
- Final comments?

Part 7. Interview invite

You have arrived to the end of this questionnaire. I would like to thank you for your time and availability. Now a second and final phase of this research begins. Would you like to be a part of it? Would you like to participate to an interview to further develop some of the topics addressed in this survey? The next stage of this project entails a deeper analysis regarding the themes listed in this questionnaire in order to unfold the layers that constitute topics such as integration, identification and inclusion policies. Therefore if you are interested, I would like to invite you to the following phase. Leave your contacts (email and phone number).

Note: the identity of the people interviewed will remain anonymous.

SURVEY

The survey was structured as such. Questions could vary depending on circumstances and detours of the interviewees.

- How old are you and where were you born?
- What is your occupation at the moment?
- What religion, if one, do you believe in?
- When did you become 'officially' Italian? How do you remember that moment?
- Are you ever asked what do you feel most, Italian or Egyptian? How do you feel about this question and how do you answer?
- Integration is part of this project. If you were to give a definition of it, what would you say are the most important things? Do you feel integrated?
- Do you feel that your integration is perceived mutually by others?
- Milan: you have grown up in this city, do you consider yourself Milanese or Italian in general? Do you feel that distinction?
- Egypt: what relationship do you have with Egypt? Do you feel Egyptian?
- As a second generation, how did you balance growing up, the different cultures and values and realities that resided within you?
- School: what your experience been like in the educational journey? Do you recall a structural inclusive impact on you?
- Which actors in that environment have had the most meaningful impact?
- What is your friends circle looking like? Do you still talk about the fact that you are Italian-Egyptian or it is not a recurrent topic?
- Growing up in Italy, what's your assessment regarding the environment and society you've been through?
- Have you ever been victim of discrimination because of your identity?
- Any final remark?