



THE BREINER HOUSE EXPERIENCE: SENSE OF COMMUNITY IN A STUDENT HOUSING COOPERATIVE

ROSARIA LORENZANO
THESIS OF MASTER IN PSYCHOLOGY
FACULTY OF PSYCHOLOGY AND EDUCATION SCIENCES
UNIVERSITY OF PORTO



THE BREINER HOUSE EXPERIENCE: SENSE OF COMMUNITY IN A STUDENT HOUSING COOPERATIVE

Rosaria Lorenzano

October 2016

Thesis of Master in Psychology
Faculty of Psychology and Education Sciences
University of Porto
Supervised by Professor Ana Isabel Pinto
and Professor Isabel Menezes.

Acknowledgments

To my advisors, Professor Ana Isabel Pinto and Professor Isabel Menezes. For their patience, their time and positive criticism. This academic project was born because I have met special people, and through this thesis, I could work with special professionals of that area. My gratitude goes to Ana Isabel P., because she understood me even when the words were not sufficient. Special thanks goes to Isabel M. because she took my hands and gave me her smile when the coincidences of the life where not the best. Thanks to both, this thesis has followed the correct route.

To my lovely Breinerers, because they (we) captured the essence of our lives during the year lived “na Breiner”. Despite my work is well organize and reflects technically the lived event, what happened in Breiner, in Breiner it remains. That year was amazing, this house was something better, those people are all around the world and a piece of me is travelling with them.

To my parents, which will not understand a word of this academic project but they understand my heart and they let me free to choose my journey. My gratitude goes to them because although my unusual university career, they continued to encourage me to arrive until here and conclude this chapter of my life. They are the best of me.

To Joana, my cat, because she is my unconditional love.

To my two brothers Salvatore e Nicola, because they are my daily smile since always. To my Grandparents, Nonna Emanuela & Filomena and Nonno Salvatore & Nicola, they should be here to be proud of me.

To my all-old friends and especially for those who were close to me with their heart. It is not needed to mention each one, they know.

To my colleges, Ana e Catarina, these girls are essential and are my favorite Portuguese. To Antonio, Julio, Inès & Thiago, my roommates, for being helpful and for their “boa disposição”.

...finally, the last thanks goes to this life, because I am a lucky person!

*“What you do makes a difference and you have
to decide what kind of difference you want make”*

Jane Goodall

Abstract

The present study, of exploratory nature, is based on the understanding of a lived experience of 21 Erasmus students. That analysis refers to the meanings that they have attributed to the temporary experience of being a foreign student during which they have chosen as their home a particular house (The Breiner House, TBH). Based on the principles of community psychology, the investigation has sought to explore how this cooperative living community is related to the following concepts: (a) sense of community and common identity, (b) synergy of well-being, (c) own peculiar culture.

Using a case study design, the data collected involved quantitative and qualitative methods, which were obtained through a survey, interviews and recorded material (pictures, drawings, videos). The main results of the study revealed that THB appears to have become a significant community to its members, with high levels of membership and shared emotional connection, and revealing common values and some elements of a shared culture.

Key words: community, values, culture, empowerment, meanings, experience, Erasmus.

Resumo

O presente estudo, de natureza exploratória, visa a compreensão de uma experiência vivida de 21 estudantes Erasmus. Esta análise refere-se aos significados atribuídos a uma experiência temporária de habitar, numa lógica cooperativa, numa casa especial (Casa do Breiner CdB). Com base nos princípios da psicologia comunitária, a investigação procurou desenvolver um conhecimento global do objeto do estudo, explorando em detalhe os seguintes conceitos: (a) o sentido de comunidade e identidade comum, (b) a sinergia do bem-estar, e (c) a própria cultura peculiar.

A partir de um desenho metodológico de estudo de caso, os dados foram coletados a partir de métodos quantitativos e qualitativos, incluindo um questionário, entrevistas e material audiovisual (fotos, desenhos, vídeos). Os principais resultados do estudo revelaram que a CdB se tornou uma comunidade significativa para os seus membros, com altos níveis de pertença e conexão emocional partilhada, revelando valores e alguns elementos de uma cultura comum.

Palavras-chave: comunidade, valores, cultura, empoderamento, significados, experiência Erasmus.

Riassunto

Il presente studio, di natura esplorativa, si basa sulla comprensione di una esperienza vissuta da 21 studenti Erasmus. Questa analisi si riferisce ai significati attribuiti ad una esperienza temporanea di vita, vissuta in una logica cooperativa, in una casa particolare (La Breiner House, LBH). Sulla base dei principi di psicologia di comunità, la ricerca ha cercato di sviluppare una conoscenza completa del l'oggetto di studio e di esplorare i seguenti concetti nel dettaglio: (a) il senso di comunità e di identità comune, (b) sinergia del benessere (c) la cultura molto particolare.

Da un caso di studio di progettazione metodologica, i dati sono stati raccolti da metodi quantitativi e qualitativi, tra cui un questionario, interviste e materiale audiovisivo (fotografie, disegni, video). I principali risultati dello studio hanno rivelato che LBH, è una comunità con grande significato per i suoi membri, un alto livello di appartenenza e di connessioni emotive lo studio ha rivelato l'esistenza di valori comuni e di una cultura propria.

Parole chiave: comunità, valori, cultura, empowerment, significati, esperienza, Erasmus.

Index

ACKNOWLEDGMENTS	II
ABSTRACT	IV
RESUMO	V
RIASSUNTO	VI
INDEX	VII
INTRODUCTION	1
CHAPTER 1: THEORETICAL FRAMEWORK	3
1. The Concept of Community	3
1.1. History of the Concept	3
1.2. A Psychological Perspective of Community and its Dimensions	6
2. Sense of Community	12
CHAPTER 2: EMPIRICAL STUDY - THE BREINER HOUSE COMMUNITY	18
1. Study aims and Research Questions	18
2. Method	19
2.1. Participants	20
2.2. Data collection methods	21
2.3. Research Design	23
2.4. Data Collection Procedure	23
2.5. Data Analysis Procedures	24

2.5.1. Quantitative Analysis of data	25
2.5.2. Qualitative Analysis of Data	25
3. Results	27
3.1 Quantitative Results	27
3.2 Qualitative Results	32
4. Conclusions	42
REFERENCES	45
ANNEXES	48

Index of figures, tables and annexes

Figures:

Figure 1. The Breiner House

Figure 2. Values for Holistic Well-being

Figure 3. Matrix of Categorization

Figure 4. Mean of items in the Reinforcement of needs subscale

Figure 5. Mean of items in the Membership subscale

Figure 6. Mean of items in the Influence subscale

Figure 7. Mean of items in the Shared emotional connection subscale

Figure 8. Movember in Breiner House

Figure 9. New year's eve 2013

Figure 10. Lunch Together

Figure 11. Night out

Figure 12. Patio's Wall

Figure 13. Drawing of LM

Tables:

Table 1 - Selected Values for Personal, Relational and Collective Well-being

Table 2 - Characteristics of participants

Table 3 - Cronbach's Alpha for the SCI-2 Index and the Subscales

Table 4 - Participants involved in data collections

Table 5 - Individual's Grid

Table 6 - Mean and standard deviation for importance of SoC

Table 7 - Mean and standard deviation for the items of the SCI-2

Table 8 - Mean and standard deviation for membership and shared emotional connection

Table 9 - Correlation between membership and shared emotional connection

Annexes:

Annex 1 - Informed Consent

Annex 2 – Semi-structured Interview's Script

Annex 3 - SCI-2

Annex 4 – Transcription's of interviews

Annex 5 – Interviews audio recorded

Introduction

This academic work is developed in the scope of the Community Psychology approach, which refers to the human being, not as an isolated individual, but as a person that functions within the social system, utilizing biological and psychological skills (Amerio, 2000). My focus will be on the pivotal principals of Community Psychology, such as: freedom, dignity and the relationships regarding collective participation, the sense of community and well-being, as well as empowerment and cultural relativity (Nelson & Prilleltensky, 2010). The participation concept is fundamental, to indicate that the community's common needs are built day by day, by working together, sharing problems, based on a constructive spirit and on the capacity of the community members to use their potential and make it available to the community (Amerio, 2000). The physical environment where we live has an important role in creating a sense of meaning, order and stability in our lives (Relph 1976; Fabian et al. 1983; McAndrew 1998 in Cicognani et al. 2010, 34).

This study, so, is framed by concepts such as liberty, equality, fraternity, values, respect, diversity and well-being; sharing of languages, meanings, habits, space and culture; memories, experiences and emotional connection. A utopian student's community inspired this study. A concept that seems worth to be studied because it is quite rare in itself, even though the principles that are underlying the establishment of this type of community have been described in the literature (e.g., Amerio, 2000; Russo & Sans, 2016).



Figure 1. The Breiner House

During my second academic year abroad (2013/2014) I lived in that utopian students community, with a group of people from different countries. The Breiner House is situated in Rua do Breiner 262, in the urban center of Porto. It is not a residence for students it is a “home” where students cooperatively self-govern the common space.

I will try to argue how this group of people living in the same space (a large building) forms a community in itself, with its own culture, and how this community’s style of living addresses needs for well-being at three levels: (a) personal; (b) relational; and (c) collective. (Nelson and Prilleltensky, 2010).

Some questions led me to develop this thesis aiming to understand whether a group of people from different cultural and linguistic backgrounds, that did not know each other at all, were able, in a relatively short period of time (two academic semesters), to develop a community, based solely on some form of implicit social contract co-constructed by its members. Therefore, a question may emerge: to be able to address the well-being of its members, should a community go beyond its formal enterprises and create conditions to ensure the constant participation of its members?

During the first part, the psychological community concept will be explained; the precursors of community psychology and the dimensions that define a community will be described. The second part is an empirical study that inquiries about “The Breiner House” as a community.

Chapter 1. Theoretical framework: The Concept of Community

1. History of the Concept

The *notion of community* is born, basically, from the German Romanticism, as a form of reaction and critical position to the French Enlightenment. The latter, based on the great theme of individual freedom, was against authoritarianism, prejudice and obscurantism. The German romantic philosophy, based on a principle that sees the individual and the world as molded through the historical evolution, underline: the individual may have its place, an embodiment, only to the extent that it is part of a community. The community is viewed as a supra-individual entity, from which the individual draws foundations, which transform him/her in a “human being” (Amerio, 2000).

This important concept is the one that has drawn Georg Wilhelm Friedrich Hegel, the greatest exponent of German idealism. The author stressed that all that the human being is, must be connected to the state (Hegel 1817; in Taylor 1998). Romanticism supported the idea of community in a nationalistic sense, by political reasons. However, this way of thinking grew a revolt against the French philosophy that considered the national identity as an expression of deep traditions and soul of the people, not made by one unit of the “citizenship” but based on actual roots of a territory united by: customs, language, and history conceived as a progressive realization of the spirit of the people (Amerio, 2000).

Two authors gave a significant contribution to this discussion. From one part, Émile Durkheim, the founder of sociology, who considers the society as an organism that, exists in itself, independent of the individuals, which transcends them beyond their will and consciousness (Amerio, 2000). From the other part, in the optic of Ferdinand Tönnies, the community is an expression, a will, a wish, that is born spontaneously in the depths of individuals and that generates social relationships which are spontaneous and natural. This author refers to associations essentially as born from “relationships between human wills” and that can be expressed in living forms, namely as a community. (Tönnies, 1887; in Amerio, 2000, p. 97).

For Tönnies, a community is not based on a contract but rather on comprehension, and it is a collective expression of unity; therefore, dignity becomes its essential characteristic, and members remain united because of sentimental constraints (respect, tenderness, benevolence) rather than for utilitarian reasons (*ibid*). Within the community, in fact, the relationships are not segmented in terms of specialized roles, but involve the members with the totality of their being (*ibid*). The communities are entities in which people feel united permanently by factors that make them similar to each other (Tönnies, 1887; in Amerio, 2000).

In the USA, Robert E. Park, from the Chicago School, in *Introduction to the science of Sociology* (1921), expressed that a human community must be seen as a set of units that are symbiotically together. That community has three essential characteristics: (a) a social organization on a territory, as it is rooted in a strong way on the territory that it occupies, (b) the individuals are mutually interdependent and (c) the relations between them are symbiotic (Coser 1977, Amerio, 2000). The community is considered in this optic, not just as a form of association where the members have a common purpose, but the basic condition of community life that is, implicitly, related to a place. In this sense, “it is not important if this place is big, small, a city, a village, a tribe or a nation: community means individuals that share the basic conditions of life” (MacIver, 1937, in Amerio, 2000, p.114).

Following the thought of Norbert Elias it seems clear that the humans are not closed in themselves, but were created to establish relations with the other individuals and with the external world; those relations are shared, transmitted through culture – an essential concept to the human existence (Amerio, 2000). In fact, “nobody lives alone” as Kurt Lewin (in Amerio, 2000, p.44) says. Lewin was attempting to focus not exclusively and not predominantly on the individual, but rather on the wider social units in which human entities take part: groups , categories, organizations, institutions, services, neighborhoods, and others, which integrate a community; those entities may be conceived geographically, politically, technologically or ethnically as part of the community. Lewin refers to the individual as absorbed in a society, and to society not as a generic entity, but constituted by groups holding various positions from normative to conflictual, among others (Amerio, 2000).

Urie Bronfenbrenner (1917–2005), pioneer of the ecological model of human development, allows us to better grasp this type of relation between “humans and systems”.

The author categorizes the environment in five systems, namely: a) chronosystem b) macrosystem c) exosystem d) mesosystem and e) microsystem. These systems sustain multiple and complex relationships among each other, and are external sources influences to the individual development; the processes that operate in different contexts are interdependent.

The chronosystem marks the importance of time and historical transitions (European economic and political turbulence) in the societal and personal development. The macrosystem includes all the cultural values and/or beliefs (sexual prejudices, religious beliefs, individualism); those values contribute to define individuals and consequently reflect on the nature of the community in which they live. The ecosystems constitute the context in which individuals (e.g. students) seldom interact, but are influencing their parents (parental social class), which have an indirect influence on youths and consequentially on their education. The exosystem comprehends those formal and informal social structures that influence the individual, although s/he does not take direct part in them. The author focus then on the mesosystem, the set of relations among the diverse contexts in which the individual has an active participation (e.g. university life, sports activities, clubs) each of these contexts has its own characteristics which are influencing the person's life. Finally, the contexts that are closest to the individual are known as microsystems, which comprise the interpersonal relationships of the individual (relationships that s/he has with the people, objects and symbols around him) which influence her/his development in general and her/his personality particularly. As is well known, the family is the primary microsystemic context in which psychosocial development occurs. In the case of this study, the Breyner House in the microsystem under analysis. Within an ecological perspective, the psychological development of the individual is influenced by the persons that spend their time with him/her but also by what happens in the more distal systems, as has been mentioned. According to Bronfenbrenner, it is crucial to consider such systems to allow us to think about developing human beings embedded in the contexts of the community in which they live (Bronfenbrenner, 1979, 1986).

So far, I have focused on the concept of community as a construct that comprises a group or groups of people that have something in common. We can think of a geographical community like the neighborhood, or the nation, or we can think of a relational community like a group of friends or a religious aggregate (Bess, Fisher, Sonn & Bishop, 2002, cited by

Nelson and Prilleltensky, 2010). Community can be conceptualized at multiple levels of analysis and in an ecological prospective. It is curious that the word “community” in an international view poses challenges to the translators as in several countries, there appears to be no direct translation of that word (Reich M., Riemer M., Prilleltensky I., Montero M., 2007). That could suggest that the *concept of community*, like any concept, changes over the time, and depends on the contexts and on the people that live in those contexts; its analysis has followed the historical evolution, from that we can retrace many constructions and continue the to explore the dimensions within.

1.2. A Psychological Perspective of Community and its Dimensions

According to the literature:

Some of us feel quite close to the community of psychologists, while others feel close to the fans of a sports team or to members of a religious group. Some of us can feel close to these three groups at the same time. We can belong to multiple communities concurrently (Nelson & Prilleltensky, 2010, p. 103).

The thought of the authors mentioned above, has many facets: it is quite clear that the meanings of the term “community” are multiple, but which psychological processes and which dimensions can transform a collectivity into a community? Which analyses enable us to explore the concept in the scope of this academic work and its topic? Piero Amerio affirms that, in order to keep working towards building a harmonious and participatory community life, we must understand the community in three dimensions: the *dimension of local-territorial, the dimension of relations and the dimension of participation* (Amerio, 2000).

The dimension of local-territorial indicates social system disconnected from a specific geographical area can hardly assume the characteristics of a “community” (Amerio, 2000). In fact, the concept of the modern and contemporary State (country) was born in connection with specific territorial allocations. A “territory” in this sense is not only a place: it is a culture that is expressed from the local dialect to the typical meal. (Amerio, 2000).

The dimension that involves the interpersonal relationship is intrinsic to the concept of community, seen, not merely as a fact and local organization, but as a harmonious

coexistence, that recalls the sense of inter-human relationship in itself, beyond its purely functional values (Amerio, 2000). A solid tissue of relationships allows the community to maintain a certain degree of cohesion and normalcy through moments of political and institutional crisis. It is an important concept and clearly visible in moments of celebration, through the need to "get together" and the pleasure of it (*ibidem*).

The dimension of participation broadens the sense of relationship to the entire community. As the relationship among different individuals, may lead to discussion or to dialogue, the instruments to build worlds and to share points of view may lead to common decisions and responsibility. It refers to the human condition of continuous transaction between things and with others, as conveyed in "Knowing and the Know" (Dewey and Bentley, 1949 in Mistretta, 1999):

From birth to death every human being is a participant, so neither anything done or suffered can possibly be understood when it is separated from the fact of participation in an extensive body of transactions—to which a given human being may contribute and which he modifies, but only in virtue of being a partaker in them (Dewey and Bentley, 1949, in Mistretta 1999, p.185).

Participation, therefore, is an occasion of life for the individual and for the community, by engaging on a front that goes from the individual to the social and vice versa (Amerio, 2000).

Kenneth Heller (1984) puts an emphasis on analyzing the relationship systems inside communities. In *Psychology and community change: Challenges of the future* (1989) the author ascertains that community can be defined as a geographic place where relationship systems are based. Friendship, esteem and tangible support, correspond to a set of reciprocal links derived from the local community of belonging but they also occur out of its geographic/physical boundaries. For example, ethnic groups are considered communities based on history, language and shared symbols [culture]; so the bond and sense of belonging can arise from the perception of having a common past, shared values or shared interests (Heller, 1989).

The term "community", such as the term place, can transmit multiples meanings like geographically inhabited limited area or groups of people that identifies themselves in a

common culture, interests and values (Cicognani et al. 2010). CP as a science is based on empirical evidence and some values. Those values are the foundations for science to ascertain what the ideal community should be (Nelson and Prilleltensky, 2010)

Domain	Well-being is achieved by holistic practice that attends to the following domains:						
	Personal well-being			Relational well-being		Collective well-being	
Values	Self-determination	Caring and compassing	Health	Respect for diversity	Participation and collaboration	Support for the community structures	Social justice and accountability
Objective	Creation of opportunities in self and other pursue chosen goals in life without excessive frustration	Expression of care and concern for the physical well-being of self and others	Protection of physical and emotional health of self and others	Promotion of respect and appreciation for diverse social identities and for people's ability to define themselves	Promotion of fair processes whereby children and adults can have meaningful input into decisions affecting their lives	Promotion of vital community structures that facilitate the pursuit of personal and communal goals	Promotion of fair and equitable allocation of bargaining powers and resources for the oppressed
Needs addressed	Mastery, control, self-efficacy, voice , choice , skills, growth and autonomy	Love, attention, empathy, attachment , acceptance, positive regard	Emotional and physical well-being	Identity, dignity, self-respect, self-esteem, acceptance	Participation, involvement and mutual responsibility	Sense of community, cohesion, formal support	Economic security , Sheller , clothing, nutrition, access to vital health and social service

Table 1: Selected Values, for personal, relational and collective well-being (Nelson and Prilleltensky, 2010, p.61)

According to Nelson and Prilleltensky (2010) we can classify core values into three groups, based on the sphere of welfare (see Table 1):

- Values for personal well-being
- Values for relational well-being
- Values for collective well-being

Well-being is a positive state of affairs, attained by the satisfaction of personal, relational and collectives needs (Prilleltensky, Nelson & Peirson, 2001a). As a vision, well-being is an “ideal situation” for individuals and communities. To achieve it, we have to know the circumstance/context, the needs of people and the needs of the groups, and also the best attainable strategies. Well-being consists of individual components (personal, relational and collective values) and of the *synergy* created by all of them together.

- 1) Values for *personal well-being*, include values such as, self-determination, health, care, compassion; these are values that serve the needs of the individual. Self-determination, caring and compassion and personal health advance the well-being of individual to follow chosen goals in life without excessive frustration (Zimmerman, 2000 in Nelson & Prilleltensky, 2010). Health, is a state of well-being in relation with its psychological, physical and social component. The values of caring, compassion refer to empathy, concern with the well-being of the members. Self-determination is the capacity and power, to achieve own goals and desires (Nelson & Prilleltensky, 2010)
- 2) Values at *the relational level* include those values that permit to connect the individual sphere to the collective sphere and are delineated by participation and respect for diversity. Neither social scientists, nor philosophers can tell community members what they need. The researchers can offer ideas, but they cannot substitute the voice of the people them-selves. People have to participate in decisions affecting their lives and they need to collaborate with the others in achieving their goals (Montero; 2000a, Sanchez, 1999, in Nelson & Prilleltensky, 2010). Participation means the active role of each one within the community. Relational values remind us that self-determination must have limits. Each person's wishes and desires have to take into account other's wishes and desires. If there is conflict among different desires, a process must be developed to resolve the differences. People must be able to appreciate and respect diversity. Communities should not be romanticized as we cannot expect that everyone shows caring and compassion for others (Nelson & Prilleltensky, 2010).
- 3) Values for *collective well-being*, are those that ensure an equitable distribution of resources within the community and the processes that guarantee access to these resources to all members - these values are a support for community structures, social justice and accountability. At the collective level, social justice refers to equal and fair partition of the resources and commitment to society; the value of respect of diversity concerns the acceptance of the "other" with its differences and uniqueness. Collective values complement individual aims, as the attainment of personal objectives requires the presence of social resources. Distributive justice or the fair and equitable allocation of bargaining powers, resources and obligations in society,

are prime examples of collective values (Nelson & Prilleltensky, 2010). Finally, the value of accountability to oppressed groups refers to the responsibility of groups with greater power (e.g., community psychologists) to safeguard and lead to the social improvement of people with difficulties. Promoting resistance from oppression in disadvantaged groups, and providing support for health care, educational and social services are central to the promotion of well-being at the community level (Nelson & Prilleltensky, 2010).

Well-being results from the joint effect of all these values as is showed in Figure 2 - well-being is at the intersection of the three types of values, and is attain through the synergy between them. The result of such synergy are part of the processes that make a group of people into a community (Nelson & Prilleltensky, 2010).

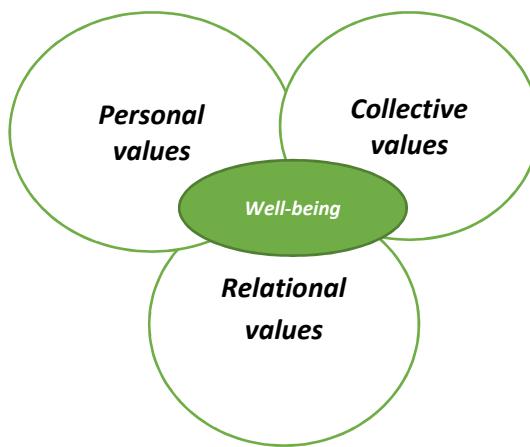


Figure 2: Values for Holistic Well-being (Nelson & Prilleltensky, 2010 p.64)

To make this dictum an integral part of our values we invoke the meta-value of *holism*. That is a superimposed value, which refers to considering the whole person in the systems in which he/she lives, which then includes the person's relational contexts, his/her rights and duties, the settings and spaces to which he/she "belongs" (Nelson & Prilleltensky, 2010).

But, what meaning do these values have in our days? Is there any community that functions according to these values? (Amerio, 2000). According to Tyler (2007) cited in Nelson and Prilleltensky, (2010) "a 'prosocial' community is one in which everyone is committed to working together for their own well-being, each other's

well-being, and that of the community, the society, and ultimately the world” (Tyler 2007; *in* Nelson and Prilleltensky, 2010, p. 60).

In my personal opinion, the response of the question of Amerio, is in Sarason’s Sense of Community concept: “Sarason’s concept of a psychological sense of community has generated a great deal of research” (Chavis & Pretty, 1999; Fisher, Sonn & Bishop, 2002; McMillan & Chavis, 1986 *in* Nelson & Prilleltensky, 2010).

As referred above community, psychology is a discipline oriented to social change, aiming to help people become aware of the role they have to determine their well-being and personal health (Nelson & Prilleltensky 2010). The following section will argue about SoC in the perspective of Saranson and other researchers. In addition, I will examine specifically the SoC in special settings and with university students.

2. Sense of Community

In 1974, in *The Psychological Sense of Community: Prospects for a liberation psychology*, S. Sarason writes:

The sense that one belongs in and is meaningfully, a part of a larger collectivity; the sense that although there may be conflict between the needs of the individual and the collectivity, or among different groups in the collectivity, these conflicts must be resolved in a way that does not destroy the psychological sense of community. The sense that there is a network and structure of relationships that strengthens rather than dilutes feelings of loneliness" (Sarason, 1974; cited in Nelson and Prilleltensky, 2010, p. 103).

In the perspective of Sarason, the sense of community is or should be interpreted, not just as an element of our background. The author stresses that the presence or absence of psychological sense of community is immediately and unequivocally perceptible, from an individual or collective point of view. It manifests itself in those moments when we wish, more intensively, to be part of a network of relationships that allows us to express our needs to a greater degree of intimacy, diversity, utility and membership (Amerio, 2000).

The concept of SoC refers, then, to the processes through which individuals recognize themselves like part of a community establishing a system of relationships and interdependencies to which their particular interests are subordinate. Sarason (1974; in Nelson & Prilleltensky, 2010), in this way, emphasizes an essential (but often overlooked) aspect – this system of interdependencies is the outcome of a process and requires that it is *voluntarily* maintained. This implies that the idea of the sense of community depends on the individual investments, in function of a high intent: the maintenance of a specific system of relationships and its collective sharing (Nelson & Prilleltensky, 2010).

In an attempt to operationalize the concept, McMillan and Chavis (1986) define that the concept of SoC consists of four dimensions as psychological processes (affective, emotional, motivational and cognitive) through which a collectivity becomes a community:

Membership, Influence, Integration and Fulfillment of Needs, Shared Emotional Connection.

(1) Membership is the awareness of being part of a community, and it is characterized by the interaction inside the community borders, a shared system of symbols, an emotional security, identification and personal commitment. (2) Influence refers to a two-way concept (to be attracted by the group members; the idea of being able to exercise a form of influence and vice versa), and is an ideal connected to an active participation. (3) Integration and Fulfillment of Needs: contribute to the development of cohesion, and refers to the confidence of each person to meet individual needs according to each person's sense of belonging to the group. (4) Shared Emotional Connection is the determinant factor for the development of a sense of community (as it is based on a shared history and on shared significant experiences) (Fischer, Sonn & Bishop; 2002). To define the psychological sense of community, the authors refer to the processes that characterize the function of the groups (McMillan, Lee, Chavis & Acosta 2008).

During the same year, Sarason suggest that researchers should not overlook, the relationship between individual and community:

The part (individual) and the whole (social context), figure /ground, the lesson from Gestalt psychology is that the figure we see is determined in large part by ubiquitous background and that figure and ground are always changing. In studying sense of community we have to learn how to reverse figure and ground, how to go from data back to the palpable individual because we know that in that process both figure and ground will change and a new Gestalt will emerge (Sarason 1986; in Fisher, Sonn & Bishop, 2002, p.12).

Esther Wiesenfeld (2014), confirming this point, argues that all definitions of community emphasize the similarities among its members, but they ignore the unique characteristics of individuals that derive from natural interactional dynamics and processes (Wiesenfeld, 2014). The author then suggests avoiding definitions that do not recognize the relationships established between the individual and the community, “communities whose members do not possess a strong sense of self [...] run the risks of engaging in group-think behavior” (Wiesenfeld, 1996 in Fisher, Sonn & Bishop, 2002, p. 14). This speaks to the need to look to the community as a fundamental context (setting) in which the activities of

individuals (each one) are expressed and social change becomes possible (Wiesenfeld, 2014).

The physical environment in which we live is often linked with our sense of personal identity, individuals usually experience a strong sentimental feeling to the locality in which they live their lives (Shumaker and Taylor, 1983 in Cicognani et al., 2010). Hill (1996) indicate that Sense of Community is setting specific (Fisher et al. 2002).

Thinking about that, I wonder: which aspects are within the transition from the native place to a new community? Is it possible to define a student's sense of community?

Some studies (e. g. in rural Australian places) have explored the reasons why, during young adulthood, a huge part of youths leave their hometown. The results obtained showed that motivations are mostly related with the resources and the opportunities that the residential environment offers (Cicognani et al. 2010). That option is particularly relevant now a day and can be a traumatic experience, especially for youths that are from some countries (e. g. South of Europe) where the decision to leave home is continuously postponed (in Cicognani et al. 2010). Elder et al. (1996) found that, the purpose of that choice was in relation to the general possibility to have a happier life. McAndrew (1998) found that students that have moved, had homesickness and the intention to come back, once their objectives were reached. Chow and Healey (2008) found that the process of residential mobility might weaken the home's capacity to symbolize themselves. Cicognani, Menezes & Nata (2010) found that SoC was higher in students who were experienced the transfer as a forced choice and students which planning to return to their hometown upon graduation had higher SoC and also higher sense of Place Identity (Cicognani et al. 2010).

According to Lewis (1996):

SoC is associated with the social environmental characteristics of the place , although residents' perceptions of it have been linked to physical features of the extent to which a person feels part of readily available, supportive and dependable structure; that one belong somewhere (Lewis; 1996, in Cicognani, Menezes & Nata, 2010 p.34).

In particular, people are attached to those interpersonal, social, community and cultural relationships that occur in the chosen place (Altman and Low, 1992 in Cicognani et

al.2010). When people (especially young adults) feel the need to change some aspects of their selves, may appear the need to move from their hometown to another place. Change the place in which they live, may represent the way to modify his / her self-identity. That process is also an opportunity to improve their selves and may allow achieving a better level of autonomy (Cicognani et al. 2010)

In an analysis of the necessary conditions for a positive SoC during the university experience, Cheng states:

Student's sense of community is closely associated with their feelings of being cared about, treated in a caring way, valued as an individual and accepted as a part of community and the quality social life on campus. The most negative influence on community comes from student's feeling of loneliness on campus. In order for students to have a sense of campus community, students affairs administrators should strive to build a community that: (1) has an open environment where free expressions are encouraged and individually is accepted and respected, (2) engages faculty and students in teaching and learnings, (3) provides an active social and learning environment in residence halls, (4) fosters positive relationships among ethnic and cultural groups through programs and student activities, (5) celebrates traditions and heritage of the institution, and (6) provides assistance to students when they feel lonely or depressed (Cheng, 2004, p.216).

As is well known, in a European context, since 1974, the Erasmus Programme (EP) is the largest exchange students' project that allow more than 200,000 per year, to experience a "civic" exercise, which enhance a sense of European identity and create real European Citizens (Mitchell, 2012).

At this point, our discourse will debate about student's communities. Is it possible that communities where students are living can contribute to attitudinal changes? "In the constructivist logic of identity formation there is nothing particularly, sacrosanct or exclusive about national identities" (Smith, 2000; in Mitchell, 2012 p.494) So if young adults, experience a European identity may it be possible that they truly feel a sense of belonging to the European community and open their minds to the social changes in which CP founded its philosophy?

A well-functional political system, must be supported by “diffuse support” from the people involved (Easton, 1965). The concept of “diffuse support” it refers to a general sense of *loyalty, attachment, goodwill, we-filling*, and *trust* in the political community (Miller, 1971 in Mitchell, 2012).

In an era during which the EU is faced to political and economic crises, values such as trust, shared identity, and solidarity are the only ones that may avoid that turbulence (Karolewski & Kaina, 2012). According to Figel (2007), -Commissioner for Education, Training, Culture, and Youth- the Erasmus Programme has a role in creating “ambassadors of European values”. Fligstein writes that Erasmus Programme “ought to make them more European” (2008, p.181). Bruter (2005) portray Erasmus and other European programs as “to propose a new ‘Social Contract’ to European citizens, and to develop a new mass European identity rather than let citizens be mere ‘consumers’ of the economic benefits associated with Europe” (Bruter, 2005, p.p. 73-74). This logic intends that the EP is a transformative experience when the alumni became characterized by certain features: (a) awareness and interest in other European countries and people; (b) attached to “some” notion of Europe; (c) tendency to identify themselves as a European (Mitchell, 2012).

Mitchell (2012) found that for the majority of the students involved, Erasmus was an intercultural experience, even if not really a model of integration in the host culture. Students that did the experience abroad feel European and identify themselves as citizens belonging to Europe, not just to their own countries. Erasmus students speak better, and more languages and cooperated with the students that did not experience a mobility period. These results confirm that the Erasmus program has a successful civic function for the majority of the participants (Mitchell, 2012).

Several different studies, had found that student communities “are emerging as significant agents of urban regeneration” (Russo & Sans, 2016, p. 161). In a dynamic new community, in which education of the individuals is high, the potential to ‘repopulate’ cities and in particular urban centers increases (Van den Berger et al. 2004; Allison, 2006; Bennewoth et al., 2007 in Russo & Sans, 2016). Maitland (2007) states that contemporary tourists are taking part in activities of students’ communities, sharing the same lifestyle, meeting place and habits. The most innovative cultural and fashionable areas are the students’ quarters (Russo & Capel-Tatjer, 2007), because students’ communities are defined as generators of *landscapes of creativity* (Russo & Sans, 2016). That result was observed

even in the ‘most touristic’ city of the world , Venice (Italy), whereas Russo and Sans (2016) affirms: “student-related activities are breathing new life into a clichéd tourism product”(p.161). Kinton, Smith and Harrison (2016) that studied for the first time ever, the case of “de-studentification” as a process of change, also asserted that:

New student geographies are being created by the deepening neoliberalization and commodification of higher education, which, in turn, will have unintentional consequences for wider social, cultural and economic relations in university towns and cities, such as emergent community cohesion and changing sense of place (Kinton et al., 2016 p. 1618).

To come back to the point of departure and to conclude my reasoning, it is important to take into account Deutsch et al. that, already in 1967, affirmed that to create a shared identity it is important to bring *ordinary people* together in a multitude of ways. It is through permanent networks, interaction and social communication that trust and sense of community are built (Deutsch et al., 1967).

In summary, communities are social phenomena that do not have a specific geographical location (K. Heller, 1989). Sense of Community, following Sarason’s definition (1974) is something basic regarding being human, that captures the need for sharing, affiliation and the way to enjoy together (Nelson & Prilleltensky, 2010). The analysis conducted allow us to suggest that for students who went abroad or who moved from their native place, SoC emerges from the combination of individual’s characteristics and the feeling of belonging to the institution chosen, strongly influenced by living arrangements. Is widely accepted that students move from their hometown to improve themselves in different fields. Through a mobility period (e.g. Erasmus Programme), at least, it is provided that students became more linked to the EU community and sensible about other European citizens, in addition they speak better and more than one language, that point it is very interesting because political community-building is rooted in communication (Deutch, 1953; Weber, 1976; Gellner, 1983 in Mitchell, 2012). Then, students’ areas or communities in which students lives, are considered the most innovative spaces from which the social changes may arise.

Chapter 2: Empirical Study - The Breiner House Community

1. Study aims and Research Questions

The present study aims, in the first instance, to understand the processes through which a group of people living in the same space comes to be a community with its own culture, own life-style and sense of community. The study also aims to understand how that community addresses the well-being at the three levels defined in the community psychology literature: personal, relational and collective.

More specifically, the study aims to investigate the characteristics of a group of foreign students from different countries that co-habited (during the academic year 2013/2014) in a large house in the urban center of the city of Porto. Presumably, the co-habitation between the members has never been a mere sharing of common daily moments, but a real "*community experience*". That is the reason why the study will analyze concepts such as the perceived sense of community, the existence of a peculiar culture co-constructed by its members, as the semiotic base of interactions and relationships between them. The empirical study is based on the following questions:

1. To what extent does a new community arise, based solely on some form of implicit social contract, co-constructed by its members? To what extent did this group of students form a community?

If so, which specific aspects of this community can be documented?

- Sense of community and common identity.
- Processes to assure well-being at three levels: personal, relational and collective.

2. To what extent did a "new culture" arise within the Breiner House?

- How was it built?
- What cultural symbols, signs, indexes can be documented?
- Was there a particular (unique and understandable) language that the members were using between them?

2. Method

In this research, a case study mixed methods approach will be used, encompassing both quantitative and qualitative data collection and data analysis procedures. The case study method is a system of limited boundaries. It consists of a case or multiple cases, over time, through details and information collected, on multiple sources of information and multiple methods, to achieve a higher level of validity. This border system is limited in time and space regarding the case to be studied – a program, an event, an activity or individuals (Creswell, 1998). The present study has a retrospective nature, as data collection was carried out two years after the analyzed life event. It should be highlighted that the author of the present study was living as a member in TBH during the study period.

According to the literature, the methods should be commensurate to the objective and the research questions, as well as to the type of object (for example, it is not possible to study the childhood culture with a survey, for obvious reasons) (Sciolla, 2007). Just one method and just one technique to collect cultural data could be insufficient. In fact, although the dynamics of the social structure, formal organization and social process, can be measured and detected with the use of quantitative methods, only through qualitative methods we can analyze the cultural constructs, namely aspects of human life, such as the meaning and representations the individuals have of their reality. So, in the present study it seemed useful to use both techniques, remembering that both have flaws and advantages. Only the integration allows us to highlight the latest and minimize the first (Sciolla, 2007).

Quantitative methods are used mostly to test hypotheses and/or theories, by transforming the observed variables in numbers and assuming that these variables can be isolated and controlled (experimental method and laboratory research settings) (Creswell 1998). Such methods conduct statistical analysis of the variables, in order to determine whether found effects are due to associations among variables, to chance or to co-variation among variables (Romanelli et al. 1998).

Qualitative methods emerged in research based on the dissatisfaction with the limitations of quantitative methods, which sometimes reduced excessively the complexity of the events, eliminating or diminishing the effect of many variables (Cresweel, 1998).

Those methods are used to generate new hypotheses, or to find out new interpretive possibilities and are based on the constructivist paradigm (*ibid*).

Flick, Von Kardorff and Steinke (2000; cited in Sousa 2012) state that qualitative investigations highlight the priority of understanding the principle of knowledge, which refers to studying complex relationships at the expense of building explanations through isolating variables. In addition, qualitative research is perceived as a subjective act of construction. The authors argue that the discovery and building of theories are based on finding patterns of relations among phenomena that are considered situational, as it is assumed that it is influenced by the context where they happen (Sousa, 2012). Qualitative methods are useful to study topics that could not be studied with the adoption of exclusive quantitative methods (e.g., the study of specific cases that are exceptional or rare). Qualitative methods approach phenomena in its particularity and uniqueness, its entirety and complexity, and do not exclude, *a priori*, variables considered irrelevant (Creswell, 1998).

Based on the literature, on the objectives of the study and on the consequent theoretical framework, a semi-structured interview was used, trying to document the following aspects of individual well-being. To what extent did the house have a unique identity; share habits, routines and values; a feeling of affiliation; sense of cohesion and membership; sense of life and consequent self-development. It is essential to mention that, observation recorded through pictures, and collection of semiotic material existing in the studied context, also these are used as qualitative data.

Quantitative data was collected with a survey, previously used in community psychology research, the Sense of Community Index 2 (SCI-2; Chavis, Lee, & Acosta, 2008) (see Annex 3) to analyze the participants' sense of community.

2.1. Participants

The study includes 21 university students (see Table 1), from different countries (Europe and South America) who were living together in a large house – The Breiner House – in the urban center of the city of Porto, from September 2013 until June/July of 2014. All students were spending one or two semesters abroad. The students did not know each other before they came to live in TBH: they arrived alone and met for the first time in the house.

It was considered that they became a Breiner member just when they chose their own room. The way that the participants found the house was different: some of them booked the accommodation from a web site, some arrived in the city and found the house by talking with the locals or with other students.

To collect quantitative data the survey SCI-2 was used with all the participants. For the interviews five students were selected based on the following criteria: (a) participants with whom the researcher has maintained regular contact; (b) different nationality; (c) who stayed in TBH both semesters.

Participants	Characteristics		
	Sex	Age	Nationality
A	M	27	Spanish
S	F	25	Italian
M	F	22	Turkish
Z	M	25	German
R	M	21	French
T	M	22	Greek
N	F	22	Italian
E	M	29	Turkish
K	M	24	Italian
H	F	22	French
U	F	22	Turkish
L	M	24	French
G	F	24	Italian
B	M	27	Italian
F	M	24	Brazilian
J	M	20	Spanish
I	F	22	Brazilian
D	F	24	Italian
X	M	21	Greek
V	F	23	Polish
C	M	22	Brazilian

Table 2: Characteristics of the participants

2.2. Data collection methods

To assess the sense of community dimensions, the Sense of Community Index (SCI-2; Chavis, Lee, & Acosta, 2008) was used. This instrument is the most commonly used quantitative measure of sense of community in the social sciences. It was used in several studies covering various cultures, as well as many contexts (for example: urban, suburban, rural, tribal, workplaces, schools, universities, social clubs, internet community, etc.) (Chavis, Lee, & Acosta, 2008). The SCI-2 is based on a theoretical construct of the sense of community (mentioned in the first part of the study) presented by McMillan and Chavis (1986), who state that the meaning of community involves four main psychological processes: Membership, Influence, Integration and Fulfillment of Needs, and Shared Emotional Connection. The results from previous studies have shown that these dimensions were strong predictors of behavior (such as participation). Analysis of SCI-2 showed that data is reliable: the alpha coefficient for the total scale is 0.94 and for the subscales ranging from 0.79 to 0.86. (Chavis, Lee, & Acosta, 2008).

The 24 items are rated on a scale of 4 points, ranging from “Not at all (0)” to “Completely (3)”. In this study, the SCI-2 Index was used in its original version and administered to all participants. An adaptation was made only in the tense of the verbs, which were changed from the present tense to the past tense – as we were asking students to retrospectively consider their experience at The Breiner House. The survey was administered through an on-line procedure –SurveyMonkey. During the upload of the survey to the on-line program - Survey-Monkey-, one question (Q4) of the subscale (1) Reinforcement of Needs, was lost, by an unintended mistake. The analysis of the reliability of the scale and subscales is presented on Table 3. The SCI-2 Index emerges as reliable, but only two subscales present acceptable levels of reliability (Cronbach’s Alpha $\geq .60$) – and therefore we will only consider Membership and Shared Emotion Connection in subsequent analysis. The subscales are created by summing the different questions of the SCI-2.

Dimensions of SoC	Number of Items (Items)	Cronbach's Alpha
Reinforcement of Needs	5 (Q1, Q2, Q3, Q5, Q6)	0.50
Membership	6 (Q7, Q8, Q9, Q10, Q11, Q12)	0.60
Influence	6 (Q13, Q14, Q15, Q16, Q17, Q18)	0.45
Shared Emotional Connection	6 (Q19, Q20, Q21, Q22, Q23, Q24)	0.73
Total scale	23	0.82

Table 3: Cronbach's Alpha for the SCI-2 Index and the Subscales

To be able to analyze other dimensions (e.g. well-being, identity, culture), to understand the interpretations as social actors of the members by capturing the verbal communication a semi-structured interview was used. An interview script was organized as a base to explore the objectives of the study, this measure allows constructive and open reflection about the contents considered important for the participant (Bell, 2002; Flick, 1998; Seidman, 1991; Wilson, 1997; cited in Martins 2013). In this way, the participant is given the opportunity to build his/her own description of the topic, with the most important content for him/her-self, thus permitting the investigator to identify the emotional influences within (Flick, 1998; cited in Martins, 2013). The script of the *semi-structured interview* (see annex 2) comprises nine main questions that analyze the main topics related to: sense of community, identity and well-being. Some auxiliary question were elaborated to assist the interviewer in approaching all aspects under study.

2.3. Research Design

Table 4 indicates the whole number of participants that responded to the survey (SCI-2) and those who were interviewed. The data was collected from June to September 2016.

<i>PARTICIPANTS</i>	A	S	M	Z	R	T	N	E	K	H	U	L	G	B	F	J	I	D	X	V	C
<i>MEASURES</i>	//	//	//	//	//	//	//	//	//	//	//	//	//	//	//	//	//	//	//	//	
<i>SCI -2</i>	//	//	//	//	//	//	//	//	//	//	//	//	//	//	//	//	//	//	//	//	
<i>INTERVIEW</i>	//		//		//		//				//		//		//						

Table 4: Participants involved in data collection

2.4. Data Collection Procedure

All the students that lived in TBH during the studied event, were contacted through a Facebook page created in 2013, during their co-habitation, and invited to participate in the study. The author posted a message explaining the aims of the study. Then an informed consent (see annex 1) was sent by e-mail to all potential participants that they were asked to sign and sent back. Only the students that signed the informed consent (N=21) were considered in the study. The total number of participants, was asked to fill a survey, but just five participants were selected to be interviewed. The interviews were conducted via Skype, audio recorded and fully transcribed. The interviews were conducted before the administration of the SCI-2 Index (Chavis, Lee, & Acosta, 2008), in order to not influencing the participants with the information in the survey. In addition, since the investigator took part of the group studied, there are some pictures and drawings made by the members, during the period of the experience so also these documents were considered as examples as signs/symbols of semiotic dimensions.

2.5. Data Analysis Procedures

Based on the procedures of data collection present in this study, both quantitative and qualitative data analyses procedures were used. There are numerous ways of analyzing data: “there is variety in techniques because there are different questions to be addressed and different versions of social reality that can be elaborated” (Coffey and Atkinsons, 1996, cited in Punch, 1998, p.170). The right choice of one analytic data method depends on the purpose of the research, there is no single methodical framework (Creswell, 1998) as “the different techniques are often interconnected, overlapping and complementary, and sometimes mutually exclusive” (Miles and Huberman, 1994: 9 cited Punch, 1998 p.170). The existence of many analytic strategies is essential, because any set of data should illuminate different aspects of the topics. It is important that “the proposed method of analysis is carefully considered in planning the research, and is integrated from the start with the other parts of the research, rather than being an afterthought”(Punch,2009, p. 171).

Methods for the analysis of data, should be rigorously systematic, disciplined, “transparent” and well described, allowing reproducibility (Creswell, 2003). In the present

study, quantitative data are going to be statistically described (point 2.5.1) and qualitative data are going to be described through content deductive analysis (point 2.5.2).

2.5.1. Quantitative Analysis of data

The results from the SCI-2 were inserted in a SPSS data file. Data was analyzed with descriptive statistics, considering means and standard deviations for each item, and the correlations between the subscales. Given that the main goal was solely to understand participants sense of community relation to TBH, no testing of group differences (based on sex, for example) was performed, and the focus was on whether participants valued the items/subscales under analysis.

2.5.2. Qualitative Analysis of Data

The process to analyze qualitative data, in the present study, was the deductive content analysis (Bardin, 2011). Deductive content analysis is often used in cases where the researcher wishes to retest existing data in a new context (Catanzaro 1988, in Elo & Kyngas, 2007, p. 111). This may also involve retesting categories, concepts or hypothesis (Marshall & Rossman 1995, in Elo & Rossman 2007). This method consists in a set of verbal analysis techniques, which transforms the obtained data into *unit of meanings* (Bardin, 2011). The unit of meanings can vary in nature and/or dimensions. In many cases it should be analyzed through the *unit of context*, namely the context in which it appears, as it could have no sense outside that particular context (Bardin, 2011). In this case, the researcher listened and fully transcribed the interviews (see Annex 4) to build a Matrix of categorization (figure 3) (Elo & Kyngas, 2007) which gave order to the detected unit of meanings. The elements of the matrix of categorization were classified also in categories and sub-categories that were subsequently interpreted (Bardin, 2011). In addition, the researcher used individuals' grid (table 5) for each participant, in order to not lose data, as the literature suggests, and to show the main dimensions to which concurrently was attributed a psychosocial meaning, following the analyzed domain (Bardin, 2011).

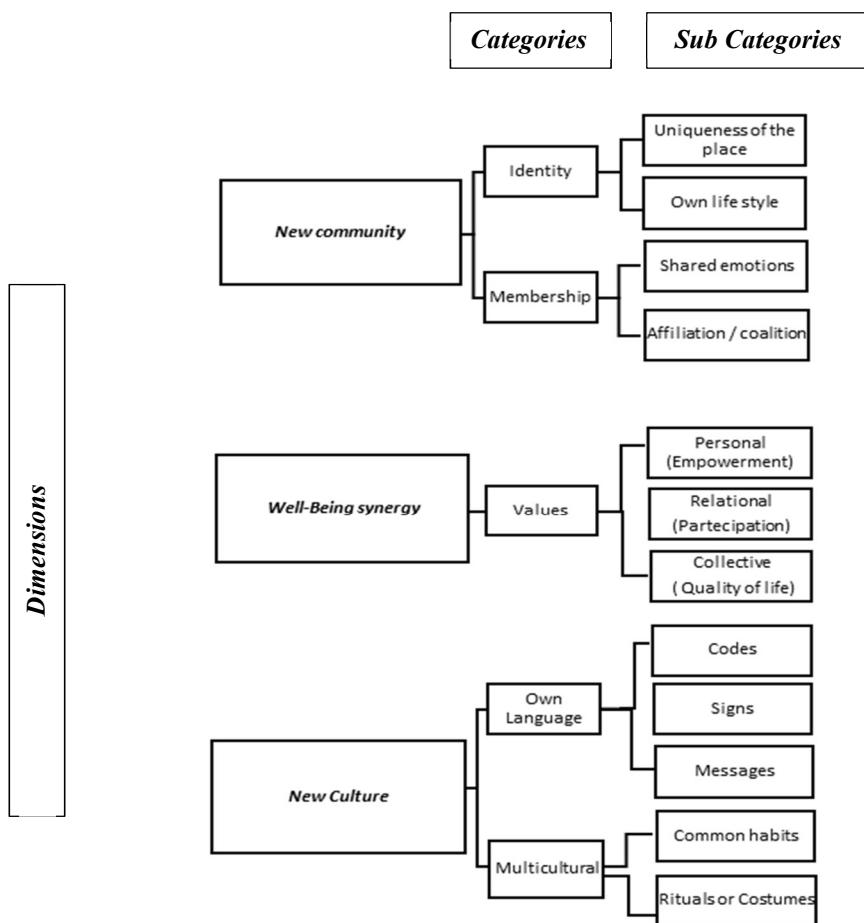


Figure 3: Matrix of Categorization

Interview N°	Name of the Interviewed:		
Main dimensions	Yes	Not	Observations detected
Uniqueness of the place			
Own life style			
Routine			
Shared emotions			
Affiliation/Coalition			
Empowerment			
Participation			
Quality of life			
Common habits			
Codes/ signs / mixed languages			
Rituals and/or costumes			

Table 5: Individual's Grid

3. Results

Before presenting the results, it is important to remember that the studied event refers to the academic year 2013/2014, and therefore this study is a retrospective study. This indicates that, although the memory is alive in minds and hearts of the participants, the perception and the referring feelings have undergone an obvious rationalization – and should therefore be interpreted with caution.

3.1 Quantitative Results

As outlined by McMillan and Chavis (1986), the SoC results from the combination between various dimensions. The SCI-2 starts with a general question that focus on the importance, for the respondents, of this sense of community with other TBH members, on a 1 to 6 points-scale. As seen on Table 6, responses are concentrated in the very positive pole of the scale, suggesting that this was very significant for participants.

	N	Minimum	Maximum	Mean	Std. Deviation
How important was to you to feel a sense of community with other community members?	21	5	6	5,62	,498

Table 6: Mean and standard deviation for importance of SoC

The descriptive statistics for the whole 23 items are presented on Table 7. Respondents tend to value in a very positive way all the items (more than half have a mean above 2), particularly “I was with other community members a lot and enjoyed being with them”, “Members of this community have shared important events together, such as holidays, celebrations, or disasters”, “When I had a problem, I could talk about it with members of this community” or “Members of this community cared about each other”. The least valued items are “I cared about what other community members thought of me”, “People in this community had similar needs, priorities, and goals”, “I had influence over what this community is like” or “This community had good leaders”.

	N	Minimum	Maximum	Mean	Std. Deviation
I have met important needs of mine, because I am part of this community.	20	1	3	2,05	,686
I valued the community members and things that they did.	21	1	3	2,43	,598
This community has been successful in getting the needs of its members met.	21	1	3	2,10	,700
When I had a problem, I could talk about it with members of this community.	21	1	3	2,52	,680
People in this community had similar needs, priorities, and goals.	21	0	3	1,62	,973
I could trust people in this community.	21	1	3	2,38	,740
I got to know most of the members of this community.	21	1	3	2,43	,676
Most community members got to know me.	21	1	3	2,33	,730
This community had symbols and expressions of membership such as clothes, signs, art, architecture, logos, landmarks, and flags that people can recognize.	21	0	3	1,81	1,030
I put a lot of time and effort into being part of this community.	20	0	3	1,75	,716
Being a member of this community was a part of my identity.	21	0	3	2,10	,995
Fitting into this community was important to me.	20	0	3	2,15	,813

	N	Minimum	Maximum	Mean	Std. Deviation
This community could influence other communities.	21	0	3	1,90	,889
I cared about what other community members thought of me.	21	0	3	1,48	,873
I had influence over what this community is like.	20	0	3	1,65	,813
If there was a problem in this community, members could get it solved.	21	1	3	2,00	,707
This community had good leaders.	21	0	3	1,71	,956
It was very important to me to be part of this community.	21	1	3	2,43	,598
I was with other community members a lot and enjoyed being with them.	21	1	3	2,62	,669
I expected to be a part of this community for a long time.	21	0	3	2,10	,995
Members of this community have shared important events together, such as holidays, celebrations, or disasters.	21	1	3	2,57	,676
I was feeling hopeful about the future of this community.	21	1	3	2,14	,727
Members of this community cared about each other.	21	1	3	2,48	,602

Table 7: Mean and standard deviation for the items of the SCI-2

Figures 4 to 7 present the means for the items for each dimension of SoC, to illustrate more clearly which dimensions appeared more and less relevant. It is interesting to notice that items in the shared emotion connection subscale are always highly valued, and those some of the less valued items have formulations that might suggest less diversity (e.g., “People in this community had similar needs, priorities, and goals”), the need to make an

effort in building the community (e.g., “I put a lot of time and effort into being part of this community”), self-consciousness (e.g., “I cared about what other community members thought of me”) or the existence of leaders (e.g., This community had good leaders”) – all of which could have been interpreted as even contradictory with TBH cooperative experience.

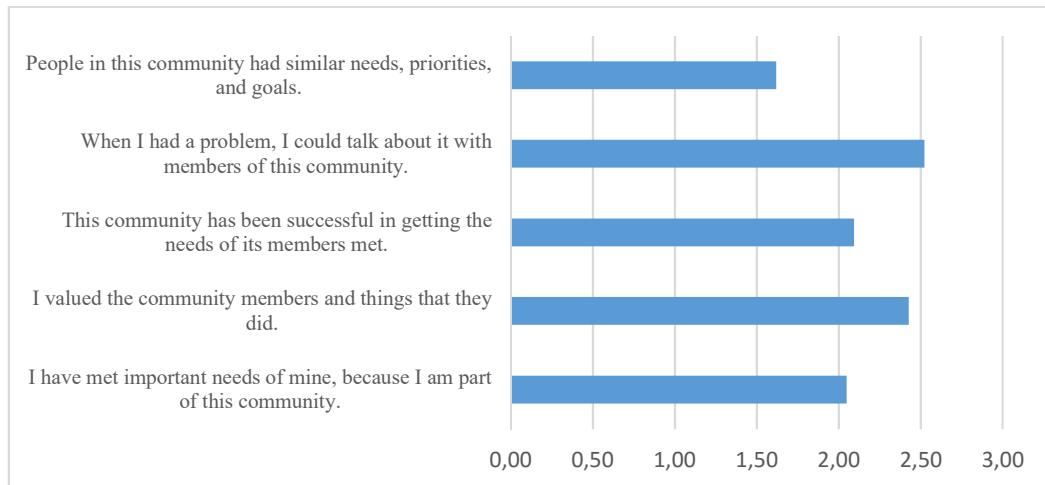


Figure 4: Mean of items in the Reinforcement of needs subscale

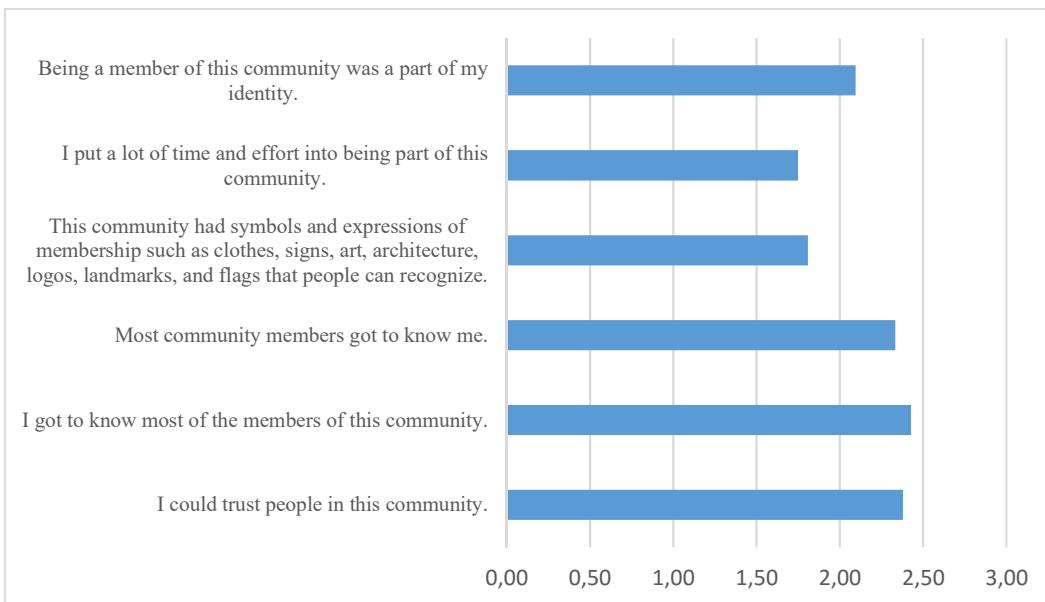


Figure 5: Mean of items in the Membership subscale

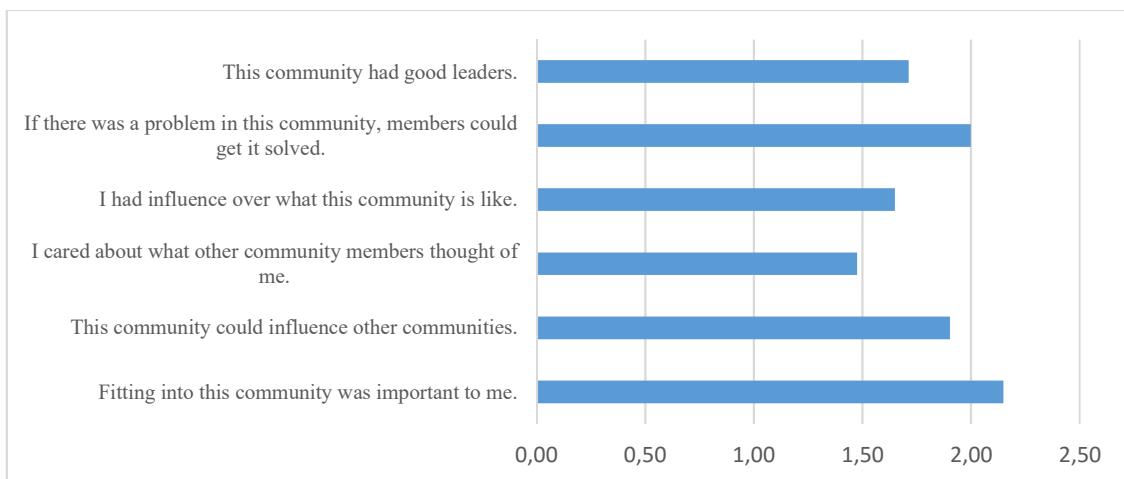


Figure 6: Mean of items in the Influence subscale

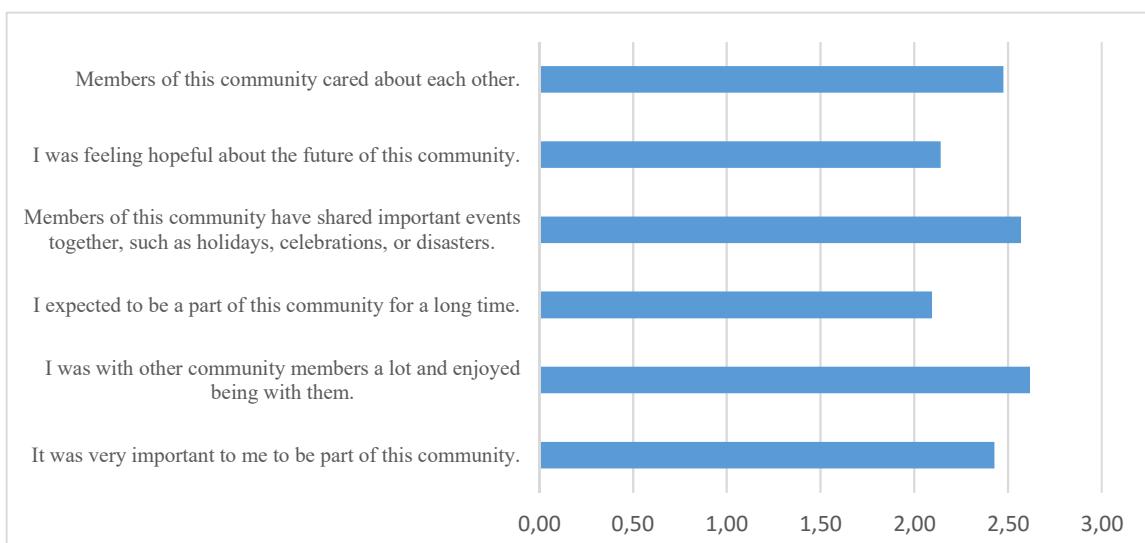


Figure 7: Mean of items in the Shared emotional connection subscale

To conclude, Table 8 presents the medium and standard deviation for the two reliable subscales, and Table 9 their correlation. Again, these are highly valued dimensions of SoC, especially shared emotional connection. As expected, the two dimensions are positively correlated: the more students are aware of being part of a community the more they feel emotionally connected to it.

	N	Minimum	Maximum	Mean	Std. Deviation
Membership	21	1,33	3,00	2,1317	,48253
Shared_emotional_connection	21	1,50	3,00	2,3889	,47239

Table 8: Mean and standard deviation for membership and shared emotional connection

		Membership	Shared_emotional_connection
	Pearson Correlation	1	,496*
Membership	Sig. (2-tailed)		,022
	N	21	21
	Pearson Correlation	,496*	1
Shared_emotional_connection	Sig. (2-tailed)	,022	
	N	21	21

Table 9: Correlation between membership and shared emotional connection

*. Correlation is significant at the 0.05 level (2-tailed).

On the whole, results from the SCI-2 show high levels of SoC in relation to TBH, especially in the dimension that recognizes the house as a community where members develop a shared emotional connection – a particularly significant dimension of SoC.

3.2 Qualitative Results

The presentation and discussion of the main results of the various interviews follows the organization on three dimensions/categories presented in Figure 3 and that were designated in a way to make them meaningfully based on the literature review. The analysis is supported by excerpts from the participants' interviews. As referred in point 2.5.2, images and pictures collected during the (lived) events will be also used to illustrate the discourse.

Dimension 1: New community

The first dimension refers to what extent the participants considered The Breiner House as a *New community*, a place with its own way of living. Different categories and sub-categories were examined inside that main domain, such as: uniqueness of the place, own life style, identity, routine of the group, membership, affiliation and coalition, sense of community and shared emotions.

As Bess, Fisher , Sonn and Bishop (2002 in Nelson and Prilleltensky, 2010) said, the concept of community comprises a group or groups of people that have something in common. Our data confirmed that all residents had in common to be an international, young, student in Porto, during the academic year 2013/2014; and to have chosen as their home abroad a particular house (TBH).

The interviewee n°1 said: “*22, maybe more, or less students, Erasmus, or international students, are living all together in the same roof, in a really particular house, big...big space, big community*”. This affirmation highlights that the condition of foreign student was the common element between the participants, while the choice to live in that particularly house was completely causal. In the beginning of the experience nobody could know if the cohabitation between them could be positive or not, the only think that was possible to understand was that the building was not “normal” because the house itself was not in the best condition, was old and dirty, and a lot of people were living there.

Inside the main category there are the sub-categories of *uniqueness of the place* and *own life style* that Amerio (2000) considers as *dimension of local-territorial*, in other words: a territory in this sense is not only a place it is a culture that is expressed from the local dialect to the typical meal (*ibid.*). In the interviews, the participants consider TBH a place, “a territory” were a group of people could be free to express themselves and create their own personal life style and culture. The participant R, in fact, said: “*there is, absolutely no rules, no supervisor, so you are your own chef and you have to organize the life with 22 people from other countries, with other cultures [...] So it's not a normal house, it's something better*”.

That result is also evidenced by G. which explain how TBH’s personality, was shaped by the people that were living there: “*the places of this house, are always changing, like you*

can create your own place or can change the task of the place in another one [...] people were always feeling free to create their own spaces and to do more or less what they wanted to do". The participant A. refers: "*it was a normal house, but what makes it different it was because of us not because of the house*". A. underlies, also because he had another experience in a huge house lived by too many people, that the relationships between the students make the difference between other houses and TBH. Concerning that sub-category the participant F. remembers: "*Quando o Juan que morava com a gente foi ficar um mês fora em um dia transformámos o quarto dele numa sala, uma sala que a gente falava que era o coffeeshop da casa: Uma galão*".

It is evident that the participants describe their home as their house, not a structure, that makes them united as individuals that share the basic conditions of life (MacIver , 1937 in Amerio, 2000). TBH is as a place with its soul, with its uniqueness and its own life style. Intrinsic to the dimension 1, there are also the sub-categories of membership and routine.

Membership is the awareness of being part of a community, and is characterized by the interaction inside the community borders, a shared system of symbols, and emotional security, identification and personal commitment (McMillan & Chavis, 1986 in Acosta, 2008). The sub-category of routine was utilized to better delineate the spirit of Membership, through the daily life actions, to better understand if there was a cohesion group and if each individual could consider her/himself a member. In fact, all 5 interviewees mentioned this aspect of affiliation and coalition, such a strong feeling such as F. who said : "*Quando todos nós começamos a nos conhecer de verdade, a casa foi começando a criar uma identidade, acho até mesmo as pessoas que estavam morando lá, começaram a pertencer mais ao local, até mesmo pelas festas que fazíamos, que ficava conhecida pelos estudantes, então começamos a criar um sentimento muito legal de morar na casa, de ser do Breiner, de ser da república Breiner*". Furthermore, G. emphasizes and remembers the hymn of TBH: "*We are, we are, Breiner House, Breiner House*". That song was a cover of a really famous song of "The Queen" (1977) that was sang even out of the house and was kind of their soundtrack. All of them, in their personal way, confirmed that the spirit of membership was really deep, since the beginning; it was manifest when the group came together and shared the common dinner, after their schedule of their single lives:

"When I was back home at least 6/7 people were in the kitchen; talking, eating, shouting, sitting, singing or just hanging out around the table, and that was something really

cool because I felt at home directly when I passed the door [...] when you open the door with your national ID card because you don't have the keys and , yeah, you arrive and you relax with your friends and you know it's only the beginning of a second day "the evening" and you share a meal, a dinner, a beer or more and go out" (R.).

The dinner appears as a significant event: G. says "*the most important part of the day was the dinner*" and A. assumes "*I don't know why I always speak about parties and dinners*". Both statements strongly suggest that the group had a common routine that started when each student came back from his/her university's commitments: "*was exactly during the dinner, that we started to create this kind of atmosphere of a real family*"(G.).

That allows the researcher to affirm that the participants recognize themselves as a group that created and shared an identity, they were feeling the sense of belonging to TBH, and as members of that community they had a common routine and shared emotions.

Dimension 2: Synergy of Well-being

Following the theoretical framework presented during the part 1 of the present study, it is known that synergy of well-being is an ideal state of affairs achieved by the holistic practice of personal, relational and collective values and their intersection (Nelson and Prilleltensky, 2010, see table 1 of this study). Each group of values were categorized, such as empowerment (personal values), participation (relational values) and quality of life (collective values). During the interviews those aspects were detected several times, when participants talked about a group of people who was always united, trying to be respectful between themselves; a group of people who created deep relationships (friendship, family), caring about each other and trying to promote a sustainable community.

During the year, at least the participants interviewed had gained a huge background that let them to grow up (F.: "*Eu aprendi desde palavras a costumes a comidas*"; E.: "*I did more than my dreams, it was really magically*"). They consider TBH a perfect context for their "empowerment". It is interesting to mention that the participants when arrived in Porto, had different objectives, and most of them reached goals that they couldn't even image: "*No final até foi melhor, viver lá não me deu a bagagem só da profissão em si*" (F).

The fact that the house was lived by 22 students from different countries (Brazil, France, Germany, Greece, Italy, Lithuania, Poland, Spain, Turkey,) created a multicultural

atmosphere. The interviewees considered that was as a surplus value, a strong point of the community. Linked to the relational values of well-being, the members transcended prejudice, as referred by G: “*I didn't feel so many differences between cultures*”, to express that at some point the nationality of each one was not a gap. At this regard, the participant E. states a funny consideration, full of meaning: “*We were sisters from another mother*”. The participants were promoting, respecting, appreciating diverse social identities and people's ability to define themselves (Nelson and Prilleltensky, 2002). During the interview, E. said: “*each one was one of a kind*” “*it seems like we choose them*” which seems to assume that each student's ability gave to the community a contribute and enriched the whole experience. Nevertheless, F. recognizes that “*houve um choque cultural, mas era um grupo muito unido, estava tudo bem, sempre, embora tudo o que acontecesse*”. There was a mutual respect even if, sometimes, somebody was overacting: “*quando o Charlie fazia aquela bagunça toda, era desnecessário, mas não me incomodava*” (F.). These behaviors, are also referred by R. that refers stories in which somebody made a mistake and the group made a meeting to avoid problems in the future, that links to the participation and collaboration aspects (G.: “*the meeting were always moments where to share ,if someone had a problem, it was important to help them*”). Concerning the category of quality of life, related with the collective values, the interviewees suggested that the participants were, in a personal way, happy and satisfied: “*Acho que havia diversidade e para mim a diversidade em si significa qualidade de vida*”(F).; “*Yes, it was really quality time for me because I had the chance to speak with a person from “the other world”*”(E.). “*I was doing nothing [...] I can say that the people in the house made me happy*” (G.) The participant G. refers that, in his case, the members of TBH made him happy but he was not satisfied. In some way, for personal reasons, G., was not reaching his university purposes and the refers that he was distracted by the house: “*it was my year, it was our year*”, like a period in which G. could have advantages and not feel guilty.

The group, as is referred by the interviews of R., F., A., and G., created thematic parties, in which all members of TBH, had a schedule and were working together to gain money to organize birthdays and economically sustain those moments of common happiness. F.: “*se você for a pensar e com o dinheiro das festas, era muito legal, com o dinheiro das festas agente dividia entre todos e no dia de aniversário a gente comprava ou bolo ou organizava uma festa de aniversário, ou criava outras festas para ganhar mais dinheiro e investir em algo na casa.*”

As Amerio (2000) wonders: what meaning do these values have, and what forms can they take in our days? Table 1 summarizes the objectives and the consequentially the needs addressed by each group of values, which should be observed by communities to became a “prosocial community” (Tyler, 2007, in Nelson & Prillentesy, 2010). The results obtained confirm that in TBH most of those values were observed moreover we cannot say that this community was a “prosocial community”; for example, the house itself, did not comply the safety standards of hygiene that could ensure the health of the members, the group was not always promoting the community structure, and it wasn’t possible, not even thought of, to promote social justice and its accountability (collective values).



Figure 8: Movember in Breiner House

What is possible to state is that in TBH community, the members did not feel the need to promote the well-being of others communities, they were a closed group, but in some way, through the open parties and their own life style, they were promoting their cultural ideas. For example as seen on Figure 8, exceptionally and in the month of November 2013, the “Breiner’s Members” organized an open party called “Movember in Breiner House” linked with the worldwide “Movember Manifestation” event, born to promote the prevention of male genital cancer. For sure was also the umpteenth excuse to get together, enjoy, and have a pleasure of it (Amerio, 2000).

Dimension 3: New culture

Following the rationale that structured the present study, the researcher tried to document the existence of a new culture inside the TBH community. The word culture, in psychology, is used in various directions. In a first sense, it has been used to describe a group of persons who are gathered thanks to some shared characteristics. Culture functions within the intra-psychological systems of each person. In this sense, “culture belongs to the individual” and it is, therefore, irrelevant the country or the nationality of the person (Valsiner, 2006).

The dimension 3, New Culture, was categorized through the aspects such as: common habits of the group, languages used, signs, codes or common expressions, rituals and /or used costumes. These were the cultural shared characteristics detected in the interviews. The results obtained confirms that the language used in TBH was English, even if nobody had it as a mother tong and even if the country in which the community is situated is Portugal. It is interesting that not all participants could speak well that language and the ones that were not able at all in a short time, had to learn , if not was impossible share anything , improve the knowledge about the language was a real need to be part of the community. The group, as referred by the interviewed participants, was joking about the not correct accent in English and they assumed that the aspect was not minimizing the communication. Day by day, the members achieved a better level of the common language and is important to mention that at some point they coined a way to understand each other, by expressions, E.: “*we had our own expressions, we were understanding each other also without speaking to each other*” using some kind of nonverbal messages as other strategies. The participant A. remembers a song: “*carnaval, carnaval, carnaval te quiero*” *We were singing that song every day, also after carnival, yeah we liked that much that every day was carnival*”. F. remembers that the property owner of the TBH was recognized by the code: “*Puto Silvio*”. In addition, to make jokes about the Turkish members of TBH they were using the word “Amjick” that actually is an insult but in TBH the meaning had changed and became a funny word. The members were sharing art, songs and they had established a specific day per week to watch movies. Thus, they created common habits and rituals, such as the dinners and the “long breakfast” during which they were sharing meals from different countries, and obviously they were creating relationships and sharing their emotions. It is

curious to underline that the type of dinner mostly mentioned during the interviews is the Italian one and the participants define the most common breakfast as the Turkish breakfast.



Figure 9: New year's eve 2013

In Figure 9, we can see the Kitchen of the house, that was the spot where the Breiners passed most of their time as a group. During that night, the participants were celebrating the New Year's Eve of 2013. "The Breiners" were not all, but their nationalities were already enough to share a multicultural dinner and enjoy as a family the end of the year. -From the right side: Ebru & Merve (Turkey), Thassia (Brazil), Pilù, François & Remi (France), (Nicoletta, Sara & Enrico (Italy), Mareike (Germany), Theo (Greece) and Ada, Jacek & Aneta (Poland).

The members of TBH, had also, their own costumes to stress, by the way they dressed, who they were and where they belonged. As G., said : "*Once I was lost and were a lot of people, I was looking for my Breiners and it was super, super easy to find them , because we were the only ones dressed with a pijama of penguins, or a shark, or a lion*" (fig 10 and 11) .



Figure 10: Lunch together

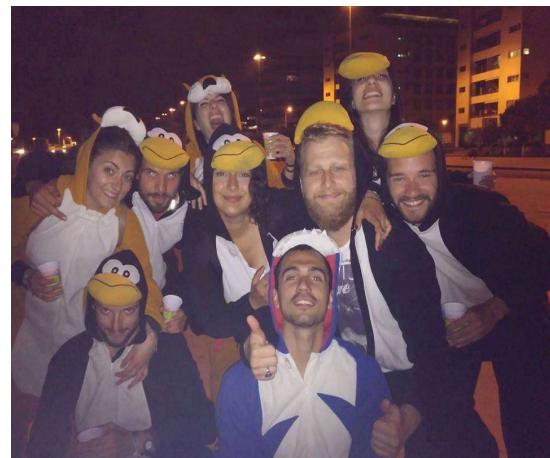


Figure 11: Night out

Based on Pierce (1902) cited by Valsiner (2007), supported by the interviews and showed on Figure 12, is possible to analyze and confirm that in TBH were visual signs of their own culture.



Figure 12: Patio's Wall

In the back garden (patio) of TBH there is a window, used by the members of the community as a drying rack. It is an iconic sign of its own culture and daily life of those people that were part of it. The expression “Halala” is a symbolic sign of happiness/ joy, that the people of TBH were using everywhere and all the time, between each other. The expression is totally invented and it comes from some funny stories lived by the members. The index sign is the word “This” within the whole sentence, that refers to the importance that the entire building had to the one who wrote it, and it is a sign that forces the reader to pay attention to the token object (the wall).

From this short analysis of the semiotic base of culture, we can deduce that for every culture, the codes, which underlie symbols, are somewhat subjective. The image presented on Figure 12, if it was not placed in the context of which it is part, would make no sense (Valsiner, 2006).

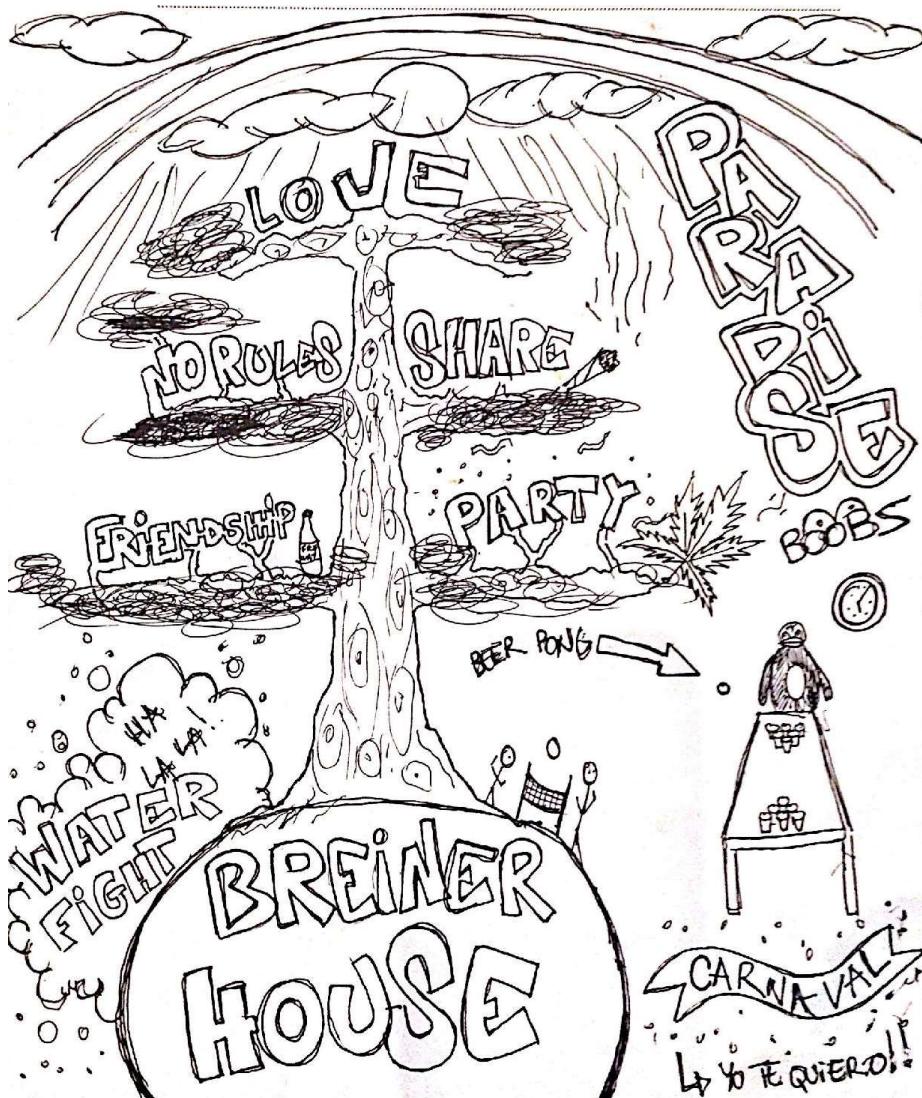


Fig. 13: Drawing of LM

Finally, a drawing document (Figure 13) is analyzed. That is a really relevant data, because it illustrates most of the topics that we analyzed. One of the members did that document during the lived event. Through his capacity to draw, that member resumed the meaning that TBH had for him as his home. It is possible to see that he made a tree and on the base of it he wrote "Breiner House" to start his explication. The branches of that tree are showing the emotional connection inherent with TBH: Love on the top of the tree,

friendship as relational value, no rules and party as unique life style. As rituals, it is possible to detect the beer pong and the water fight (game that were played). It is showed the typical costume of the Breiners, the pajama of penguin and it is written the code "Halala" that was used as a sign of joy. Is also written the song that was mentioned by the interviewee A. "Carvanal, yo te quiero" as a typical soundtrack of the house. All is under the sun and the word paradise may mention the quality of life perceived by the member.

4. Conclusions

Based on the Community Psychology literature and on the formulated research questions, the present academic study intended to explore the concept of community applied to the Breiner House. The study was inspired by the lived experience of the researcher, who, during the year 2013/14, was living with a group of students into the above-mentioned house. This academic study intended to explore the existence of a "new community" that was co-constructed by its members and existed, without a social contract; a community which developed in itself with its own rules and life style and based on the values of well-being (personal, collective and relational). The research considered to what extent there was a perceived sense of community, a sense of belonging and an identity and finally elements of a own culture.

The main results confirmed that the members of TBH were strongly linked to the community, sharing common values and emotional connection. Was found also a high level of membership and the presence of some elements of a shared culture. The majority of the members (sixty per cent) responded that living in TBH was very important and all of them experienced a very positive sense of community. That suggest that each member was feeling the sense of being a part of a network of relationships in which the degree of intimacy, diversity, utility and membership, was strong (Sarason in Amerio, 2000). The positive correlation between the subscale of membership and shared emotional connection is a result that may reinforce that concept, because as the literature suggests, membership is the awareness of being part of a community, and it is characterized by the interaction inside the community borders (McMillan & Chavis, 2008). The shared emotional connection is the determinant factor to develop a sense of community and it is based on the shared history and on the shared significant experiences by the members (Fischer, Sonn & Bishop, 2002). In addition, the descriptive statistics and the discourses analyzed from the interviews suggest

that the levels of friendship between the members of TBH was strong during the lived experience and it is strong still today. The participants referred that even if the group is not anymore following the same “*journey*”, they have meet each other in other places and are in contact by social networks.

Each member of TBH was spending a period of study in Porto; all of them came to the unknown country, to improve their own skills in different areas (from personal to the professional field) which it is the most common reason to leave the home country in young adulthood (Cicognani et al., 2010). That common aspect, united the students living in TBH and was resulting from the choice to participate in the Erasmus Programme or other student exchange programs. That is a very important aspect because, following the research of Mitchell (2012), the students who had this experiences abroad, develop an attachment to the EU community and they become more sensitive to other European citizens. The results are also confirming that, in TBH, the common language was English and even if that language was not the native tongue of any of the participants, all of them improved that competence and at least were speaking in order to have, , an understandable communication. That point is very interesting because political community-building is rooted in communication (Deutch, 1953; Weber, 1976; Gellner, 1983 in Mitchell, 2012).

TBH community, as was already known, was a student’s community, an aspect that has an important meaning considering that, nowadays, the communities made up by students attending higher education, are a resource for the regeneration of the urban city centers (Russo & Sans, 2016) as well as in the most touristic city of the world (Venice, IT).

The data clearly indicates also that in TBH, some values intrinsic to the synergy of well-being conceptualized by Nelson and Prilleltensky (2010) – such as self-determination, caring and compassing, respect for diversity, participation and collaboration, social justice and accountability – were followed during the experience and appeared to be related to the well-being of participants at three levels: personal, relational and collective. The presence or absence of that net effect reflects the meta-value of holism, that is the combination to achieve the pro-social community (Tyler 2007; in Nelson and Prilleltensky, 2010).

The present study, in spite of its potential, had some limitation. First, during the lived event, the researcher was part of the community. This close relationship between the investigator and the participants could have induced some answers during the interviews, even if there was a careful vigilance to minimize this aspect. Second, the time passed between the lived event and the data collection could create a gap in remembering all the aspects of the community' experience.

Finally, this academic project has turned out to be very close to an historical period of significance European turbulence regarding the foundations of the European Union. Similar studies that continue to explore and deepen the relation between international students' communities and the belonging and identity to the European community will be of extreme relevance in these troubled times. At last, could be very interesting to study other groups that lived and/or are living in TBH, as well the dynamics between its members.

References

- Amerio P., (2000). *Psicologia di Comunità*, il Mulino, Bologna.
- Bardin L., (2011). *Analise de Conteudo* , Versao revista e Actualizada, Edição 70, Lda, Lisbon, Portugal
- Brofenbrenner, U. (1979). *The ecology of human development: Experiments by nature and design*. Cambridge, MA: Harvard University Press.
- Bronfenbrenner, U. (1986). Ecology of the family as a context for human development: Research perspectives. *Developmental Psychology*, 22(6), 723-742.
- Bruter M., (2005). *Citizens of Europe? The Emergence of a Mass European Identity*, NY: Palgrave Macmillan.
- Chavis, D.M., Lee, K.S., & Acosta J.D. (2008). *The Sense of Community (SCI) Revised: The Reliability and Validity of the SCI-2*. Paper presented at the 2nd International Community Psychology Conference, Lisboa, Portugal.
- Cheng D. X., (2004). *Student's Sense of Campus Community: what it means, and what to do About it*. NASPA Journal, Vol. 41, no. 2
- Cicognani E. , Menezes I. , Nata G., (2010). *University Students' Sense of Belonging to the Home Town: The role of Residential Mobility*. Springer Science+Business Media B.V.
- Creswell, J. (1998). *Qualitative inquiry and research design – Choosing Among Five Traditions*. Publications: International Educational and Professional Publisher. London, New Delhi.
- Creswell, J. (2003). *Research Design – Qualitative , Quantitative and Mixed Methods Approaches*. Publications: International Educational and Professional Publisher. London, New Delhi.
- Dewey J. and A.F. Bentley (1946), *Knowing and Known*, tr.It. *Conoscenza e transazione*, la Nuova Italia, Firenze (1974)

Deutsch, K., Burrel S, Kann R. and Lee M., (1967). *Political Community and North Atlantic Area*. NY: Greenwood Press.

Elo S. & Kyngas H. (2007). *Jan Research Methodology –The Qualitative Content Analysis process*. *Journal of Advanced Nursing* 62 (1), 107-115. University of Oulu, Finland.

Easton D., (1965). *A System Analysis of Political Life*, NY: John Wiley and Sons.

Figel J. (2007). '20 Years of Erasmus: From Higher Education to European Citizenship'. Erasmus 20th Anniversary Closing Conference, Lisbon.

Figstein, N. (2008). *Euroclash: The EU, European Identity, and the Future of Europe*, Oxford: Oxford University Press.

Gil, A., Licht, R. & Oliva, E. (2005). *A utilização de estudos de caso na pesquisa em administração*. BASE – Revista de Administração e Contabilidade da Unisinos, 2(1), 47-56.

Gunther, H. (2006). *Pesquisa Qualitativa Versus Pesquisa Quantitativa: Esta é a questão?*. Psicologia: Teoria e Pesquisa, Vol. 22, n.2, 201-210. Universidade de Brasilia.

Heller K., (1989) *Psychology and Community Change: Challenges of the Future, Revised Hardcover* – December 5, Richard H. Price , Shulamit Reinharz Stephanie Riger , Abraham Wandersman

Karolewski J. and Kaina, V. (eds.) (2012). *Civic Resources and the Future of the European Union*, NY: Routledge.

Kinton C., Smith D.P., Harrison J (2016). *De-Studentification: Emptying Housing and Neighborhoods of students populations*. Environment and Planning A, Vol. 48 (8) 1617-1635 SAGE

Mitchell K., (2012). 'Students mobility and European Identity: Erasmus Study as a civic experience?', Journal of Contemporary European Research. 8 (4), pp. 490-518.

Nelson G. and I. Prilleltensky , (2010) *Community Psychology, in Pursuit of Liberation and Well-Being*, G. Nelson and I. Prilleltensky, PALGRAVE MACMILLAN, Hounds mills, Basingstoke, Hampshire, 175 Avenue, NY, 10010

Pinelli M. (2008) *Metodologia della ricerca psicologica-elementi di base*- Uni.Nova, Parma

Punch F. K. (2009) *Introduction to Research Methods in Education*. SAGE Publications Ltd; 1° edition.

Rappaport J. and E. Seidman (2000) *Handbook of Community Psychology*, Kluwer Academic , Plenum Publishers 233, Spring Street, N.Y 10013

Reich M., Riemer M., Prilleltensky I., Montero M., (2007). *International community Psychology- History and Theories*. Springer Science+Business Media, LLC.

Romanelli Z., Geraldo M. & Biasoli-Alves M. (1998) *Diálogos metodológicos sobre prática de pesquisa*. Ribeirão Preto-SP: Legis Summa,178 p.

Russo A.P., sans A.A., (2009). *Student Communities and Landscapes of creativity: How Venice – ‘The world’s Most Touristed City’ –Is Changing* European and Regional Studies. SAGE Publications Los Angeles, London, New Dhely and Singopore

Sciolla L. (2007) *Sociologia dei processi culturali* , il Mulino, Bologna.

Silva G. (2010) *O metodo científico na psicologia: abordagem qualitativa e quantitativa*, Universidade Federal do Amazonas (UFAM) Brasil.

Sousa A., (2012) *Partecipaçao, rotinas e monitorizaçao na perturbaçao no espectro do Autismo*, Dissertaçao apresentada no Mestrado Integrado de Psicologia da Universidade do Porto (F.P.C.E.U.P).

Taylor C., (1998) *Hegel e la Società Moderna*, il Mulino, Bologna

Valsiner J., (2006) *Culture in minds and societies: Foundation of Cultural Psychology*. Worcester, Massachusetts, SAGE Publications.

Wiesenfeld, E. (2014). *La Psicología Social Comunitaria en América Latina: ¿Consolidación o crisis?* Psicoperspectivas, 13(2), 6-18. Recuperado de <http://www.psicoperspectivas.cl> doi:10.5027/psicoperspectivas-vol13-issue2-fulltext-357

Annexes

Annex 1: informed Consent



Informed Consent

THE STUDY OF THE BREINER HOUSE COMMUNITY: CULTURAL AND IDENTITY ISSUES

I, accept to participate in this research study in the field of community psychology. The project is developed in the scope of the Master thesis, an academic study developed by the student Lorenzano Rosaria and supervised by Prof. Ana Isabel Mota Pinto and will be presented to F.P.C.E.U.P (Faculty of Psychology and Education Sciences) at to the University of Porto.

The main aims of the study are:

1. To understand the processes through which a group of people living in the same space comes to be a community with its own culture and sense of community.
2. To understand how that community addresses and makes meaning of their well-being at the three levels defined in the community psychology literature: personal, relational and collective.

Spontaneously and without constraints I accept to fill the Survey (The SCI-2 Index of Sense of Community) and I am available to be interviewed .

My participation is voluntary and I can decide to abandon the group of study if I consider it necessary. I am agree if pictures of myself are used. I wish that my identity will be protected and my data are not disclosed divulged out of the scope of the study.

I, the undersigned, have read the objective of the study.

Signature

Date...../...../.....

Annex 2: Semi structured Interview's Script

1. To what extent can you say that “The Breiner House“it is a normal house (a normal place to live in)?
 - If so, which are the differences, between TBH and other “accommodations?
 - If so, could you say that has its own identity? Unique way of living?
2. Which characteristics of your daily life, can you mention as relevant, when you think about that period? Do you, as group, had a routine? Way of leaving? Tell about the life style of living?
3. Did you feel the “need to share” your emotions (Joy, fear, hate, sorrow, love) with the others?
 - Can you mention occasions, which allow you to state this?
4. So, there was a group of people living, sharing their life...
 - To what extent did you have the feeling of affiliation/coalition with the others?
 - What do you think held you united?
5. To what extent you think, that the context of TBH , allows you to reach your goals?
6. Did you consider your-self part of this group (a member of it)?
 - If so, what makes you a Breiner member?
7. To what extent do you think that in TBH were values followed ? observed?
 - ...such us respect, freedom, education?
8. Can you tell me something about “quality of life” in TBH?
 - Were you feeling happy and/or satisfied?
9. To what extent, the members, of TBH shared a culture?
 - How did the individuals in the TBH exchange messages? Was there a particular language, signs, codes, sentence, songs, or anecdotes?
 - That “signs”, where used just in the house or also outside? Other people could understand that u were part of a defined group? Did you use some costumes?

Annex 3: SCI-2

SENSE OF COMMUNITY INDEX II

The following questions about community refer to: [insert community name].

How important is it to you to feel a sense of community with other community members?

1	2	3	4	5	6
Prefer Not to be Part of This Community	Not Important at All	Not Very Important	Somewhat Important	Important	Very Important

How well do each of the following statements represent how you feel about this community?

		Not at All	Somewhat	Mostly	Completely
1	I get important needs of mine met because I am part of this community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2	Community members and I value the same things.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3	This community has been successful in getting the needs of its members met.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4	Being a member of this community makes me feel good.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5	When I have a problem, I can talk about it with members of this community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6	People in this community have similar needs, priorities, and goals.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7	I can trust people in this community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8	I can recognize most of the members of this community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9	Most community members know me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10	This community has symbols and expressions of membership such as clothes, signs, art, architecture, logos, landmarks, and flags that people can recognize.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
11	I put a lot of time and effort into being part of this community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12	Being a member of this community is a part of my identity.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
13	Fitting into this community is important to me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
14	This community can influence other communities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

		Not at All	Somewhat	Mostly	Completely
15	I care about what other community members think of me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
16	I have influence over what this community is like	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
17	If there is a problem in this community, members can get it solved.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
18	This community has good leaders.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
19	It is very important to me to be a part of this community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
20	I am with other community members a lot and enjoy being with them.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
21	I expect to be a part of this community for a long time.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
22	Members of this community have shared important events together, such as holidays, celebrations, or disasters.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
23	I feel hopeful about the future of this community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
24	Members of this community care about each other.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

(McMillan & Chavis, 1986).

Annex 4: Transcription's of Interviews

Interview 1: participant R.

Nationality: French

Sex: M.

Date: 8/07/2016

I: Hello! Olà Remi? How are you menino?

R: *I'm fine , what about you "caw girl"?*

I: ahah nice, I'm ok also, well as you know, I'm doing a research about Breiner House. My hypothesis is that maybe we made a new community in Breiner House , during our experience .

R: *ok*

I: I will ask you in 9 questions, different things about communities, membership or the feeling that you had during that experience and you have to answer just about that, I mean there are no right questions , no right answers or wrong answers.

Remi: sure

I: are you ready?

R: *mmmm Yes, ready!*

I: Let's go! Well.... To what extent can you say that Breiner House it is a House? A normal place to live?

Remi: "ahahahah (laughing) eh yeee! Let's start, ok!

What about breiner and normal house to live? I don't thing that is a normal house other ways it won't be a cool house. I think that Breiner House it is something "unical" like unique, like unicorn also, but yeah you can see this kind of house, only in Porto , "rua do breiner numero dois, seis, dois". Because it's a school, 22 maybe more, or less students, Erasmus, or international students, are living all together in the same roof in a really

particular house , big...big space, big community because you say it, it's a community between people. So it's not normal house, it's something better”

I: ok. So what make Breiner different, than the other accommodation?

R: *ah the incredible, number of people! Because is the first think that u can say after living in Breiner. Oh guys, I was doing Erasmus, in Portugal, Porto, and I was living with 22 students, because there is, absolutely no rules, no supervisor, so you are your own chef and you have to organize the life with 22 people from other countries, with other culture and that's the thing interesting in breiner House.*

I: ok, cool, So which characteristics of your daily life can you mention as relevant when you think about that period. Do you had routine?

R: *more or less, more or less!*

Because I wanted to have a routine, because I had classes at University, Cattolica. So I had to follow a schedule to go to the classes, sometimes in the morning, sometimes in the afternoon and even in the night (sigh...).

Some days I was waking up early, and one think that I didn't like in Breiner House was to meet the cleaning lady , during the morning in the kitchen. Because I did not feel comfortable, because she was Portuguese, and she was only speaking Portuguese. I was ashamed of us, about our mess in the kitchen, the mess that she was supposed to clean and I felt guilty. I saw her every morning, not every morning but when she was there, but except this. I was having breakfast quickly and some guys of the house was going around the house, doing their “shit” they were busy as me, they were going to the university, so is not breiner is not interesting. But when I was back home at last, 6/7 people were in the Kitchen , talking , eating, shouting, sitting, singing eeee just hanging out on the table, and that was something really cool because I felt at home directly when I pass the door... you Know? When you open the door when your national ID card because you don't have the keys and , yeah, you arrive and you relax with your friends and you know it's only the beginning of a “second day” of “the evening” and you share a meal a dinner , a beer or more and going out, and you know everything...

I: oook! So you already said “share” did you feel the need to share your emotion with the others?

R: *The need?*

I: yeah!

R: *oh oh oh yes yes yes! Sure, because when someone was not sharing any think, like I think about Bruno, or Helvis, Helvis no, maybe Juan, we were speaking about them, like they are so different , they don't share anythink with us...*

It was creating something like “Turkish head” as we say in French, Turkish head is someone who got all the insults on them, because...hahaahah .. they are not part of the group.

I: hahaah ok ok, I got it....that's what I wanna know! Well

R: *if you don't understand something ask me, Sara...*

I: ok ok sure, so we are talking about group of people living together and sharing their life... did you feel also the feeling of affiliation/coalition between the people that were there?

R: *aaah in a good or bad way?*

I: as you want ...

R: *aah yes, I think because the word coalition, eh eeh eh is link to something, bad in my head, and I don't Know...*

I: maybe, is not the right word in this case, I am talking about, what do you think, held you united as a group? What make you united?

R: *aaah the fact that we were living together, we were home-mates, and we were...we all, choose the same: to live in another country, during six or twelve months to enjoy the Erasmus life. “The time of our life” as we use to say, and this really simple fact, that we choose to live in a really big house was something already enough to share the community spirit. The coalition.*

I: ok, to what extent the context, allows you to reach your goals? When you arrived you said: “ok I want to pass my exams and I wont to meet a guy from Argentina... and... I'm just doing an example... so to what extent Breiner helped you to do that?

R: *aaaaa not really, because Breiner took a part, a huge part of Erasmus! I love to say I don't had Erasmus in Porto , but Erasmus in breiner. Because that's the way that I want to*

live , it's after two weeks, it's already enough. I don't need any think else , anyone, because I had already a lot to discover inside the house so I wasn't so open minded with the others guys, Erasmus or Portuguese. I was feeling already confident and happy with my "roomies" yeee that's ... I thing was that thing that interferes with my objectives, at first I wanted to discover everything to have some Portuguese friends but honestly I don't regret because Portuguese , they had their own life and we had a different life and better so. I feel cool.

I: Which goals you had in the beginning?

R: *to enjoy, exactly as I did, my Erasmus life , my year in Erasmus, by enjoying different cultures, and having good parties, yes to have a huge break between my family life , life-style, like having a routine without sisters and brothers so I was from Lille, really alone ; not sad, but with a huge hunger of erasmus parties and atmosphere.*

I: Did u consider your-self part of this group, a member of this group?

R: *Yes... totally.*

I: what made you a Breiner member?

R: *I think the fact that I was... sharing the moments with everybody like a simple dinner or organize the huge parties for 300 people, talking , with everyone, when something happened I was inside the group to speak about the fact, so I was a member, I was an actor. Sometimes I was a leader but I think we were all leaders, and sometimes someone else took the lead. That's my answer.*

I: Ok! To what extent do you think in Breiner House were values? Like respect, freedom...

R: *open minded, respect yeah, respect is a generic word so I don't say the respect. Sharing sure , enjoying, only good moments will remind. The values , I'm not good to say values, I know that I need to work on it...*

I: can you tell me something about quality of life? When I say quality of life I'm not talking about the structure of the house but about satisfaction and happiness

R: *yeaah! I don't know if I will have the opportunity later, to speak about that, so I will do it now. It was a conversation with my father because I'm back in Lille, we are a bit nostalgic about the cities where I lived. Starting in Porto, open my vision and my desires I have to travel around the world and have different experience. We were speaking about the fact that*

Breiner changed a lot , after us, as we can see in the facebook page of Breiner. Where everything is really well structure and like the shelves for the food, really well prepared with fancy boxes and for me , this is not a good quality of life. Is not quality of life to have the thing really well clean, the mess in my house was quality of life... what I was looking for , a general mess; like to not care about that , just deal with it and ...take advantage from the huge mess to be satisfied by reaching objective.

Oooh yes, this is my mess but is my collective mess so we are strong , so this mess can disappeared if we want, but it's ok for ass we can keep the mess

I: so let's talk about culture, you already said that u were sharing cultures between the members, can you tell me some way , how did you exchange messages with your friends , inside the house?

R: *sure! Music with the speakers. Everybody put a song from their countries, during the night a lot of songs were played and we use to listen music from everywhere. That's the first way that I thing ,and then cooking , like Turkish breakfast , joined dinner. When everyone coked a bit for everyone, in order to change, like movies , cultural in general , what we can apply in Breiner. Music , art , language, learning some few words about every language from the house, just to enjoy and be proud, to say this words, and this sentence, cool! It remind me now for ever, someone that I met, that is something incredible.*

I: So do u remember if you used codes? Even if the language where different and sometimes you could not understand your mates did you used another way to talk with them? To understand them and to be understood

R: *I have to think. Because I want to know what you expect from me. So I want to remember like ... if I take some guy with who I didn't spoke really well, was Juan, because he wasn't able to speak English, so Spanish wasn't my favorite language. Unfortunately, I do not have the feeling that I shared a lot of things with him, because of the language and because the fact that he wasn't part of the group. But the code that I can you use, like with you, when you weren't supposed to... No, when you didnt speak really well English, so I was patient...ooo that's so simple she can understand. But, sorry Sara, ahm , I didn't find the code...*

I: it's ok , there is a huge problem doing this interviews because, the event was 2 years ago so I should show you pictures maybe or something like that, because right now you have to go back 2 years ago ...

R: sure...but is good to remember ...I will take a beer just to remind me that period.

I: it's ok, just tell me one story about all the things that we had talked about, like something that happened, something like that ... a memory!

R: oh, yes sure, I have varies of stories, the only bed moment inside the community, was a crazy drunk night. Was the paint, because we were a bit rebels in that house, also... "ahhahahah" like doing bad things in the daily life (making noise during the night, use trash as stuff for the house) , nothing really bad, just think that you do when you are young. So in one night that was too much and after we had to organize a meeting, it wasn't nice because all day long I was like: "Oh shit I don't like them, because they did a huge mistake last night and ...now this mistake will remind hour and hours. It was interesting because I discovered how to grow up in this kind of situation, to say : ok guys, let's speak and try to avoid other conflicts in the future , so if that happing in that community , we have to sit and speak about the solution.. so that was a bed moment but in the end was a useful moment, because other ways it will be only paradise paradise paradise without any interesting situation of not really comfortable that usefull..

Interview 2: Participant F.

Nationality: Brasilian

Sex: M.

Date: 12/07/2016

I: Hello Filipe how are you?

F: Hello I'm fine and you?

I: I'm fine also, thanks. So as you know I'm doing a research about Breiners. And this research is about my academic study, I'm doing a thesis about that. My hypothesis is to confirm if there is a new community when we were living together in our house. I will ask you some questions about our experience, and there are no right answers, remember this, I just want your opinion about the things that I will ask you, are you ready?

F: More or less.

I: Okays, so let's start. To what extent can you say that Breiner house was a normal house?

F: If I can say it was a normal house? for sure not, it was a really really crazy, it was a really good experience living there.

I: Espera ai..

F: nao estava gravando?

I: sim sim estava gravando

F: So, when you live with 20 people in the same house, it's really crazy because, I don't know...everyone came from each place in the world, so each people has their way to live, I don't know the way how to say, way to think about stuff, and it was really crazy. It was a good experience, but for me it wasn't a normal house. We were a lot of young people living and wanted to do parties all the time, and in the end we were a family. Every weekend having dinner together, and we cook for each other, share stuff, sometimes stole the stuff, it was cool, sometimes a bit stressful, and sometimes crazy, and sometimes we had really happy moments.

I: what made the difference between Breiner house and other houses?

F: Maybe when you grow in your house, you have your family, your mother, some rules, the ways your mother educated you, so it's different. There, everyone wanted to show their way to live, and it was a mess. Show how to live, I don't know how to explain.

I: If you want to use Portuguese it is ok.

F: It is better, I think...ahahaha

I: So let's do it in Portuguese, maybe it is better.

F: so let's start again

I: yeah, ok falamos português. Então falamos agora, porque é que a Breiner House não é uma casa normal?

F: (Estou no meio de uma entrevista, para uma tese).

I: Então estávamos a dizer que a Breiner house não é uma casa normal, é uma casa diferente. Tu disseste sim, não é uma casa normal mas qual era a diferença entre a casa do Breiner e uma outra casa, uma casa normal , uma casa qualquer, que já conheces.

F: Então para mim é (...) no Breiner cada um tinha seu tipo de educação, tinha seu modo de viver e queria impor esse modo de vida. Na sua casa você tem seu pai e sua mãe, você já tem as regras que eles impõem, do modo que eles te educam. Então isso era muito diferente e além disso lá nós eramos todos jovens e cada um tinha seu modo de vida, se você for ver cada um era de lugar diferente do mundo, porem cada um tinha seu modo de viver.

I: sim mas tipo esse modo de viver que cada um tinha, deu problemas entre vocês?

F: Algumas vezes sim, tinha choque cultural, tinham pessoas mais organizadas que outras, tinham pessoas que viam problemas que outros não viam, por exemplo alguns gostavam de festa o tempo todo, mas tinham outros que eram mais reservados, as vezes gostavam de ficar mais reservados e não tinham essa liberdade. Vou dar um exemplo o Charlie fazia bagunça o tempo todo e os que estudavam medicina queriam dormir, então isso acabava tendo brigas na casa e eu acho que isso, foi um choque cultural em relação a isso, no resto tínhamos uma relação saudável, acho que não era uma coisa tão ruim no fim.

I: Achas que a casa tinha uma identidade própria, como uma maneira própria de viver?

F: com certeza, acho que essa identidade ela foi criando, quando todos nos começamos a conhecer de verdade, a casa foi começando a criar uma identidade, acho até mesmo as pessoas que estavam morando lá, começaram a pertencer mais ao local, até mesmo pelas festas que fazíamos, que ficava conhecida pelos estudantes, então começamos a criar um sentimento muito legal de morar na casa, de ser do Breiner, de ser da republica Breiner e apesar de muitos não cuidarem da casa, esse sentimento de morarem e pertencerem naquele lugar, tenho a certeza que todo o mundo tinha.

I: Perfeito, é mesmo isso. Oh filipe tu te lembras qual era a rotina da casa, tipo cada pessoa tinha a sua vida mas havia um momento na casa em que toda a gente chegava, desde ali começava uma rotina, como é que era essa rotina?

F: A rotina, eu posso falar da minha. Eu saía para estudar e voltava mais ou menos seis da tarde por aí, e era o momento que quase todos estavam na casa, então era ali que era o momento que convivia junto de verdade, então começava todo o mundo a fazer sua janta e alguns compartilhavam mais que outros, mas a gente compartilhava as comidas e começava a beber, quase todos os dias bebendo e essa era a maior rotina. O que era muito legal era quando agente sempre no domingo, a gente sempre fazia não sei se era no domingo mas era num dia da semana, agente fazia uma janta de cada país, eu me lembro disso no começo e isso era muito legal e de fim de semana era festa, sair, beber o dia todo, sempre indo talvez no fado, indo para a ribeira, principalmente na quarta feira também e acho que era essa rotina o que era bem legal, só que pelo que me lembro também era festa quase todos os dias. ahahah

I: É verdade. Tu achas que ali estávamos a partilhar sentimentos, emoções?

F: Com certeza.

I: Tipo uma história que te lembres, algo, uma lembrança...

F: acho que...nao sei, emoções não me lembro de uma história, mas no tempo todo nós estamos, na vida mesmo, nós estamos compartilhando emoções. A gente esta compartilhando bons momentos, uma alegria, talvez uma tristeza de algo que aconteceu com certeza. Isso aconteceu principalmente no momento que as pessoas iam embora, você sentia mais isso, era mais óbvio. Quando se foi embora o Theo, ou o Andrés ou não sei, os brasileiros ou os italianos, o Bart. Você via que havia uma emoção naquilo, as pessoas, existia um sentimento entre todos na casa, isso era mais visível nestes momentos, por

exemplo nos momentos de aniversário também, você via a consideração que as pessoas tinham por você, o momento todo não só na casa foi um partilhar de emoções, mais lá com certeza.

I: Okay, então ali tinha um grupo de pessoas a morar, estamos a falar disso, a compartilhar momentos de vida. Tu achas que tinha afiliação entre eles, tinha algo que juntavas as pessoas a ficarem juntos, unir as pessoas?

F: Eu acho que sim, a própria casa em si já era o elemento que juntava as pessoas, todo o mundo que morava lá gostava de morar lá e eu acho que a casa em si, o local, todo o mundo se sentia pertencente a esse local e acho que esse era o principal elemento, a república em si fazia as pessoas ficarem unidas, por exemplo os primeiros 3 meses, só chovia né, então agente arranjava que fazer, agente vivia naquele local sempre tentando criar algo para fazer, estar junto. Agente era unido nesse sentido, a casa em si unia agente, o espaço físico.

I: Olha achas que aquele contexto, aquela situação ajudava a ti próprio a atingir teus objetivos, ou não sei, parava a tua vida, era algo que ajudava-te a atingir teus objetivos ou não. Antes de tudo tens de pensar quais foram teus objetivos, se chegaste a fazer isso ou não.

F: Meu objetivo quando fui para o Porto, era estudar na universidade do Porto e voltar com uma bagagem maior de conhecimento na minha profissão. Eu acho que, de novo vou falar da casa, como a casa foi projetada, é que eu acho que antes lá não era uma casa era uma escola, não me lembro que era direito. Mas cada um, apesar de a gente estar sempre unido, cada um podia ficar mais particular dentro de seu quarto, tinha a sua privacidade dentro do quarto, então conseguia estudar. O meu objetivo foi ir para o Porto estudar e ter uma bagagem maior de conhecimento na minha profissão. Eu consegui estudar mas não o suficiente para o investimento que fui para lá...mas qual foi a pergunta mesmo? Se eu consegui atingir meus objetivos?

I: Se então conseguiste aumentar tua bagagem profissional e pessoal quando voltaste?

F: No final até foi melhor, viver lá não me deu a bagagem só da profissão em si, quando eu vivi na casa, poderia até não só na casa, mas ter morado sozinho na europa em si, eu vi muita cultura diferente, muitas pessoas que pensam de jeito diferente, minha bagagem foi muito maior que os estudos em si. Acho que morar com 20 pessoas diferente, de lugares do mundo, que aprendi muito com cada pessoa. Eu aprendi desde palavras a custumes e comidas, tudo, foi muito legal.

I: Perfeito Olha, então havia um grupo, esse grupo era feito de pessoas. Tu sentias-te parte desse grupo, ser um membro da Breiner.

F:: Com certeza que eu sentia.

I:Porque, o que fazia de ti um membro da Breiner, ok a casa em si, o lugar, mas vocês saíram da casa, então quando estavam na casa e fora de casa, o que fazia de ti ser um Breiner?

F: Acho que era a união de todos, todo o mundo era muito unido, muito amigo, principalmente nas festas, todo o mundo bebia, fazia de tudo que se podia imaginar, ahahaah, e isso era muito legal, essa união entre todos. De ir para a festa e todo o mundo se arrumar para ir junto, essa união me fazia sentir parte de tudo.

I:ok achas que na Breiner, nós podíamos ter valores?

F:com certeza

I: Tipo qual era um valor das pessoas que moravam ali?

F: Acho que todo o mundo tem valor, você diz é se no grupo alguém tinha mais valor?

I: não, não. Se o grupo mesmo, como Breinerers tinha valores?

F: Tinha acho que sim, acho que era um grupo muito unido e acho que esse era o maior valor, sim era unido e estava tudo bem sempre embora tudo que acontecesse sabe (...) tudo bem, muitas vezes houveram brigas, no final tudo acabava sempre em festas e acho que esse era o maior valor, o maior legado.

I: Havia respeito entre as pessoas, confiança?

F: Havia respeito, confiança mas também havia desconfiança, por exemplo, não era respeito a confiança é uma linha reta. Muitas vezes você pode desconfiar numa pessoa, noutro momento confiar, por exemplo alimentos sumiam muito na casa, mas acho que confiança entre todos havia. Chegou a sumir celular, até seu, sumiu a bicicleta da Matilde , mas acho que confiança entre todos sempre houve, houve uma ou outra pessoa que desconfiava mas no geral havia confiança.

I: Liberdade, havia liberdade, tu tinhas liberdade de fazer o que querias?

F: Sim, tinha liberdade, acho que para alguns essa liberdade até extrapolou. Eles faziam que queriam, destruíam a casa, sei lá, me incomodar não me incomodava muito mas era desnecessário, mas eu tinha liberdade para fazer que quisesse.

Interviewer: Mas porque agente chegava a exagerar?

F: Eu acho que na minha concepção era exagerar, mas para muitos podem não ser, não sei, por exemplo subir na mesa e pisar em prato e garfo, para mim já era exagero sabe. Eu acho que a mesa onde agente come é o local que tem de ser limpa. Muitas vocês via gente pisando em pratos, pisando em garfos, tudo bem você depois vai e lava, mas mesmo assim. Acho que isso tirava um pouco da minha liberdade, liberdade dele tirava um pouco da minha, ou da pessoa que pisou. Acho que é mais isso, quebrar a casa eu achava totalmente desnecessário, que estavam bêbados e quebravam cadeiras, tudo bem que eram cadeiras que eram de fora, mas por exemplo quebraram a waffle da cozinha, você lembra, o banheiro quebrava toda a hora, mas isso era por uso, já não era por causa nossa. Mas acho que quando entrava no meu quarto tinha liberdade, total liberdade e ninguém me puxava o saco.

I: Então tinha qualidade de vida ali? No sentido de felicidade, satisfação?

F: Sim, havia qualidade de vida. Acho que havia diversidade e para mim a diversidade em si significa qualidade de vida.

I: Então, tu achas que ali tinha uma partilha de cultura, como isso acontecia? Como podias partilhar a cultura que tu tinhas com a dos outros? Com linguagem, sinais, códigos?

F: Exactamente, o modo como eu vivo aqui, quando vivi lá era um modo de eu me impor e ao mesmo tempo que eu acho, posso estar errado que alguém pode ter absorvido a minha cultura eu absorvi outras, eu vi como pensam os italianos, como pensam os alemães, como pensam os ingleses, os poloneses. Por exemplo a Ada e a Aneta com seu jeito mais fechado delas, que não conversavam muito. Aos Italianos, mais extrovertidos, conversavam mais, os espanhóis, cada um tinha seu modo de viver.

I: Até falamos de linguagem, tu como conseguias falar com as pessoas? Qual era a tua forma de falar com eles?

F: Em que sentido? A língua?

I: Sim

F: A língua principal da casa era o inglês. Mas muitas vezes se não nos entendiam, usávamos a linguagem corporal.

I: Tipo consegues lembrar uma linguagem corporal, ou palavras que usámos uma vez e que depois essa palavra se tornou um ritual, uma maneira de ser, uma maneira de ajudar as pessoas a perceber.

F: "Puto Silvio"

I: Exato

F: Não sei, as canções do Breiner, que era o "We are , we are Breyner House". Havia, no fundo o que acontecia na casa, influenciava muito nessas linguagens. Que o Sílvio era o senhorio, o dono da casa ele trabalhava com o Gonçalvo. Muitas vezes agente ficava nervoso com ele e isso criava essas linguagens. Acho que era isso, eu não me lembro muito das coisas.

I: Exato, foi há três anos atrás, acho que é um pouco complicado lembrar como agente conseguia partilhar culturas. Mas tipo tens uma lembrança, uma história que gostarias de dizer para explicar o que era o Breiner?

F: Que que era o Breiner, uma lembrança!?

I: Se tu quando voltaste para o brasil, tu falavas com pessoas, a dizer eu morei ali, como falavas do Breyner. Como falavas da Breiner...

F: Eu sempre que falo, eu falo que havia uma diversidade cultural muito grande, havia problemas também, muitas vezes a cozinha era muito suja, muitas vezes não se ajudavam. Mas no fundo o que sinto do Breiner, era a capacidade de nos manter unidos, apesar de algumas diferenças. Agente sempre estava unido e apesar da diferença cultural sempre unido. Por exemplo quando o Juan, isto é um exemplo de organização, querendo ou não e de união. Quando o Juan que morava com agente foi ficar um mês fora e um dia transformámos o quarto dele numa sala, uma sala que agente falava que era o coffeeshop da casa, você lembra?

I: Qual era o nome daquela sala no final, você se lembra?

F: "Uma galão", ele falava em vez de falar um galão, ele falava uma galão, que era um copo de café com leite e virou o "uma galão" coffee shop. Tinha essa capacidade de união

no momento das festas que a gente colocava mais de 200-300 pessoas dentro de casa, muitas vezes nos trabalhos, que agente dividia os trabalhos, as pessoas não trabalhavam e isso acabava com as festas um pouco. As pessoas ficavam mais bêbadas que trabalhava, mas no fim tudo dava certo, no fim tudo funcionava se você for a pensar e com o dinheiro das festas era muito legal, com o dinheiro das festas agente dividia entre todos e no dia de aniversário agente comprava ou bolo ou organizava uma festa aniversário, ou criava outras festas para ganhar mais dinheiro e investir em algo na casa, agente chegou a pensar em comprar um telão para assistir á Copa do Mundo, mas isso não aconteceu, ainda bem, se não ia quebrar o telão.

I: Lembras também, tipo, as turcas ou o Enes mesmo, tu te lembras que nós usava uma palavra com ele, que para ele era uma palavra feia?

F: É Amjick

I: Era amjick era uma palavra turca, nós usávamos essa palavra para que?

F: Você diz a tradução?

I: Mais ou menos uma tradução, ou seja a palavra amjicz significa uma cena, mas era usada de outra forma, não te lembras?

F: Agente usava mais para fazer brincadeiras, que para eles era uma ofensa, falar essa palavra, então agente usava essa palavra para brincar com eles, que eles ficavam não sei tipo “nossa” porque vocês estão falando isso, no fundo eles sabiam que agente estava brincando também, eu não sei agente criou até músicas com isso, no fim gritava amjicz por tudo. Eu chamo o Enes amjick. E tinha nas polonesas a curva, para o Theo malaca, cabrão cabrone para os espanhois e para o silvio, puto silvio.

I: Ok entao filipe que trouxeste da Breiner até ao brazil?

F: Eu acho que ter morado lá fez eu ter crescido muito como pessoa, ter morado sozinho, fez eu crescer muito e eu não sei e a vontade de viajar cada vez mais, conhecer esses países que eu conheci as pessoas mas não conheci o país dele ainda, então tenho essa vontade de voltar muito para a europa para Portugal em si, mas foi isso que trouxe do Breiner e do intercâmbio.

Interview 3: Participant E.

Nationality: Turkish

Sex: F.

Date: 18/07/2016

I: Hello Ebru! I'm Rosaria Lorenzano, and i'm doing a reasearch about Breiner House, as you know...

E: yeah!

I: my hypothesis is to document , how in Breiner House, we made a new community, that's why I'm going to ask you some questions about our life during the breiner experience.

E: ok!

I: there are no correct questions, sorry... answers! Is just your opinion ... the think that you have to do now is to "Jump" In Breiner House...

E: "Jump" ?

R: AHHA, yeah , jump! We are in the kitchen...

E: ok, I can feel it!

I: so we are in the kitchen, talking about breiner house.. well menina! Do you think that you choose a normal house? To live... when you, went to breiner...

E: you mean the first? I mean when I went to TBH before it was like ... it seems like a dirty but normal house; but after I discovered ... you know... community , people, everything, I spent one year and I thought No, it's not a normal house, for sure.

I: so what makes the difference between BH and a normal house?

E: people for sure! I mean, the think that makes Breiner experience amazing was the people for sure! I mean without you, without any of us, 25 people, or something like that, 24, 25, whatever... without them, without one of us, it will be not the same, for sure...

I: Olalla

E: ahahha, I will cry...

I: ahuahuaahuahha probably in the end.. ok, ok! so, did you have a kind of style, did you have a routine, did you have your way to live?

E: yeah, of course, everybody had a type of living in this house, I mean everybody had different routines, everybody was doing different thinks but ... when we come together we had common shares, we had common spot, we have common talking things , but for me everybody had a role in the house.

I mean everybody had different thinks, like... I was going out a lot and the other ones, they were going out, and also seeing the city, doing a lot of things, cultural things, so everybody had a different type of living in breiner house for me...

I: ok, did you shared something with them? With the others?

E: of course , Yes! one year? Can you imagine one year you spent with a lot of people, you live with a lot of people in the house... can you imagine that you don't share anything ? I mean, I shared everything, my food , my love, my clothes ...everything! I mean my dreams, it was everything , I shared everything with them... my money, ahhahah ...everything.

I: even if you were totally different, you shared type of life different ...what made the group?

E: what made united the group? I didn't get the question...

I: you said all the people had roles, all the people had his type of life and I had mine but you said also that you shared everything, so which kind of relationships, which kind of action you did to achieve that?

E: I mean,it was like a common life. Everybody has his type of living but at some point, you are in the house and you have to share something with them. You are alone in this country and you have only that people. I mean I didn't have my family, I didn't have my friends in Istanbul, you know, I had only you...Breiner House! So , I had to ...still, also we didn't have a lot of friends from other houses we had only our confidents, you know...of course I'm a human being so I have emotional thing so I have to share something , it's the rule to be a human being... you know? You understand me?

I: it was something ... I don't know if I say the right word ...it was a need for you?

E: it was a need... for sure! Because, I told you, I didn't have family, I was alone , I was emotional, you remember... I was crying , I have to share something with some people, some special thinks and I had only you, only breiner house.. so it was a need yes!

I: why you didn't search other people? If you could...

E: because I dint need! Ahhaha...I had a lot of type of people in the house. I had a lot of people and didn't need other people, I had the crazy person, the person that eat a lot , I had a person that I can speak whenever I want , I had a person when I can party whenever I want ...so everything in this house... I dint need other people... ahahhahah

I: So, which kind of relationships you made?

E: mmmmm...which kind of relationships... the most powerful was friendship or with some people it was like a sister , yeah we were sisters from another mother. Ahahaha. What I can say, it was friendship the most powerful one ...

I: ok bebis..

E: Have we done?

I: no no, just let me check.... did you reach goals, in Breiner House?

E: Goals?

I: yeah, objectives of your life?

E: actually yes! Because my purpose to go in Erasmus was live myself alone, I was living with my family, still I live with my family so I had to live one year away from them. I had to have some responsibilities, you know? When u are in your family's house, you don't have a lot of responsibilities but there I had to survey so I survived and my objectives has become.

I: o, parabens!

E: you know, a lot of things changed in my life, I mean I had a lot of dreams when I was going Erasmus and id did more than that , I did more than my dreams, it was really magically

I: and that has any relation with breiner house?

E: yes, I think it was breiner with our people, if I had to live in another house, of course I could do somenthings , like parties , surviving life alone. So it will be maybe my goals could

be “shit” ... my main goal was to feel free, to live free, so breiner house was more then this. I mean if I lived in another house I don’t think I would feel like this , I would feel free like this. In that house you could do what ever you want , there were no limits , of course we had some rules , we had own rules, but there were no limits. so I felt more open minded , in another house I could feel not open minded like this because I sow really different type of people, I mean really.... like we found people with servitude . It was like interviewed, like we choose that people, yeah.

I: What do you mean: “we choose that people” we didn’t ...

E: I mean , everybody was one of a kind , everybody was special ... of course in Istanbul I’m not an important person but in breiner house, I had a role ...

I: the people that were out of the house, the other Erasmus, the other students... did you feel free from them ? or them can understand that u were The Breiner house?

E: I really feel different from them, I mean nobody can understand without live in Breiner, nobody can understand who we are , nobody can understand that why we are living in that shitty house. They were always asking: why do u live in this house? It’s a shit , you don’t have rules, how can u live? How can u survive in this house ? but you cat understand without living in thereso I was feeling different from them, because I could understand the feeling of breiner house

I: did u feel powerful?

E: for sure! I feel more power after breiner house... and I was actually the youngest person , I had not a really strong personality but after breiner house , I feel like, yeah I have my own strong personality now.

I: ok! What about quality of life menina? Did u feel satisfied in that house?

E: No! actually no! I mean quality of life/ living? Of course I didn’t have any quality think, it was a shitty house...

I: well well well, when I’m talking about quality of life im not talking about structure or bathroom or material things , quality of life is You know the happiest place in the world is Santo Domingo and Santo Domingo is not a place wih a lot of mine...

E: yeah, ok ok, I got it now. I got what you mean now, I mean, yes it was really quality time for me because I had chance to speak with a person from “the other world”. I didn’t know anything about any of you , any of your countries but I learned a lot in BH. So if I say the time that we spend was with quality? Yeah of course it was... I mean, I can’t explain in English...

I: hahaha and I cannot say: tell me it in Turkish because I know just a few words thanks to you...

E: so yes, it was quality time, I imagine quality if I learn a lot , If I feel good...so it was quality of life, I felt really good , I felt ...I learned a lot of things, I learned different type of languages... a few words.

I: tell me some words that you learned...

E: bella donna ! ça va... ça va e tua? Jinkway in polish and Spanish: Como estas?

I: so about that, about languagedo you think that were codes between the members ?

E: the codes...yeah of course we had codes, I mean we had the way we talk in breiner. I mean we had our own expressions, we were understanding each other also without speaking each other. I can laugh at you, just looking at your face. Nobody can understand it from other houses, that feeling. We can understand if I’m drunk, if I am sad or energetic , it was another language we didn’t need to speak the same language.

Interview 4: Participant A.

Nationality: Spanish

Sex: M.

Date: 19-07-2016

I: Hello Andres! How are you?

A: Hello, well...fine! What about you?

I: I'm fine also...well! As you know I'm doing a research about Breiner House , my hypothesis is that we made a new community during our experience abroad , in Breiner. So I will ask you, in different questions, thinks about Breiner house and the experience and remember there are not correct answers everything is about what do you think...you can say what do you want even bad things... hahahaha and it is ok... Vamos?

You can talk in which language you want, actually... in English is better , actually...

A: I forgot all my Portuguese so...

I: ah ok, good! So English is perfect! But if you have something to say in other language, maybe you where talking in another language you can say it, ok?

A: ok!

I: well! To what extent do you think Breiner House is a normal house, a normal place to live?

A: mmm... Yeah I think it is. I mean is not a small house it has different rules, because we were a lot... I mean it is true that the community become more important in Breiner because we were a lot and we were spending a lot of time together but... I thing there is no difference between another house. I mean ...it was a normal house. But what makes it different it was because of us not because of the house.

I: when you say because of us, you mean the number of people? the personality of the people...?

A: ok... is not about the number, because after I was living with 20 guys and it wasn't the same. I mean (in breiner), we were like ... every time together and that means another type of relationships...

I: oh, that's really interesting, what do you think was the difference? Because you lived in 2 different places with a lot of people, so what makes breiner different than the other places, even this one that you had already explain...

A: well, I don't know probably they were different moments and in different countries ...and in the second place, they were like...individual, we didn't do dinners just some times but it was like everyone had another group from the university or people from their country ..so we spent time together but not as much as in Breiner... I don't know... the feeling maybe... I don't know... (he compared TBH and the other place in which he lived , and the time spent in TBH made the difference).

I: it is ok! So, did you have a common daily life , like a common routine?

A: in the other house?

I: in TBH...

A: oh yes, I guess! Usually I woke up with hangover and tried to go to the university, usually I did it. After in the afternoon you can be back home and...

It was a bit different between the 1º semester and the 2º semester. But I remember that when you arrived at home, there were always someone in the kitchen and you start to speak with them. After you spent a bit of time in your room if you want to have a rest or if you wanted to do another staff and after sometimes was dinner together sometimes not, drinks every day. Yeah I think we had a routine, maybe not usual routine but it was our routine

I: perfect Andres, so what about relationships with the others... did you share emotions with them? Love? Joy? Sadness?

A: Actually I have been thinking on it like 15 minutes ago,. You know what? I think that when you are there you speak about things that are happening in there , yeah maybe you speak with the other people about if one day you were with a girl with a man or what ever you want, or if you spent a great night or what ever. I think I'm not a kind of person that speak about him self with other person with the other sso... well I realized that I made really big

good relationships with people of breiner, I didn't told them all my problems or If I was bed or not , in this sense I'm more introvert

I: yeah, but... is not so personal, what I mean is for example did you feel happy, when u were doing something with the group? did u feel sad? It's the same , is not aabout bed thinks or good thinks is about did you were sharing with the others , not your amotions like to tell them about what you were feeling if the feeling with them was emotionally or not...

A: yeah yeah , there was it. I told you were speaking about if you could speak about everything with the people from the house... but well, of course we were friends, is not like we know each other from the 5 years old, u know?

I: did you were honest with the others?

A: yeah sure.

I: did u respect them? Or you didn't care about them?

A: no no, of course I care...

I: still?

A: yes sure, last summer I have been with Remi in Marseilles and yesterday it was the BD of Theo and I said like an happy bd man... yeah I think we are keep in touch

I: what held you united? The group united? For you what makes united the group?

A: I think it was the situation! I mean, we were, all, more or less, from the same age. And we were doing all of us Erasmus so it was really easy. you know! like...we are in the same situation , in another country and we don't have our friends our family here we are living together, we like party we like to have fun so ... I think we have like the same interests in that moment, maybe not now but ... that year it was like this.

I: did you feel the membership with this people? Did you were member of this group?

A:yeah yeah for sure... I feel like this! Yeah, we were a group and of course my identity ... I don't know how to say it but.... It's part of my identity, every day when I start my computer, my password is Breiner house so I think it means something.

I: ok! Let's talk about goals, when you arrived, you decided to do this experience, you had some goals , did you reach it ?

A: mmmm yeah for sure. I mean...everyone should do Erasmus because ...yeah! I know about different experience, like the university was shit or not , but for me was ok , I have not anything bad to say about my university. I think it was the less important think in my year. I mean, you learn other things.

I: what did u learn?

A: learn no... it's difficult to say, is more experiential , but yeah I can say , I can start to speak in English better than before, I started to speak Portuguese better than before but I think this is not important thing, we learn to be together in another place like I don't know , it is hard to say with words. But you learn about life

I: something like growing up?

A: yeah. I'm agree with you is something like growing up

I: ok

A: because now , I'm in my city and I'm going out with my friends , they are friends from a long time and when I speak with them I feel that they never when out from this city to see another things, u know! For me it was very nice to share a lot of things with you like Italian food, like Turkish food. We were knowing like: in this culture this is normal or not I don't know, you learn things that you cannot learn in your city

I: ok! Tell me something about quality of life...when I say quality of life ... I wanna say something about satisfaction...I mean happiness. This kind of quality.

A: I think that, day by day in Breiner it was very emotionally, because if one day you had a discussion, or something happened and you are really low, but usually we were really high so ... it was like ..it was high year because we were everyday going out and sometimes you felt like, I need to stop, also for your health I mean, but after it was on the night and you were high again and of course it was amazing.

I: ok! So you already said that you shared culture with the others.

A: yes, I did!

I: and how that happened, was through the dinners , meals with the others, this kind of things...but about language, which language you used? English you said... can you tell me codes, or signs, or messages that you were exchanging with the others? Do you remember some anecdote, a memory?

A: I don't know we were always making jokes!

The first think you learn when you learn another languages are insults. So we were saying like to me: "cabron" I m Spanish so, to you...you are Italian so: "puttana" so... yeah we were learning like the bed words from other languages, using them as jokes and yeah, I realized that we have some expression but they were from breiner... now I cannot remember anyone but they were a lot. Like after living together, when some expression, make us fun, we were sayng it everytime. Also with songs.

I: try to remember one of that Andres... please.

A: yeaaaah! We were doing songs like. (him start to sing) "Brasileiros cabrones" I'm sure you know more than me, you were thinking about breiner all this time so... yeah (start to sing again) "carnaval, carnaval, carnaval te quiero" for sure yeah! We were singing that song every day , also after carnaval , yeah we liked that much that every day was carnival.

I: ok Andres, so that things were happening just in the house? You could use that languages, or codes, or songs, with the others out of the house?

A: no . they couldn't understand it.

I: others couldn't understand it?

A: no for sure! I mean maybe if I say to a friend, or to another exchange friend "cabron" maybe he can understand it but he could not understand all the meanings that we had in the house, for cabrones.

I: ok! Do you want tell me a story about Breiner? Think that we don't know each other, and I'm asking you how was your experience in Porto/ in Breiner? I just want to know what was for you this year?

A: I'm trying to remember what I said to other people when they asked, and I'm always speaking very well about that house, I always say that we were like 25, 5 italians, 3 turkish, some Spanish a lot of French, people from different countries, after I always speak about,

patio dinners and parties. Like it was amazing. I don't know why I always speak about parties and dinners, yeah and about Porto, adega , plano B, that we were always going together ...

Interview 5: Participant G.

Nationality: Italian

Sex: F.

Date: 23/07/2016

I: Hello Giulia! How are you?

G: fine fine, a bit tired, and you?

I: im ok , fine also! So let's start, as know im doing a research about breiner, about our life. Im traying to understand if when we were living together in BH , we made a new community. Right now, im going to ask u something about breiner ,about our life. There are no right answers about this questions, it is just your opinion. Are you ready?

G: si, yeas I am!

I: so Giulia, to what extent, can you say that BH it is a normal house , a normal place to live?

G: well... I cannot say that I a normal house, never been a normal house. Like, of course, like...if you are living with 24 people, never in my life happened to me to live with 24 people, from all the countries around the world. So is a multicultural house. This is one of the most important characteristic of the house, and of course it is an Erasmus house, because more or less, nobody is living in the more than one year. There are people living in there for six months and maximum nine months, more or less, like, the normal months for an Erasmus. So...it was.

I: so the differences between BH and the other houses which can be?

G: there are a lot, actually! The quality of the house, the places of this house, are always changing like you can create your own place ou can change the task of the place in another one, like the kitchen can be also the living room. The living room can be also like a party room, you can also sleep in the patio. I mean...people were always feeling free to create their own spaces and to do more or less what they wanted to do; In this kind of house, because is huge ,it is also like a really big house and of course there are no ... the quality of the house in itself is not so high . it is an old house but...since you are living so good with the people, with your flat mates you are not really caring about the fact that is maybe raining inside of your room, like in my case. But I was enjoying all the time like the company of the

house so you are creating actually , your family inside so the quality of the house in itself is not important anymore. Is important the family that you are creating inside with the people, that you are living with....

I: so there was a unique kind of life?

G: *in which sense?*

I: what was the routine about the house, the life style?

G: yeah! It was typical to wake up late. Because normally, we were having party the day before and you were having breakfast with other people, with who were awake. We were having breakfast every time that were awake already and then lunch, and then if u have to work , you went to work. But, the most important part of the day was the dinner. The dinner was the moment when everybody was like...there all together, we were organizing dinners, also like thematic dinners. Italian dinner, Italian people where cooking for everybody else , the Turkish people were cooking for everybody else, that was a real important moment also to create a community. Like it was exactly during the dinner , that we started to create this kind of atmosphere of a real family , it was normal , more or less, it was a habit to have a dinner all together ... sometimes of course, people had different kind of schedule and different kind of dates during the day but ...and during the dinner was starting the next party and we were starting doing games and was the funniest part of the day...and it was super nice.

I: can u tell me something about emotion? And the need to share it?

G: the emotions? Eeeee.. of course, as always you can find people that are more fitting with u and u can find people that are more different so, I mean, my best friends were always inside the house. I have never find people , best friends outside the house. I was always with the people of the house because it was normal, and it was nice and it was normal. This is, I mean...

I: because your relationships were with them?

G:yeah, you are living 24 hours with your flat mates. And u were like sharing any kind of situation that was happening. You were sharing it with people that were living with so...like I'm still in contact with the best friends that I had there. I can say, I can state that I create real friendship during the one year of BH, because every time that I'm speaking with a

person that I was living with in BH it seems like yesterday. We were living together ,so you are sharing so much and in the end relationships are becoming really deep because is a normal life of 24 hours on 24 hours. I mean if something happened to me and you were there, Sara, I was sharing it with you, it was normally because you were living with me and you were there with me.

I: (Laugh) yeah, I am also remembering, sometimes some facts that's why I'm laughing, anyway...

G: I mean...do you want that I say more?

I. if you want say more... I don't know maybe if you remember a story, and you wont to tell me that...did you shared love inside of this house? Nobody talked with me about love, but I remember that love was a lot, maybe for one night but...

G: I can say, for my personal experience that I found love in BH, but the next year, the last year , that was after the one that we lived together. So BH also brought me in another context, brought me love , when we were living in there I didn't fall in love with nobody. But I was always like...crushes with someone. I mean I had a crush on Andres, I had a crush of Cedric but this is also normal because they are the people, That are with you always. Seeing every day, so you are starting to thing that there is nobody else outside like it is your own world, and you are sharing so much. That of course you start to see the real person, not a just a person that I wanted to party or want to drink a beer with you but you start to see a real person. The person that wake up in the morning that is like a zombie and then you start to see who is caring about the cleaning or was caring about you , or who is singing the song in the shower , that was one of the best moment that I shared with Remi for example. We were always trying to have a shower together, of course no together because there were different showers, to sing in the same time. We were like, more or less deciding: "let's go to take a shower just to sing together...

I: yeah yeah, because the bathrooms were not the normal bathroom them were like...common bathrooms

G: exactly, there were like 5 showers in the same place, you had a curtain and you can had your privacy but I could sing with Remi and that was one of the best.

I: perfect! So there was a group of people sharing their life and spending time together. To what extent you can say you felt the sense of affiliation/coalition?

G: a lot, I mean... any time that we wanted to do something, we were always working all together. To organize it , like, every time, I mean we were organizing parties like one weekend a month and that was really a moment when we were working all together. We were deciding the theme, we were deciding the costumes, we were deciding to mask and it was a kind of moment when we were like, I don't know it was...

I really loved those moments because we were starting like with a reunion, or well, with a meeting. Ok! Let's do a meeting in the kitchen, and we were like starting to organize we were creating an organization, there was the chef , there was the person that was speaking. We were like also doing survives like: who wants to do this, or who wants to this. I don't know it was like a moment of sharing , because the meeting were always moment where to share ,if someone had a problem , it was important to help them and ...so , well I'm a bit lost...as I was saying ...

I: coalition and affiliation between...

G: yes, exactly! I mean of course the organization of something in common was important as I said as a group we were always trying to be all together, we also made a trip in Lisbon, and we tried to be the majority of the people of the house. Of course was not easy but ... I mean we made a trip together and there was a day.. (I didn't participate) but them organized a day with motors and everybody was like...went on a little trip. I mean we were always together and trying to be always together. We were trying to organize always something and one of the best moment was also the birthday of someone and...

I see in the comparison with TBH of last year, we putted a lot of afford to make a person happy. During his/her birthday, we were really caring about each other, in particular during the birthday, we were organizing like a party and the present were based on the personality of that person, we were studying about the present , we were making them with our own ends. I mean we were caring about this, of course, there were problems, because if you are living with the same people from one year is normal, but that are my best memories about.

I: ok! What about (more or less you said something about that but let me ask you) what held you united?

G: eh?

I: what makes you united? We were all different, you were all coming from different countries with different culture, with different education but you were always together

G: it was the wish of have fun. There was the university, but... we were a bit free.

I: did you shared values? Honestly, freedom, respect?

G: yeah! I always tried to be respectful, I was tried to be free...i mean freedom, respect.. is a bit difficult to speak about freedom , yeah... I cannot start we can speak hours , but in the end, in our own house we were feeling free to do , more or less, what we wanted , we were having our own world so like...we create our rules, like: what was on the table was like for everybody.

I: this was a rule right?

G: it was a rule, yes! It was no written, but it was a rule, like everybody knew, and I shared values also because creating new relationships and friendship of course... I don't know how to explain it. And .. we were always trying to be honest, but wasn't always possible , in particular when people were stiling the food but

I: yeah but...that was kind of a deal, like I do it , you do it... ahahhah

G: yeah it was kind of a deal... (laughing) for me... I don't use to still and and not the food, I was not still food of anybody, I mean even if people were doing this but, because is me..

I: ok, it' ok.. when u arrived you had some goals to reach , did you think that this house helped you to do it?

G: no no of course not, I was completely distracted by the point, I mean, I came here in Porto because I wanted to start an university and it was really hard, to actually go to the university because people were there to have fun and I was there to go to the university, to start to do a new chapter of my life and I was in the middle of ...how can I say?

I really wanted to have fun and to the other side I was feeling guilty because I was there wiTh another purpose so it help to me to know other thiings that I dint expect, like I came here for the university but in the end ...I end up to live with 25 people and I end up to learn another language like English , I end knowing new cultures , other cultures that I dint know

since I was living in a little city of Italy and I learned how to live with a lot of people and I learned how to survive with an house with 25 people. I know how to ... I learned how to share and of course it helped me in other things that I didn't expect but is more than happy it was it was usefull for my life, really!

I: so you can say that in BH in some way you grow up ?

G: of course, I mean, for sure.

I: so can you tell me something about quality of life? And..I am talking about happiness and satisfaction..

G: aaaam that depends about the person that you are , I mean satisfaction is about when I am happy about my self and for me to be happy about my self is not just about to have party , to have fun and relax and be free. I mean I like to be busy in a project , because is kind of my field like, I like my work so it was difficult to be satisfied ..

I: ok but think about Breiner, about that period was an happy period?

G: not really... well yes since I was with the other people but for me, just me my self and I, was not really...I mean I was doing nothing. I really didn't put an afford for my first here because I was a bit distracted by this house, this is why I went to live in another house after one year because that is a kind of party house. Even if is just not a party house but... I mean it was my year, it was our year, it was the people. Of course the house is made by the people is not just ...is not always like this depends by the people that you are living with but I can say that the people in the house made me happy I can say it , I wasn't really happy, but the people... not all, the majority make me happy.

I: ok! To what extent did you feel a member of this house? Of this group of people?

G: I was feeling it because, I mean...you have always to put an afford to stay inside, it was like, you cannot stay always inside of your room and feel part of the house. Of course, you have to cooperate, to help, you have to ...you cannot just when the people are saying: "the food is ready" you go, you eat and you go away. So of course, I was ... I was also the responsible of the house in itself, I was feeling kind of responsibility to feel part of the house, I don't know if you remember, was Gonçalo, he made me the responsible of the house, I was the responsible of the gas, I was the responsible of the house in itself. I also wanted to be but, I mean ...

R: you had kind of “papel”, in this house, in Portuguese...that's role in English...

G: yes! I had this kind of task in one hand, and on the other, I was feeling part and sometimes not because I'm this kind of person, I like to be in a group but I also have to go a bit away from that group to not be bored. Because always with the same... but in any case any time I was going away I was feeling that I was missing something so I couldn't really go away...

I: was a wish but you couldn't satisfied this wish.

G: yes, exactly

I: can you say that your identity was melt with the house?

G: yeah it was, I'm not sure I was a bit lost in the end...

I: what do you mean?

G: yes! Because I came here in a new country, the first experience out of my house, so of course the house shape my identity because I didn't really know which was my identity in this city because I was a bit lost ... I dint know if was going to the university, I dint know if I choose well so I was a bit like live my self free to be shape by the house, in the end.

I: well, what about culture? You already said that you shared culture ... how did you do it?
With the dinners , with the meals..

G: exactly, exactly, the dinner of course, we were sharing our own culture through the food ... this is the best like, trying to eat the people , and feel the teste of them by the food, I don't know how to said it in English but well, and then yes , we were kind of creating our culture.

I: problem with the connection...

G: I was saying that we were sharing our culture , of course , but then in the end we were kind of create our own like, we create our own habits, we create our own routine , our own rules, I mean I dint feel so much the differences between the cultures there were in that house, because as you said , did the house shape you identity...and I said yes mine was shaping by the house, but I think also the other ones, was something that we were sharing the house was shaping our own identities and we were creating a new one.

I: good! Can you remember signs, codes, or costumes that we used or I don't know, messages?

G: yes yes! it was another not written rules, that the English was the first language of the house, and we were able to communicate even if people were not knowing English very well , but we were able to communicate because of other language , because of the jokes that we were always creating in another languages or the use of the english also .. we were creating our own language , like anytime like someone was making a joke , something really funny it was turning in a joke so it was kind of part of the vocabulary of us, I mean our vocabulary, was like having a song... How is the name of it in English?

I: soundtrack?

G: of course! we had kind of soundtrack! Like the music that we were playing for one year , we were not putting any kind of other music ..

I: do you remember one song ?

G: yes" "when I wake in the morning and I look outside the window and it is raining again" and it was because it raining for one year. Then there was , there were a lot, there were a lot, this is the first one, and there is another one that is "we are we are, Breiner house" in this case we change the words, but that was happening all the time, to change words to modify the English just because yes! Because , also as really funny the pronunciation of the different..like French people has a pronunciation in English , Spanish people has another pronunciation in English, and also that was a joke it was. People were not offended if you were joking about them, because was so funny and...we were creating also signs like, I remember that was LM, that one night he was dressed like an Arabian, I don't know why , it was carnaval I guess ...or he was dressing like just because yes . And he started to dance and sing, HALALA, and then everybody started to say that anytime that we were going out in party ,I mean if you were lost somewhere and you were screaming HALALA , you were sure to meet one of the breiners,. We were having this habit to buy the penguin pajama , I mean during the queima, ones I was lost and were a lot of people, and I was looking for my breiner and it was super super easy to find theme , because we were the only one dressed with a pijama of penguins, or a shark, or a lions COSTUMES , I mean it was our way to feel like a group, to feel like a family and to recognize our selves even if there were 22 thousands of people. It was pretty cool...

I: perfect my darling, do you want to share with me a lembrança?

G: please! I want , I want! That is something that I am always counting to other people, is when Remi and Andres started to move all the stuff from Cedric's room to the corridor. I mean, it was one of the best memory ever. I mean we were outside with Cedric, we were having a drinks, we were having like party and than, me and Cedric, we were out side , and Remi and andres started to move all the stuff out of Cedris's room , I mean the room was empty . we came home and we didn't realize that we were making a video about him going in his room and we said: go in room and take somenthig.. he was going and we were following him and he didn't realize that we were making the video and I remember that we went like inside the room and find like empty . his reaction was priceless, I mean he was amazing and then he lived n the corridor for 3 days ..

I: how him react?

G: he was kind og hungry, but in the end he was kind of amazed , like my people can do this, hey are amazing , I would be the happiest person ever , I mean ok the day after no but it was the finniest one really . we did a lot we did a lot!

I: well, thank u Giulia!

G: you are welcome!

I: see you soon! Beijinhos...

G: ciao!