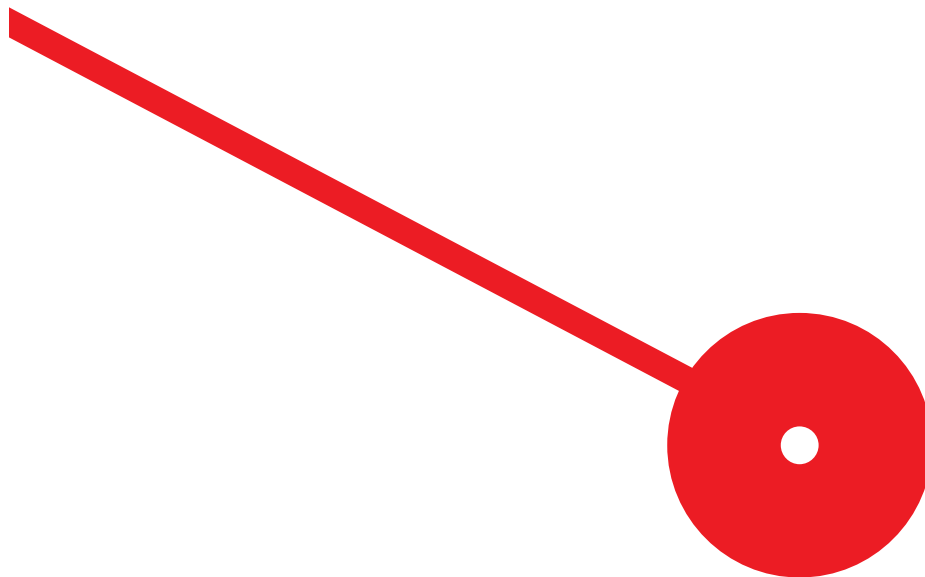




# Internship report at the Honorary Consulate of Italy in Porto

Veronica Nonis

10/**2019**



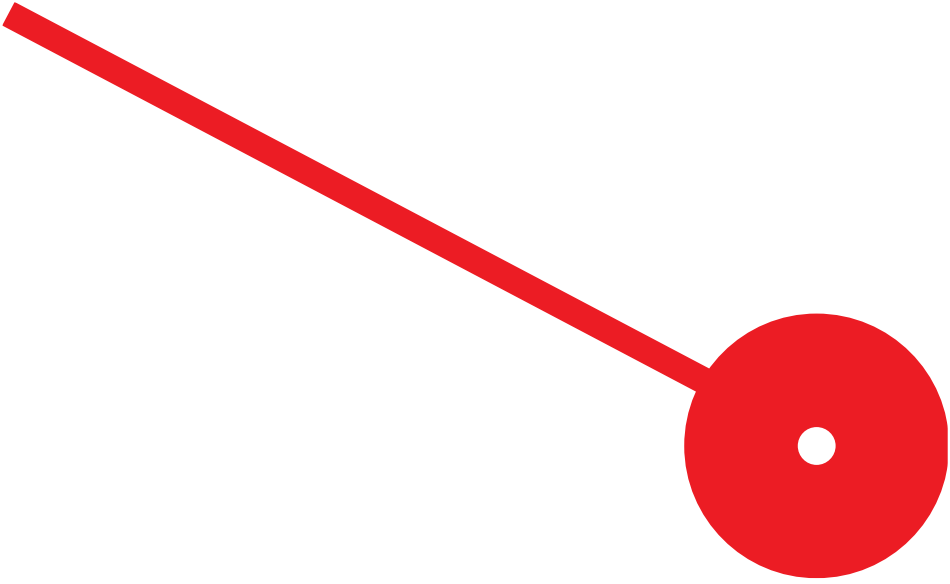


# Internship report at the Honorary Consulate of Italy in Porto

Veronica Nonis

## **Internship Report**

**presented to the Porto Accounting and Business School in order to obtain the Master of Art degree in Intercultural Studies for Business, under the supervision of Professor Marco António Cerqueira Mendes Furtado.**



## **Acknowledgements**

I would like to express my deepest gratitude to Professor Marco Furtado, that was always available to give advice, to answer all my doubts and to suggest adjustments. Thanks to his care and support, he consistently allowed this internship report to be realized. I also would like to thank Professor Carina Cerqueira, that during the course “Research Methodologies” steered me in the right direction towards the research to be carried out.

I am deeply indebted to the Consular Secretary, Stefania de Sena, that over the whole internship provided me theoretical and practical sources that were of fundamental importance for this internship report realization, for the related research, and my future. I also would like to genuinely thank the Honorary Consul of Italy in Porto, Paolo Pozzan, who allowed me to carry out this internship and to realize my research through the archive, making the present internship report and the case study possible. I also would like to extend my sincere thanks to the Air Force General Dr Angelo Arena that offered me practical help, especially related to the research about the ASCIP DA and the Italian School Principe di Napoli. In the same context, I also wish to thank Simona de Melis that with her constant support helped me to achieve the intended goals. Also, I would like to thank all the people who accepted to share their precious time with me during the interviews.

Finally, I would like to express my gratitude to my family, that also from afar supported me throughout the whole course and during the research and writing processes. Also, I would like to deeply thank my boyfriend, Pedro, and his family, that were always there to sustain and help me, morally and practically. I must also thank my friend-family in Porto, that with their presence and friendship allowed me to achieve this objective more easily. Last but not least, I also wish to thank the Italian community in Porto and Lisbon, that was always ready to provide moral support and alleviate my cares.

**Resumo:**

O presente relatório de estágio foca-se na experiência desenvolvida no Consulado Honorário de Itália no Porto. Antes de apresentar as funções realizadas durante o mencionado estágio, os tópicos apresentados no segundo capítulo têm uma função de contextualização e abordam, nomeadamente, os temas da identidade e da cultura nacional, com foco particular na identidade transnacional e nas pessoas de nacionalidades mistas. De seguida, são apresentadas as relações entre Portugal e Itália de um ponto de vista geral, histórico e diplomático. Posteriormente, é ilustrado o funcionamento da rede diplomática italiana em Portugal, partindo da organização geral do Ministério dos Negócios Estrangeiros italiano até chegar ao específico caso da Embaixada de Itália em Lisboa e do Consulado Honorário de Itália no Porto, com relativas informações e mudanças históricas e funcionais. Após a prévia contextualização, no capítulo três são apresentadas as funções e as tarefas práticas realizadas durante o estágio, inclusive um trabalho paralelo realizado na mesma instituição relacionado aos tópicos de cultura e de identidade. Por fim, no capítulo quatro são reportadas as ligações que juntam o conhecimento adquirido durante o Mestrado em Estudos Interculturais para Negócios e durante o estágio.

**Palavras chave:** Consulado, Porto, Itália, identidade, identidade transnacional, pessoas de múltipla nacionalidade.

**Abstract:**

The present internship report focuses on the experience carried out in the Honorary Consulate of Italy in Porto. Before presenting the tasks realized during the mentioned internship, the topics presented in the second chapter have a contextualization function and approach, specifically, the identity and national culture topics, with a particular focus on the transnational identity and in the nationally mixed people. Subsequently, relations between Portugal and Italy are presented from a general, historical and diplomatic point of view. Thereafter, the functioning of the Italian diplomatic network in Portugal is illustrated, starting from the general organization of the Italian Ministry of Foreign Affairs until arriving to the specific case of the Italian Embassy in Lisbon and of the Honorary Consulate of Italy in Porto, together with the related historical and functional information and changes. After the initial contextualization, in chapter three are presented the functions and the tasks realized during the internship, including a parallel task undertaken in the same institution related to the culture and identity topics. Finally, in chapter four the links that connect the knowledge acquired during the Master's course in Intercultural Studies for Business and during the internship.

**Key words:** Consulate, Porto, Italy, Identity, Transnational identity, Nationally mixed people.

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## **CHAPTER I - INTRODUCTION**

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## **1. Introduction**

The present internship report has as its objective the description of the activities and the tasks carried out during the experience at the Honorary Consulate of Italy in Porto. Since the internship was carried out in a peculiar environment, it is necessary to provide a contextualization before the description of the tasks put into practice during the six months. Moreover, as the internship and the Honorary Consulate of Italy in Porto permitted so, from this experience it was also possible to reconstruct the story and the identity of the Italian community migrated to the North of Portugal, based on research in the archives and on interviews.

Therefore, the next chapter will be focused on the theoretical knowledge, that in turn will be divided into three different subchapters. The first subchapter mainly focuses on the identity and culture topics, providing clear definitions of the two and additional attention to the concept of national and transnational identity. After this subchapter, the second one will be focused on the relations that link Portugal to Italy, from the most ancient times until the present day; from the cultural, political and diplomatic point of view. Moreover, in the same subchapter a valuable material example of the good relations between the two countries – not included in the diplomatic network – is represented by the Italian school in Porto and the Italian Socio-Cultural Association in Portugal Dante Alighieri (originally, ASCIP DA), whose stories and activities will be reported. The third and last subchapter of the theoretical knowledge chapter is focused on the Italian Diplomatic, Consular and Cultural network. The first paragraph introduces the functioning of these institutions from a more general perspective, giving hints on the birth of the Italian Ministry of Foreign Affairs and on its representing headquarters. The second paragraph focuses on the Italian Embassy in Lisbon and its tasks, while the third one focuses on the Honorary Consulate in Porto, its history and the changes that occurred over the years. The same paragraph also includes further definitions and clarifications about the concept of Honorary and General Consulates, together with further information about the respective Consuls. Not less importantly, in the same subchapter, an overview concerning the history of the Honorary Consulate in Porto and its connection to the Italian Embassy in Lisbon will be provided.

The internship description will take place in the third chapter, that in turn will be divided into two subchapters. In the first one, the material and practical tasks will be reported, together with the description of what it was possible to learn in concrete terms. In the second one, instead, a parallel task that was developed during the internship as a case

study will be reported. It was realized with basis on the study of the archives and on interviews to study more in detail the identity of the Italian descendants of those who arrived in the first half of the past century. Its realization and description will be extremely linked to the identity and culture topics exposed in the second chapter.

Before the final conclusions, a chapter will be solely dedicated to the connection between the Master's degree course and the internship realized at the Honorary Consulate of Italy in Porto.

## **CHAPTER II – THEORETICAL BACKGROUND**

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## **2. Theoretical Background**

### **2.1 Identity and Culture**

The present chapter will provide relevant information about identity and culture (national and transnational), reporting the possible definitions, aspects and construction that are of fundamental importance for the understanding of the following paragraphs and chapters.

#### **2.1.1 Identity**

Identity concept has represented an object of reflection for many centuries and has gone through several revolutions, especially during the Modern Age, thus acquiring multiple definitions (Hall, 1996: 601-611). According to Phinney (1992) quoted by Ward (2006:245-246), “On the most basic level identity involves recognition, categorization and self-identification as a member of a particular group. It is seen as including a sense of affirmation, pride and a positive evaluation of one’s group as well as an involvement dimension relating to associated behaviors, values and traditions”. To deepen this statement, Stuart Hall (1996: 597) offers a clear and simple outline of its evolution by distinguishing “three very different conceptions of identity: those of the (a) Enlightenment subject, (b) sociological subject, and (c) post-modern subject”. The Enlightenment subject, reported by Hall, is very individualist and supports the idea that a human person is a fully centered and unified individual, whose essential inner core (their identity) remains always the same, since birth to death, never being affected by change. The Sociological subject, differently, is presented as “not autonomous and self-sufficient” but as dependent on the surrounding society and culture, and on places a person attends. According to this view, which is considered as the “classic sociological conception of the issue”, “the subject still has an inner core or essence that is the ‘real me’, but this is formed and modified in a continuous dialogue with the cultural worlds ‘outside’ and the identities which they offer” (Hall, 1996: 597). The identity, therefore, works as a bridge between the inner core and the rest of the world; being the first, part of and influenced by the second. According to this theory, the subject becomes fragmented and composed of several and diverse identities, that can sometimes be even opposite or contrasting. This concept leads to the creation of the Post-modern subject, that supports the idea that identity is not permanent, fixed or essential anymore, but is described as a “moveable feast” (Hall, 1996: 598), being able to form and transform according to the surrounding cultural systems. Furthermore, from a more recent research, also Esteban-Guitart and Vila (2015: 23) support Hall’s thesis, stating that “identity cannot be regarded as a finished product, something

homogeneous and timeless, but rather [...] emerging, subject to social, political and cultural scrutiny”. More in the specific, Hall describes identity’s construction as follows:

[...] Identity is actually something formed through unconscious processes over time, rather than being innate in consciousness at birth. There is always something 'Imaginary' or fantasized about its unity. It always remains incomplete, is always 'in process', always 'being formed'. [...] Thus, rather than speaking of identity as a finished thing, we should speak of *identification*, and see it as an on-going process. Identity arises, not so much from the fullness of identity which is already inside us as individuals, but from a *lack* of wholeness which is ‘filled’ from *outside us*, by the ways we imagine ourselves to be seen by *others* (1996: 608).

According to the definitions provided above, it is possible to affirm that identity is changeable and variable according to the surrounding society, places and cultural values. People’s identities are fragmented and constituted by multiple identities, being it possible to be in contrast with each other. Furthermore, as also Dubar (1998:74) quoted by Unterreiner (2017:27) states, “identity is composed of interrelated aspects. First, an ‘identity for others’ corresponds to the different social categories used to define a person including the one he/she uses to define him/herself from the perspective of others. Second, a ‘self-identity’ is the subjective ‘(re)construction of a subjective self-definition’”. As reported by the two authors (Hall and Dubar), unconsciously our identities are shaped through a dialogue with the other, so to define who we are primarily through the relationship to what we are not (Bagnoli, 2006). It is thus unlikely for an individual to recognize themselves always with the same beliefs, ethics, ideals and to behave always following the same conduct over time. But what are the main sources for the formation of identity?

As it is possible to deduce, one of the main sources of identity for an individual is the national culture they identify with; which includes traditions, cultural values, beliefs and behaviors. National identity’s role and construction will be deepened in the next paragraph.

### **2.1.2 National culture and identity**

Likely, one of the first questions we address to people we meet for the first time is “where are you from?”. Depending on the answer, we are able to assume who is in front of us and which are the behaviors, values, traditions and interactions we can expect from them. Doing so, we are basing our expectations on what their national culture represents and how their national identity is constructed. As Hall states (1996: 611-612) regarding national identity, “these identities are not literally imprinted in our genes. However, we do think of them as if they are part of our essential natures”. In order to clarify what national cultures and national identities are, Hall provides a short and meaningful description:

National cultures are composed not only of cultural institutions but of symbols and representations. A national culture is a *discourse* - a way of constructing meanings which influences and organizes both our actions and our conception of ourselves [...]. National cultures construct identities by producing meanings about "the nation" with which we can *identify*, these are contained in the stories which are told about it, memories which connect its present with its past, and images which are constructed of it (1996: 613).

This useful definition is confirmed and completed by De Cillia, Reisigl and Wodak, who report that:

National identity can be regarded as a sort of habitus, that is to say as a complex of common ideas, concepts or perception schemes, (a) of related emotional attitudes intersubjectively shared within a specific group of persons; (b) as well as of similar behavioural dispositions; (c) all of which are internalized through 'national' socialization. [...] The national habitus also has to do with stereotypical notions of other nations and their culture, history, etc. (1999: 153).

In this sense, literature, myths, stories, symbols and rituals work together to build the national culture of a people, by representing the best and the worst moments the nation passed through. In such a way, people identify themselves with a common narrative and recognize they are part of a greater community – a national family – who shares the same values through their common past and present. Their common behaviors and attitudes are thus transmitted through their cohabitation and socialization over the years, and from generation to generation.

National cultures, however, especially in periods of crisis, can represent a source of discrimination against the ones who do not perfectly fit the "original" cultural standards. In many cases, this "cultural racism" is hidden under political speeches of nationalism and patriotism and is not recognized as such. As Gilroy (1992: 87) quoted by Hall (1996: 618) reports, this specific kind of racism:

[...] constructs and defends an image of national culture - homogeneous in its whiteness yet precarious and perpetually vulnerable to attack from enemies within and without. . . . This is a racism that answers the social and political turbulence of crisis and crisis management by the recovery of national greatness in the imagination. Its dream-like construction of our sceptered isle as an ethnically purified one provides special comfort against the ravages of [national] decline.

It is still possible to witness this kind of events in the contemporary age, even in very developed countries (such as the United States and Italy) where immigration – legal and illegal – is considered by a part of the population as a threat to the national culture. One possible cause for this feeling is the distorted perception that immigrants represent a higher number than the original population; a notion that is especially boosted by political manipulation based on the purity of the original population. The main characteristics to create conflicts are generally the religion, the skin color and those traditions considered as

obsolete. Furthermore, this behavior is possibly attributable to the basic construction of nations and national identities, that like the identity concept itself are based on the “construction of difference/distinctiveness and uniqueness” (De Cillia, Reisigl and Wodak, 1999: 153). As the same authors point out, in fact:

Nations are perceived as limited by boundaries and thereby cut off from the surrounding nations, because no nation identifies with humanity in its entirety. The nation is perceived as a community of congenial similars and regarded as sovereign, which partly can be traced back to its secular ‘roots’ in the era of Enlightenment and of the French Revolution when the sovereign state came to equate and symbolize the concept of liberty (De Cillia, Reisigl and Wodak, 1999: 154).

This concept can be accepted as valid, but it is essential to underline what Stuart Hall reports concerning the older history of national cultures:

Most modern nations consist of disparate cultures which were only unified by a lengthy process of violent conquest - that is, by the forcible suppression of cultural difference. "The British people" are the product of a series of such conquests - Celtic, Roman, Saxon, Viking, and Norman. Throughout Europe the story is repeated ad nauseam, each conquest subjugated conquered peoples and their cultures, customs, languages, and traditions and tried to impose a more unified cultural hegemony. [...] These violent beginnings which stand at the origins of modern nations have first to be "forgotten" before allegiance to a more unified, homogeneous national identity could begin to be forged. [...] Western Europe has no nations which are composed of only one people, one culture or ethnicity. Modern nations are all cultural hybrids [...] (1996: 616-617).

Modern nations are therefore to be considered as cultural hybrids, even though, as already mentioned, a different image of the nation wants to be provided, especially when nations face periods of crisis. This “pure” image is normally a solution that tends to look for new scapegoats and to forget about the internal inequities that subsist in the contemporary age, such as differentiation in social classes, gender inequality and ethnic discrimination (Hall, 1996: 611-618). Even though they want to be hidden somehow, these elements do exist, and in the daily routine, they frequently are the cause of different kinds of discrimination among the same citizens. As Hall states, in fact:

National identities do not subsume all other forms of difference into themselves and are not free of the play of power, internal divisions and contradictions, cross-cutting allegiances and difference. So when we come to consider whether national identities are being dislocated, we must bear in mind the way national cultures help to "stitch up" differences into one identity (1996: 618).

National cultures, therefore, do not eliminate internal divisions, but they acquire an even more important role for the society and its actors by representing “something bigger” people can recognize in; despite their social class, ethnicity, gender or sexual orientation. For

instance, a person can identify as Portuguese despite the fact of being Catholic or Muslim; male or female; low-class or high-class; white or black and heterosexual or homosexual, etc.

Leaving the different natures of discrimination aside, a further clarification that is relevant to report is that the personal identification with a nation can vary over time, or in succession of a specific event. In fact, as Dubar (1998: 74) quoted by Unterreiner (2017: 27) states, “we can make [...] the hypothesis that national self-identification is not an essence, fixed in time, but can shift according to social configuration and individual experience. An individual’s nationality (being a state’s national), citizenship (having rights and duties as a member of the political community), and national self-identification do not always overlap”. For instance, this kind of event is more likely to happen to people who raised or lived for a long time in a country that differs from their country of origin. People with this kind of experiences can sometimes feel closer and identify themselves more with the host country than with their original country or, in other cases, people with parents coming from different national cultures can identify more and alternatively with only one of these cultures. It is relevant to mention that many different possibilities exist, and they all vary from case to case. Among them, it is very likely that people with more than one country of reference identify with all of them, developing in this way a “transnational identity”. This topic, being quite complex, will be the focus of the next paragraph.

### **2.1.3 Transnational identity**

As it is possible to assume by the brief presentation above provided, transnational identity is a form of national identity that is associated to at least two different nations of reference: the society and the culture of origin, and the society and culture of the host nation. Normally, the links a person develops with the society and culture of origin and the host nation’s ones are different, and cannot be fully replaced one with the other (Esteban-Guitart and Vila, 2015). In general, transnational identity takes place after migration and the subsequent creation of the transnational identity varies from subject to subject, also taking into account at what age the person migrates. As the same authors report (2015:23): “transnational identity is the product of a dialogue between the society of origin (‘prior knowledge’) and the host society (‘new experiences’), which begins with a ‘life change’ or ‘biographical disruption’, that is to say, emigration”. According to Suarez-Orozco and Suarez-Orozco (2003), three different strategies of identity construction exist in the case of immigrants. In wide lines, a person can decide – more or less consciously – to hang on to the national identity of the country of origin, avoiding the new culture of the host nation to

get into the person's "new life". Suarez-Orozco and Suarez-Orozco call this kind of behavior "active opposition", and it concerns not only the host identity rejection but also the "disapproval" of the institutions, especially after being rejected by them. An additional strategy of identity is the "ethnic flight". People who set in this approach unconditionally accept the new national identity, arriving in some cases even to reject their "original" culture and society because they feel it is "inferior" compared to the host nation. The last identity construction strategy is the "biculturalism". People who identify as bicultural manage to maintain the original national identity while absorbing and integrating the new one; they recognize themselves in two different national identities, living within and making use of multicultural and multilingual proficiencies, that become part of their identity – a transnational identity. This last identity construction strategy is doubtless the most adaptive one, and the people who can be defined as "bicultural" are mainly the ones who immigrated into the new society as children. For them, it is way easier to learn the new language, to assimilate the new culture and to integrate into the new society without many efforts – values that are also smoothly transmitted by the school, which plays a fundamental role in this "amalgamation". However, it is important to mention that in some cases, being of different ethnicity compared to the majority of people who live in the host country can be an obstacle to be fully recognized as completely absorbed into the host culture and society. As a Moroccan girl interviewed by Esteban-Guitart and Vila (2015) reveals, despite the fact of having lived in Catalonia for the most of her life and feeling Spanish, she is always pointed by the host people as Moroccan living in Catalonia, and not as a Catalan. The reverse thing happens to her when she is in Morocco, because also there she is treated as a foreigner, as a "Spaniard" and not as a Moroccan. As this simple example demonstrates, not always the will of constructing a transnational identity is supported by the nations and the societies of reference, that on the contrary can hinder this process.

If it was said that the transnational identity is more easily constructed in children migrants, the same does not exactly happen to the teenagers. Migrant adolescents, in fact, are not as easy to "shape" as the children are. Migrating as an adolescent means being a perfectly conscient person that knows what is leaving and does not know what it is going to find. It means that they have clear in their minds what values they believe in and identify with in their country and society of origin. Therefore, it can happen that in the host country they do not manage to adapt to the new culture, society and traditions, and they are more likely to develop the active opposition it was above mentioned. As also Stuart and Wart (2011: 263) confirm, in fact: "Migrant adolescents must negotiate and consolidate the values

and behaviors prescribed by their ethnic and religious groups with those prescribed by the host culture, a task that is especially challenging when the values and beliefs of the ethnic culture differ significantly from those of the wider society”. Moreover, the process that involves adults’ migration is further different: they make the choice of migrating with full awareness and normally for serious reasons (such as economical or security matters). They are also aware that they will need, in most cases, to change their identities. In many situations, in fact, an immigrant has to change their job in the host country – despite the qualifications; has to learn a new language; has to understand a new society and a new culture. Migration thus represents a turning point; a biographical disruption; a life transition; “a moment of rupture in which one reconfigures the sense of self through the construction of meanings that aim to restore a coherent sense of identity” (Esteban-Guitart and Vila, 2015: 23). As the same authors state, in fact:

Another recurring category of identity referred to by the participants had to do with various aspects of the host society, in this case as a source of identity reconstruction after the biographical disruption of leaving their country of origin. These aspects include the new ways of life (customs, traditions, festivals) that one learns about in the new place of residence and the construction of a new social network (friends, work, religious community) that allows them to link certain practices from the society of origin with the lifestyles of the host society. [...] Other aspects that respondents valued in the host society are the new friends they make, work, and attendance at religious events (Esteban-Guitart and Vila, 2015: 21-22).

The features of the host culture which are absorbed by the migrants help them to construct their new identity – resulting from a combination of the differences between the lifestyles of the host country and the country of origin – and to better integrate into the host society. Migrants, in the most successful situations, manage to use one code in the society of origin and another code in the host society; they manage to deal with both realities and make the most of the benefits offered by both social and cultural networks. In fact, as Esteban-Guitart and Vila (2015: 23) state: “reconstruction of identity is achieved basically by comparing the legacy of the original community with the new experiences in the host community. Precisely in this sense, identity becomes transnational with the need to link new experiences with the repertoire of learning already acquired”. However, this process can sometimes be problematic because both the society of origin and the host society can refuse to acknowledge the dual nature of people living between two cultures and, as a consequence, internal conflicts of identity can occur inside people themselves. Another possible difficulty migrants can face is the change of the filters they see the world through. This different interpretation of the world can potentially be the reason for possible gaps with their cultural

group of origin. They risk of recognizing in both cultures and of living between the two without feeling completely part of none of them, transforming themselves into the “marginal man” that Stonequist hypothesizes in terms of culture, identity and politics – quoted by Esteban-Guitart and Vila (2015: 18). Bicultural people with a transnational identity are indeed continuously negotiating their two forms of cultural socialization, but a worse possible situation for migrants exists and consists of not feeling accepted by the host nation. When this happens, the probability of developing an “active opposition” is higher; it is for this very reason that it is important to develop and implement proper models of integration to help children, teenagers and adults to make it through the tough migration process and not to feel rejected by the host nation. As Bagnoli (2006: 34) states in fact, “the concept of ‘integration’ is reputed to be the most successful and adaptive outcome of migration. It refers to migrants being able to maintain their own cultural diversity whilst also being full participants in the host culture”. Beyond the integration, it is also necessary to improve, when possible, equality among difference and to establish deliberative and inclusive democratic participation of the various stakeholders in the community (Esteban-Guitart and Vila; 2015). Differences should be appreciated and understanding otherness should be of primary importance, so to establish a dialogue and a social and political negotiation. Despite the cultural differences, the society of origin should be recognized in order to provide inclusion and integration into the host country. Doing so, mutual respect would come out through cultural diversity and avoiding social exclusion, racism and intolerance would be a great step towards the bicultural and transnational identities recognition.

#### **2.1.4 Identity in nationally mixed people**

When the integration of a migrant in the host society succeeds, the possibilities for this person to stay and settle in for the rest of their life are higher. In many cases, as a consequence, these people decide to start a family in the host nation, possibly with someone local or from another nationality. When this happens, their descendants are likely to inherit the foreign parents’ culture, many possible situations and different constructions of identity exist and they will be the focus of the present paragraph.

To begin, it is important to clarify that the main sources of national identification for a person with one or both parents with a different nationality from the nation of residence are the parental transmission and the socialization. It is relevant to mention that nationally mixed people inherit their foreign parents’ culture depending on their parents’ wish of transmitting this culture and on their own wish of acquiring it. Indeed, nationally mixed

people are free to accept or not their parents' desire of transmitting their different cultural values; if they decide to refuse this transmission, it will not take place, despite the possible efforts the parents are making. As already mentioned, beyond the parental transmission, also socialization plays a fundamental role: the way the person relates to the family, to the school, to their companions, to their work, to their nationality, to other individuals or institutions is at the basis for a national identification. This research revealed that when social ties are weakened, national identification to the country of residence is also weakened (Unterreiner, 2017). This identification is strictly related to the social ties the nationally mixed person develops over time: they can recognize more with the specific national culture of the country of residence, of birth, or the countries of one or both of their parents; with the language, the specific norms, values, mentality or with the daily routine belonging to a specific country. However, as already referred in the previous paragraphs, the personal identification, also in this case, can vary over time.

People tend to maintain their national identity but some events or a significative change in life can lead a person to identify more with one national identity in a specific period of their life and with another national identity in another period, thus shifting between one and another (Unterreiner, 2017). Furthermore, as Malewska-Peyre (1990) quoted by Unterreiner (2017:40) states, a person can decide to identify with a specific identity pole also to follow an "identity strategy", which works as a source of strength for nationally mixed people, in order to reduce possible identity tensions – discrimination for instance. People, in fact, behave as social actors who try to build their own positive and coherent identity (Unterreiner, 2014). As the same author has hypothesized, despite the country of origin, nationally mixed people can show four different identity poles of recognition: "an identity referring to a mixed heritage, a rooted identity, a foreigner identity, or an identity other than national" (Unterreiner, 2017:30).

People can recognize and identify with their mixed heritage identity, accepting and approving the cultures of their countries of origin that their parents transmitted, without questioning them. In these cases, the cultures they inherit can belong to their country of birth or another country in which they were socialized. Normally, parents who manage to transmit their cultures are the ones who have the capacity and a strong wish to do so; they are normally migrants who still have strong ties with their original culture and country and that make their children part of them, at least travelling there. People with a mixed heritage since birth normally refer first to their parents in order to identify themselves, they set both their parents' cultures at the same level of importance and they describe themselves as being from both

their parents' countries (Unterreiner, 2017). Depending if both parents or if only one of them is originally from a different country from the nation of residence, it is possible to hypothesize the following: if one parent comes from a different country and the other is originally from the country of residence, the descendant can be said to have a "bicultural" transnational identity, living it partly as a foreigner and partly as a local; if parents are from two different countries and none of them is originally from the country of residence, the descendant identifying with a mixed heritage identity can be still described as "bicultural" related to their parents' cultures, but living in the country of residence possibly feeling like an immigrant.

Differently, the ones who emphasize a rooted identity experience a strong relation to the country of residence rather than their parents' country of origin. In this case, nationally mixed people develop a strong relationship and identify first with the country where they live rather than with possible others. This identification can depend on several reasons, such as the fact of having lived important events in that country or having friends or a stable relationship there. It is possible that parents recognizing a rooted identity have oriented the identity transmission to their descendants more towards the country of residence than towards their foreign countries of origin, leaving the latter in the second place or forgotten. This can possibly happen, for instance when parents migrated when they were very young or when they went through problems in their country of origin and decided to break all the relations with it (Unterreiner, 2017), for example, if they went through an ethnic flight strategy at their arrival in the host country.

The third possible pole of recognition hypothesized by Unterreiner (2017) involves nationally mixed people that identify themselves with a country where they do not live, developing in this way a foreigner identity. This kind of identification can take place when, for instance, the parents only transmit identity values from the migrant parent's culture of origin and not from both of them – in case of nationally mixed people. In other cases, the affective national identity, is so important that prevails on other aspects; in fact, as the same author reports, "such identities are based on emotion", so it can happen that also in the case of mixed heritage people with double national identity, the affective link is so strong to lead to a foreigner identity. Lastly, it can happen that people identify more with a foreign country because they establish stronger links with this one rather than with their country of residence. This is the case, for instance, of people who migrated to another country and that are not rooted in it, thus maintaining a foreigner identity "in the name of their socialization abroad" (Unterreiner, 2017:35). Before concluding this third explanation, it is important to mention

that the foreigner identity is not exclusive, in fact, it can simply be considered as stronger than another national identity the person identifies contemporarily with – that can perfectly coexist with the foreigner one. Only in those cases where people do not recognize at all the country of residence, it is possible to talk about a transnational identity oriented towards “active opposition”. Differently, if they recognize their foreigner identity as simply stronger than the rooted or local one (that in this case exist), speaking of “active opposition” would be inappropriate.

Finally, the fourth pole of recognition acknowledged by Unterreiner (2017) concerns the possibility for nationally mixed people to identify themselves as not belonging to any national identity in specific, but to something beyond it, such as international, continental, local or human, etc. As the same author refers, this kind of non-national identities are rarely transmitted and they are usually acquired over the years. Mixed heritage people can identify with these non-national identities right because they want to oppose to the concept of nation, thus refusing the notion of boundaries among countries and human beings; the boundaries that as Anne-Laure Amilhat Szary (2015) with her “3d borders” theory describes as possible subject to evolution, to opening and closing, to constant unbalance and to be malleable. Also, people who are likely to identify with non-national identities are the ones who have migrated many times in their lives and that had not enough time to establish strong relations with any nation and culture (Unterreiner, 2017). In this case, people do not recognize any strategy within the transnational identity, simply because they live in between all of them.

The construction of these different kinds of identities depends strictly on the process of negotiation and, as previously referred, on the decision to accept or not the identity their parents transmit. In fact, as already mentioned, family ties in nationally mixed people are of primary importance for their identification; but so are the social ties in general. However, only after mixed heritage people achieve independence from their parents they are truly free to choose which identity adopt; whether they want to conserve the one they inherited or whether they want to alternate it. For instance, in some cases, people who did not receive a sufficient transmission of identity referents by the foreign parents can even decide to take back the original national identity following a different and personal path. Or in further other cases, mixed heritage people can decide to leave their parents’ national identity aside and focus more on the national identity related to the country of residence, by which they feel more represented, and decide to change their mixed heritage identity into a rooted one.

By all means, before concluding this paragraph it is important to underline that people are free to move from one identity pole to another, to change their identification over

the years or to identify with more than one identity pole contemporarily, thus shaping a many-sided sense of national identity (Unterreiner, 2017). For instance, if a nationally mixed person recognizes with their national origins, this does not exclude that this person can also identify with the country of residence. In fact, it is necessary to state that national belonging is fluid and plural and that identification process is never complete; so they can vary over time, according to the social ties and life transformation.

### **2.1.5 The importance of archives for the identity**

Our identity and behaviors are surely influenced by our cultural heritage, which can be acquired in different ways, such as through family transmission, school or more generally through the daily events happening in the surrounding society. Cultural heritage, according to Michael Buckland, is used to influence individuals and social groups and is described as follows:

Cultural heritage includes resources from which our cultural identity is formed. Culture is present, so cultural heritage is historical. Cultural heritage is active not passive, even though choices may have been made for us by our parents, teachers, and other influential individuals. Culture and cultural heritage are both an individual and a group phenomenon. Cultural heritage influences our knowledge, beliefs, and emotions (Buckland, 2013:23).

Cultural heritage and the associated identity are normally transmitted orally or through day-to-day gestures, but it is important to mention that their shaping and their understanding are also supported by material symbols; typically stored in archives, museums, libraries or other “memory institutions”. The latter, in fact, are regularly involved in cultural policies, carrying out an active role in representation, preservation and transmission of the subject culture. In the specific case of archives, Ketelaar (2013:48) quoting Craven (2008) states that “through the experience of archival documents identities are constructed and reconstructed”. This is also valid for community archives, that play an important role in the collective identity and memory. As Connerton (1989) remembers, indeed, the collective memory is preserved and transmitted by written and printed documents, besides oral traditions, ceremonies, rituals, monuments etc. Archives are thus to be considered as a source of cultural heritage and identity, both for individuals and communities, but the archives alone do not constitute memory, nor can they possibly transmit information. Indeed, as Steedman (2001:68) quoted by Ketelaar (2013:62-63) states: “Only when the archive is actually used and activated, does it cross the boundary with the canon and becomes part of the living and lived cultural memory”. Therefore, only

when archives are studied, contextualized, interpreted and deepened by a user for a certain purpose, they can construct and reconstruct identity.

As an experience during the curricular internship at the Honorary Consulate of Italy in Porto, beyond deeply understanding the functioning of this institution and putting it autonomously into practice, there was the opportunity of being *that* user and to activate the archive of this institution in order to construct and reconstruct the identity – national and transnational – of the Italian community in Porto. It is necessary to underline that the research in the archive was mainly focused on the history, the features and the identity of the Italian families who arrived in Porto at the beginning of the 20<sup>th</sup> century and who are the “owners” of the oldest available documents in the same archive. The most relevant documentation and its interpretation, combined with interviews addressed to the descendants of these families, will be presented and discussed in the next chapters after the main relations between Italy and Portugal are presented and the basis of the curricular internship are produced.

## **2.2 Luso-Italian relations**

Italy and Portugal have had deep and significant relations for several centuries. Their similar cultures and languages derive from similar historical events and their relations were always, or almost, characterized by positive links favoring affirmative diplomatic and economic relations. In this chapter, one of the main focuses will be the Italian presence in Portugal over the centuries, described in short lines and necessary to better understand the next chapters. This brief presentation will be followed by a general view of the relations between Italy and Portugal during the XX century and, lastly, by an overview of the present relations between the two countries, mainly from the diplomatic, economic and social points of view.

### **2.2.1 Italians in Portugal – from the first historical relations until the XIX century**

The Italian presence in Portugal is often thought to have started around the Renaissance period. This fact merely represents the period in which the number of Italians who decided to move to Portugal for diverse reasons increased so that also Italian activities in Portugal intensified. In fact, according to Renato Varriale – Ambassador of Italy in Portugal in charge between 2011 and 2015 – the Italian presence in Portugal became significant already two hundred years earlier with the teachings of navigation and naval warfare by the Italian Admiral Emanuele Passagno. Of course, the first relations between the two countries had started much earlier with the Roman presence in Lusitania, that has clearly

and deeply influenced Portuguese culture and language. Naturally, these relations have varied over time, but the cultural model was never replaced (Varriale, 2012). As the same Ambassador states, the reasons that moved the Romans to Lusitania and the Italians to Portugal were probably the same: the perspective of settling and of earning money, accompanied by the attractivity of the geographical extremity. However, it is to be mentioned that this last element was probably seen differently by the Romans and the Italians, since for the first ones it represented a point of arrival; while for the latter, it represented a starting point towards the unknown (Varriale, 2012).

Lidia Ramogida – Director of the Italian Cultural Institute in Lisbon between 2009 and 2014 – underlines the fact that the Italian presence was among the most numerous in Portugal between the XV and the XVIII centuries, and surely among the most influent. Italy and Italians contributed to the economic and commercial development of the Lusitanian country but also to its artistical and cultural growth. Indeed, Genovese, Florentine and Venetian commercial agents, together with people coming from Piacenza, contributed to the Atlantic expansion of the country and its international business thanks to assets and qualified human resources (Ramogida, 2012).

It is relevant to mention that not only Italian presence in Portugal contributed to the development of the Portuguese economy and society, but also to the “Italianization” of the Italians themselves. As Carmine Cassino deepens in his research, Italians settled in Portugal – and mainly in Lisbon – in specific “nations” of merchants. Before proceeding, it is fundamental to underline that Italians at the time were not a united people and in Italy every province used to have very specific habits and languages (today’s dialects). Starting from the half of the XVIII century, however, in Portugal the composition of the “nations” and of the people coming from the previously mentioned Italian provinces changed and went through a process of “Italianization”, reaching a common Italian identity. The “nations” thus reunited into a single “Italian nation”, so to identify all those coming from the Italian peninsula having a specific role in the economy and in the society. The Portuguese state thus played a relevant role in the Italian unification process, permitting it to take place in Portugal before than in Italy itself (even though similar phenomena of early Italian unification happened also in other foreign countries besides Portugal).

Starting from that period on, the Italian community in Portugal began to diversify their socioeconomic and financial activities, not being only related to trading and financing but also to sciences and arts. Especially in this last area, Italians created a huge artistic heritage in Portugal, mainly related to architecture, painting and music, thus expanding their

importance and influence until the half of the XIX century (Cassino, 2015a). As the same author underlines (2015b), however, Italians also had a relevant role in military intervention. In fact, during the Portuguese civil war between the constitutionals and the traditionalists, many liberal Italians supported the constitutionals. As Cassino (2015b:326) states, this experience could be understood as a form of “training” for the Italian independence fights.

Among Italians of the time, many of them were workers of different levels, including consular agents, clerics and exiled people, who contributed to dynamize the Portuguese society of the time in terms of politics and economy for the first half of the century. Furthermore, it is relevant to mention that an important role in reinforcing the common traits between the two countries was also played by the increase of the socioeconomic emigration between the two countries and the boost of social and commercial exchanges, that partly resulted from the improvement of transports and shipping routes that took place in the same century (Cassino, 2015b). Unfortunately, as the same author reports, not many further documents or studies exist concerning the Italian presence in Portugal during this century, so after this short outline concerning the deepest and oldest relations between the two countries based on the Italian presence in Portugal, in the next paragraph more recent events between Italy and Portugal will be illustrated.

### **2.2.2 Historical and diplomatic relations between Italy and Portugal during the XX century**

In addition to the importance that the Italian community came to acquire in Portugal over the centuries and in different areas of the society, it is relevant to underline how close and mainly positive the relations between Italy and Portugal have been more recently. A fundamental example concerns the cooperation of the two countries during the XX century, that has lasted even when both of them faced hard and controversial situations.

In wide lines, it is possible to understand that Italy and Portugal were both involved in dictatorships, a fact that has united them under several aspects, even though these regimes presented different characteristics. For instance, while in Italy Mussolini presented himself as openly fascist; despite sharing common behaviors and thoughts, in Portugal Salazar did not accept this adjective. As main common objectives, the two dictators gave much importance to the maintenance of the balance in Europe, especially by keeping out the Communism. In many occasions, they reached agreements in this respect, including the relevant support they offered to the leader of Nationalists in Spain, Francisco Franco, during the Civil War against the Falangists (1936-1939). Not helping the Nationalists, in fact, would

have given the Communism a great opportunity to install in Spain, thus breaking the precious European balance.

By intervening together and supporting very similar ideals, the relations between Italy and Portugal became closer and closer, culminating with the opening of the Italian Institute of Culture (IIC) in Lisbon in 1936 and the collaboration of the respective polices since 1937 in order to avoid and to sedate the increasing power of the opposition movements (De Matos, 2009). The installation of the IIC meant a further distribution of the Italian culture in the country, thus contributing to a subsequent improvement of the collaboration relations (De Matos, 2009). However, the “atmosphere of good understanding and very cordial friendship” (De Matos, 2009:17) came to be partially interrupted a few years later, when Italy allied with Germany in the Iron Pact in 1939 and with the Italian declaration of war against the Allies. Salazar, indeed, did not agree with the choices made by Mussolini because he thought they were dangerous for the Italian and the European future. Salazar was confirmed to be right a few years later.

As Vera De Matos underlines, it was fundamental for Italy to keep alive the relations with Portugal even in those harsh years, since Portugal was able to provide Italy with secret information concerning Britain, otherwise impossible to obtain. In such a manner, the diplomatic role of the Ministry of Italy in Lisbon carried out those years between the two countries acquired crucial importance. However, this relevant mediation could not avoid in 1943 the Portuguese non-recognition of the Republic of Salò made up by Mussolini after he was discharged of his role. This event will affect the transition years of Luso-Italian relations between 1943 and 1946. During those three years, the two countries applied a reconfiguration of the internal and external politics, including the silent approach of Italy to the Allies with the objective of reducing the consequences given by the war.

While Italy dismissed the internal fascist powers by replacing them with a Kingdom and afterwards with a Republic, Portugal maintained its dictatorship defending it from the democratic waves coming especially from the Allies. Regardless of the significant differences between the politics of the two countries, it was possible to keep a favorable atmosphere between them, especially being Lisbon a main place for peace negotiations; including those between Italy and the Allies.

Furthermore, Italy and Portugal still had something in common: they both represented minor and unimportant countries among other valuable ones. In these terms, the challenging co-foundation of NATO in 1949 represented a crucial event, especially in order to justify or to obtain mutual support in the following decades. Italy and Portugal, however,

still presented quite different attitudes even towards Europe. While Italy started soon to apply pro-European views being even favorable to the creation of a Federation of European States, Portugal was against the constitution of supranational institutions – even though Salazar will end up accepting it with the condition that the coordination of the different national orders would not be overcome with the constitution of super-states, executives, guards and defenders of the world.

Despite the initial reluctance, in fact, Portugal was culturally and spiritually close to Europe and will finish by exalting it; but while Italy had Europe as a main objective at the time, Portugal was essentially focused on Atlantic area and Colonial Empire, not participating in some relevant European Congresses. However, Italy presented important projects in which it wanted to include also Portugal, such as a Latin-European Union and a Federation based on OECE. The two projects, in the end, could not find any concretization due to the discord of the involved countries' interests.

In this environment, the two countries decided to update the Commercial Agreement of 1936, but in this case, Italy manifested tension towards Portugal by limiting the importation of Portuguese products. Despite issues along the path, Italy and Portugal managed to extend and reinforce bilateral relations and to act together respecting the Latinity and the cultural values they had – and still have – in common. Thanks to these fundamental elements, they agreed about a convergent strategic plan, headed towards Latin America and the Mediterranean area. The common culture, the old political, historical ties, the long friendship, the collaboration in mutual protection and defense contributed in 1956 to the elevation of both Legations into Embassies.

During the '50s their relation suffered some turbulences, especially because of the strong Italian interest in influencing the African continent, but in wide lines, they were good and of mutual support. However, these turbulences got worse between '60 and '67 – a period described by Vera De Matos as “years of lead” – mainly because of matters linked to the ONU and the Portuguese colonies in Africa. This difficult phase, luckily, was soon improved and the atmosphere enhanced already between 1968 and 1974. For example, Italy decided to abstain itself in polls when they regarded Portuguese colonies and decided to not recognize the independence of Guiné-Bissau in 1973, with the objective of avoiding further conflicts with Portugal. In addition, Italy demonstrated interests in investing in Portugal and also Portugal tried to demonstrate as much support as possible to Italy, for instance by financing facilities for the Italic peninsula to make up economical missions overseas. Also Portugal, in such a manner, was showing Italy how valuable their mutual friendship was.

Starting from 1974, when the Portuguese dictatorship fell, the relations between the two countries improved even more. In fact, Italy was enthusiastic that Portugal was finally a democratic state and offered it help for any kind of problem the new democracy could have, such as with the decolonization and with its entry in the Economic European Community. Portugal was thus successful in its democratic transition also thanks to the Italian assistance. Italy, in fact, provided Portugal with goods, financial help and technical consultancy through the Socialists and Communists. In addition, Italy supported Portugal with the renovation of the commercial agreements that the latter had inherited from the *Estado Novo*, with the objective of installing a cultural agreement and a scientific cooperation between the two countries. Also, and not less important, the two countries together started industrial projects to be realized in Portugal, in order to help both sides with the economic recovery.

As already mentioned, Italy was also a central country for the mediation between Portugal and the African colonies during the process of decolonization. Italy, in fact, was in charge of contacting the majority of the involved African countries in order to explain to them what the Portuguese objectives were and to guarantee them that Portugal would proceed with the decolonization and give them independence. Doing so, it was possible for Italy to start and to reinforce economic and commercial routes with the African Portuguese provinces.

The role of Italy for the definitive phase of the Portuguese democratization was fundamental. The fact that Italy promoted the entry of Portugal in European Economic Community (EEC) permitted the Portuguese state to possibly get financial support from the European Investment Bank; essential for recovering from the depressive financial situation Portugal had at the time, also due to the comeback of colonists and soldiers and to the loss of colonies as sources of products.

Portugal applied for the membership to the EEC in 1977, and while the great majority of Member States advised the Portuguese state to wait for a better internal situation before proceeding, Italy would not obstacle Portugal from this decision despite sharing the common thought. It is necessary to mention that Italy, actually, was also looking at its internal interests; as Vera De Matos (2014:523) underlines, in fact “Italy would not obstacle the membership of Portugal if this happened after the Community Institutional reform was completed. In other words: as long as the Italian interest were safeguarded”. As the same author underlines, in fact, Italy and Portugal had similar problems, principally concerning the agriculture. Especially for this reason, Italy needed European funds in order to foster its

growth, mainly for the South of the country. For this reason, Italy acquired the role of opponent inside the EEC, raising several problems against those members that were always in rivalry against others and that even blocked discussions that had solidary aims about the specific needs of every Member-State – especially those with a weak economy, like Italy and Portugal. This is the reason why Italy was applying pressure inside the Community, a behavior that contributed to the reinforcement of the EEC and that ended up benefitting the vulnerable states. Portugal finally entered in the EEC (today's European Union) on the 1<sup>st</sup> of January 1986.

In order to end this paragraph, it is possible to conclude that the diplomatic relations between Italy and Portugal were of “progressive approach” (De Matos, 2014:524), since they took steps forwards each other, even if sometimes the good atmosphere was interrupted. Briefly: the dictatorships both countries suffered; the matter of colonies the two went through; the participation of both to the foundation of OECD (Organization for Economic Co-operation and Development) in 1948 and of NATO (North Atlantic Treaty Organization) in 1949; the joining of both to UN (United Nations) in 1955; the elevation of both Legations into Embassies in 1956 and the joining to EEC made by Italy in 1956 and by Portugal in 1986; they all represent fundamental elements that reflect convergent politics and countries over the years, symbols of a very close cooperation between the two, also based on a similar culture and a shared feeling: the Latinity.

### **2.2.3 Portugal and Italy today**

According to several Ambassadors of the two countries, the relations that elapse today between Italy and Portugal are very positive; diplomatically, economically and socially speaking. As Giuseppe Morabito, Ambassador of Italy in Portugal between 2015 and 2018, declared in an interview to the *Diario de Notícias* in 2016:

I think we live in a specially favourable period. [...] The first thing it comes to my mind is the economic situation and the relation with the European Union. The Italian economy and the Portuguese one came out of a terrible crisis. In order to reduce the debt, both of them have interest in taking measures for the economic growth, for the promotion of investments and the creation of working positions, as well as realizing necessary reforms with the objective of making the economy more competitive. All of this must be realized in a European context, avoiding contrapositions between States that are not use to anyone, with pragmatism. [...] A further element of harmony concerns the refugees. Italy, starting from the beginning of the crisis, welcomes them (“we want to build bridges, not walls”) and Portugal took a decision of great courage, demonstrating its availability to welcome more refugees than those who were allocated to it. A gesture that we Italians have particularly appreciated. European Union, economy and migrants are not enough to explain the harmony between Italy and Portugal. There is something deeper that unites the two countries, a thin wire made of culture, of opening to dialogue, of a common story (2016).

In the previous lines, Giuseppe Morabito underlines the positive relations that exist between the two countries, mentioning also the recovery plans they are applying in order to improve both internal situations. The ex-Ambassador also highlights the importance of realizing the *manoeuvre* in a European context, without falling into sterile conflicts among European countries. A further matter Giuseppe Morabito emphasizes concerns the migrants' question. Even though in the very last years the Italian laws about immigration have changed, producing scandals and raising the concern of other European countries, Portugal has maintained its welcoming policy and cooperation alive, without any contrast against Italy and maintaining the harmony between the countries untouched. Indeed, as the ex-Ambassador underlines, the harmonious relationship that exists between the two countries is very deep, old, strong and natural; elements that make it difficult to be broken. In addition, linking this paragraph with the previous one, the same Giuseppe Morabito underlines how much Italy has influenced Portugal in cultural heritage:

The Portuguese cities are full of examples of Italian architecture, from the XVI century on, palaces are the symbol of cultural interest, but also of commercial relations between the two countries. Today, also the design, that for Italy means life-style, taste for the beauty, industrial production. Italy stands out in design, but also Portugal has great designers [...]. I mention the culture because we need to start from it for a better mutual understanding. Culture, however, is not only a nice exposition that raises a mutual interest. We need to go beyond, starting with eliminating old stereotypes. In Italy people still think that Portugal is most of all a country with ancient history and art (things that fascinate us, and rightfully). Portugal is, however, a modern country, aware of its past.

Giuseppe Morabito touches a very interesting topic: what Italians think of Portugal. Stereotypes about the Portuguese country still exist in Italy, especially among people who have a lower education but, luckily, the great majority of the Italian population has clear ideas about this country, that especially in the last years has aroused the interest of many. As the same Morabito states, in fact:

The Italian interest for Portugal grows. Starting from 2013, Italian tourists are continuously increasing and in the first months of this year (2016) they grew by 20%. Also the investors are moving and I was impressed by an enterprise from Modena that produces china in Aveiro and exports the 80% of its production from Portugal. The Erasmus students are numerous. But we need to do more because the conditions exist. Italy and Portugal are closer than what their geographic position shows. They both are at the borders of Europe. None of them is nationalist. And both are giving much to Europe, starting from the culture and from the projects they have for a better Europe (2016).

As referred, the stereotypes are being abolished and Italians are more open-minded and curious about Portugal, but as the ex-Ambassador states, it is necessary to do more. This last sentence is frequently stated also by Manuel Lobo Antunes, Ambassador of Portugal in Italy

between 2012 and 2016, in an interview to *Agenzia Stampa Italia*. In this interview, the ex-Ambassador has revealed what Portuguese think of Italy and Italian culture and provided an outline of what the relations between the two countries are mainly based on from his point of view.

There are many cultural initiatives for the exchanges between the two countries [...]. In Portugal, there is a high interest in the Italian culture. There is a generation that grew up watching films by Fellini, Michelangelo Antonioni and many other filmmakers; this generation is really close to the Italian culture. Also in Italy, many initiatives concerning the Portuguese culture are realized, there are many exhibitions, we take part in the exhibition in Venice and also in Rome we organize many events. Maybe we do not have all the necessary financial resources but we try to do all that we can, even with small cultural initiatives. Right here in Rome, we had the Art street project with young Portuguese artists. Obviously, as the Ambassador, I would like to do more but I think it is important that Portuguese people know the initiatives we organize in Italy and vice-versa. I believe there are the possibilities to increase the cultural exchanges in all the fields, and I believe that something is already being done [...]. We do our best knowing that it is always possible to do more (2016).

As previously mentioned, the link that Portuguese feel towards Italy is very strong, especially concerning culture, thanks to the organization of cultural events in the Portuguese Embassy in Rome. But the cultural relations are not the only kind of relationship that exist between the two countries, since also economically speaking, Italy and Portugal are good partners. As Manuel Lobo Antunes mentions, in fact:

The economic relations and the investments are important; Italy, if I am not wrong, has been our fifth commercial partner for many years now. The exports are good and diverse in all the sectors but I do not hide the fact that also in this field it is possible to do more. The affairs between the two countries go very well and the commercial relations are high, but I believe that more should be done. The commercial exchanges between the two countries are in the daily routine but I believe that some innovations are needed, for example, we could invest more in renewable energies, a sector in which both countries have high competences and capacities; here I believe we can do more. Also in the field of services, it is possible to grow more, we have highly developed enterprises that offer services. It is possible to grow more in the technologic enterprises and startups [...]. Our commercial relations are mainly based on the most traditional sectors: footwear, textile and automotive and I believe that many opportunities exist in order to get them more modern and open them to new sectors that today are very important in the global world that requires new technologies (2016).

As it was previously mentioned, the ex-Ambassador of Portugal in Italy, Manuel Lobo Antunes, declares that the economic relations between the two countries go through a positive and favorable phase, even though more can always be done, especially in exports, technologic field, renewable energies sector and services business. However, it is possible to underline how much positivity shines through the ex-Ambassador's words: a signal that his hope of improving, even more, these links between Portugal and Italy has solid bases and

can be easily accomplished. This wish and its foundation are clearly explained by the same Manuel Lobo Antunes that describes in a short outline what Portugal represents to Italy and *vice versa*:

Italy for my generation has had a very important role. When I arrived here to carry out my diplomatic mission, I knew films and Italian books but I did not know the Italian reality. When I was in Brussels I negotiated really much with Italian colleagues and I have always found understanding and wish of helping each other to face the problems. I am deeply grateful to them because in those years of economic crisis I have always received words of encouragement and help. My current experience has taught me a great proximity between our countries. I always say that our great-grandparents were cousins. Our roots are extremely close; maybe you (Italians) are more open and extrovert and take life with more optimism, but we are very similar. Italy represents to Portuguese the country of beauty. You (Italians) have invented beauty and the sense of beauty. Without beauty, the life here in Occident would not be the same. You are very admired for all your inventiveness and design and I believe that the most beautiful products are the Italian ones. This relation between beauty and life is very important. Italy has given a huge contribution to European civilization and we cannot forget it. Concerning the image of Portugal in Italy, it is that of an ancient country that even if small it has a great history on the back. You (Italians) know well our culture. Then come also some little clichés linked for instance to football, but it is necessary to go a bit further than to what is obvious, by knowing Portugal more and better. Obviously, our image of Italy is very positive. This, at least, is my experience not only as Ambassador but also as a Portuguese citizen. I have always found kindness, courtesy and hospitality [...] (2016).

As already anticipated, the words of the maximum exponents and representants of the two Republics in the opposite countries are similar and involve positive phases to describe the contemporary situation. However, the correctness of the words the Ambassadors reported can be confirmed by real facts and data. As it is possible to read on the official page of the Italian Embassy in Lisbon:

The economic and commercial relations with Italy are characterized by moderate growth. Italy, in 2015, has consolidated its fourth place in the list of the exporting countries (after Spain, Germany and France) right thanks to the increase in exports towards Portugal (+5,2%), with a market share of 5,4% corresponding to 3,2 billion euros. In the same period the imports of Portuguese products have increased by 2,9%, confirming Italy at the eight place as a key market, preceded in order by Spain, France, Germany, United Kingdom, United States of America, Angola and Netherlands, with a market share of 3,2% corresponding to 1,6 million euros. The Italian/Portuguese bilateral commercial balance was confirmed in 2015 to have a positive balance, estimated of being around 1,2 million euros. Therefore, the statistics witness how Italy keeps being a reference commercial partner for Portugal, particularly in some high specialization production sectors (mechanics, chemical, pharmaceutical, automotive, textile and clothing) (*n.d.*).

By reading these few facts and percentages, it is possible to better understand why the ex-Ambassadors Morabito and Lobo Antunes declared in the previously reported interviews that the relations between the two countries are close and positive. However, as Lobo Antunes stated several times, much more can be done, especially speaking about bilateral

investments. The same source, in addition, provides relevant information about this last topic:

The situation is different for what concerns the flow of bilateral investments. The Italian Foreign Direct Investments towards Portugal in the last years have marked a substantially negative evolution and generally with inferior volumes compared to the principal European partners. It has been years now that Italy is not present in the ranking showing the first ten investors in the Iberic Country and the annual flows result in a decrease. In 2014 the Italian investments represented 736,6 million, while in 2015 they drastically went down to 27,2 million. The decline of the big public investments season (especially concerning the infrastructures sector) has doubtlessly affected a part of the potential interest of our (Italian) productive system towards this Country (Portugal). Even more limited are the Portuguese Foreign Direct Investments towards Italy, with a total amount of 7,7 million invested in 2014 and 12,3 in 2015. In Portugal, around 150 businesses controlled by Italian capital operate, and in the great majority, they are small and middle enterprises that have a commercial type presence (subsidiaries, branches, distribution centers or stores). Also Italian groups of bigger dimensions do exist, and they operate through a stable productive presence or under industrial partnerships with local partners [...]. In Portugal also big Italians multinationals are present, such as [...] FCA, Generali, Ferrero, GRUPPO Calzedonia, Benetton and GiGroup. [...] The stable presence of Portuguese businesses in Italy is lower. The Italian market is often considered attractive but at the same time difficult to manage and highly competitive. The most relevant sectors of Portuguese investment are represented by the real-estate (Sonae Sierra), by the plastic packaging sector (Logoplaste), by the renewable energies industry, wind-power (EDP Renováveis), photovoltaic (Martifer Solar) and in pharmaceutical sector (BIAL).

Looking at these relevant facts and numbers, it is possible to agree with the expression “we need to do more”. The relations are confirmed to be good, but not at the point of the two countries resulting among the main partners with regard to the bilateral agreements, and what is worse, is the decline that has happened in recent years. However, as the current Italian Ambassador in Portugal, Uberto Vanni d’Archirafi, declared in his speech at the opening of the Italian republic day celebrated in the Italian Embassy on the 4<sup>th</sup> of June 2019:

Science and Technology, together with Culture and Artistic Heritage, are the big pillars of the relations, that we know to be excellent, between Italy and Portugal, and engines of ambitious projects of cooperation. [...] Between Technology and Culture also the Design is present [...]. In 2018 we were admitted in CPLP (Community of Portuguese Language Countries) as Observer Country Member, therefore this year we decided to celebrate the Portuguese Language Day, showing in the Embassy a small selection of Portuguese-speaking authors edited in Italy [...]. Diplomatic relations are also linguistic relations since without mutual comprehension it is difficult to reach the listening and the sharing. Thinking about linguistic mutuality, we go on working on the project of introducing the teaching of Italian in Portuguese schools: we are carrying out a pilot project in a public school in Almada and we are hopeful of extending it to more schools soon. As I said, the relations between Italy and Portugal are today excellent, also with regard to the economic and political context, in the bilateral and multilateral atmosphere. We belong, with pride, to the same European project. What unites us is also the same interest in Europe, but also in NATO, in Atlantic and in the Mediterranean. We have supported each other in the main candidatures to the international organizations where we are represented [...]. It is obvious that in the cultural sector, we lean on the Italian Institute of Culture, and in the commercial sector we have the support of the Italian Chamber of Commerce for Portugal. I say thank

you to the directors of these two important institutions, which are essential for the cultural and commercial promotion of Italy in Portugal. I also have the wish of saying thank you to the network of our Honorary Consuls, that carry out a valuable job in Porto, in Algarve, in the Azores and in Madeira [...] (4<sup>th</sup> of June 2019).

As it is possible to make out from the speech given by the current Ambassador of Italy in Portugal, Uberto Vanni d'Archirafi, the relations between the two countries are all in all good and made of mutual understanding and involvement. They are very close countries that participate in many common organizations and that hope to go on growing together and getting closer and closer, thanks to the realization of specific projects. In the last lines, the Ambassador refers to specific institutions that contribute to the success of the Italian diplomatic mission in Portugal, including the Honorary Consulates. Over this chapter in particular, many Italian institutions that operate in Portugal have been mentioned, even though their role has not been cleared yet. In this regard, the next chapter will have as a main objective to present the diplomatic, consular and cultural network in wide lines, mainly focusing on the Italian representative institutions in Portugal.

### **2.2.3.1 The Italian School Principe di Napoli and the ASCIP DA: Socio-Cultural Italian Association in Portugal Dante Alighieri**

After having importantly observed the history and the links between Italy and Portugal, it is possible to provide a relevant example of an institution that in the past and in the present has been carrying out an important role, representing the good relations between the two countries and being an example in which single cultures can influence each other producing incredible results: the Italian School in Porto Principe di Napoli and the ASCIP (Socio-Cultural Italian Association in Portugal Dante Alighieri). The first entity was established around 1940 and today it does not exist anymore; it is today partially replaced by the ASCIP DA, but it is necessary to state that during the years of the School activity, it that had the honor of hosting important actors of the Portuguese society in their early studies. As it was confirmed by the Dr Raul Manuel Fernandes – ex Municipal Director of Culture in the *Câmara do Porto* – and by the sir Vincenzo Dolce – ex-worker at the Consulate and brother of the Vice-Consul Vittorio Dolce – the school Principe di Napoli has molded their way of looking at the world through an Italian filter. This filter was not only related to the study of the language, but also to the art and the beauty they learnt. In particular, as the Dr Raul Manuel Fernandes referred, he thinks he arrived at the point of being the director of the Cultural Section in the Municipality of Porto right thanks to what he learnt at school, that gave him the possibility of helping other known people thanks to the artistic and critic soul

he acquired at the Italian school of Porto. According to him, the possibility of knowing the classical world opens the mind and establishes relations with beauty. In fact, the way the classes were organized between the two cultures was peculiar: the years of lectures went from the first one to the fourth one, they were divided into feminine and masculine sections and in the morning the classes were dedicated to the Italian culture, language and art, while in the afternoon they studied Portuguese culture, language and mainly history. As Vincenzo Dolce refers during an interview: “The Italian school was a mark for the city of Porto and for the students who attended it, because there they had a democratic discipline. Indeed, at that time the Portuguese schools were different. At the Italian school, the education was different and children had to stand up when the Director came in”. Examples of what the children were encouraged to realize during some of the classes are reported in annexes 1, 2 and 3. As it is possible to figure out from annexes 1 and 2, the children were also taught Portuguese history in Italian, producing an intercultural mix in their view and giving the children the idea that the two cultures are braided – a fact that is also possible to observe from the drawings in the mentioned annexes. A relevant matter that it is important to report concerns the fact that not all the children who attended the Italian school had Italian origins. The great majority of them, in fact, were middle-high class Portuguese children, whose parents chose that school for several reasons that had anything to do with having Italian blood. Among them, another important personality stands out: the multi-prized architect Eduardo Souto de Moura. There was not the opportunity of interviewing him but linking to the words stated by the Dr Raul Manuel Fernandes, it is possible to hypothesize that also the Pritzke Prize he won in 2011 and the Golden Lion he won in 2018 in the Venice Biennale are partially linked to the teachings this school provided.

It was not possible to understand when the school was exactly founded, but from the interviews realized, it is possible to state that already in 1957 the school had existed for several years. Also, it is not possible to know why it was closed, but it is possible to provide additional information of this kind concerning the ASCIP DA.

The Socio-Cultural Italian Association of Portugal Dante Alighieri is a non-profit association and it was founded in 2007 by the Honorary Consul of the time, the Air Force General Dr Angelo Arena, having as a main objective the sharing and the spreading of the Italian language and culture. It is also thought to be a meeting and identifying place for the Italian community in Porto and in the North of Portugal, also thanks to the events that are very often organized in order to disseminate the Italian culture. The ASCIP DA, however, is not the first entity with this objectives, since also in the past decades, by way of illustration,

the Consuls Incisa di Camerana, Rocchi and the Vice-Consul Dolce organized similar events in order to reunite the Italian community, such as card play and dancing circles. In fact, as it was referred in an interview from Andrea Rocchi's son, Alexandre Pedro:

“Andrea organized some nights to play cards (bridge). He bought a coffee machine to have coffee on Fridays night. After our arrival, dozens of Italian workers arrived and some of them got married to Portuguese women. Andrea invited them many times and started to be interested in their work, especially at the refinery and at dams building. Afterwards, many of these workers left and brought the Portuguese women with them. The Italians knew each other at the time but they were not united or friends like today. Also, the Italian community was more Catholic than what is now; this is why Andrea Rocchi organized a Sunday mass every week inside the building. Suddenly the people who attended it started to be less and the Priest Carrara himself, who celebrated it, decided to stop”.

Vincenzo Dolce, brother of the Vice-Consul, confirms what Alexandre Rocchi reports and mentions that the room the interview was carried out was called “the green room” and it was where the Italians met on Wednesdays and on Fridays to play cards games like “canasta”, “briscola”, “scopa” and “bridge” (also played in Italy) and where the kitchen is today, there was a bar once. The atmosphere was very Italian during these meetings and they were attended by people who worked for Italian companies in Porto, like fabric companies where Italians taught Portuguese how to work with them; cars companies (like Fiat). Many events were thus at the center of the cultural propaganda already back then, and they are today carried out by the ASCIP DA, known for the great offer of courses they provide, that concern Italian language, cuisine and culture. Moreover, it is to be said that many of these events are also open to non-members, in order to have a larger impact on the population. Despite not being a Ministerial Entity, it is necessary to report that the ASCIP DA carries out an effective role in the North and in the South of Portugal (thanks to the new opening in 2017 in Faro), to be compared to the role that the Italian Institutes of Culture play all over the world.

### **2.3 The Italian Diplomatic, Consular and Cultural network in Portugal**

In this chapter, much importance will be given to the organization and the functioning of the Diplomatic, Consular and Cultural Italian network, first in wide lines and afterwards with a focus on the specific sites in Portugal. Since in some cases it was not possible to gather sufficient information from official sources, a reconstruction was realized thanks to a deep field research through the respective archives; especially concerning the Italian Honorary Consulate in Porto and the Italian Socio-Cultural Association of Porto (Dante Alighieri) and their past.

### **2.3.1 The Italian Ministry of Foreign Affairs and its network**

The Diplomatic, Consular and Cultural Italian network is managed by the Ministry of Foreign Affairs and International Cooperation (MAECI or MAE), that was officially founded in 1848. Its organization, of course, varied over time depending on the historic period. In particular, after the Armistice of 1943, the Ministry suffered a deep crisis that was possible to overcome only thanks to the effort of a few officials. In the meantime, in 1959 the Ministry's headquarters were moved to the current location: the Palazzo della Farnesina. A few years later, in 1967, an act including a set of regulations was issued, giving indications about the structure, the operations and the personnel of the MAECI. These regulations were updated and edited in 2003 and contributed to a reform of the internal offices and the administrative management of the Ministry (*n.d.*).

The MAE is in charge of the State's functions, duties and tasks concerning the relations of Italy with other countries, from a political, economic, cultural and social point of view. The main commitment is ensuring that the other governmental offices and Ministries are coherent with the Italian international policy objectives. This job is carried out through several offices around the world, such as Embassies, permanent missions within International Organizations, special diplomatic Delegations, Consular offices and Italian Cultural Institutes.

The Italian Ministry of Foreign Affairs is responsible for preserving and enhancing international relations, especially with emerging economies in order to contribute to the international security and the energetic supply; to represent the Italian side for instance in the European integration process and the European Union's external, political and economic relations. The MAE is also in charge of supporting the Italian businesses abroad and of promoting the "Made in Italy", focusing also on the promotion of the Italian language and culture abroad, thanks to Italian schools, scholarships, grants for foreign citizens and through the functioning of the Italian Cultural Institutes. Not less important is the support that the MAE provides through Embassies and Consulates, mainly concerning the Consular services, the protection for residents and tourists, the intervention in emergencies, the help provided to Italian detainees abroad and the assistance in cases involving international child abduction. Last but not least, the MAE grants or denies entry visas to Italy and cooperates in order to ensure the protection of the human rights and the improvement and the economic growth of all peoples (*n.d.*).

The roles and the functions the Italian institutions abroad carry out are therefore diverse and depend on the type of institution. For instance, the Embassies are mainly in

charge of preserving and enhancing the diplomatic relations between countries, while the Consulates are responsible for the assistance of Italian residents abroad, the release of their documents, certification of documentation and notarial deeds. The Italian Institute of Culture, instead, carries out cultural functions: they take care of the relations with local cultural institutions, they manage a network of libraries and promote the Italian culture and language by organizing language courses, shows, exhibitions and concerts in 61 countries over the world, among others. Not less important is the role played by Italian schools abroad. According to the website of the Ministry of Foreign Affairs, they constitute a huge resource for the promotion of the Italian language and culture and the spread of ideas and projects, also permitting the maintenance of the cultural identity for compatriots' children and those with Italian origins (*n.d.*).

### **2.3.2 The Italian Embassy in Lisbon**

The Italian Embassy is currently located in the Palace of the Counts of Pombeiro, a building dating back to the century XVIII that was importantly rebuilt after the earthquake of 1755 and that was bought by the Italian Government in 1925. Since then, it is the headquarter of the Embassy. This palace is also the residence where the Ambassador of Italy lives, and it is rich in Portuguese art, that perfectly fits the Italian furniture and the elegant flora of the garden.

The first available information concerning the diplomatic relations between the two countries dates back to the year 1842 when Italy was still a Kingdom: the Sardinian Kingdom. However, from the documents reported by the MAE, it is possible to understand that actually this date merely represents the year in which the relations among the Sardinian Kingdom and Portugal recovered after a long interruption (Bacino, 1951). For this research, therefore, it is necessary to take into account the fact that the “birth” of Italy as a country is relatively recent and that the majority of documents concerning the relations between Italy and Portugal, in this case, are only considered “belonging to Italy” starting from 1861 as a Kingdom and from 1946 as a Republic. In fact, according to the official website of the Embassy of Italy in Lisbon, the Italian-Portuguese diplomatic relations officially started in 1860, while Italy was going through the process of Unification. The first Head Mission, Domenico Pes di San Vittorio, was named in the same year to carry out the functions of *Chargé d'affaires* in Lisbon. After him, 42 different Heads of Mission followed each other, including the current Ambassador of Italy in Portugal, Uberto Vanni d'Archirafì, that has

undertaken his charge in 2018. Seen the positive circumstances, the Italian Legation was promoted to Embassy in 1956.

With regard to the duties the Embassy accomplishes, the diplomatic corps take care of the international politics and guarantee the rights of the national citizens resident or temporarily abroad. They are in charge of representing the Italian Government in the host country, promoting it through several activities that include economic, financial, cultural, academic and social actions. However, it is necessary to underline the fact that the employees working in the Embassy are not all diplomats; among the members of the staff also grantees are fundamental for the performance of the essential tasks, such as the emission of documents and the internal administration.

After having clarified brief but relevant information about the headquarter and the role of the Italian Embassy in Italy, since the focus of the present internship report is the Honorary Consulate of Italy in Porto, it is worth to dedicate the next paragraph to more detailed information concerning the latter.

### **2.3.3 The Honorary Consulate of Italy in Porto**

Before reporting the details about the functioning, the history and the main changes of the Honorary Consulate of Italy in Porto, it is worth to define the word “Honorary” that qualifies this Consulate.

#### **2.3.3.1 Honorary and General Consulates**

As it might seem possible, the term “Honorary” does not simply indicate that the Consulate was founded in Honor of the Italian Republic, but it has a specific meaning and it is explained by the Vienna Convention on Consular Relations of the 25<sup>th</sup> of April 1963, entered into force on the 19<sup>th</sup> of March 1967.

According to this Convention, on the Paragraph 2 of Article 1: “Consular officers are of two categories, namely Career Consular officers and Honorary Consular officers [...]” and, according to the Paragraph 1 of Article 2 of the Convention: “Heads of consular posts are divided into four classes, namely (a) consuls-general; (b) consuls; (c) vice-consuls; (d) consular agents”. The heads of these consular posts, whether Career or Honorary, according to the paragraph 1 of article 10 of the Vienna Convention “[...] are appointed by the sending State and are admitted to the exercise of their functions by the receiving State”. This admission is accepted or declined through the “exequatur”. In accordance with paragraphs 1

and 2 of article 12 of the Vienna Convention on Consular Relations (1963) that are below reported:

1. The head of a consular post is admitted to the exercise of his functions by an authorization from the receiving State termed an *exequatur*, whatever the form of this authorization.
2. A State which refused to grant an *exequatur* is not obliged to give to the sending State reasons for such refusal.

The Career Consul and the Honorary Consul have however different functions, rights and classifications before the law of the sending and the receiving States. For instance, the Career Consular Officer has the right to a diplomat salary for his work, while the Honorary Consul can only count on contributions and refunds for their expenses concerning the Consulate, so, very often they need to lean on another occupation. Also the differences between the General and the Honorary Consulates and their functions are relevant, since the General Consulates normally have and carry out full competences and tasks (below listed) while the Honorary Consulates are able to effectuate only a percentage of them. A further distinction also concerns their treatment before the law. According to article 41 of the Vienna Convention with regard to the Career Consul:

1. Consular officers shall not be liable to arrest or detention pending trial, except in the case of a grave crime and pursuant to a decision by the competent judicial authority.
2. Except in the case specified in paragraph 1 of this article, consular officers shall not be committed to prison or be liable to any other form of restriction on their personal freedom save in execution of a judicial decision of final effect.
3. If criminal proceedings are instituted against a consular officer, he must appear before the competent authorities. Nevertheless, the proceedings shall be conducted with the respect due to him by reason of his official position and, except in the case specified in paragraph 1 of this article, in a manner which will hamper the exercise of consular functions as little as possible. When, in the circumstances mentioned in paragraph 1 of this article, it has become necessary to detain a consular officer, the proceedings against him shall be instituted with the minimum of delay.

In accordance with article 41 of the same Vienna Convention, the rules are slightly different for an Honorary Consul, in fact:

If criminal proceedings are instituted against an honorary consular officer, he must appear before the competent authorities. Nevertheless, the proceedings shall be conducted with the respect due to him by reason of his official position and, except when he is under arrest or detention, in a manner which will hamper the exercise of consular functions as little as possible. When it has become necessary to detain an honorary consular officer, the proceedings against him shall be instituted with the minimum of delay.

As it is possible to figure out from the previous articles, the respect for the representative charge is maintained either way, but for the Career Consul, the process in case of arrest

appears to be more articulated and more attentive with regard to the safeguard of their personal freedom.

After having clarified which are the most relevant differences between a Career and an Honorary Consul, and before concluding this sub-chapter, it is relevant to report more in detail the principal tasks a Consulate carries out. In the next lines no distinction will be done between the functions and duties between the two types of institutions, also because they have dramatically changed over the years, but a deep explanation of the current tasks will be offered in the next chapter during the description of the tasks executed during the internship at the Honorary Consulate of Italy in Porto.

According to article 5 of the Vienna Convention on Consular Relations, the Consular functions are:

- (a) protecting in the receiving State the interests of the sending State and of its nationals, both individuals and bodies corporate, within the limits permitted by international law;
- (b) furthering the development of commercial, economic, cultural and scientific relations between the sending State and the receiving State and otherwise promoting friendly relations between them in accordance with the provisions of the present Convention;
- (c) ascertaining by all lawful means conditions and developments in the commercial, economic, cultural and scientific life of the receiving State, reporting thereon to the Government of the sending State and giving information to persons interested;
- (d) issuing passports and travel documents to nationals of the sending State, and visas or appropriate documents to persons wishing to travel to the sending State;
- (e) helping and assisting nationals, both individuals and bodies corporate, of the sending State;
- 5
- (f) acting as notary and civil registrar and in capacities of a similar kind, and performing certain functions of an administrative nature, provided that there is nothing contrary thereto in the laws and regulations of the receiving State;
- (g) safeguarding the interests of nationals, both individuals and bodies corporate, of the sending States in cases of succession mortis causa in the territory of the receiving State, in accordance with the laws and regulations of the receiving State;
- (h) safeguarding, within the limits imposed by the laws and regulations of the receiving State, the interests of minors and other persons lacking full capacity who are nationals of the sending State, particularly where any guardianship or trusteeship is required with regard to such persons;
- (i) subject to the practices and procedures obtaining in the receiving State, representing or arranging appropriate representation for nationals of the sending State before the tribunals and other authorities of the receiving State, for the purpose of obtaining, in accordance with the

laws and regulations of the receiving State, provisional measures for the preservation of the rights and interests of these nationals, where, because of absence or any other reason, such nationals are unable at the proper time to assume the defense of their rights and interests;

(j) transmitting judicial and extrajudicial documents or executing letters rogatory or commissions to take evidence for the courts of the sending State in accordance with international agreements in force or, in the absence of such international agreements, in any other manner compatible with the laws and regulations of the receiving State;

(k) exercising rights of supervision and inspection provided for in the laws and regulations of the sending State in respect of vessels having the nationality of the sending State, and of aircraft registered in that State, and in respect of their crews;

(l) extending assistance to vessels and aircraft mentioned in subparagraph

(k) of this article, and to their crews, taking statements regarding the voyage of a vessel, examining and stamping the ship's papers, and, without prejudice to the powers of the authorities of the receiving State, conducting investigations into any incidents which occurred during the voyage, and settling disputes of any kind between the master, the officers and the seamen insofar as this may be authorized by the laws and regulations of the sending State;

(m) performing any other functions entrusted to a consular post by the sending State which are not prohibited by the laws and regulations of the receiving State or to which no objection is taken by the receiving State or which are referred to in the international agreements in force between the sending State and the receiving State.

### **2.3.3.2 History and main changes of the Honorary Consulate of Italy in Porto**

After having clarified fundamental information in order to better understand the functions of the Honorary Consulate of Italy in Porto and of its representing Honorary Consul, it is now possible to deep the history of this institution.

According to the relevant information provided by Dr Paola D'Agostino, press secretary of the Italian Embassy in Lisbon, based on the archives of the same Embassy, the Italian Consulate of Porto was founded in 1942 as "Regio Consolato di Porto" (Royal Consulate of Porto), right in the middle of the World War Two. Immediately after, in 1942-1943, the Consulate was elevated to General Consulate, thus acquiring more competences in matter of assistance and representation of the Italians in the North of Portugal. However, this institution did not last many years, since in 1945, at the end of the World War Two, the Royal Consulate of Porto was closed and in its place it was instituted an "Ufficio Consolare di II Categoria" (Consular Office of II Category) – a fact that might be due to the transformation of Italy from a Kingdom into a Republic (on the 2<sup>nd</sup> of June 1946). According

to the same sources, this establishment acquired the denomination of “Consolato Onorario” (Honorary Consulate), the same that is still preserved nowadays.

In order to start the reconstruction of the history of the Consulate, it is worth to underline the fact that the information provided by the Dr D’Agostino and the information extrapolated are based on different sources. Due to the scruffy conditions of the archives belonging to the same Consulate, and to the lack of an ancient digital database, it is likely that some information was missed with the passing of time. The adverse conditions of the archives, however, are not to be blamed to recent administration, since this matter constituted a problem already in 1986 when D. Quitéria Mota started working in the Consulate at the side of the Consul Incisa di Camerana. This lady contributed importantly to the present field research as she provided, with great pleasure, part of the missing information it was not possible to extract from the archives. As D. Quitéria Mota revealed, when she started working in the Consulate any kind of archive existed and she, together with other helpers, had the care of organizing all the papers that at the time did not follow any order. They have been searching for years to understand the origins of the Consulate, but due to the lack of material and organization, they still constitute today a mystery. It is possible however to know a bit more about the changes the Consulate went through thanks to Consul Andrea Rocchi’s family, that report:

“when we arrived here in 1968, Andrea found a decadent building, with poor cleaning and poorly maintained. So, he asked a loan to the bank and he immediately started to do some rehabilitation works. To the left, he established a desk where to receive people that was not present at the time. He established an office for the Consul that was not there either; setting also appropriate furniture. He worked with someone that was of great help (the vice-Consul Vittorio Dolce)”.

Many of the innovations and furniture the Consul Andrea Rocchi brought to the Consulate are still today at the same place where they were left and the same Consul’s name can be found in other important documents that witness the important changes the Consulate went through. In fact, thanks to the precious help and information that the ex-Honorary Consul of Italy in Porto in charge between 2004 and 2012, the Air Force General Dr Angelo Arena provided me, it is possible to observe that between 1941 and 1970 the name of the Consul himself was on the contract. This affirmation is possible thanks to three examples of rental contract of the same building in Rua da Restauração 409, under the name of three different Consuls over the years: the Royal Consul Giacomo Ungarelli, the Consul Count Gaetano Aloisi Masella, and the Consul Andrea Rocchi. Copies of the rental contracts are annexes number 5, 6 and 7. However, from these documents, it is not possible to understand

whether the rent was completely at the charge to the Consuls or if they received any kind of contribution or financing from the Italian Ministry of Foreign Affairs or the Italian Embassy in Lisbon. Today, in fact, being a Honorary Consulate, the rental item is not included in the financing from the Ministry of Foreign Affairs or from the Italian Embassy in Lisbon so that if the Honorary Consuls decided to pay the rent by themselves, they would not receive any refund or contribution for it. It is possible, however, that the Consulate of Italy in Porto received at the time a different form of financing and that the Italian Embassy in Lisbon provided sufficient funds for the whole rental payment. The functions, in fact, varied enormously over time and from important documents noticed in the present archive it is possible to figure out more details from the same documentation. Therefore, seen the change that involved the functions and the competences of the Consulate, it is possible to guess that also different rules were applied to the location rental. The mentioned change in functions and competences can be observed at first through the different titles the Consuls acquired during their charge, annex number 8, and in addition through the following details. First of all, as it is possible to observe from annex number 9, a component of the family America – one of the oldest Italian families in the North of Portugal – asks the Consul Regent Domenico Cicero to please prepare the passport in question for the following day, because of the imminent need of a visa to Spain. From this little fact, it is possible to understand that at that time the Consulate had more competences and even shorter timings concerning the emission of documents. This matter was also confirmed by D. Quitéria Mota, that stated that even when she was working at the Consulate, they had the competence of emitting documents under the consent of the Italian Embassy in Lisbon. However, from annex number 9, it is not possible to understand whether this emission had to be approved by the Italian Legation or if the Consulate had full competences in matter of documents. In any case, seeing that the Consulate today has not the authority of emitting any kind of documents but only to welcome their requests, it is possible to state that the first relevant difference refers exactly to this topic.

A second important difference between the functions and the competences of the Consulate of the time and the Consulate today concerns the visa. Since before the Schengen Agreement on the free movement of citizens between the signatory states the Italian citizens needed a visa even to cross the border of Spain, as it is possible to observe from annex number 10, the Italian Consulate of Porto had the authority of getting in touch with the Representing Entity of the state in question in order to ask the emission of the visa. However, it is not possible to draw secure conclusions from this document. First of all, being the

request urgent and of severe nature, it is not possible to understand whether this kind of messages from the Italian Consulate to other representing entities was a standard procedure or if this one represented an exception. Second of all, seen that the Honorary Consulate of Italy in Porto is not responsible today for the visa emission or for the forward of the requests, it is not easy to figure out whether this is due to the Schengen Agreement or simply to a minor authority on this matter. Anyway, seen the progressive loss of competences even in other fields, it is possible to consider that even without the Schengen Agreement the Consulate would not carry out this task today.

A third relevant change between the competences of the Consulate in old times and today concerns the contact with the Italian municipalities. As it is possible to point out from annexes number 11 and 12, here the Consul is getting in touch directly with the Italian municipalities of Palermo and Naples in order to ask further information concerning the conduct of two Italians resident in the region of Porto but originally from those municipalities. This kind of information was indeed particularly important under the Fascist period in Italy, but it is significant to underline the fact that the direct contact between Consulate and Italian municipality does not exist today. In fact, all the communications, of larger or smaller size, pass through the Italian Embassy in Lisbon via various medium.

A fourth relevant difference concerns the emission of the marriage *nihil obstat*, whose example is annex number 13. This declaration certifies that the people who want to get married are free to do so, meaning that they are not involved in other contemporary marriages. This certificate is emitted today by the Italian Embassy in Lisbon, and the information is provided by the original municipality in Italy. Today, not existing any contacts between the Honorary Consulate and the Italian municipalities, the Honorary Consulate of Italy in Porto has loss the competence for the emission of this certificate.

The fifth important change concerns the driving licenses. As it is possible to verify in annex number 14, in the past the Italian Consulate in Porto had the charge of emitting declarations to be used for the admission to the exam for the driving license. Today the rules have completely changed in matter of the driving exams themselves, but generally speaking, nor the Consulates nor the Embassies have today the authority for emitting declarations concerning the driving licenses in any case.

A further enormous difference, as it is possible to observe from annexes number 15, 16 and 17, concerns the military service. The times have changed both for Italy and for Portugal and since 2004 this is not an obligation anymore. This fact makes the present difference even more interesting, since also the Consulate in Porto had the authority of

emitting documents concerning the military service of the Italians resident in the North of Portugal. In order to better understand, it is relevant to appeal to article 56, section I of the *Codici penali militari e norme complementari* (Military penal codes and complementary norms), written by Mazzi and Brunelli (2006), that indicates that the Italians resident abroad older than 18 years old, who were enlisted in the Italian Military Service could join it without the need of a medical examination having the opportunity of relying on the diplomatic or consular entities for their requests. Moreover, the Italian masculine people resident abroad who enlisted in the military service of the country of residence who had previously asked for a dispensation or the exemption from the Italian military service, after completing the 27<sup>th</sup> birthday and still being resident abroad, could ask for the permanent leave. Annex 17 is a valuable example. Those who obtained the permanent leave from the Italian military service respecting all the procedures, had the right to the document at annex number 17. One point that needs to be underlined before proceeding to the next important change is the fact that if an Italian was resident in Portugal, they could choose whether to join the military service for Portugal or for Italy, thus enlisting only once in their life.

After having shown the relevant topic of the military service between two states supported by original documents in annexes, it is of great interest to go on with the next topic: the citizenship and the double citizenship. In order to better understand the alteration, it is necessary to mention that the Italian Government has permitted the double-citizenship since 1993, and the Portuguese Government in 2006. According to what is reported on the specific website of the Italian Ministry of Foreign Affairs:

Italian citizenship is currently regulated by Law No. 91/1992 (and related implementing regulations: in particular, Presidential Decree No. 572 of October 12, 1993 and Presidential Decree No. 362 of April 18, 1994) which, unlike the previous Law, revalues the importance of individual intention in the acquisition or loss of citizenship and recognises the right to hold more than one citizenship at the same time (*n.d.*).

According to the Portuguese High Commission for Migration (Oliveira, C. R.; Gomes, N.; Santos, T. , 2017:17), instead:

A dupla cidadania, embora apenas implícita na Lei n.º 37/81 no artigo 27º sobre o conflito entre as nacionalidades portuguesas e estrangeiras, onde se declara que “se alguém tiver uma ou mais nacionalidades e uma delas for portuguesa só esta releva face à lei portuguesa” (aceitação implícita de dupla nacionalidade), é tornada explícita no artigo 8º na versão de 2006 da Lei da nacionalidade (Lei n.º 2/2006) onde se clarifica que apenas perde a nacionalidade portuguesa quem o assim explicitamente o declarar.

Having reported this relevant information where it is clearly stated that double-citizenship has not always been a right and a possibility for none of the two countries, it is now possible to better understand the following information. During the research in the archives belonging

to the Consulate of Italy in Porto, several documents emerged concerning laws that did not allow nor women nor men to keep the two nationalities. The first relevant example is reported in annex number 18, that links the previous topic to the current one. Here, an Italian municipality is asking the Consulate of Italy in Porto to please communicate with the person in question in order to inform him that if he wants to avoid to be enlisted in the military service of that municipality, then he needs to communicate his renouncement to the Italian citizenship. This is clearly in contrast with what was previously mentioned since in that document from 1977 the law did not demand the renouncement to the Italian citizenship in order to obtain the permanent leave from the Italian military service. Being the document in annex number 18 from 1988, it is possible that in the meanwhile the law has changed. In fact, what is reported in the latter annex is supported by the law number 123 from 1983, article number 5, point 2: “In the case of a double citizenship, the son will need to choose only one citizenship within one year from achieving the legal age”, meaning that from 1983 it was not possible anymore to keep the two nationalities. Moreover, according to the law number 39, from the 8<sup>th</sup> of March 1975, enclosed in the Italian Official Gazette number 67, where it is quoted that “the attribution of the legal age to the citizens that have completed their eighteenth year and the alteration of other norms related to the capability of acting to the right of vote”, it is possible to understand that the legal age, according to the Italian law was changed in 1975 from 21 years to 18 years old. Seeing this document, however, we cannot know whether the person in question has chosen to lose the Italian or the Portuguese citizenship. In fact, as we have seen, it is possible to understand that at that historical moment the choice of the citizenship to keep was strictly related to the military service the person wanted to join. As it was revealed by the sir Antonio America, in the interview realized on the 13<sup>th</sup> of February 2019, many people with double citizenship Italian and Portuguese, decided to keep the Italian citizenship in order to avoid the expedition to the old Portuguese colonies by being enrolled in the Portuguese military service. In fact, according to the words the interviewed stated, the Italian military service was much easier to face than the Portuguese one, being this one a very good reason to keep the Italian citizenship and losing the Portuguese one.

After having clarified these essential laws and choices, it is possible to figure out that more of these examples can be observed, such as in annex number 19. Here, the Italian Embassy in Lisbon is communicating that one of the users of the Italian Consulate of Italy in Porto has loss his Portuguese citizenship, meaning that – being before than 1975 – within

his 21<sup>st</sup> birthday he had to regularize his position related to the Italian military service, that was at that point his only obligation in military terms.

The laws that were previously mentioned are clearly stated in the Italian document in annex number 20, from the 6th of April 1984, where it is stated that:

As it is known, on the day 27th of April 1983 new dispositions in matter of citizenship were applied, law n. 123 from the 21/4/83, published in the Official Gazette of the Italian republic from the 26/4/83 (possibly 1983).

The article 5 establishes: - It is Italian citizen the minor son, even if adopted, of a citizen father or mother.

In case of double citizenship, the son will need to choose only one citizenship within one year from achieving the legal age.

The Ministry of Interior has subsequently clarified that those who have completed the 18th year in 1983, will need to state their option within April of the current year.

The non-option produces the loss of the Italian citizenship. Therefore, we invite your Highness to please inform this Consulate whether you want to express your option in order to, in the affirmative case, proceed with the official rites.

As it is possible to conclude, therefore, the matter of citizenship constituted already in those decades not only an element of personal identification but, and probably in the majority of the cases, a matter of convenience with regard to having an easier life. For what concerns the competences of the Italian Consulate of Porto, it is possible to see that not only at the time they had competences related to the military service but also to the Italian and Portuguese citizenships, as a mediator. Today, both competences have been abolished and the only Italian entity that has authority in matter of citizenship is the Italian Embassy in Lisbon, concerning the specific attribution of the citizenship without any obligation or relation to the military service.

Before concluding the topic of citizenship, it is necessary to get a critic eye on the citizenship concerning the women. As it is possible to figure out from annex number 20, if a foreign woman decided to marry an Italian man, she automatically acquired the Italian citizenship losing her previous nationality. More in the specific, the Italian law n. 155 from the 13<sup>th</sup> of June 1912, article 10, on the Italian citizenship states that even as a widow, a woman who has been married to an Italian maintains the Italian nationality, unless she keeps her residence abroad or if she moves to a foreign state. Also in case of divorce, she maintains the Italian citizenship, but if she gets married to a foreign man (that is not Italian), then she will lose the Italian nationality in order to acquire the new husband's one. From these few lines, that report the main points of the law in question, a woman did not have at the time any full choice concerning her nationality. She was treated in the majority of the cases depending on her husband and so did her citizenship. From the present point of view, it is

possible to state that no full rights at this concern were given to women. They had no possibility of maintaining their citizenship and their national identity full if they decided to marry another man. It is ridiculous to think that after a life lived identifying with the same nationality they were all of a sudden ‘robbed’ and obliged to carry on their shoulders the weight of a different nationality, without even possibly speaking the language or knowing the cultural values it included. Luckily this law has been today modified and women can choose, at least concerning the Italian and the Portuguese citizenships whether they want to acquire, in addition and not in substitution, their husbands' citizenship. Of course, also this matter, is not a competence of the Honorary Consulate of Italy in Porto.

In order to end up this paragraph, it is necessary to underline that competences, tasks and rules varied over time and depending on the diverse phases of the history. For instance, being the military service not mandatory anymore for none of the countries of interest, it is clear that the Consulates do not carry out tasks related to this topic today. Only for the purposes of information and being the history a fundamental pillar for the existence of archives, during the research effectuated in the archive of the Honorary Consulate of Italy in Porto, there was the possibility of finding elements related to an important historical period: the Italian fascism. The short sentences and images found are, however, not to be related to the Consular activity, since they are illustrated in recycling papers that were used merely for this purpose and not as documents. The elements in question are reported in annexes number 22 and 23, and thanks to them it is possible to be more aware of the situation of the Italian fascism among Italians abroad. After some researches carried out right thanks to this *input*, it was possible to underline a reality that not always is known, the one of the: “Fasci Italiani all'estero” (Italian fascist organizations abroad). This net of fascist organizations, according to the website [cronologia.leonardo.it](http://cronologia.leonardo.it), started to grow a bit afterwards the fascist organizations in Italy and they were supported by the Italian soldiers that lived abroad and that had fought World War I for the Italian side. They had the mission of spreading the Fascist word and the Patriotism abroad, and they became especially active and powerful after the official installation of Fascism in Italy. On the image represented in annex 22, it is possible to read the header “Fasci Italiani all'Estero” and in the same picture, more in the detail in annex 23, it is possible to see that one of these “Fasci” existed also in Porto, under the name of “Fascio Francesco Azzi”. This one is the personal name of an Italian military, and the organization was probably named in his honor. Moreover, in the same annex it is possible to read a fascist sentence in Italian: “La intelligente tenacia è peculiare attributo

della razza umana” (the smart tenacity is a peculiar attribute of the Italian race). A sentence that reports the typical fascist ideals of patriotism and superiority of race.

After this short parenthesis that underlined the importance of the archives and of their consultation – that permitted to reconstruct the history of this Consulate, the evolution of its tasks and competences, and interesting historic information – it is now possible to proceed with the next paragraphs.

### **2.3.3.3 The relations between the Honorary Consulate of Italy in Porto and the Italian Embassy in Lisbon**

As it is possible to observe by the previous paragraphs concerning the Italian Embassy in Lisbon and the Honorary Consulate of Italy in Porto, their hierarchical relation, meaning that the Consulate is in all and for all depending on the Embassy. Even in the previous years, when the Consulate was Royal or General, this relation maintained this hierarchy, even if the competences, as it was observed, varied over time. This kind of relation, however, is not unique in Portugal since three more Honorary Consulates exist: in Albufeira, in Funchal and Ponta Delgada. As it was previously mentioned, the Embassy provides refunds and contributions to the Honorary Consuls in charge, in order for them to be easier to manage and keep ongoing the Consulates. However, deeper details on the duties that concern both sides will be provided in the next chapter.

**CHAPTER III – THE INTERNSHIP IN THE HONORARY CONSULATE OF  
ITALY IN PORTO**

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### **3. The Internship in the Honorary Consulate of Italy in Porto**

#### **3.1 Description of the internship**

The next subchapters will be based on personal and practical experience and on the progressive report written in order not to miss relevant details, especially concerning the timetable, the first impressions, the process of settling in this institution and the main tasks carried out.

##### **3.1.1 Schedule and phases of progressive learning**

In order to start the internship description, it is necessary to mention that it started after a process of selection. The Honorary Consulate of Italy in Porto, in fact, in the month of April 2018 published online several announcements – mainly on universities’ websites – in which they were opening the selection for two interns, university students, possibly one Italian and one Portuguese that owned at least a B1 equivalent of EFRL (European Framework of Reference for Languages) level of the non-native language. As the announcement required, the application was sent and it included the presentation, the *curriculum vitae* and the reasons explained, both in Italian and Portuguese. Of course, before applying, it was confirmed that the internship was compatible with the requirements of the present Master’s course. After the application was sent, the Consulate organized an interview, and it was held by the Consular Secretary, Dr Stefania de Sena, both in Italian and Portuguese and included questions about the candidate’s working attitudes. After a couple of days, the results were communicated by email.

Since the time was enough, it was possible to fill all the forms correctly and to organize the protocols together with the ISCAP’s GEE (*Gabinete de Estágios e Empregabilidade*) and the Consulate before the start. The internship began on the 2<sup>nd</sup> of July 2018 and finished on the 15<sup>th</sup> of February 2019, noting that between the 1<sup>st</sup> of August and the 2<sup>nd</sup> of September 2018 the Consulate was closed for summer holidays. The schedule was every day from Monday to Friday, from 9 am to 1 pm for 6 months, excluding the two weeks of Christmas holidays, for a total of about 500 hours.

At the arrival, the intern colleague, Ines, had already started her internship and she had been there for one month already. At the beginning, the explanations and the help of the Consular Secretary, Stefania de Sena, and of another intern, Anna - that had been there for five months already - were crucial. It is necessary to underline that the dynamic organization of the interns who carry out their internship in the Consulate is at the basis of the functioning of the Consulate. Being an Honorary Consulate, no funds are provided and since more and

more Italians are moving to the North of Portugal, meaning more work, it was necessary to think about how to make the Consulate work even without funds available. This way, students are provided with a unique experience, compatible with their study courses and of huge importance for their life and their *curriculum vitae*. As it is possible to understand from these first lines, interns are thus employed in every area of competence of the Consulate and the internship is a true mean of learning, without any prejudice for being an intern or a worker.

During the path, it was possible to learn much. The process of learning was slow and it increased more and more when obstacles showed up with the different requests of the users. Every time it was not possible to help someone, at the desk or on the phone, it was a habit to ask the Consular Secretary if and how the Consulate could help. After four months of internship, ordinary requests were automatically answered and at the fifth month of internship, there was the possibility to prove even more the acquired knowledge because a new intern, Catarina, started her internship at the Consulate. In fact, every new intern, before being alone, has to be followed by an “older” intern for one month, in order to learn at least the basic and to operate with consciousness. Of course, after one month they are not independent, but they can count on the support of the Consular Secretary and the other colleague. In the present report, the figure of the Consular Secretary is much mentioned because she is the person who lives the Consulate the most. As it was previously referred, since the Honorary Consulates do not receive any funds but only contributes from the Italian Ministry of Foreign Affairs, the Honorary Consuls in the majority of the cases need to count on a different job. Being the Honorary Consul of Porto, Paolo Pozzan, a lawyer as a career, it is not possible for him to be always present in the Consulate and the Consular Secretary was the person there was most contact with.

### **3.1.2 Description of the tasks**

At the arrival, a warm welcome was given and the “older” workers and interns provided an introduction to the importance of the Consulate for the citizens since it works as an intermediary between the Italian residents and the Italian Embassy in Lisbon. As it was possible to understand from the first day, the main request was about the “AIRE” application. The “AIRE” is the acronym for the *Anagrafe degli Italiani Residenti all’Estero* (The register of the Italians resident abroad) and only after this application is accepted and processed by the Italian Embassy in Lisbon and by the Italian Municipality of reference, an Italian person is able to ask for the emission of Italian documents or specific certificates abroad. Many

Italians living in the North of Portugal are not aware of the need of this application and the Consulate is a place of reference for them; the place where they go in case they want to clarify doubts or to proceed with their application to the AIRE or the emission of documents. The Consulate is not only a place of reference for these topics but also for the communication of civil states that happened in Portugal (marriage, divorce, birth, death etc.) to the Italian Municipality.

The Honorary Consulate, however, does not have the competences for taking care of the entire process from the beginning to the conclusion concerning the emission of identification documents and certificates. As it was previously mentioned, who is in charge of the process itself is the General Consulate located in the Italian Embassy in Lisbon. This does not mean that the work done by the Honorary Consulate is less important because it is, in any case, the place where all the people in need can address their questions and can present their requests of documents or certificates through all the necessary forms and documents.

Providing information; helping to fill the forms and referring what are the necessary documents to annex in order to present the requests of Passports, European identification documents, Emergency Travel Documents and marriage licenses, are the main focus of the Honorary Consulate. It might seem of little importance, but it represents a great effort to help all the people in need, even more because many of them do not speak Italian. It might sound odd, but it is necessary to clarify that a huge percentage of Italians residing in Portugal does not speak Italian, and worse, does not understand it. This is the result of the migrations of the past centuries. In fact, a significantly high percentage of Italians in Portugal was born abroad, mainly in Brazil, Argentina and Venezuela. They represent the new generations of those Italians who migrated between the end of the XIX century and the XX century, but because of many reasons and mainly because in the majority of the cases they have not direct contact with the Italian relative, they are not familiar with the Italian language and culture. Due to this, it is necessary for an Italian intern to speak fluently Portuguese in order to carry out an internship in the Honorary Consulate of Italy in Porto. In fact, as it was above mentioned, a great part of the work done by the Consulate consists in translating the forms and the *vade mecum*s from Italian to Portuguese and to help the users with their filling.

A further function of the Honorary Consulates consists in being a “pick-up center” for documents. In other words, when the documents are issued by the Italian Embassy in Lisbon, and at their delivery they need to be signed in front of an official – such as for the Italian identification document – it is possible for the owner to pick up the document directly at the Honorary Consulate, instead of going to the Italian Embassy. This process is very

important because in the case of existence of a previous document, it is necessary to invalidate the old document with specific stamps. Making a mistake in these circumstances means that the person in question will have two documents, thus going against the rules.

The importance of the Honorary Consuls is confirmed also in the case of the “atto di assenso” (act of consent) in which a person who has a minor son or daughter has to give their consent for the emission or the renovation of a document belonging to the minor or to the other parent. This act of consent is not always well understood by the users, especially in the case the document is for a parent and they need the consent of the other parent even in the worst conditions (in some cases they are divorced or the other person lives very far). Actually, this act of consent is a form of protection for the users since it reduces drastically the danger that one of the parents escapes with the minor without the other parent knowing.. Also in the case of the act of consent, the Honorary Consulate can work as an intermediary. It is possible in fact that one parent has to give their consent to the other parent living abroad. In this case, the person who needs to give the consent can go personally to the Consulate and sign the document in front of an official. Afterwards, also with the Consul’s signature, the document is sent to the Italian representation to which the other parent has asked the emission of the document. In this way, the work done by the Honorary Consulate makes the process easier for the people involved.

Moreover, a further area in which the Honorary Consulate is independent of the Italian Embassy is related to the notarial deeds. Photocopy and signature authentications, translation certification and special power of attorney are among the services provided by the Honorary Consulates. The photocopy authentication consists in certifying that a photocopy is the same as the original document and it acquires the same functions as the original. The signature authentication, instead, is normally annexed to a document that is personally signed by the interested person in front of an official, and it permits to certify that that specific signature is original. For example, this authentication can be useful in the case a person needs to send an originally signed document to Italy and the receiving person/entity needs to be sure it is trustful. Another kind of certification concerns the translations. This notarial deed is used when a person needs to present a foreign document whose translation must be in accordance with the original and is asked to have it translated in accordance with the original. This task was particularly interesting and enriching to carry out because it showed the linguistical and cultural differences between the Italian and Portuguese and permitted the two interns to cooperate in order to have a well-done job, that was always submitted to the attention of the Consular Secretary and the Honorary Consul before being

delivered to the user. Finally, the power of attorney consists in a document where a person attributes, in many cases, the power of selling a movable item or a real estate, or simply to act legally, to another person in Italy in their name. The power of attorney is one of the most difficult tasks carried out in the Honorary Consulate since before being drawn up, in the case of a sale, it is necessary to verify meticulously all the details of the good that is being sold. This document must be signed contemporarily by the person making the request and the Honorary Consul.

A fundamental topic to be reported is the accountability and the Consular revenue stamps. This subject was particularly important and delicate to understand and to carry out since it could represent a source of debt for the Consulate if enough attention was not paid during the process. In fact, every notarial deed the Consulate can emit, before being delivered to the user must have specific revenue stamps on, reporting and corresponding to the price it was paid in advance. Every single revenue stamp must be registered on the specific website provided by the Italian Ministry of Foreign Affairs, so the slightest mistake can have important consequences. Besides the mentioned website, an internal system exists and is based on the program “Excel” provided by Microsoft Office, and it is uploaded every week in order to make it possible to identify the possible errors more easily. This part was really important to learn, since this way it was possible to acquire more independence on the use of the mentioned program and to clearly understand the importance of the accountability for the functioning of a public administration.

The last important topic it is necessary to report in order to underline the importance of the Honorary Consulates for their users concerns the “Certificazione di Esistenza in Vita” (Proof of Life Certificate). As for other notarial deeds dedicated to Italians and people with other nationalities resident in Portugal, this service is fundamental for those who have worked for many years paying the taxes to the Italian Republic. In fact, the “Istituto Nazionale della Previdenza Sociale” – INPS – translated “INPS' (National Social Welfare Institution) corresponding to the Portuguese “Segurança Social” requires that the pensioners resident abroad need to prove they are alive through a specific form, that needs to be signed by a recognized officer. The Honorary Consuls have this kind of power, and those who have to receive their pension by the INPS, Italians or with other nationalities, can address the Honorary Consulates in order to have this process resolved.

In the next paragraph, an overview of the parallel tasks that were carried out during the internship will be provided.

### **3.2 Other tasks – Case study**

Having carried out an internship in this historical institution provided not only the possibility of learning the tasks, the procedures and the reality of the Italian representatives abroad, but also provided the possibility of accessing the historical archive and learn more also about the community of Italians living in Portugal, their stories and their identity. The main focus of the research was to investigate the identification of the Italians living in the North of Portugal for at least two generations and how and if their national and transnational identity evolved. Important attention was also paid to their present and past identification in order to figure out whether similar elements could be found among the several situations under consideration and if they could be linked to a specific event or attitude over the years.

The selection of the people and of the families who could suit the research and that could provide important testimonies was done through a prior research in the material archive of the Honorary Consulate of Italy in Porto. The Dr Stefania de Sena, consular secretary, provided a great input making known her knowledge of people who could possibly contribute to the good outcome of the investigation and by following her indications it was possible to draw up a list of people to interview. The list was not extensive due to the specific requirements the respondents needed to meet, and it reduced even more due to the limited availability of the interviewed.

The research that will be exposed in the next lines was realized with basis on six interviews to Italian people whose families have been in Portugal at least for two generations and that in most cases are nationally mixed people. Two of the interviews were realized by telephone because, for different reasons, it was not possible to conduct them personally. The other four were realized personally, but only three of them were recorded. However, since the recordings contain private information, it was a preferable and more respectful option to transcribe the interviews and not publishing them integrally. Moreover, before proceeding, it is necessary to report that all the necessary permissions were asked and that the people who allowed the realization of this research were duly warned the aim the interviews were important for.

The first interview to be reported was conducted on the phone, in Italian, and a phantasy name will be used in this case. Catarina Rossi is a nationally mixed lady and she was born in Italy. This lady's mother was Portuguese, attended the Italian school in Porto for some years and afterwards has always kept a link with Italy because it was the country she went on holiday to. In Italy, she met Ms Catarina's father, Riccardo. They got married in Italy. After some years in Italy, the whole family decided to move to Portugal. Her father

always spoke Italian at home, even with the Portuguese mother, so Ms Catarina grew up speaking and breathing Italian. When she was a teenager a tragical accident occurred and she went to live with her Portuguese grandparents. Ms Catarina has two children; she reports that they know all the children's songs in Italian but they do not speak the language, even though she tried to teach them. Probably if their father learnt and spoke Italian at home, they would feel more Italian. She identifies more as a Portuguese than as an Italian but she tries to keep in touch with the Italian relatives. When she is in Italy she feels at home, and she can recognize her Italian culture even in the smallest things, such as having milk and biscuits for breakfast: a typical Italian breakfast that her children do not have. Furthermore, she listens to Italian radio and watches Italian television. Speaking the Italian language as a child was, therefore, a successful mean for culture transmission. It is possible to assume that if their parents did not speak Italian at home, the culture would have not been transmitted.

This testimony fully confirms the moveable feast Hall describes (1996:598). She was born in Italy and even though she had a Portuguese mother, she had an Italian father and at home they spoke Italian. The transnational identity this lady has developed is quite peculiar since she had to migrate to her mother's country of origin as a teenager and because of a disrupting reason. In this case, since she declares she identifies more as a Portuguese lady, it is not possible to set this lady in one strategy but it is possible to theorize that she is adopting two strategies at the same time. On the one hand, she accepted the "new" national identity (Portuguese) but on the other, she declares she is multicultural and multilingual. Therefore, it is not possible to state that she completely sets in the "ethnic flight" approach because she also sets in the "biculturalism" one. It is not possible to define if she sets in a stronger ethnic flight than in biculturalism, but it is necessary to respect the fact that sometimes feelings and identifications cannot be contained in single strategies and are blurry and changeable. The cultural transmission her parents applied was successful in fact from both sides, but it was tragically interrupted. It is not possible to guess what could happen if she continued to live in Italy; her personal identification could be different today. It is possible to state that she certainly has a mixed heritage identity. Furthermore, from this witness whose Portuguese children do not speak Italian – nor want them to learn it – it is possible to state that they have a rooted identity, very likely being the result of an early migration from their mother side.

The second interview to be reported is related to Diogo Proietti (phantasy name); he is an Italian of third generation even though the interview was realized in Portuguese, on the phone. According to the information retrieved from the archives of the Italian Consulate in

Porto, Sir Proietti is the grandson of an Italian man, who arrived in Portugal at the beginning of the XX century. Sir Proietti's father was born in Portugal from an Italian father. During the telephonic interview, sir Proietti declared that despite the Italian origins, he has never identified as an Italian. Until he was 18 he has had the double citizenship, Italian and Portuguese, and afterwards he had to renounce to the Portuguese one because of political reasons. Currently, he owns the Italian citizenship, to which he feels deeply linked to because of his dear grandfather, and not so much because of his father. However, he would like to get back his Portuguese citizenship. He is really angry with the Italian Consular system because they cannot work as an intermediary for him to have his Italian criminal record certificates in Portugal, which are necessary to get back his Portuguese citizenship. It is important to underline that he declared that if he had to choose, he would not be happy of losing his Italian citizenship because of emotional reasons. However, he does not feel supported by Italy and he is angry.

From the reported testimony, it is possible to figure out that in this case there is not a true dialogue between the society of origin and the host society. The host nation is actually considered as the nation of origin. The person in question does not speak fluent Italian and according to the theory elaborated by Suarez-Orozco and Suarez-Orozco (2003), here an ethnic flight takes place, since the person has accepted the "new" national identity and feels not supported by the original country. He is not bicultural and this is probably boosted by the fact that not him and not even his parents went through the migration process since they were all born in Portugal. Moreover, following Unterreiner's theory (2017), this person emphasizes a rooted identity since he has experienced a strong relation to the country of residence. As it was mentioned in the second chapter, the way a person constructs their identity depends on their will of accepting their parents' transmission. In this case, the person has never felt Italian, but at the same time, he would not renounce to his citizenship due to his emotional connection to his grandfather.

The interview that will be reported in the next lines was a face-to-face interview to sir António America and a recorded audio of it exists, even though it is not going to be published because of the reasons previously mentioned. António America is the grandson of Carlo America, the owner of a "Salazon" factory in Matosinhos, where fish was salted in barrels; a task that Italians and Greeks were particularly good at and that introduced to Portugal. His family came to Portugal in 1930s. His father was from Porticelli, a small municipality in Sicily and António America is enrolled in the Facebook group of its inhabitants. He mentions the fact that his father, whose original name was "Antonino Pietro

Carlo America”, had his name changed at the notary as he arrived in Portugal to “António America”. Sometimes he would have problems when signing documents as his birth name was not António. As António proceeds to describe his family tree, it is noticeable that his pronunciation of the Italian names is that of a Portuguese person. Further along the conversation, he also mentions that a cousin of his, named José Bento, was originally to be called Giuseppe Benito, but it was not possible to register him under this name. He then proceeds to present the reason as to why he did not choose the Portuguese citizenship:

“When I was 18/19 years old, I had to enlist in the army and, at the time, in Portugal, there was a serious problem with its former colonies (Angola, Mozambique). I had many friends who died there. When I reached my majority, I was forced to choose, so I chose the Italian citizenship”.

Although António does not speak Italian, one of his brothers and one of his sisters do speak it. His sister even attended the Italian School in Porto, as did her son (Pedro America). During World War II, between 1939 and 1945, many Italians that lived in Matosinhos were called to serve in the Italian army. His father, Antonino/António, managed to avoid being called although he does not know the exact reason for this. António tried later to apply for the Portuguese citizenship but was denied because it is registered that he avoided the military service and, consequently, the war. Now, in spite of identifying a lot more as a Portuguese citizen than an Italian one, António will not be able to be Portuguese again. His father was very patriot towards Italy, he even rooted for Italy when they played against Portugal and played typical Italian songs on his banjo for his kids – António still has those memories today. The food at home was also mostly Italian. Even though António has family in Sicily, he does not feel at home there because, as he himself says: “ I rarely go there, so it is not enough to be home”. When asked the reason he believes his brother, Domingos, and his sister, Filomena, feel more Italian than he does, António just answers he does not know. He believes his children no longer have any “Italianness” in them. His nephew, Pedro (who as mentioned before went to the Italian School), went to Sicily and, as he spoke Italian he was really well received by his family. Whenever someone would say “He is just Italian on paper, he is actually Portuguese”, António would not mind, but if someone spoke ill of Portugal he would be offended. António, despite feeling more Portuguese, watched Italian television shows and managed to understand almost everything. Nowadays, he does not watch TV anymore but he still enjoys Italian music whenever he finds it on the internet. He still watches every game of Juventus – in part because of Cristiano Ronaldo.

From this testimony, it is possible to understand that despite having grown and worked in an Italian context, this man of third Italian generation living in the North of Portugal does not identify as an Italian nor speaks the language. It is possible to state that he sets in the “ethnic flight” approach theorized by Suarez-Orozco and Suarez-Orozco (2003), unconditionally accepting the national identity of the country of residence. The fact that his mother is Portuguese and that he was born in Matosinhos plays a relevant role, thus being Italy one of the two places of origin and not the only one. In fact, it is also possible to state that he emphasizes a rooted identity (Unterreiner, 2017) as a nationally mixed person, having created stronger ties with the country and culture of residence than with his migrant father’s original country. Furthermore, the fact of not going frequently to Italy and not to speak the language are considerable elements that push, doubtlessly, his identification towards Portugal and Portuguese culture. In sir António America’s case, the transmission of the migrant culture of origin from his father did not completely succeed, but it is undeniable that a link to Italy, even if weak, has remained.

The connection between the interview to sir António America and to Domingos America, the next one, is particularly interesting. The two men are brothers and despite a childhood spent in the same family, their approach to Italy is very different and after the analysis of the two interviews, further critics will be held in order to identify the possible causes of these differences.

As it was already mentioned, Domingos America is one of the siblings of Sir António America and it is relevant to report that the present interview was conducted face-to-face in the Italian language. Domingos is 9 years younger than António and he normally speaks Italian with friends and customers in order to practice. His mother chose for him to have the Italian citizenship, since he was not still 18 and at the time the nationality had to be chosen between 17 and 18 years old. He has children but they only understand Italian, without speaking it. Only his sister Filomena’s children do. His Italian father passed away when he was still a child, so he did not know him well. His curiosity for the Italian language surged when he helped a girl with the translation of her PhD dissertation. Furthermore, he has spent one week in his father’s birthplace and in order to communicate with his family he had to learn Italian. He goes often to Italy for work, especially to Bologna, and he takes advantage of the time to visit and discover Italy. He thinks he speaks Italian, and actually he does speak. In Italy, he feels at home and he loves Italian cars, kitchen, fashion and general culture. Even his daughters are in love with Italian culture and products and they love visiting Italian cities. He loves Italy and his origins; even before going to Italy he identified truly as Italian. He

loves living in Portugal and the quietness of the place. He has not been in his father's birthplace for 37 years now. His wife says he is the best of two worlds while he says he has an Italian heart and at the same time he loves Portugal and Portuguese people. If there was a football match between Italy and Portugal, he would be happy in both cases for the victory. People say that his brother, Antonio, is not so linked to Italy as he is. His cousins, despite living in Portugal, are really Italian and they speak perfectly Italian. His father and his uncles came to Portugal to work in his grandfather's factory. They have been living in a very Italian familiar context, where they used Italian nicknames very typical from the south of Italy.

From this testimony it is possible to figure out that the identity construction strategy this man adopts is the biculturalism. He is in love with the place he lives in but he identifies also in the culture of his origins. Since his father passed away when he was very young, it is possible to assume that his personal identification has varied over time and he has at present time a mixed heritage. Actually, the Italian culture was not completely inherited, but it was also acquired over the years and re-discovered for personal and emotional reasons. It is important to highlight that he gets in touch very much with Italy and Italian culture and that he often goes there. These certainly represent important ways to maintain alive his Italian identity. As a father, he was successful in the transmission of the original culture, but at the same time there was a lack in the transmission of the language; probably because his wife is Portuguese and the language spoken at home is Portuguese.

After having observed two testimonies coming from the same family, it is interesting to notice that the older brother, who could spend more time with the migrant father, does not identify as an Italian while the younger does. Indeed, it is possible to state that for sir Domingos, the fact of correcting that thesis was a turning point with regard to his national identification, being it a matter of fact that this Italian identity was acquired in adult age. Seen the important elements, it might be stated that in both cases the cultural transmission from father to children was not completely successful, since during childhood none of them identified as an Italian. Afterwards, sir Antonio did not have the chance of recovering this identity, while sir Domingos did. Moreover, a further substantial difference in terms of identification is surely represented by the fact that Domingos goes to Italy for several occasions, thus having the possibility of speaking the Italian language. It may be hypnotized that speaking the language with friends, customers and in Italy completes in a certain way Domingos' identity, encouraging him to keep in touch with this country and its culture and giving him more elements where to build his Italian identity on. This reality is much more

difficult to be achieved by António because he is not familiar with the language, a mean that can be described as a key of cultural transmission and acquisition.

The next interview to be reported and analyzed concerns sir Vincenzo Dolce. He is an Italian man that was born in Portugal from an Italian family (both of his parents were Italian) and he speaks perfect Italian and still uses Neapolitan expressions. He has lived many years in the same building where the Italian Consulate is located and where also the Italian school Principe di Napoli existed at the time, being also a student there for 4 years. He is the son of an employee at “Casa d’Italia” and the brother of the Vice-Consul Vittorio Dolce, that as the same Vincenzo describes, “he started to work for the Consulate when he was 19 and he was the secretary of the Italian Commerce Chamber. All the companies that worked with Italy had to be registered there, because of the borders, and it was necessary to have the documents for importing and exporting, so he knew many people”. His brother was, therefore, a known person in the Italian community in the North of Portugal and this, summed to the fact of having lived in the building of the Consulate and of the Italian school – even having studied there – made Vincenzo really close to the Italian community and culture. Also with regard to the language, during the interview he highlighted many times that at home they did not speak only Italian, but also the Neapolitan dialect, that he can still speak today. Also his documents say he his Italian, in fact he has always had the Italian citizenship and never the Portuguese one; while his brother has had the Portuguese citizenship and afterwards he has lost it. Indeed, as it was previously mentioned, at the time it was necessary to choose to maintain only one citizenship before of the legal age, for bureaucratic reasons. Coming to his identification and to his feelings towards Italy, he refers that he has some family members and cousins in Naples and they are still in touch. He has been to Naples and Milan but some time has passed since the last time. In fact, the last time he went to Italy it was to Milan for work and he refers he does not really like the fact of going to Naples to stay at his family’s house in order not to disturb. His cousin, also named Vincenzo, that lives in Naples, has been to Porto last year with his wife and Vincenzo reports that they organized a reunion altogether at his sister’s house. After this statement, the question “When you go to Italy, do you feel at home?” was automatic and his answer was: “It is a bit strange because I am more Portuguese, since I have been living here for so many years; but I feel at home and I do not think in Portuguese, but in Italian”. More questions followed:

Question: “Do you feel more Italian or Portuguese?”

Answer: “It depends. When coming to football, when Italy and Portugal play, I always support Italy. When coming to individual teams, I support first of all Porto, then Napoli and then Juventus”.

Question: “What if it was Italy against Portugal?”

Answer: “Italy, always Italy. Since I was a child I have always heard about the “Azzurri” from my parents”.

Question: “without speaking about football, do you feel Italian?”.

Answer: “I do, and I have studied Italian for so long”.

Vincenzo, in fact, refers that he attended the primary Italian school and he still remembers the way Italian classes were given, even using magazines and newspapers. During the interview, he also showed the exercise book he wrote during his studies – which is reported in annexes. After finishing the primary school his contact with Italy continued and he attended classes at the Italian institute, dedicated to those aged more than 16 and where he studied Italian and Italian culture after the school or work, for 5-6 hours a day, 2 days a week. The Italian institute was also open to Portuguese people who wanted to learn Italian and they reunited at Saturdays afternoon for the “Italian Institute Ball dances”, that were very famous in Porto. Also after the school he had contact with Italy because he lived in the same building as the Consulate and the School, and in order to celebrate the Italian institutions in Porto, in the past he helped with the organization of two old students’ reunion, mentioning the fact that the second one was in collaboration with the ASCIP, where 90 ex-students participated. In that occasion, also a mass was organized and held by the Italian Priest Giulio Carrara. “It was great” – he refers, and currently they are trying to organize a third meeting.

Even after so long, he still has contact with Italy and Italian language, also thanks to the Honorary Consulate of Porto that organizes the Italian Republic Day party, where he goes every year, and thanks to some friends with whom he speaks Italian; some that live in Portugal and some that come to visit him. He reads every day newspapers in Italian on the net and he follows Italian politics and social topics. Furthermore, every week he watches the Italian TV series, such as “Il Commissario Montalbano” that was transmitted on RTP some months ago. Moreover, he cooks Italian and he mentions that every Sunday he cooks pasta, and that he did lasagna a few days earlier.

When coming to his family’s third generation and their link to Italy, he refers that his nephew, Luis Miguel, speaks a bit of Neapolitan and has been to Naples sometimes, while Petra, Luis Miguel’s sister, is not really interested into Italian culture and language. In fact,

he reported that in order to transmit her some Italian culture he bought her an Italian book, but she is not really into it, maybe because of the young age.

From the reported interview, since he was born from two Italian parents, it is not possible to define whether he has a mixed culture related to a nationally mixed person but it is possible to conclude that Vincenzo identifies more as an Italian with regard to some topics (such as football) and more as a Portuguese to some others (such as referring to the city he recognizes as home). It is therefore possible to hypothesize that all in all he can be considered as bicultural, making use of multicultural and multilingual proficiencies. In fact, the culture transmitted at home and in the childhood environment was clearly Italian, while the context he went through in adult life is more balanced towards Portugal and Portuguese culture. It is therefore possible to conclude that he grew up as an Italian in a foreign country, but he could perfectly fit the surrounding Portuguese world, arriving to identify also with it.

The next and last interview to be reported was carried out to sir Alexandre Pedro Rocchi, son of the Consul of Italy in Porto Andrea Rocchi and of Isabel de Freitas Branco Rocchi, Portuguese with French origins. This interview provided not only important aspects to be analyzed with regard to the identity matter, but also to the transformation of the Italian Consulate in Porto that his father made possible. Mr Alexandre Rocchi also provided important pictures (annexes 24 to 27) that witness the activities of the Italian community while his father was Consul, that will be reported in annexes. Alexandre is the second of four brothers, and Ricardo, the first one, who unfortunately passed away, had studied in Bologna and felt really Italian, probably more of the other three. Even though Alexandre does not identify with Italy as much as Ricardo did, he says he has a certain link with Italy also because he has studied there, in Bologna. Indeed, Alexandre reports that Lourenço and Bernardo, who are the third and fourth sons, have no link at all with Italy. As the same Alexandre reports, unfortunately the third generation is completely out of the link with Italy and this makes him really sad. He says that when he was younger he managed to find 2 or 3 hours a week to attend classes, but even with his children it is really difficult because they say they have no time for that. For instance, Carlotta, his daughter, is now living in London and her best friend there is Italian and they speak English among each other and not Italian. This fact makes Alexandre sad and angry. He says that he sees the same behavior with the third generation of Portuguese people that live in France. And the more he tries and “creates pressure” the more there is a war from the other side.

Coming to his identification, it is necessary to report that Alexandre's grandmother, from the mother side, was French and therefore he studied at the French school. Since he

attended the French School, during his young age he was more connected to France. But the French school finished at the second year of the high school, and from that year on he went to the Portuguese school. Therefore, he did not study French anymore and his grandmother passed away in the meanwhile, so he lost a bit of contact with France. After the Portuguese high school, he went to Italy to study but he did not enjoy it as it was extremely hard. He refers that at the time the Scientific Italian high schools provided an excellent preparation to students and when he arrived he was a little behind. In Bologna, he was in the College “San Tommaso d’Aquino” that was managed by the Dominican Priests in Bologna, inside San Domenico Basilique. In the morning they had a mass inside the college and he remembers that sometimes he was the only one. At that point, he understood that Italy was not as Catholic as Portugal was. He was obliged to study in Italy by his father that gave him not option. He reports that it was hard to deal with him because, Alexandre says, he was “100% Fascist”. Moreover, he felt he had to leave all his Portuguese friends and took this obligation to go to Italy really bad. Then, when his brother Ricardo had to go back to Portugal for diverse reasons, he came back with him and finished his studies in Porto. After this introduction, several questions followed and they are reported in the following lines.

Question: “Do you think that having studied in Italy made yourself more Italian in comparison you’re your brothers?”

Answer: “I do not feel Italian. I have an Italian passport and citizenship; I do not have a Portuguese passport; but when I go somewhere new I introduce myself as Portuguese. I do not have a great connection to Italy. I know Italy so little. I have been to Italy – besides my studies there – two or three times. I like so much going there, even more with these cheap flight fares. I like so much going there and I feel really at home but I am Portuguese. My two younger brothers are completely Portuguese. Ricardo felt really Italian, I feel less, and the other two not at all. Zero. My brother Ricardo, during the two-three years he has spent in Bologna, he really entered in the Bologna dynamic and in its youth society; I did not. I stayed more at home. Also because I felt I had to study more, and I was at home (in the College). I never went out. I have never caught a train to visit Venice, that was at a 200kms distance; or Rome or Florence. I was just at home, relaxed. Now I see it was a pity but it was like that. So I did not really enter in the young society. Also because I was extremely shy”. [...]

Question: “What language did you speak at home?”

Answer: “At the beginning, when we were children, my father wanted us to speak in Italian, but my mother did not help. In a conversation with some friends, we came to the conclusion that the language spoken in a family is the mother’s language. Mainly at the time, when mothers did not work and stayed at home. My mother was more Portuguese than French, but

also a bit French, this is why we attended the French school. Therefore, the language we spoke was Portuguese. Anything of Italian. [...] We saw that the stronger linguistic power is that of the maternal language”.

Question: “So how did you learn Italian?”

Answer: “In Italy. When I went to Italy I was with my family and we went to see a show. I did not understand a word. So I thought that in 10 days the classes started and I was not able to understand. I was really afraid. Really. But in the end, it went well. Then I started to remember all I learnt when I went to the Italian institute (in Porto) with Lady Morelli, even though here it was very theoretical. [...] After three months there, I would say I spoke better Italian than an Italian. Why? Because there are many exceptions and Italians themselves did mistakes. And I also did not say swearword”.

Furthermore, Alexandre informed that a few months before Alexandre's father, Andrea, passed away, they did a family trip to Italy and during this trip, at a certain time, Alexandre noticed that the one who was speaking the most was his brother Bernardo who did not actually speak Italian. Alexandre was surprised by this, as was his brother Lourenço, and believes that his brother was able to speak well due to the classes in the Italian Institute 30/35 years before. “Maybe it was something in his DNA that showed up in that moment” – Alexandre states. In fact, Alexandre and all of his brothers studied Italian at the Italian Institute in Porto but at the same time, with the exception of Ricardo, they feel all more Portuguese. Furthermore, Alexandre states what follows, and more questions and answers below reported give important hints about his identification:

Alexandre: “My friends here want absolutely to see me as Italian. A fact that I like and I feel proud of, because young Italians are in a good ranking position and are well-seen by girls of the same age. Even though I did not really take advantage of that. I realize it only now. Also, I realize only now that being the son of an Italian Consul was a high social status and I have never felt it. I have never took advantage of it”.

Question: “So, as you said, the third generation...”

Answer: “It is done. It is a pity. They only have the surname. There is a good point, the fact that we are all boys. So this (the surname) goes from generation to generation. Even though with the third generation it will not be transmitted so much”.

Question: “Do you also have the Portuguese citizenship?”

Answer: “No, only Italian. I do not have the double citizenship”.

Question: “Did you ever wanted to get also the Portuguese citizenship?”

Answer: “I did. A couple of years ago I tried to at the specific office and they asked so many documents for that”.

Alexandre: “There is something very Italian in our family: Eros Ramazzotti. Even my daughter loves him. We have all of his CDs and we have been at least at four of his concerts”. [...]

Question: “As far as I can see, your father was always very Italian”.

Answer: “Completely. He came here without nothing. He came here to work with the King Umberto for some months for free. The Casa d’Italia only provided food and the house. He arrived here in 1954/1955 and he looked like Mastroianni. During the war, many important families came to Portugal to escape from the war, because it was a neutral country. So the Royal Families of Spain, Hungary, France and other countries moved to Cascais. This area was full of royal and high class families. My father, that had nothing, he worked as an employee and monarchist and was the president of the monarchist youth in Rome. When the King’s mother died in Montpellier, the funeral was organized in Montpellier. My father organized a trip of all the monarchists from Rome that wanted to go by bus to Montpellier. The King at the time lived in Cascais, so at the time he went from Portugal to Montpellier. When he arrived to Montpellier, he found thousands of people coming from Rome on purpose and he felt so grateful. So he asked who had organized all of that. So others pointed at Mr Andrea Rocchi who said that he was only “guilty” for two or three buses and that the other thousands were not of his fault. So the King wanted to meet my father and he invited him to go and work with him to Cascais, because he had the care of writing to all the Italians to thank that they had come. My father then went back to Rome, caught a boat or a train, I do not know, and he came to Portugal. This is how he arrived. Then he met Isabel that was the daughter of the most famous Portuguese in Arts of the time. And she was beautiful. For him, it was a really strong social ascension. [...] During the war he was completely for Mussolini and he saw when he was caught”.

Question: “So when he arrived to Portugal, also here there was the Fascism?”

Answer: “Yes, and he felt comfortable with that. My father made me see Fascism from another point of view. He was extremely generous and helpful with other people. He was so good to everyone. So fascism or socialism are only words. They are worth nothing. So when there is a negative connotation of fascism, I always think about my father and people should have met him”.

Question: “What happened to him when Fascism fell?”

Answer: “He was made prisoner during 6 months [...] When the monarchy fell, it was a surprise because they had helped Italians a lot and Monarchy cannot enter Italy, not even now. [...] It was not easy to deal with him (sir Andrea Rocchi), even at home. A lot of work and the family was on the background [...]”.

After providing important elements concerning the history of important Italian characters in Portugal, Alexandre goes on and refers:

“I have met some members of my Italian family and we were really close with some of them, but we do not have contacts with them anymore. I only have very few Italian friends and sometimes I get some news of them from Facebook but we do not speak anymore. I basically have zero contact with Italy”.

From this important testimony, it is possible to retrieve much information, concerning the Consulate and its history as an institution (previously reported) and sir Alexandre Rocchi's identity. As it was mentioned at the beginning of the interview, sir Rocchi is a nationally mixed man, born from an Italian father and a Luso-French mother. He was born in Lisbon, therefore in his mother's original country and as he states several times along the interview that despite having a link to Italy for having studied there, he identifies himself as a Portuguese and not as an Italian. Seen this information, it is not possible to state that he is bicultural – theory from Suarez-Orozco and Suarez-Orozco (2003) – also because the same Alexandre refers that he does not know Italy well at all, despite speaking the language fluently. Quoting Unterreiner's theory (2017) instead, it is possible to mention that Alexandre emphasizes a “rooted identity”, taking as a reference the country of residence and the culture of the parent that is originally from the same country. Taking into account what happened to his brother Ricardo, who identified as an Italian after his studies there, this probably did not happen to Alexandre hypothetically for two reasons: the first one is that his personal approach to a foreign land and his personality was surely different from Ricardo's one – Ricardo indeed integrated perfectly in the Italian student community while Alexandre did not – and the second reason is possibly linked to the fact that he was literally obliged from his father to go to Italy and it was not a personal choice to go there. Also here, his personality and attitude were probably different from his brother one, who hypothetically accepted more serenely the decision his father took for him to study in Italy. Another reason for which Alexandre does not identify as an Italian is linked to the culture transmission he inherited from his father. In fact, during the interview, he revealed that despite his father felt really Italian and fully participated in the Italian panorama in Porto of the time, sir Andrea Rocchi did not speak Italian at home and was overwhelmed from the work. Of course, not having constant contact with his father and his culture, Alexandre sees now Italy and Italian as a foreign concept, to which he feels linked to but not at the point of identifying with it. Moreover, at his turn, since Alexandre does not identify as an Italian and at home the spoken language is Portuguese, despite being sad, it is not surprising that his children do not see Italian as a familiar language and culture. Possibly, Alexandre and his children will acquire

more interest in Italy, Italian language and culture in the future and will get more familiar with them.

In order to conclude this paragraph and this chapter, it is possible to find some common elements between the six interviews and testimonies. Five of the six testimonies are nationally mixed people, having an Italian father and a Portuguese mother. Only sir Vincenzo Dolce was born from both Italian parents in Portugal and he probably represents the testimony who identifies more as an Italian among the six interviewed; probably not only because of having the Italian culture transmitted by both parents – that is also the case of Ms Catarina Rossi – but also due to the special Italian context he grew up. In fact, despite growing up with her parents speaking Italian at home, Ms Catarina Rossi also represents the only participant who was born in Italy. As it is possible to figure out, therefore, her case shows that the country a person was born in does not directly imply the culture they identify with. From the reported testimonies, it is relevant to underline that a cultural identification is made up of several elements that are here reported. First of all, it is possible to conclude that receiving a cultural transmission using a specific language as an intermediary key in childhood is of primary importance. The second point to be underlined as relevant is the contact one maintains with that culture and that language, both in young and in adult age. The third point to be stressed is that of having a material contact with the country in question; it is therefore important to frequently visit the country or live there in order to get actually integrated in it. It is possible to take as example the brothers sir Antonio and Domingos America, who grew up in the same context but since Domingos visits regularly Italy, he identifies more as an Italian than Antonio does. The fourth and the last point to consider as relevant for the cultural transmission concerns the circumstances. They can be more or less expected but they possibly play a fundamental role for cultural transmission and personal identification. In fact, as it is possible to verify in Mr Rocchi and in Ms Rossi's situations, it was the circumstances who were decisive in their identification process. It is possible to hypothesize that in Mr Rocchi's case, it was the fact of studying in Bologna that made him more Italian compared to his younger brothers, but at the same time, it was the obligation and the fact of being forced to go there to make him identify as less Italian than his older brother. Following the same theory, it was a tragic reason that forced Ms Catarina Rossi to live with his Portuguese grandfather, a fact that possibly changed her identity in more Portuguese than Italian and that could be reverse if she continued to live with her parents in an Italian environment, even though in Portugal.



**CHAPTER IV– LINK BETWEEN THE TRAINING DURING THE MA  
PROGRAM AND THE INTERNSHIP**

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#### **4. Link between the Training during the MA Program and the Internship**

During the Master's Degree course, there was the opportunity of getting more familiar with identity and culture concepts, with the elements that constitute them and the way they can be affected. These topics were a particular focus of the courses "English Culture for Business I" and "Culture and Development I". Moreover, there was the opportunity of understanding how making generalizations is incorrect and counterproductive; of deepening what migration means and how integration plays a key role at this respect – subjects that were discussed in the course "German Culture for Business". In addition, mainly in the courses "Entrepreneurship in Culture" and "Culture and Development", the importance and the meaning of "development" was acquired from a cultural point of view, together with the notion of how culture can be a resource for business and a raw material to produce something beautiful. Mainly, during the Master's Degree course there was the chance of understanding how valuable is to be open-minded towards differences and how important is to respect them, concepts of fundamental importance for the true understanding of "Arabic Culture for Business". Moreover, and equally importantly, the course provided the basis to look with a critic eye the surrounding world, not to be used to judge diversity or political moves, but for a deep observation to be the first step to improvement.

Carrying out this internship in the Honorary Consulate of Italy in Porto allowed to put into practice some of the mentioned concepts. More specifically, this experience helped to understand the functioning of a representing institution of a country in a host country and all the surrounding environment, to be familiar with important procedures that as an Italian citizen will be helpful for the future: documents emission, civil register, notarial deeds and bureaucracy in general. Moreover, it was possible to understand how culture is relevant for the good relations between the two countries and how much it is at the basis for enhancing their political, economic and diplomatic links. During the internship there was the chance of seeing how culture can affect the behaviors in several situations and of experiencing how the majority of the possible issues can be solved through a smile and courtesy. Moreover, there was the opportunity of making an aside and perceive in real terms how the migration changed the world on daily basis, thanks to the high percentage of descendants of Italian emigrants that were born abroad and that at their turn migrated to a third country. In addition, there was the chance of listening to personal and real stories of migrants, and with basis on them, it was possible to understand how the migration process represents a difficulty for

those that because of a different accent can possibly get a negative label interfering with the success of their integration in the new country. Not less importantly, there was the opportunity of establishing a connection with people facing joy, but also problems, in their new life and to observe their identity change, even in children. Moreover, thanks to the parallel tasks carried out at the Consulate, a research was realized with basis on real and precious stories that constitute a patrimony for the Italian culture in the North of Portugal, based on the teachings that the Master's Degree offered. Thanks to them, it was possible to reconstruct the identity and the several aspects related to it in nationally mixed people and in people with a transnational identity, until arriving to a possible construction of some common influence elements in Italians living in this specific area of Portugal.

## **CHAPTER V – FINAL CONCLUSIONS**

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## 5. Final Conclusions

This experience, its report and its contextualization were undoubtedly source of learning and of personal growth. From the theoretical point of view, thanks to the additional researches it was necessary to carry out, it was possible to discover and get familiar with topics that until that moment merely constituted blurry ideas, such as concerning the deep connection that links Italy to Portugal and vice-versa. This internship made possible to put into practice what was learnt during the Master's degree course, to mature the approach to the public and to conduct a personal research in order to achieve an aim. Representing a specific context in which people can become aggressive or anxious more easily, the internship at the Honorary Consulate of Italy in Porto can be described as a "school of life". In fact, during the opening hours to the users, many personal stories were told and in many cases people were exposing personal problems. Being a really empathic person, it was not easy to deal with the difficult situations people told to be involved. With the passing of time, it was necessary to get more detached from what was exposed during the opening times, a matter that is not positive under all of the aspects but that was considered necessary in order to work serenely. Thanks to this experience, it was therefore possible to acquire more consciousness of the way it is necessary to deal with the users: to say "no" to the inappropriate people; to be very clear on the procedures to carry on and what exists behind them; to speak to people in a quiet way and to propose solutions even when they raise their voice or act in a dramatical way. Learning these attitudes will be of course of fundamental importance in order to work in any other job where dealing with people is necessary.

After having exposed the growth it was possible to achieve due to problematic situations, it is also necessary to report what this experience allowed to learn in positive occasions. Being a representing institution, the Consulate provided the opportunity of learning how to work in a team and knowing interesting people and stories. It was possible to meet and talk to users that had an incredible culturally mixed heritage and that had experienced several events on their skin. Also, it was possible to know people that dealt daily with two or more cultures and that managed to build their personal identity among them. Lastly, and probably most importantly, through the peculiar context the Consulate offers, it was possible to increase the love towards Italy, its cultural heritage and the Italian language and to encourage their sharing abroad and among foreigners.

The conjunction of all these teachings and experiences will be of great help for the future, both in a working context and in a human way. Seen the joy and the gratitude that were constant during the internship, it was possible to understand that in the future it would

be a honor to work in a similar context. In fact, thanks to this experience, it was possible to discover the joy in dealing people and with bureaucracy and its changes over time, especially if it is possible to create a dynamic working environment thanks to the differentiation of the tasks. In fact, since the knowledge acquired during the six months is much appreciated and valued, the concrete possibility of working for the Italian Embassy in Lisbon in the future exists. If this hypothesis becomes true, it will be possible to go on with the research on the Luso-Italian relations under a closer and deeper perspective.

Also, the research through the archives permitted to discover and make known relevant facts concerning the Consulate itself, the Consular law's changes and the identity of Italian descendants living in Portugal. In particular, the work through the archives complemented by the interviews permitted to meet interesting people and actors living in between the two cultures and that were – in most cases – happy to share their stories. Seen that the further studies brought important contributions to the present internship report, with a particular regard for the work related to the identity of the Italians living in Portugal for at least two generations, more researches on this topic will be deepened in the future and more people will be involved in the study; not only people living in the North of Portugal but also in other parts of the country where the Italian presence is significant. Indeed, carrying out this research as a parallel task through the Consulate's archives and the interviews was a peculiar and vivid experience. It permitted to discover a reality that is not very known even among the same Italians in Portugal, and it allowed somehow to pay tribute to this community that over the years gave much to Portugal under many aspects.



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## **Interviews**

Interview to Raul Fernandes realized on the 25<sup>th</sup> of January 2019, personally at ASCIP DA

Interview to Generale Angelo Arena realized on the 29<sup>th</sup> of January 2019, personally at ASCIP DA

Interview to Catarina Rossi realized on the 6<sup>th</sup> of February 2019, on the phone

Interview to Diogo Proietti realized on the 6<sup>th</sup> of February 2019, on the phone

Interview to Alexandre Rocchi realized on the 12<sup>th</sup> of February 2019, personally at ASCIP DA

Interview to Antonio America realized on the 13<sup>th</sup> of February 2019, personally in Matosinhos

Interview to Domingos America realized on the 14<sup>th</sup> of February 2019, personally in Matosinhos

Interview to Vincenzo Dolce realized on the 28<sup>th</sup> of February 2019, personally at ASCIP DA

Interview to D. Quitéria Mota realized on the 28<sup>th</sup> of February 2019, on the phone



## Annexes

Annex n. 1 - History of Dom Afonso Henriques in Italian from the children's exercise book

Oporto, 3 aprile 1957



### Storia del Portogallo

#### Conquiste di D. Afonso Henriques

D. Afonso Henriques vittorioso nella lotta contro il re di "Leão", riprese le armi contro i Mori. Così, dilatando la Religione Cristiana e allargando il suo regno, conquistò Santarem e Lisbona, (1147) aiutato dai Crociati; conquistò più tardi Sintra, Almada, Palmela, Alcaicer do Sal, Beja, Evora, Moura, Serpa, Furomenha.



#### Disastro di Badajoz

D. Afonso Henriques volle tentare la conquista di Badajoz e dichiarò

guerra al suo genero D. Fernando II Re di "Leão". Ma questa impresa fu sfortunata perché D. Alfonso Henriques si ruppe una gamba e venne fatto prigioniero.

Il Re D. Fernando volle essere generoso: liberò D. Alfonso Henriques, che dovette promettere di restituire tutte le terre conquistate nella Galizia.

In questo periodo si fondarono il Monastero di Alcobaca, quello di S. Croce in Coimbra e molte chiese.

Nel 1185 morì D. Alfonso Henriques detto il Conquistatore e il fondatore del Regno del Portogallo.

Fu sepolto in Coimbra nella chiesa di S. Cruz.



Maria Eugénia Saraiva  
classe IV



**Luigi Avogadro di Collobiano Arboreo**, inviato straordinario e ministro plenipotenziario con L. C., 19 febbraio 1888

**Federico Costanzo Spinola**, inviato straordinario e ministro plenipotenziario con L.C., 19 novembre 1892

**Carlo Alberto Gerbaix de Sonnaz**, inviato straordinario e ministro plenipotenziario con L.C., 30 ottobre 1896

**Alessandro Guasco Di Bisio**, inviato straordinario e ministro plenipotenziario con L.C., 17 luglio 1903

**Raniero Paolucci di Calboli**, inviato straordinario e ministro plenipotenziario con L.C., 30 ottobre 1906

**Salvatore Contanarini**, inviato straordinario e ministro plenipotenziario con L.C., 16 febbraio 1913

**Ernesto Koch**, inviato straordinario e ministro plenipotenziario, 8 ottobre 1914

**Attilio Serra**, inviato straordinario e ministro plenipotenziario , 28 giugno 1916

**Livio Borghese**, inviato straordinario e ministro plenipotenziario, 22 gennaio 1923

**Carlo Galli**, inviato straordinario e ministro plenipotenziario con L.C., 3 giugno 1926

**Giuseppe Bastianini**, deputato al Parlamento, inviato straordinario e ministro plenipotenziario con L.C. 10 agosto 1928

**Pietro Arone**, inviato straordinario e ministro plenipotenziario con L.C., 14 novembre 1929

**Alberto Tuozzi**, inviato straordinario e ministro plenipotenziario, 27 ottobre 1932

**Francesco Giorgio Mameli**, inviato straordinario e ministro plenipotenziario , 7 gennaio 1936

**Renato Bova Scoppa**, inviato straordinario e ministro plenipotenziario, 29 gennaio 1940

**Francesco Fransoni**, inviato straordinario e ministro plenipotenziario, 21 giugno 1941

**Renato Prunas**, inviato straordinario e ministro plenipotenziario, 30 maggio 1943

**Alberto Rossi Longhi**, inviato straordinario e ministro plenipotenziario, 28 settembre 1944

**Antonio Grossardi**, inviato straordinario e ministro plenipotenziario, 30 novembre 1946

**Pietro de Paolis**, inviato straordinario e ministro plenipotenziario, 15 dicembre 1947

**Antonio Venturini**, inviato straordinario e ministro plenipotenziario, 22 gennaio 1952

**Giuseppe Vitaliano Confalonieri**, ambasciatore con L.C., 5 maggio 1956

**Angelino Corrias**, ambasciatore con L.C., 22 ottobre 1958

**Remigio Danilo Grillo**, ambasciatore con L.C., 8 ottobre 1961

**Giuseppe Cerulli Irelli**, ambasciatore con L.C., 2 novembre 1964

**Girolamo Messeri**, ambasciatore, 26 marzo 1971

**Pier Luigi Alverà**, ambasciatore, 10 luglio 1975

**Mario Magliano**, ambasciatore con L.C., 9 ottobre 1979

**Mario Magliano**, ambasciatore, 28 gennaio 1983

**Enzo Merlot**, ambasciatore con L.C., 31 ottobre 1983

**Giovanni Battistini**, ambasciatore con L.C., 20 novembre 1987

**Ludovico Ortona**, ambasciatore con L.C., 1 settembre 1992

**Antonio Catalano di Melilli**, ambasciatore L.C., 24 giugno 1995

**Michele Cosentino**, ambasciatore con L.C., 10 giugno 1999

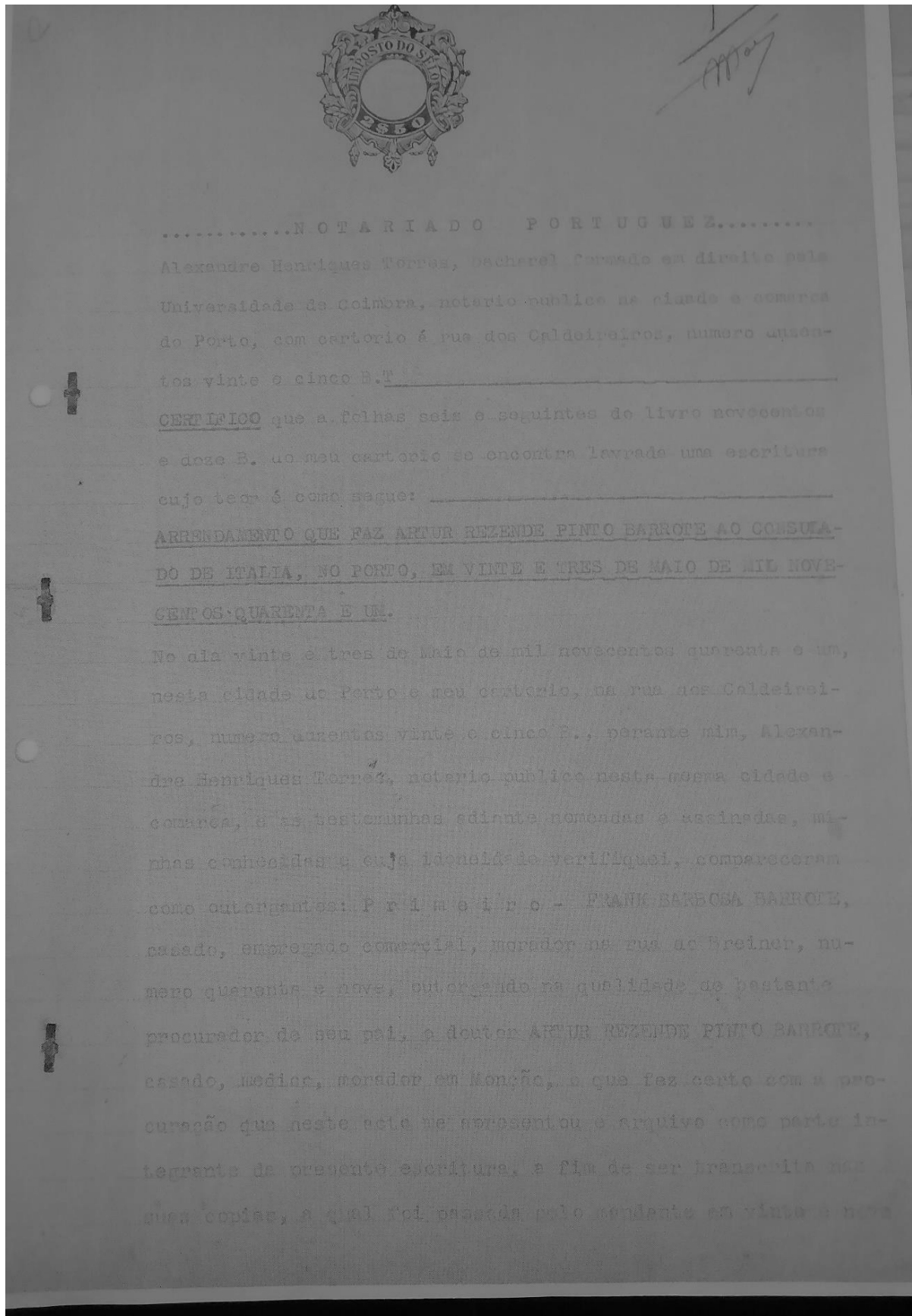
**Emilio Barbarani**, ambasciatore con L. C. 18 marzo 2004

**Luca DEL BALZO DI PRESENZANO**, ambasciatore con L. C. 4 giugno 2007

**Luca DEL BALZO DI PRESENZANO**, ambasciatore 2 gennaio 2011

**Renato VARRIALE**, ambasciatore con L. C. 1° ottobre 2011

**Giuseppe MORABITO**, ambasciatore con L. C. 7 settembre 2015



de Março do ano corrente, tendo a letra e assinatura devidamente reconhecidas, pela ajudante da Secretaria Notarial de Monsão. S e g u n d o - GIACOMO UNGARELLI, casado, consul no Porto de Sua Magestade o Rei d'Italia e d'Albania, Imperador de Etiopia, morador na Avenida dos Aliados, outorgando em nome e representação do Consulado d'Italia nesta cidade, qualidade essa que certifico. São os outorgantes desta cidade e pessoas cuja identidade certifico, por me ter sido abonada pelas testemunhas da presente escritura. E, perante mim e as testemunhas pelo primeiro outorgante, em nome do seu constituinte, foi dito: Que, pela presente escritura, o seu constituinte, doutor Artur Rezenda Pinto Barreto, dá de arrendamento ao Consulado d'Italia, no Porto, o seu prédio sito na rua de Restauração, numero quatrocentos e nove, freguesia de Miragaia, desta cidade, inscrito na respectiva matriz predial sob o artigo numero duzentos vinte e tres, consoante verifiquei as respectivas cadernetas predial urbana, que neste acto me foi presente e devolvi; Que o presente arrendamento é feito nos termos e sob as condições seguintes: P r i m e i r a - O prazo da sua duração é de tres anos e dois mezes, com inicio em um de Junho do ano corrente e a findar, por isso, em trinta e um de Julho de mil novecentos quarenta e quatro, devendo, todavia, considerar-se prorogado por periodos successivos de um ano, enquanto por qualquer das partes não houver despedida com motivo ou a antecipação legal, ou sejam sessenta dias, pe-

# CONTRATO DE ARRENDAMENTO

Os abaixo assinados: FRANK BARBOSA BARROTE e Conde GASTANO A-  
LOISI MASELLA, Consul d'Italia no Porto.

.....  
..... o primeiro ..... como senhorio e  
..... o segundo ..... como arrendatário  
fazem entre si um contrato de arrendamento de um prédio sito na Rua da  
Restauração N°407 a 411 da cidade de Porto.

nos termos e condições seguintes:

1.ª - O prazo da duração é de um ano  
a começar em 1 de Julho de 1955  
e a findar, portanto, em 30 de Junho de 1956  
devido, porém, considerar-se prorrogados por períodos sucessivos de um ano  
enquanto por qualquer das partes não houver despedida com a antecipação legal.

2.ª - A renda anual é de quarenta e dois mil escudos.  
que o arrendatário deverá pagar em duodécimos de 3.500,00 \$, no primeiro dia útil  
do mês anterior àquele a que respeitar.

3.ª - Todos os reparos de que o prédio arrendado carecer para sua conserva-  
ção e limpeza serão feitos à custa do arrendatário, os interiores.

4.ª - O prédio aqui arrendado destina-se a habitação, não podendo o arren-  
datário dar-lhe outro destino nem sublocar no todo ou em parte, sem autorização do  
senhorio, dada por escrito.

5.ª - Todas as benfeitorias que o arrendatário faça no prédio aqui dado de

A renda na TABACARIA DANIEL BARBOSA & Cia, Lda - Rua dos Clérigos, 2 e 4 - Porto - Telefons, 23918  
Antes de a ter escreva: Feito em triplicado, levando o exemplar destinado à Secção de Finanças o sêto devido.

*Consul*  
*Escola e mais institui-*  
*ções Italianas*

arrendamento, ficam pertencas do prédio, sem que o senhorio fique obrigado a indemnizar o arrendatário, seja a que titulo for.

6.<sup>a</sup> - O arrendatário fica obrigado a entregar o prédio aqui dado de arrendamento, no fim do presente contrato, completamente devoluto e em bom estado de conservação e limpeza.

7.<sup>a</sup> - A canalização da água e instalação eléctrica são pertencas do prédio.

*Handwritten signature*

## CONTRATO DE ARRENDAMENTO

Os abaixo assinados, FRANK NAMBUSA BARRONE, na qualidade de representante dos Herdeiros do Dr. Artur Mesende Pinto Barrote e Andrea ROCCHI, naquela de CONSUL DA ITALIA morador em J. Paços de Ferreira 95 - Porto, o primeiro outorgante e o segundo outorgante

morador em Rua Alto de Vila 89 - Foz do Douro

o primeiro como senhorio e o segundo como inquilino, fazem o presente contrato de arrendamento relativo a um prédio

do prédio sito na Rua da Restauração 409 - Porto (407/411)

inscrito na matriz urbana da freguesia de

concelho de \_\_\_\_\_ sob o artigo \_\_\_\_\_, nas condições seguintes:

1.<sup>a</sup> — Este arrendamento é pelo prazo de um ano, a começar no dia 1 de Julho de 19 69 e a terminar em de 30 de Junho de 19 70

considerando-se prorrogado por sucessivos períodos iguais, e nas mesmas condições, enquanto por qualquer das partes não houver despedida com antecipação legal.

2.<sup>a</sup> — A renda anual é de setenta e cinco mil noventa e cinco que deverá ser paga em casa do senhorio ou ao seu representante, em duodécimos de 6.500.000 -, no primeiro dia útil do mês anterior a que disser respeito.

3.<sup>a</sup> — O prédio, ou parte do prédio arrendado por este contrato, destina-se a habitação do arrendatário, não podendo este sublocar ou ceder por qualquer outra forma os direitos deste arrendamento, sem consentimento expresso por escrito pelo senhorio e devidamente reconhecido.

4.<sup>a</sup> — Ao inquilino não é permitido fazer obras ou benfeitorias, a não ser as de conservação, sem autorização do senhorio, por escrito e devidamente reconhecida, ficando estipulado que as que fizer ficam pertencendo ao prédio, não podendo o inquilino alegar retenção ou pedir por elas qualquer indemnização.

5.<sup>a</sup> — O prédio, ou parte arrendada, deverá ser entregue ao senhorio, findo o contrato, em bom estado de conservação e com todos os vidros, chaves e tudo o mais que nele presentemente se encontrar, indemnizando o proprietário dos prejuízos que porventura possa haver.

6.<sup>a</sup> — As instalações de água, luz e sanitárias pertencem ao senhorio e deverão ser mantidas em bom estado.

7.<sup>a</sup> — Todas as obras indispensáveis à conservação e limpeza dos interiores do prédio ficam a cargo do inquilino, incluindo a colocação dos vidros que se partirem.

8.<sup>a</sup> — O inquilino obriga-se ao pagamento da água municipalizada que consumir para seus usos domésticos ou sanitários e bem assim da energia eléctrica que gastar.

Em tudo o que estiver omissa regulam as disposições legais aplicáveis.

Feito em triplicado, levando o exemplar destinado à Secção de Finanças os selos devidos.

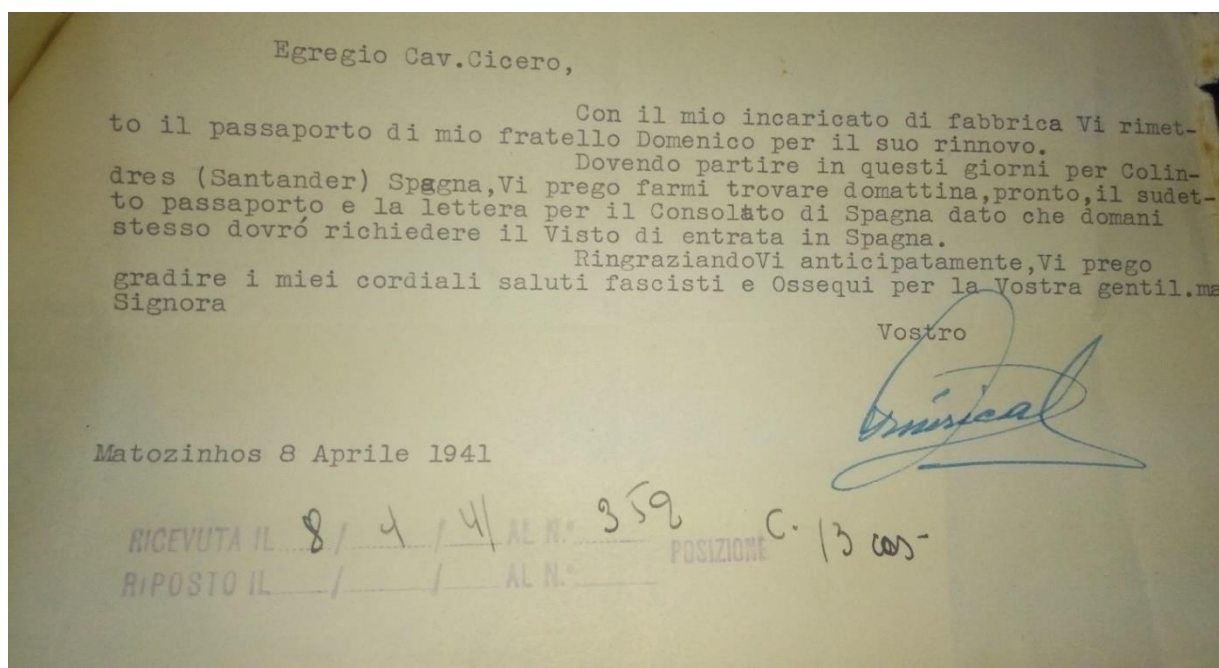
Fica por fiador e principal pagador do arrendatário, pelo exacto cumprimento de todas as condições inerentes a este contrato e suas prorrogações, o Sr. \_\_\_\_\_

Frank Carlos Pires  
Andrea Rocchi

Annex n. 8 - List of Consuls in the Consulate of Italy in Porto (personally restored with basis on the archive)

- 1934-1940 > Royal Consul Roberto Chastel
- 1940 > Consul Regent Domenico Cicero
- 1940-1942> Royal Consul Ungarelli
- 1943> Royal Consul General F. Zappi
- 1944> First Secretary of Legation – Regent of the Royal Consulate General Francesco Silj
- 1945-1950> Consul of Italy E. Bistagni
- 1951-1968> Consul G. Aloisi Masella
- 1957> Chancellor S. Ungaro (alongside a Consul)
- 1963-1989> Chancellor Vittorio Dolce (alongside a Consul)
- 1968-1980> Consul Andrea Rocchi
- 1980-2004> Honorary Consul Incisa di Camerana
- 2004-2012> Honorary Consul Military Force General Angelo Arena
- 2012- > Honorary Consul Lawyer Paolo Pozzan

Annex n. 9 – Passport request



Annex n. 10 - Visa to Spain

Oporto, 7 Agosto 1941-XIX

1414-C-13 cas

Signor Console

A seguito della conversazione telefonica  
avuta ieri con la Signoria Vostra, Vi prego di voler corte-  
samente concedere d'urgenza il visto per la Spagna ai suddi-  
ti italiani DOMENICO E GIOVANNI AMERICA che si recano a  
GIJON per ~~...~~

Ringraziando anticipatamente gradite Signor  
Console i sensi della mia più distinta considerazione.

IL REGIO CONSOLE

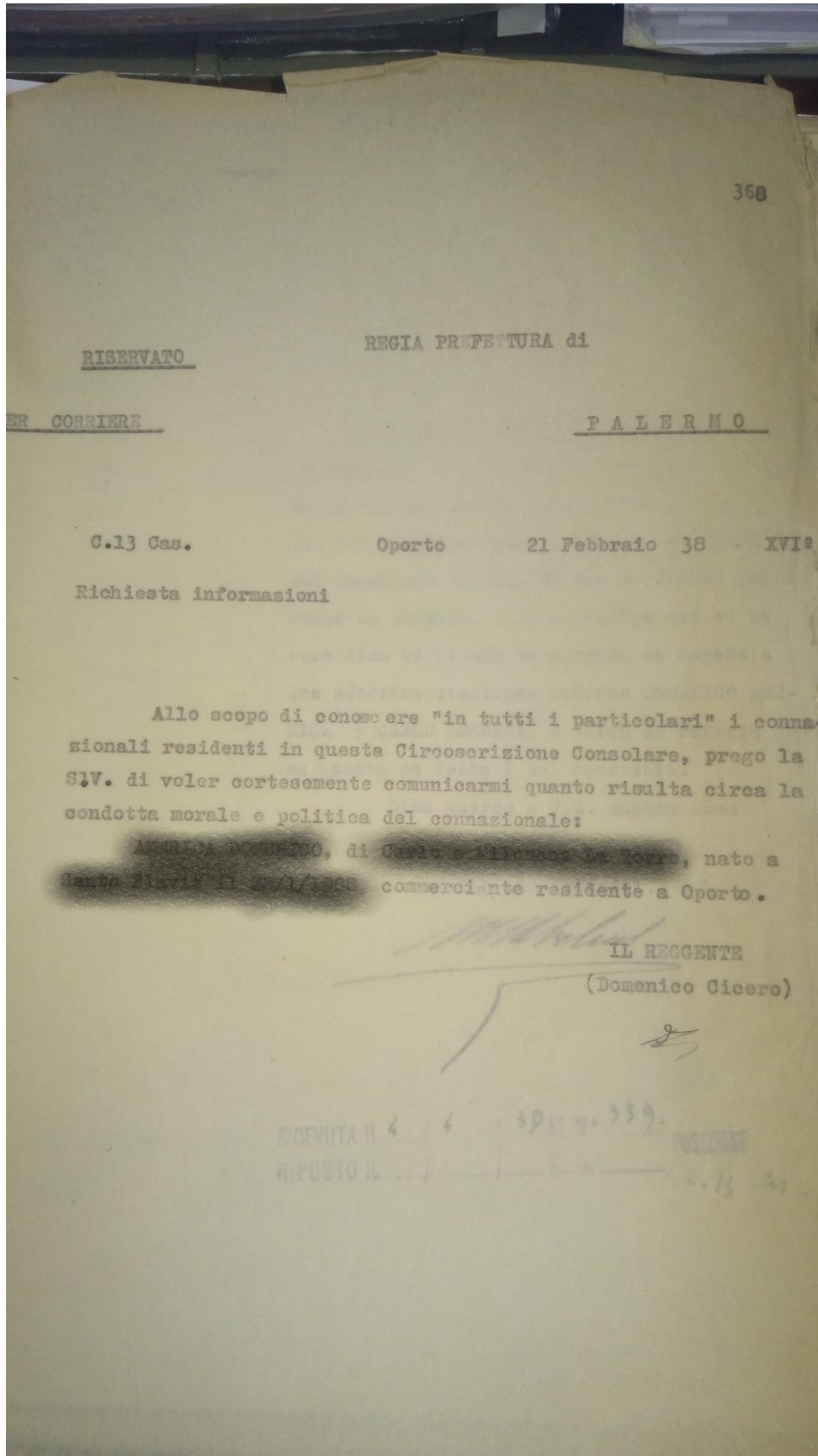
IN. CONSOLATO DI SPAGNA

OPORTO

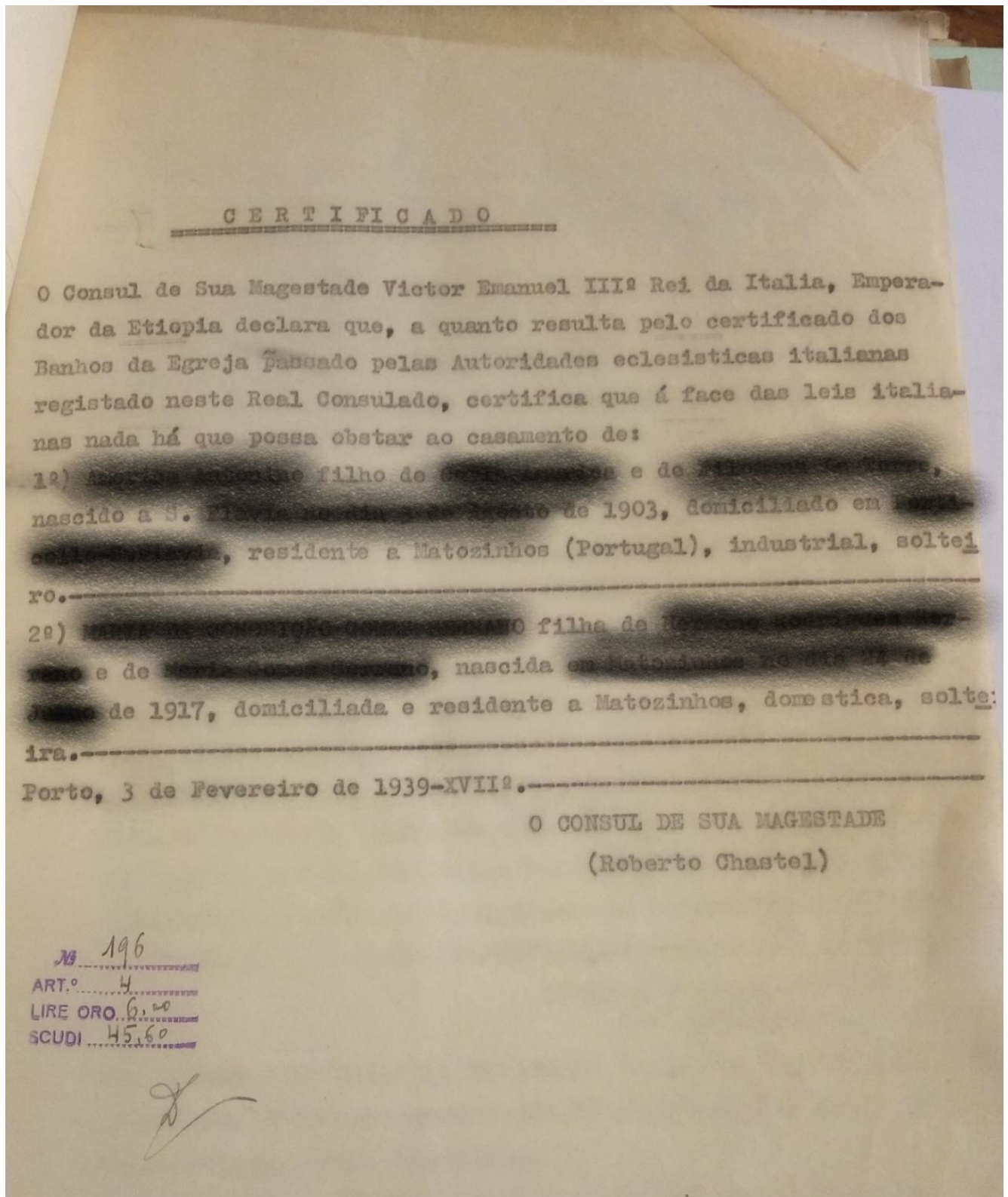
IN. CONSOLATO DI SPAGNA

OPORTO

Annex n. 11 - Direct contact between the Consulate and the Municipality of Palermo







Annex n. 14 – Driving license exam admission

O Consulado de Itália no Porto certifica que o Senhor  
~~XXXXXXXXXXXXXXXXXXXX~~ de nacionalidade italiana,  
solteiro, estudante, filho de ~~XXXXXXXXXXXX~~ e de  
~~XXXXXXXXXXXXXXXXXXXX~~, natural de Vila Nova de  
Gaia, nascido aos ~~XXXXXX~~ de 1948, residente na  
~~Rua Principal da Graça, 46 - 2º, Vila Nova de Gaia,~~  
resulta ter bom comportamento moral e político, possui  
habilitações literárias superiores à quarta classe do  
Ensino Primário Português, sendo portanto pessoa idónea  
para se apresentar a exame a fim de conseguir a carta de  
condução de ligeiros.=====  
Por ser verdade e me ser pedido, mandei passar o presen-  
te documento que assino.=====  
Porto, 10 de Junho de 1968.

O CONSUL  
(G.Aloisi)

20 211 -  
AMT. 16  
L. de carte. J. Br. 2  
SCUD. 2314/10



Annex n. 16 – Military permanent leave communication

COMANDO DISTRETTO MILITARE PRINCIPALE DI NAPOLI

- Ufficio Reclutamento -

n° 08/9 <sup>46</sup> di prot.

Napoli, 18/8/77

OGGETTO: Trasmissione fogli di congedo.

AL CONSOLATO GENERALE D'ITALIA in Oporto

Si trasmettono, con preghiera di volerne curare la consegna agli interessati, gli acclusi fogli di congedo illimitato trattandosi di giovani dispensati dal compiere la ferma di leva per aver compiuto all'estero l'età prescritta dalle disposizioni di cui alla legge art. 47 del 31/5/1975:

Prot. in arrivo  
al No. 334  
il 19.10.1979  
Pos. Casellario



UFFICIO RECLUTAMENTO  
(Tel. 011 241 0101)

Data di congedo 7 - 4 - 977



IL COMANDANTE  
IL COLONNELLO COMANDANTE  
(Tommaso Cavallero)

(1) Timbro dell'Ente che lo rilascia.

COMUNE DI \_\_\_\_\_

Visto, addì \_\_\_\_\_

IL SINDACO

Annex n. 17 – Military permanent leave

N. 32 del Coral. (R. 1961)



**ESERCITO ITALIANO**  
DISTRETTO MILITARE DI NAPOLI  
UFFICIO RECLUTAMENTO  
(1) 2. Sezione (Rinvii e Dispense)

**FOGLIO  
DI CONGEDO ILLIMITATO**

DISPENSATO DAL COMPIERE LA FERMA DI LEVA E COLLOCATO  
IN CONGEDO ILLIMITATO PER AVER COMPIUTO IL 23 ANNO  
per (2) ATA ALL'ESTERO - Circ. M.D. 4002/3/L del 10/7/1964.  
che si rilascia a (3) [REDACTED]

nato a Operto il [REDACTED] 42  
distretto di NAPOLI provincia [REDACTED]  
N. di matricola (4) [REDACTED] ( ) residenza Operto  
Comune di [REDACTED] provincia [REDACTED]  
distretto di [REDACTED]

A NAPOLI addì 3-8 1964

FIRMA DEL MILITARE IL COMANDANTE DEL CORPO  
IL COLONNELLO COMANDANTE  
(Antonio PAGANO)



COMUNE DI \_\_\_\_\_  
Visto, addì \_\_\_\_\_ IL CAPO DELL'AMMINISTRAZIONE COMUNALE

Annex n. 18 – Official renouncement to the Italian citizenship

MODULARIO  
Difesa - 8502

DP 8502  
(ex 2915 E)

MINISTERO DELLA DIFESA  
UFFICIO DI LEVA DI PALERMO  
Via Monte Pellegrino

RAGCOMANDATA  
Palermo

N. [redacted] 03 prot.  
li 9 LUG. 1988 19

OGGETTO: [redacted], nato ad Oporto il [redacted] 59 ed iscritto nelle liste di leva di [redacted]

Allegati N. Risposta al N. del

(5604990) Roma, 1985 - Ist. Poligr. e Zecca dello Stato - S. (c. 2.651.000)

- AL SIG. UFFICIALE DELLO STATO CIVILE DI [redacted]  
e, p.c.: - AL CONSOLATO d'ITALIA in OPORTO (Portogallo)  
(rif.n.290 del 3.6.88)


\*\*\*\*\*

Per poter provvedere all'eventuale cancellazione d'Ufficio dalle liste di leva, quale cittadino straniero, del "renitente" in oggetto, si prega trasmettere copia "autentica" dell'atto di rinuncia alla cittadinanza italiana, reso ai sensi dell'art.5 - 2° comma - della legge n.123/983, dal nominato in oggetto e fatto pervenire, per la dovuta trascrizione, a codesto Comune dal Consolato d'Italia in OPORTO.

Si segnala l'ASSOLUTA urgenza, dovendosi provvedere alla regolarizzazione della posizione coscrizionale del predetto.

IL COMMISSARIO DI LEVA ff.  
COLLABORATORE AMM.VO  
[Signature]

Prot. In arrivo  
al No 100  
Il 17.8.88  
Pec Casalmto



*Ambasciata d'Italia*

TELESPRESSO N. [REDACTED]

*Indirizzato a*  
CONSOLATO D'ITALIA  
O P O R T O

---

*Posizione* Lisbona, addì 4 genn. 19 66

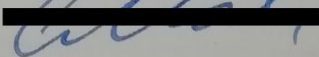
*Oggetto* ~~XXXXXXXXXXXXXXXXXXXX~~ - cittadinanza.

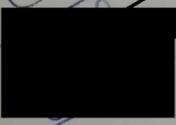
*Referimento*

*Costa*

Per competenza territoriale e per il seguito del caso, si trasmette qui unita una comunicazione di questa Conservatoria dei Registri Centrali relativa alla perdita della cittadinanza portoghese del nominato in oggetto.

Il suddetto giovane dovrà, al compiere del suo 20° anno di età, regolarizzare la sua posizione di leva presso codesto Consolato.

p. l'Ambasciatore  


*Caselli*  


*Alleg.*

Annex n. 20 – Italian citizenship, law n. 123 from 21/04/1983

A.10  
N.150

885

Scheda per  
Gent.ma Signora  
[REDACTED]  
4100 PORTO

Oporto, 6 aprile 1984

Come è nato, in data 27 aprile 1983 sono entrate in vigore le nuove disposizioni in materia di cittadinanza, legge n°.123, del 21/4/83, pubblicata nella Gazzetta Ufficiale della Repubblica Italiana del 26/4/83.

L'articolo 5 stabilisce:

" È cittadino italiano il figlio minore, anche adottivo, di padre cittadino o di madre cittadina.  
Nel caso di doppia cittadinanza, il figlio dovrà optare per una sola cittadinanza entro un anno dal raggiungimento della maggiore età".

Le Ministero degli Interni ha successivamente chiarito che coloro che hanno compiuto i 18 anni nel 1983, devono esercitare l'opzione entro il mese di aprile del corrente anno.

La mancata opzione produce la perdita della cittadinanza italiana.

Si invita pertanto la S.V. a voler informare questo Consolato se desidera esercitare l'opzione per, in caso affermativo, procedere agli atti di rito.

IL CONSOLE  
(DR. G. M. INCISA DI CAMERANA)

Annex n. 21 – Italian citizenship for a woman who marries an Italian man

O Consulado de Italia no Porto CERTIFICA  
para os devidos efeitos que a sùbdita portuguesa ou de  
qualquer outra nacionalidade casando com um cidadão ita  
liano, adquire automaticamente a nacionalidade italiana,  
conforme o estabelecido no art.10 do Decreto Lei 13 de  
Junho de 1912, N°555.=====

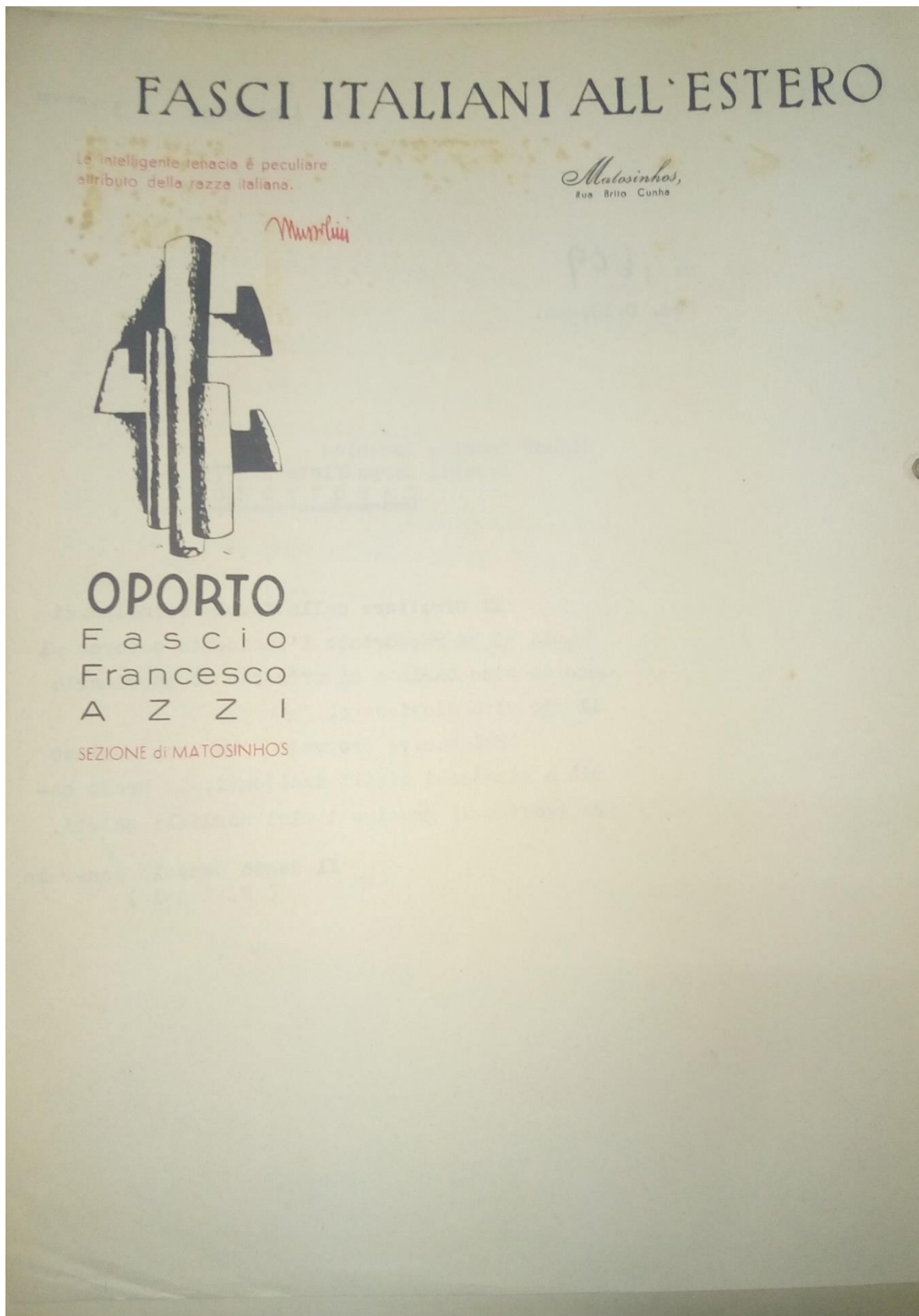
Por ser verdade e me ser pedido, mandei  
passar o presente documento que assino.=====

Porto, 1 de Junho de 1962.

O CONSUL  
(G.Aloisi)

199  
ART. 23  
LIRE ORO 15=  
SOUDI 14180

Annex n. 22 – Logo “Fasci italiani all’estero”





Annex n. 24 - Ambassador Alverà rewarding the Consul Rocchi – courtesy of Alexandre Pedro Rocchi



Annex n. 25 - Life of the Italian Consulate of Porto with the presence of the Consul Rocchi and Isabel de Freitas Branco Rocchi, his wife, and of Italian workers from the refineries in Porto.



Annex n. 26 - The Consul Andrea Rocchi with Alex Carozzo, writer and world-traveler on a boat.



Annex n. 27 - The Consul Andrea Rocchi speaking at the Consulate

