IUL School of Social Sciences

Department of Social and Organizational Psychology

Social Representations of Help: perceptions of vulnerable populations being helped

Lisa Bignone

Dissertation submitted as partial requirement for the conferral of

Master in Psychology of Intercultural Relations

Supervisor:

Doctor Carla Sofia de Castro Esteves, Associated Researcher

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Co-supervisor:

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Resumo

O presente estudo teve como objetivo investigar as percepções dos destinatários de ajuda através da Teoria das Representações Sociais (Moscovici, 1976) para compreender as representações compartilhadas acerca da própria Ajuda e das Instituições prestadoras de ajuda, as autopercepções como destinatários de ajuda e as percepções sobre a potencial distância de estatuto social em relação aos seus ajudantes. Participaram 25 pessoas, entre os 18 e os 70 anos, membros de grupos vulneráveis que beneficiaram de programas de ajuda oferecidos por instituições / organizações sem fins lucrativos. O estudo foi realizado por meio de entrevistas semiestruturadas, metodologia comumente utilizada na Teoria das Representações Sociais (Moscovici, 1976) e na abordagem estrutural (Abric, 1984; Vergès, 1994). Foram produzidas 800 evocações livres e 149 palavras, tendo todos os dados sido analisados através do *software* open-EVOC (2000), um *software* projetado para a análise de dados de representações sociais.

Verificou-se, diferentemente do adiantado pela literatura sobre a ajuda orientada para a autonomia ou para a dependência (Nadler, 1997; 1998; 2002; 2015), a importância, em diferentes níveis, de ambas as orientações. Este estudo mostrou a importância, para os destinatários da ajuda, de serem protagonistas ativos e autónomos no processo de melhoria dos seus recursos psicológicos e materiais, mas também a importância de desfrutar de bens materiais, mesmo que tal represente uma dependência da instituição.

Os resultados são discutidos como uma potencial contribuição para projetar programas de ajuda que possam proporcionar maiores vantagens e bem-estar aos destinatários de ajuda.

Palavras-Chave: Teoria das Representações Sociais, Relações de Ajuda entre grupos, Percepções dos Destinatários de ajuda, Representações Sociais dos destinatários de ajuda.

Classificação nas categorias definidas pela American Psychology Association (PsycINFO classification categories and codes):
2900 Social Processes & Social Issues
2910 Social Structure & Organization
3000 Social Psychology
3020 Group & Interpersonal Processes

Abstract

The aim of this study, conducted through the Social Representation Theory (Moscovici, 1976) lenses, was to investigate the perceptions of help recipients, so, to understand the shared representations on Help itself and on the Helping Institutions, the self-perceptions as aid recipients and the perceptions about the potential Social Status Distance with regard to the their helpers. Participants were twenty-five people between 18 and 70-years-old members of vulnerable groups that benefited from help programs offered by Non-Profit Institutions/Organizations. The study was conducted through semi-structured interviews, a methodology commonly used in Social Representation Theory (Moscovici, 1976) and in the structural approach to it (Abric, 1984; Vergès, 1994). Eight-hundred free evocations and 149 words were produced, all the data were analyzed with open-EVOC software (2000), a software designed for Social Representations data analysis.

Results showed, differently from the literature on autonomy and dependency orientations to help (Nadler, 1997; 1998; 2002; 2015), the importance, at different levels, of both orientations. This study showed the importance, for the recipients of help, of being protagonists, active and autonomous in the process of improving their psychological and material resources, but also the importance of enjoying material goods, even if it means depending on the institution.

Results were discussed as a potential contribute to the design of help programs that might provide greater benefits and well-being to help recipients.

Key words: Social Representation Theory, Intergroup Helping Relations, Recipients Perceptions of Help, Recipients Social Representations of Help.

Classification as defined by the American Psychology Association (PsycINFO APA classification Categories and Codes):
2900 Social Processes & Social Issues
2910 Social Structure & Organization
3000 Social Psychology
3020 Group & Interpersonal Processes

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Glossary of abbreviations

SR – Social Representation

SRT – Social Representation Theory

PT – Portugal

STP - São Tomé e Príncipe

SYR – Syria

FR – France

RUS – Russia

Introduction

Almost all human societies state that we should be sensitive to others human beings and it is usually labelled as immoral to not respond to others in need (Nadler, 2009). On the other hand, these same societies hold an ambivalent attitude as far as helping relations are concerned: we should help all those who need our assistance but avoid relying on others when we need help ourselves (Stürmer & Snyder, 2010).

Observing the human cognitive development, we can find an analogy with the concept above. The cognitive development can be described as a gradual movement from reliance on powerful others to self-reliance. This process encompasses stormy and conflictual phases (e.g., in adolescence), and it concludes with the independence and the pride of our achievements as our own. Later in life, with the body and mind generally becoming weaker, we lament our need to depend on others. In general, self-reliance implies strength, and dependence on others implies weakness (Granqvist, Mikulincer, & Shaver, 2010). It is possible to find expressions, in various cultures around the globe, about the positive value assigned to independence and the negative one assigned to dependence. For instance, religious sacred books are an interesting example on how different cultures deal with this issue. In the Koran, we can find the expression: "A charitable deed must be done as a duty man owes to man, so that it conveys no idea of the superiority of the giver or the inferiority of the receiver". In the Jewish prayer book, there is a pray to God to "not make us need others' gifts or loans". In the Raja Yoga Hindu culture sacred book, it is said that "The mind of the man who receives gifts is acted on by the mind of the giver. Receiving gifts is prone to destroy the independence of mind and encourage slavishness. Therefore, accept no gifts". The Christian religion also expresses this idea in the Bible (acts 20:35): "In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: 'It is more blessed to give than to receive.' " (Nadler, 2009).

The negative meaning given to dependence comes from the fact that being dependent implies having less power than being independent (Nadler, 2015). In this sense, it is curious to notice how the link between helping and power is explored in many fields. De Tocqueville (1835;1956), in his studies about altruism, observed that members of advantaged groups exert their dominance over low-status groups by providing them with assistance; Mauss

(1907;1954) described tribal leaders conferring lavish gifts on other tribal leaders to signify their clan's superiority.

The importance of helping relations has also been reflected in social psychological research. For almost 50 years, social psychological researchers have been concerned with specifying the conditions under which helping is more or less likely, the psychological forces involved, the demographic and personality characteristics that foster it. Nevertheless, only in the last decades have social psychologists paid attention to the fact that helping relations also imply different power relations between an agent, who has more knowledge or material resources, and a recipient, who is dependent on help. This view on helping behavior, as it will be explained in section 1.4 – "Help is a mixed blessing"-, had several implications in the conceptualization of prosocial behaviors and helping relations (Nadler, 2009).

This study aims to contribute to further explore the helping relation field by understanding the perceptions of aid recipients about this asymmetrical power relation. More specifically, through the lenses of the Theory of Social Representations (Moscovici, 1961), this study aims at understanding which are the shared representations on Help itself and on the Helping Institutions, which are the self-perceptions as aid recipients and if there is a potential power difference with regard to the their helpers. This research is relevant to understand how to optimize the help programs' planning, potentially avoiding the asymmetry of power that may cause damage to those being helped.

The structure of the dissertation is as follows: Chapter I explores some of the existing literature on Helping Behavior and Relations, on Social Status Distance and on the Social Representation Theory. Chapter II describes the methodological aspects of the study: participants, procedure, instrument and measures. Chapter III explores the results and lastly, Chapter IV, discusses the findings of the study, its implications, contributions and limitations.

Chapter I. State of the art

1.1 Helping behaviors and relations: A Social Psychological Framework

The research on helping behaviors has been centered since the early 60's on personal, interpersonal, and situational determinants of people's readiness to help others (Nadler, 2015). In the last years, the research has changed its focus onto the relations between helper and recipient (on a personal, interpersonal and intergroup level), the helping program proposed, and the consequent self- and social categorizations of the recipient as a help recipient (e.g., Threat to Self-esteem Theory, Intergroup Helping as Status Relations Model, Fisher & Nadler, 1982; Nadler, 2002; Nadler & Halabi, 2006; Nadler & Chernyak, 2014; Shneider et. al, 1996).

Helping relations are a particular category of intergroup relations that implies an asymmetry in status/power and dominance between the helper and the recipient (Nadler, 2002; Sachdev & Bouhris, 1985). Nadler and Halabi (2006, pp.98), state that *"Helping relations are inherently unequal social relations"*, as the mere fact of having a donor and a recipient marks the donor as having higher social power (Nadler & Halabi, 2006); moreover, *"intergroup helping relations may both reflect and be affected by differential between-group power relations"* (Nadler, 2002, pp.448). In Helping programs, the recipients are usually members of a vulnerable group that receives, from an advantaged group, guidance thought to increase their prospects in life (e.g., educational, work; Pettigrew & Martin, 1987). According to the literature, just the application of the program could reinforce the stereotype that member of vulnerable groups cannot make it on their own (Fischer & Nadler, 1982; Nadler, 2002; Nadler & Halabi, 2006).

1.2 Status and power

According to Magee and Galinsky (2008), status and power are firstly about hierarchy. Hierarchies can be formal (e.g., in an organization, a sign of the formalization of hierarchies can be job titles and subsequent pyramidalization of task division between workers) and used as a functional way to coordinate and incentive people. Or they can be informal, when individuals achieve higher rank in a group to the extent that they represent the defining (i.e., prototypical) features of that group (Hogg, 2001).

In line with those assertions, more specific definitions present social status as the extent to which an individual or group is respected or admired by others (prestige), and social power as asymmetric control over valued resources in social relations (Magee & Galinsky, 2008).

In this study, and as presented in the next section, we refer to Social Status as a hierarchical organization based on the respect and resources that each group possesses (Magee & Galinsky, 2008) and we use status as a means of understanding whether the participants mention power as a justification for the status asymmetry.

1.3 Social Status Distance

The status of the actors in intergroup relations is a powerful variable: *"status is an element of social structure that ranks groups according to their social position, prestige, or worth and serves as a signal of whether an individual deserves to be treated with greater respect, deference, or honor"* (Phillips, Rothbard, & Dumas, 2009, pp. 713). Researchers as Blau (1977) and McPherson and Smith-Lovin (1987) discussed the concept of "Status Distance" as the level of difference between individuals with respect to the status they hold. Two individuals who are exactly the same in terms of their status have zero Status Distance. Thus, Status Distance is an interpersonal dyadic construct that is determined by the perceived differences in status between a focal person and another individual (Phillips, Rothbard, & Dumas, 2009).

When applied to groups, the concept of Status Distance is called Social Status Distance and the first authors to argue that the concept could be applied to groups were Simmel (1908) and Bogardus (1925). Social Status Distance focused on people's willingness to interact with members of different racial or ethnic groups, it has generally been used to understand whether people would voluntarily interact with members of more distant groups in terms of status (Blau, 1977; McPherson and Smith-Lovin, 1987). It seems that group members are motivated to maintain their common social identities by interacting with similar others and would rather agree than disagree with their similar so they adjust their responses on the base of the group they are interacting with (Heider, 1958; Phillips & Thomas-Hunt, n.d.).

In both interpersonal and intergroup levels, (Social) Status Distance can be an obstacle in building a relationship. For example, within work organizations, informal relationships were more likely to develop among coworkers of similar status (Lincoln &

Miller, 1979), in voluntary organizations people were also more likely to form relationships with those who were more similar in status to them (McPherson & Smith-Lovin, 1987).

In Helping Relations, there is usually a disparity in social status between the donor and the recipient (Nadler & Chernyak, 2014), which can lead to a stigmatizing experience for recipients (Pratkanis & Turner, 1996; Steele, 1992), as well as a threat to their self-esteem (Fisher & Nadler, 1982), and, thus, undermine the success of the program (Fisher & Nadler, 1982; Nadler & Chernyak, 2014).

One of the current study objectives was to understand if the existing power and status asymmetry, akin to the Social Status Distance concept, was perceived by the help recipient and if so, if it was considered important and impactful.

1.4 Help is a mixed blessing

Receiving help is a *"mixed blessing"* for self-esteem which includes negative, self-threatening and positive, self-supportive experiences for the recipient (Nadler & Jeffrey, 1986). In the one hand, aid may be threatening because of the implied inferiority, inadequacy, and dependency inherent in the role of someone needing help. In the other hand, aid can be self-supportive when the feeling of belongingness (e.g., being part of something, of a group, not alone) dominates the need for independence and people in need are receptive to help, grateful for it, and feel good about themselves and their relationship with the helper (Nadler, 2015).

Among the self-supportive effects that help can bring to the recipient, the feeling of gratitude received a special attention from social-psychological research. All definitions of gratitude view it as a positive feeling that recipients feel toward their helpers but they emphasize different aspects of it. The analysis can center on the consequences of being helped as the motive of reciprocation (Wood et al., 2008), on its antecedents as the positive emotion felt when another has *"intentionally given"* (Bartlett & De Steno, 2006) or a broader approach viewing the feeling of gratitude as thankfulness (Grant & Gino, 2010).

Feeling gratitude depends on the perceived motivation of the helper and the value of the assistance for the recipient, thus gratitude is experienced when help is seen as reflecting the helper's genuine helpfulness, is costly to the helper, and is of high value for the recipient (Wood et al., 2008; Nadler, 2015). Feelings of gratefulness are an important emotional base of mutually supportive relationships. Feeling grateful leads the recipient to become generous and the expression of gratitude by thanking the helper motivates the latter to help in the future, "*When this cycle of gratefulness, thankfulness, and helpfulness occurs within an*

interpersonal bond or within a group, it builds and sustains social solidarity" (Nadler, 2015 pp.5).

As seen in the previous paragraphs, a number of conditions can influence helping relations and their outcomes. In that sense, Nadler (2015) stated that the relative amount of support or damage in helping relations is affected by the characteristics of the helper and the relationship with the recipient, the type of help and the recipient per se, and we will explore these conditions in the next sections.

1.4.1 Characteristics of the helper and the relationship with the recipient

Different studies have been conducted about being helped by a similar vs. dissimilar and known vs. unknown other, showing that it seems more threatening to receive help from a similar and known other (Fisher & Nadler, 1972; Nadler, Fisher & Streufert, 1974). For instance, Nadler, Fisher, and Ben Itzhak (1983) showed that being helped by a fellow student is experienced as more threatening than receiving the same help from a stranger. In line with the Social Comparison Theory (Festinger, 1954), the interpretation of the threatening experience given of receiving help from a similar other, is that the self-threat implied in dependency is considerable when the helper is a psychologically relevant comparison other. Helpers who are attitudinally similar- fellow students and peers at work, for example - represent psychologically relevant frames of reference (Nadler, 2015).

Interestingly, when changing the focus from interpersonal to intergroup relations, we have the exactly opposite findings. It seems more threatening receiving help from the outgroup (when the outgroup is ego-relevant) than the ingroup.

The Social Identity Theory (Tajfel, 1979) explains why we divide the world in ingroup and outgroup. The author stated that the groups (e.g. social class, ethnicity, family) which people belongs to are an important source of pride and self-esteem. Groups give us a sense of social identity: a sense of belonging to the social world. So, in order to increase our self-image, we enhance the image of group to which we belong -the ingroup- and we tend to discriminate and hold prejudice views against the group we do not belong -the out group. Therefore, we divided the world into "them" and "us" based on a process of social categorization (Turner, 1978). In intergroup helping relations, as we are going to explore, this division often becomes prominent to those involved.

As we said, intergroup helping relations are unequal social relations per se (Nadler & Halabi, 2006). The Intergroup Helping as Status Relations Model (Nadler & Halabi, 2006; 2015; Halabi, Dovidio, & Nadler, 2016) proposes that, when group membership is ego-relevant, helping relations with the outgroup constitute a means to establish, reinforce, or

challenge the existing social hierarchy (Nadler, 2002; Nadler & Halabi, 2006, 2015): research has revealed that high status groups help low status groups to reinforce their relatively advantaged status (Nadler, Harpaz-Gorodiesky, & Ben-David, 2009) and, members of low status groups openly display negative reactions to receiving assistance from high status groups (Halabi & Nadler, 2010; Halabi, Dovidio & Nadler, 2016).

Some studies about interracial help found that African American participants who received assumptive help (unsolicited help) from a European American experienced lower self-esteem than African American who received assumptive help from an African American (Schneider, Major, Luhtanen, & Crocker, 1996). Similar findings were reported in a study that examined the reactions of Arab Israeli who received assumptive help from a Jewish Israeli as opposed to an Arab Israeli helper (Halabi, Dovidio & Nadler, 2012). This study found that Arab Israeli recipients reported lower self-evaluations when helped by Jewish Israeli (the dominant group in Israeli society) than when helped by Arab Israeli (the less dominant group). These studies show that receiving help from a member of an ego-relevant outgroup, more precisely a dominant outgroup, can be a stigmatizing experience for its beneficiaries because it reinforces its dependency and the other group dominant position (Nadler & Halabi, 2006).

As said, also the type of help has a great influence on the outcome of the helping relations.

1.4.2 Help characteristics

A characteristic that is fundamental to understand the recipient's reaction to help is the autonomy or dependency orientation of the provided help (Nadler, 1997; 1998; 2002; 2015), as the type of orientation of the helping program can perpetuate asymmetries to a greater or lesser extent.

Autonomy-oriented help consists of providing the recipients with the tools to solve their problems on their own. It implies the helper's belief and a view of the recipients as efficacious individuals who, once they acquire the appropriate tools, can cope with the difficulties. Dependency oriented help, in contrast, consists of providing the recipient with the full solution to the problem. It implies a view of the recipients as unable to contribute towards solving their problems and, furthermore, reinforces their dependency. In terms of intergroup helping relations, autonomy-oriented help would decrease the social asymmetry between the high status helper and the lower status recipient group, while dependency oriented help would maintain or widen this social asymmetry (Nadler, 2002).

Another important distinction in the type of help provided is the one between requested and unrequested, i.e., assumptive help. Halabi, Nadler, and Dovidio (2011) conducted an interesting study about assumptive help between Arab and Jewish communities. Despite the fact that the study was conducted in a context in which help is commonly given (i.e., at a high school with high school students), it was seen that unsolicited help (i.e., assumptive help) offered by the Jewish research assistant, produced a range of negative reactions among Arab participants. It was seen that receiving unsolicited assistance from an ego-relevant outgroup member adversely affected personal responses, specifically arousing negative affect and reducing feelings of self-worth (Halabi, Nadler, & Dovidio, 2011).

As can be understood from the studies presented, helping behaviors, helping relations and their implications, have mainly been investigated through experimental studies and quantitative methods (Steele, 1992; Schneider, Major, Luhtanen, & Crocker, 1996; Halabi, Nadler & Dovidio, 2011; Halabi, Dovidio & Nadler, 2012). Although in recent years the research has moved on to the recipients perceptions and the implications of Help (Fisher & Nadler, 1982; 1986; Halabi, Nadler & Dovidio, 2011), to our knowledge, there is no literature addressing the issue resorting to qualitative methods or, more precisely, idiographic approaches, aiming at understanding the phenomenon in depth, and showing the variety, complexity and specificity of the theme (Jacques et. al, 2014).

Also, we approached this issue through the lenses of the Social Representation Theory (Moscovici, 1961), which represents a different and potentially interesting contribution to the research field. Through the application of this "common sense theory" (Moscovici, 1976) to the theme of help relations, it is possible to understand which are the social representations of the Help and the Helping Institutions and programs, the Self perceptions as a recipient of help, and the possible impact and relevance of the Social Status Distance between the helper and the recipient, from the perspective of those who benefit from the help programs.

1.5 The Social Representation Theory

The Social Representation Theory (Moscovici, 1961) arises from the desire, as social sciences in general, of understanding the social environment around us.

Since our childhood, school, family, institutions and media, instill in us certain ways of seeing the world and offer us a particular vision of the things around us. Our perception of the environment is next shaped by the groups, associations, and clubs we are part of. It is very

largely in our exchanges and our communications with others that our reality is formed (Moliner, 2001). Every day we acquire and transmit knowledge, beliefs, and values that allow us to share a common idea of things and of others. In this sense, this reconstruction of reality, this representation of reality, is all social (Rateau, Moliner, & Guimelli, 2011).

Social Representations (SR) pervade all aspects and fields of social life, reaching the most intimate angles of people's existence and, at the same time, giving materiality to the relations between public and private life (Vergara & Ferreira, 2005). The theory is concerned with the way in which knowledge is represented in a community, shared by its members and considered in the form of a true "common sense theory" concerning any aspect of life and society (Galli, 2014). A (social) representation, if can be defined, it is as a set of perceptual phenomena, images, opinions, beliefs and attitudes, those elements enable the attribution of meaning to social and psychological processes (Vergara & Ferreira, 2005). The concept of SR is, however, broader and more encompassing than those of opinion, belief and attitude (Vala & Castro, 2013), does not own a specific definition, is inaccurate and has been criticized for it (Jahoda, 1988). Despite this, Moscovici has always considered the inaccuracy positive and necessary and he has strongly defended the need of keeping the concept open to provide links with other concepts and connections with other social sciences (Moscovici, 1972, 1976, 1988). More recently Liu (2004) proposes the concept of SR as "sensitizing" and not as "definitive", distinction advanced by Blumer (1969). A "sensitizing" concept provides the user guidance and references for addressing empirical phenomena. While "definitive" concepts offer descriptions of what one might expect to observe, "sensitizing" concepts offer indications of the direction in which to observe (Vala & Castro, 2013).

Throughout our daily lives, SR constitute a grid for reading and decoding reality and allow the interpretation of situations through a system of coherent and stable categorizations. SR are forms of knowledge, known or illusory, related to the environment around us. This knowledge has the particularity of being produced collectively according to socially determined processes (Galli, 2014). Moscovici's contribution (1976) represented, therefore, a new way of understanding the relations, in terms of construction of meaning of individuals with society (Farr, 2000; Gomes, Sá, & Oliveira, 2003).

The Theory of Social Representations has different analytical perspectives, one of those being the Structural Approach focused on cognitive activity, with the Central Core Theory as its main expression (Abric,1976;1984; Vergès, 1994). The Structural Approach is the one used in the current study, via the Central Core Theory. This approach states that the representation is organized around a central core that gives the representation its meaning.

The core is surrounded by a periphery, the component that mediates between the core and the concrete reality. Both subsystems constitute the representational field, and research on SR should explore the internal organization of the representations in order to understand their configuration, functioning and eventual transformation (Quenza, 2005).

The Central Core theory of SR, more concretely, states that the representation is a *'hierarchical, coherent system organized around a core [...] made up of three fundamental elements: a central core, an ensemble of information, attitudes and beliefs organized around the central core, and a system of categorization'* (Abric, 1987p. 67-68). The core is stable and coherent so, the modification of core elements, entails the transformation of the representation. Words, metaphors, images and attitudes may all act as core elements of a SR (Abric, 1993).

The central system or central core has two functions: creation and organization. Through creating, the central system gives meaning to every element of the representation. By organizing, it determines the links between the elements (Quenza, 2005). The central system just exists with its complement, the peripheral system, which is the interface between the representation and reality. As the central core, the periphery has two functions: it gives individual modulation to a representation, and it intervenes in the defense and transformation of SR (Abric & Tafani, 1995).

Moreover, the elements of a representation are interdependent and their relations organized by two characteristics: the weight, a hierarchical order associated with the importance each element has in the structure (Abric & Tafani, 1995); and the salience, the relative importance of the elements within the representation, determined by the context (Abric & Tafani, 1995; Quenza, 2005).

The Social Representations Theory (SRT), based on people's perceptions and opinions and created as a bottom-up theory of "common knowledge", seemed to perfectly frame and represent the context in which we desired to develop this research. Furthermore, by addressing the Helping Relations issue and the recipients' perceptions on being help, through the Central Core Theory, we could obtain an ordered and detailed set of data easy to analyze and understand (Quenza, 2005).

Chapter II. Methods

This study was conducted through semi-structured interviews, a methodology commonly used in SRT (Moscovici, 1976) and in the structural approach to it (Abric, 1984; Vergès, 1994), that offers relative flexibility and allows researchers to investigate people's perceptions in depth (Alshenqeeti, 2014).

Different data were obtained from the interviews and underwent different treatments. Some data were obtained through free association (for the questions concerning Helping Relations and Self, see Tables 2 to 8) and was subject to a content analysis. Other data were obtained through open questions (questions regarding Social Status Distance, see Tables 9 and 10) and a thematic analysis was conducted. All the data were then analyzed with open-EVOC software (2000), a software designed for SR data analysis.

2.1 Participants

Twenty-five people, selected through the criteria of accessibility, participated in the study. The participants were between 18 and 70-years-old and were members of vulnerable groups that benefited from help programs offered by 4 Non-Profit Institutions/Organizations.

The Non-Profit Institutions/Organizations presented the following characteristics: 2 of them offered what is considered to be a dependency-oriented help such as providing food and clothes, and 2 of them offered what is considered autonomy-oriented help such as social reintegration. Three out of the four Institutions/Organizations were Christian.

The vulnerable groups to which the participants belonged to can be defined as former drug addict, former prostitutes, former homeless, refugees, people with an income below the poverty line, and immigrants (for details see Table 1).

Table 1. *Participants socio-demographic characteristics*

	M	MO	SD	%
Age	46.4		11.6	
Gender				Male 52
				Female 48
Place of Birth				PT 63, GIPSY 7
				STP 15
				SYR 7
				FR 4

		RUS 4
Family members (persons)	2	
Schooling degree	8.2	3.6
Work		Working 56 N/working 44
Help orientation		Autonomy 56 Dependency 44
Help duration (years)	1.8	2.3

Note. 63% of the participants were from Portugal and the 7% presented themselves as Portuguese gypsies (PT 63% of which GIPSY 7%), 15% were from São Tomé e Príncipe (STP 15%), 7% from Syria (SYR 7%), 4% from France (FR 4%) and 4% from Russia (RUS 4%).

2.2 Procedure

For practical reasons, data collection was conducted in the facilities of the organizations where the participants benefited from help, with all the interviews being conducted in Portuguese apart from the interviews with the refugee population that were conducted in English. Collecting sensitive data by interviewing vulnerable populations involves various ethical issues. For that reason, ethical approval of the ISCTE-IUL ethical committee was sought and granted (Appendix A). For the same reason, it was necessary the mediation of the institution, the full consent of the interviewee, and the use of a known space - even though, the use of a familiar space has the enormous disadvantage of having people being more aware of social desirable answers (Krumpal, 2013).

In order to reach the participants, several steps were taken. First, it was verified the organization's availability to mediate the first communication between the researcher and the interviewees: 15 different organizations were consulted through an invitation letter (Appendix B), only four responded positively to the possibility of collaborating on the research. Once the availability was guaranteed, the potential interviewees were reached in the facilities of the organization by the researcher, in order to ask them to take part in the semi-structured interview. It is worth noting that organizing a meeting in a "neutral" location was

not an option, as the interviewees did not have any immediate benefit from participating in the study. The participants, after giving their voluntary consent to participate in the study, were informed about the nature of the research: a study about the perceptions of being a help recipient. The interviewees were also informed, orally and through the informed consent they signed (Appendix C), about the anonymous nature of the semi-structured interview and about the necessity of audio recording it. Then, they were asked to answer the questions. The interview had a duration between ten and 25 minutes, depending on the participant's willingness and loquacity.

2.3 Instruments

The data were collected through a semi-structured interview with seven free association tasks, three open-ended questions and nine socio-demographic questions.

Free word association presents several advantages: it allows to process directly the data produced from the free expression, it is quick to implement and analyze, it is easy to use and understand (Abric, 2003; Moliner et al., 2002) and it is strongly recommended for SR studies (Gonzalez et al., 2009; Wagner, Valencia & Elejabarrieta, 1996). Each participant was invited to express the first three to five words that came to mind after giving them an input - a word or an expression. It was explained that the answers should be as spontaneous as possible, and that the interviewees were not expected to rationally elaborate what they wanted to express, letting the most immediate ideas they had flow.

Open-ended questions, compared to free association tasks, allow for a greater flexibility and freedom and enable the interviewee to elaborate on various issues (Dörnyei, 2007). For that reason, open-ended questions were the chosen technique to explore the interviewees' perceived Social Status Distance.

2.4 Interview structure and operationalizations

The interview consisted of four sections: three free associations tasks about the "Help Institution", four free association tasks about the "Self", three open-ended questions about the "Social Status Distance", and nine questions addressing socio-demographic information (Appendix D).

2.4.1 Help Institution

The respondents were asked to provide three to five words associated with the name of the institution and the program they joined, and to provide three to five advantages and disadvantages of joining the institution, *e.g. List three to five words that you associate with*

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"name of institution - NGO". Through those tasks, we aimed to understand the respondents'
perceptions about the institution - NGO they received help from, and their perceptions on
the type of help they received in terms of being dependent on the received help or being
acquiring more autonomy (Nadler, 1997; 1998; 2002).

2.4.2 Self

The respondents were asked to provide three to five words associated with themselves
as individuals, then with themselves as "social persons"- individuals in relations with other
people. The free associations have been adapted from Fajanas (1985) and Vogel, Wade &
Ascheman (2009) studies, *e.g. List three to five words that you associate with yourself as a
person in relation to others (social person).* In this section they were also asked to associate
three to five words to the word "problem" and then to the word "value", the free associations
have been adapted from Schwarzer and Jerusalem (1995) Self-efficacy scale, in order to
understand their self-perceptions of esteem and efficiency.

With this section it was intended to explore if there was a sort of shared identity as
help recipients.

2.4.3 Social Status Distance

Through open questions adapted from the Bogardus Social Distance Scale (Bogardus,
1925), it was intended to assess the interviewees perceived social status distance towards the
institutions and its staff (Maurer & Keim, 2018), e.g. *To what extent do you think of yourself
as the same or different from the people who work for the "name of the institution - NGO".*
More specifically, with this section we firstly wanted to understand if there was a perceived
difference of status regarding the Helping Institution and its staff, whether such an
asymmetry would be explained by a difference in terms of power, and if this was relevant for
the beneficiaries. Then, we aimed to identify the perceptions in terms of neutrality,
superiority, and inferiority, the beneficiaries held about the Helping Institution, and their
perceptions on the type of relation - *family, friendship, collaboration or work* - with the
Helping Institution and its staff (Phillips, Rothbard, & Dumas, 2009).

2.5 Data analysis

The data were collected and analyzed following the Structural Approach on Social
Representations (Abric, 1976, 2001), more specifically the Central Core Theory. This
approach is based on the hypothesis that every SR is organized around a central core, which
would be the fundamental element responsible for the organization and significance of the
representation (Abric, 2001).

The central core theory, Structural Approach main theory, presents two systems which exercise a complementary role (Sá, 2002): a central, consensual, coherent, stable system, determined by historical, sociological and ideological conditions, which defines the homogeneity of the society's representation while resisting changes in the short term, and which has the function of generating the meaning of the representation and defining its organization; a flexible peripheral system that allows the integration of individual experiences and histories, supports contradictions and society's representations heterogeneity, is flexible, evolutionary, sensitive to immediate changes in context and has the function of adapting the central system to the concrete reality.

Open-EVOC software (Sant'Anna, 2012) was used to explore the central core and the peripheral systems of the Helping Institution and the Social Status Distance's SR.

Through this software, it was possible to organize the terms produced according to the hierarchy underlying the frequency (salience) and the mean order of recall (weight). The program calculates and reports the simple occurrence frequency of each evoked word, the weighted average occurrence of each word, and the mean weighted average order of the set of terms evoked (Sant'Anna, 2012). The techniques elaborated by Vergès (2002) cross the frequencies of evocations (quantitative nature) with the orders of evocations (qualitative nature) to construct a table of contingencies of four quadrants separated by the following intersections (Pereira, 2005):

In the first quadrant (upper left, ++) are the most frequent evocations and whose order of evocation is lower than the general average - elements that are more likely to integrate the central core.

In the second quadrant (upper right, + -), one can find the higher frequency and order of evocation, evocations that are very quoted but not important for the subjects - the first crown of the peripheral system.

In the third quadrant (lower left, - +) are the lower order and lower frequency evocations considered important by a small group of subjects - second crown of the peripheral system.

In the fourth quadrant (lower right, --), are the evocations of lower frequency and greater order of recall, irrelevant to the representation and contrasting with the central core – the latter crown of the peripheral system.

The evocations, despite being divided into different quadrants, are often interconnected via similar semantic categories. These reinforce the evocations of the central core and show the various nuances they can have (Sant'Anna, 2012).

The data were all analyzed with the Structural Approach and Open-EVOC software (version 2000) and a content analysis was conducted.

Of the 25 people interviewed, some alleged that they were unable to translate into simple words or expressions the perceptions they had, preferring to skip recalling evocations and only to talk about their experiences, or not talking at all. The contribution of these people was also considered. The decision of not talking about something can be interpreted as a meaningful answer. Some people remembered less than three to five words; these answers were also considered as there was no apparent impact to the data treatment and results.

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Chapter III. Results

800 Free Evocations were produced, of which 375 related to the "Helping Institution" and 425 to the "Self". 149 words were found related to the "Social Status Distance".

Proceeding with the identification of the central core, the Vergès quadrants were constructed for each section (Vergès, 2002).

Although the interviews targeted people from highly differentiated vulnerable groups (former drug addict, former prostitutes, former homeless, refugees, people with an income below the poverty line and immigrants) receiving help from differentiated institutions, we found what appeared to be shared SRs. It seemed having different types of vulnerability and receiving different types of help (two institutions provided autonomy-oriented help and two institutions provided dependency oriented help) was not so relevant as to lead to very different responses, thus leading us to present the data as not separated by type of vulnerability or type of help, but rather aggregated.

3.1 Help Institution

375 evocations related to the "Helping Institution" were originated. More precisely: 125 evocations for the first task (Table 2), 125 for the second task (Table 3) and 125 for the third task (Table 4).

Table 2. *List three to five words you associate with "name of the institution / NGO"*

	Evocation Order > 2	Evocation Order < 2
Frequency ≥ 1	God	Do not know
	Family	Help
	Change	Friendship
	Well-being	Salvation
	Need	Hunger
	Hope	Love
		Support
		Joy
		Gratitude
		Companionship
		Confidence
		Reinsertion
Frequency < 1	Occupation	Protection
	Life	Affection
		Challenge

Evocation Order > 2	Evocation Order < 2
	Knowledge
	Rehab
	Stability
	Learning
	People
	Advice
	House
	Health
	Christian
	Unity
	Seriousness
	Happiness
	Opportunity
	Fear
	Respect

Of the 125 words evoked in relation to the first task of the Help Institution section, six seemed to constitute the central core.

As shown in Table 2, *God* (4.8% frequency, 1.5 of mean average) was the most central representation, which is not surprising considering that the representations are context and historically dependent and three out of four of the Institutions were Christian institutions. *Family* (4% frequency, 1.8 mean average), the second representation of the central core, was understood as a type of perceived relation with the Helping institution, so the evocations *Friendship* and *Companionship,* in the second quadrant, reinforced the importance that relationships had in the SR of the Helping Institution. *Change* (2.4% frequency, 1.3 mean average), a representation linked to the autonomy-oriented help semantic, found reinforcements in the second quadrant with the evocation *Reinsertion*. It was also linked with the words *Life* and *Opportunity*, that appeared, respectively, in the third and fourth quadrants. *Well-being* (2.4% frequency, 1.67 mean average) touched the autonomy and the positive perceptions semantics, we found the same semantic of autonomy and positivity in the words *Joy* (second quadrant), *Peace* (third quadrant) and *Stability* (fourth quadrant). Opposite to *Well-being*, even if not of great salience, we found the evocation *Fear* (fourth quadrant). Also part of the central core is the evocation *Need* (1.6% frequency, 1.5 mean average), linked to the dependency-oriented help semantic and directly connected with the evocations *Hunger, Help* and *Support* appearing in the second quadrant. *Hope* (1.6% frequency, 1.5 mean average), the last evocation of the central core, was connected to the autonomy-oriented help semantic that seemed to be the predominant one in the SR of the Helping Institution.

Table 3. List three to five advantages of integrating the program

	Evocation Order > 2	Evocation Order < 2
Frequency ≥ 1	Change Peace	Do not know Help Food Companionship Friendship Saving Money Job Support Cloths Family God Protection
Frequency < 1	Sober Self-esteem Trying Socialize Confidence House Live Reinsertion Well-being	Satisfaction Living together / Coexistence Learning Dignity Health Consciousness Good habits Sleep People Self-understanding

Looking at the SR of the advantages of benefiting from a Help institution program (Table 3), in the central core, we found again the words *Change* (1.6% frequency, 1 mean average) and *Peace* (1.6% frequency, 1.5 mean average). In the second quadrant, or second crown, appeared again the semantics of dependency-oriented help (*Help, Food, Clothes, Support*) and relations (*Friendship, Companionship, Family*; Table 3).

Table 4. List three to five disadvantages of integrating the program

	Evocation Order > 2	Evocation Order < 2
Frequency ≥ 1	None Coexistence /Living together Not having alternatives Fear	Do not know Restrictive rules
Frequency < 1	Free time	

Table 4 shows the SR connected to the disadvantages of benefiting from a Help institution program where first we found the evocation *None* (6.4% frequency, 1 mean average). Most of the participants did not found any disadvantage or did not want to analyze this topic. *Coexistence / living together* (1.6% frequency, 1 mean average) had a big salience and it represented the other side of the relation semantic. The evocation *Not having alternatives* (1.6% frequency, 1.5 mean average) is strongly connected with *Need* and underlined the strong feeling of being dependent. Here again appeared the evocation *Fear* (1.6% frequency, 1.5 mean average), already found in the SR connected to the Helping Institution.

It was interesting to see that, exploring the Help Institutions' SR with different questions underling different points of view, we found virtually the same evocations. Thus, it was possible to provide an idea of the SR of Christian Helping Institution according to the structural approach (Abric, 2001, Fig. 1).
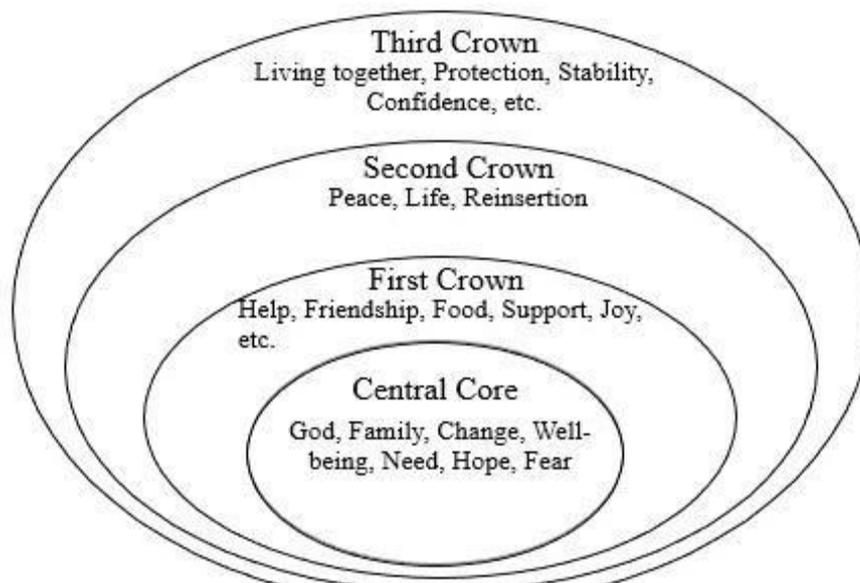
Figure 1. Christian Helping Institution's Social Representation of people who receive their help.

3.2 Self

425 evocations related to the "Self" were originated. More precisely: 125 evocations for the first task (Table 5), 100 for the second task (Table 6), 100 for the third task (Table 7) and 100 for the fourth task (Table 8).

Table 5. *List three to five adjectives that you associate with yourself as an individual*

	Evocation Order > 2	Evocation Order < 2
Frequency ≥ 2		Do not know
		Friend
		It depends
Frequency < 2	Nice	Humble
	Happy	Available
	Sad	Generous
	Perfectionist	Sociable
	Unorganized	Open
	Depressive	Stable
	Trustworthy	Student
	Impulsive	Happy
	Thoughtful	Voluntary
	Obedient	Good mom
	Patient	Welcoming
	Calm	Talkative
	...	Affectionate
		Organized
		Helpful
		Optimistic
		Faith
		Pessimistic

Table 6. *List three to five adjectives that you associate with yourself as a social person*

	Evocation Order > 2	Evocation Order < 2
Frequency ≥ 2	Closed	Do not know
		Friend
Frequency < 2	It depends	Sincere
	Sociable	Authoritarian
	Confident	Available
	Impulsive	Worried
	Open	Trustworthy
	Generous	Given
	Calm	Playful
	Conversationalist	Nice
	Shut up	Useful
	Respectful	
	Animator	
	Able	

Looking at the evocations connected to the Self as Individual (Table 5) and the Self as a Social person (Table 6), in both cases, the most salient words were connected to the semantic of relations (*Friend, Closed*).

Table 7. *List three words that you associate with the word "PROBLEM" related to yourself*

	Evocation Order > 2	Evocation Order < 2
Frequency ≥ 2	Money Health Children None Drugs	Do not know Solving (the problem) House Faith
Frequency < 2	Problematic Sadness God War Loss of control Difficulty Accident Institution Name Alcohol	Despair Pray Employment Temptation Family Error Job Conflict

The SR's central core on the input "problem" connected to the self (Table 7), was composed by the words *Money* (6% frequency, 1.83 mean average), *Health* (4% f, 1.25 mean average) *Sons/Childs* (3% frequency, 1.33 mean average), *None* (2% frequency, 1 mean average), and *Drugs* (2% frequency, 1 mean average). The evocation *Money* is connected to, and reinforced with, the evocations *Work* and *Employment* (fourth quadrant) and also with the material possession semantic as expressed by the evocation *Home* (second quadrant). *Drugs* found connection and reinforcements with *Alcohol* (third quadrant), *Loss of Control* (third quadrant), and *Temptation* (fourth quadrant).

Table 8. *List three words that you associate with the word "VALUE" related to yourself*

	Evocation Order > 2	Evocation Order < 2
Frequency ≥ 2	God Friendship Children House	Do not know Family Institution Name Work

	Evocation Order > 2	Evocation Order < 2
	Acceptance	Money
	Relations	Love
	People	
Frequency < 2	Good mom	Well-being
	World	Respect
	Life	Me
	Health	Confidence
	Believe	Stability
		Goodness
		Smile
		...

The SR's central core on the input "Value" connected to the self (Table 8), resulted in the following evocations: *God* (6% frequency, 1.67 mean average), *Friendship* (4% frequency, 1 mean average), *Sons* (3% frequency, 1.67 mean average), *Home* (2% frequency, 1.5 mean average), *Acceptance* (2% frequency, 1.5 mean average), *Relations* (2% frequency, 1.5 mean average), and *People* (2% frequency, 1.5 mean average).

The evocations *Friendship*, *Sons*, *Relations*, *People* and *Family* (second quadrant), *Love* (second quadrant), and *Good mother* (third quadrant) are all part of the semantic of relations. The evocation *Home* is connected with *Money* (second quadrant), and *Work* (second quadrant) as we previously saw. The evocation *Acceptance* is part of the self-esteem end efficacy semantic, well represented in the evocations of the self as individual.

3.3 Social Status Distance

149 words related to the "Social Status Distance" were funded. More precisely: 75 words for the first task (Table 9) and 74 for the second task (Table 10).

Table 9. *To what extent do you think of yourself as the same or different from the people who work for the "name of the institution - NGO"?*

	Evocation Order > 2	Evocation Order < 2
Frequency ≥ 10	Same	Do not know
	Different	Inferior
	Do not want to talk about	
Frequency < 10	Positive attitudes	
	Relations	

The most salient evocations (Table 9) were the opposite semantic words *Same* (22% frequency, 1.9 mean average), and *Different* (20% frequency, 1.2 mean average). *Do not want to talk about* (12% frequency, 1.33 mean average) was the third evocation composing the central core. Although it was not the most salient evocation, the one with the highest frequency was *I do not know* (28% frequency, 2 mean average) followed by *perceptions of inferiority* (12% frequency, 2 mean average).

Table 10. *How would you define your relationship with "name of institution - NGO" and its staff? (Collaboration, Family, Friendship, Helping relation, Work)*

	Evocation Order > 2	Evocation Order < 2
Frequency ≥ 10	Friendship Positive attitudes	Do not know
Frequency < 10	Family Helping relations Work Do not want to talk about	Collaboration Inferiority

On the evocations related to the relation with the Help Institutions' staff (Table 10), *Friendship* (13.51% frequency, 1.2 mean average) was the most salient one. This result was in-line with the previous one revealing that, in terms of comparison, the help recipients saw themselves as the *Same* as those working in the institution providing the help.

Chapter IV. Discussion

Help and Helping relations are a fundamental common interest to all cultures and, for this reason, are explored through religious, psychological, sociologic, biologic studies, etc. (Nadler, 2010). The contribution of this study, at a conceptual level, was to deepen the point of view of vulnerable populations that are recipient of help and, in doing so, the methodological contribution was to study qualitatively the question, in order to have a more complete understanding of this reality. The choice of using the Social Representations theory (Moscovici, 1961) gave the possibility of having a theory that succeeded in framing the problem and allowing its scientific expression through "common knowledge" (Moscovici, 1976).

The study aimed to find the vulnerable populations SR on Help and the Helping Institutions and to understand whether the perception of (in)dependence from a given program, as well as the status distance from the helper, were perceived as relevant for the self-concept of those being helped.

In this section we will provide an overview on the topic, discuss the results, present some directions to future research and implementation of help programs, as well as discuss the limitations of the current study.

As previously reported, help is a mixed blessing (Nadler & Jeffrey, 1986) and there is a conflicted attitude toward helping relations: it is good to help but seeking or accepting help ourselves it is not so well seen. This is the basis of power disparity in helping relations (Nadler, 2010). In Helping programs were the recipients are usually members of a vulnerable group, the disparity in power and status becomes greater and so does the risk of having a self-threatening and stereotyped experience for those who receive help (Fischer & Nadler, 1982; Pettigrew & Martin, 1987; Nadler, 2002; Nadler & Halabi, 2006).

The relative amount of support or damage in helping relations seems to be affected by specific conditions (for details see Chapter I., Section 1.4). Namely, the literature suggests that dependency-oriented programs are charged with negative meaning (they could have a self-threatening impact on the recipients; Fisher & Nadler 1982), while autonomy-oriented programs are charged with positive meaning (Nadler, 2015).

The current study roots raised from those concepts and from the apparent missing qualitative analysis of them.

To our knowledge, it seems to be no literature addressing the issue through a qualitative method such as the SRT (Moscovici, 1961) and through the eyes of help recipient: no qualitative literature to understand the recipient's perception on being helped and on Help per se. Thus, through the lenses of the SRT (Moscovici, 1961), we added a different and interesting contribution to the research field. Highlighting which are the SR of Help (specifically of the Helping Institutions), the recipient self-perceptions, and the relevance, or not, of the (Social) Status Distance between the helper and the recipient. It was possible to analyze the Help field with a different point of view, in a way that helps to understand how to optimize the help programs, contributing to their development , and attempting preventing that the asymmetric relations might lead to self-stigmatization and might threaten the self-esteem of the recipients (Fischer & Nadler, 1982; Nadler, 2002; Nadler & Halabi, 2006).

The interviews produced interesting results. A clear SR of the Helping Institution was found (Figure 1). The central core of it was constituted of the words *Family, Change, Well-Being, Necessity, Hope, Fear*. The most significant themes were connected to the semantic of Help (both the dependency and the autonomy orientation of it) and the semantic of the Relations with the institution. It was quite curious that the Helping Institutions' SR core was formed by evocations with opposite semantics: *Hope – Fear, Necessity* (dependency orientation to Help) – *Well-being* (autonomy orientation to Help). The Help's SR also suggested the importance of both sides of Help for the recipients of it: it seemed to show a perception of internal autonomy and external (material) dependency. This can be an important result for the design and implementation of help programs. The literature presents the orientation of help towards autonomy as more effective, and most of the aid programs developed in recent years embraced this vision, yet those oriented toward dependency kept on satisfying only the basic needs. Referring to the obtained results, it seems that the coexistence of the two orientations was relevant, so, in planning a help program, it would be useful to, on the one hand, supply the basic needs of the beneficiaries (dependence-oriented), while, on the other hand, taking into consideration their necessity of perceiving themselves as fully autonomous in taking decisions and fully capable of action and self-care (autonomy-oriented). This feeling of effectiveness or internal autonomy could be given by the relationships existing inside the help institutions with those that helps.

Looking at the perceptions about the Self, on the one hand, it would not have been conceptually possible to find a SR, as it is a question that should elicit idiosyncratic responses; on the other hand, it elicited a sort of shared identity, as we are going to explain in more details afterwards. The results showed more evocations of the Self in relation with

others than as individuals. Few words (11) referred to the self-esteem, and some words (12) referred to the social roles they covered. The relations with others' semantic and the material needs one were probably the most common. Those findings seemed to be connected to the SR of the Help Institution and to reinforce it. The Self-perception in the Help Institution context was described as related to others: this kind of shared self-perception suggested us the importance that being part of a group may have for the help recipients and this might be quite important as the feeling of belongingness may increase the perception of self-efficacy (Nadler, 2015).

The open-ended question part was the most delicate one. The participants struggled to express themselves without having a guideline to follow and - as for the free association on the world *Problem* and *Disadvantages,* using a participants' words "*I don't want to complain about anything*" - the participants did not feel comfortable to talk openly.
Although interviewing the participants in the facilities of the Helping Institutions represented a big influence, we could, anyway, infer something from their short or non-answers. In fact, the evocation order and frequency analysis showed that the recipients' perception on the relation and the Social Status Distance toward the helping institution was one of no distance, i.e., a same level relation, with the most salient words being *Same* and *Friendship*.

Considering the most frequent answers to the Social Status Distance tasks, we could also see the non-willingness of the interviewees in answering and analyzing the issue. Yet, in this context, even the word *Same* was used by many to avoid the question, saying "*everybody is the same*" and, thus, reporting a quite general perspective and probably not their own personal perceptions. Few people reported a feeling of inferiority and disparity from the helping institutions.

In this sense, the "non answers" of the participants were at least as informative as their effective answers. Also, we should take into consideration that the questions presented in the semi-structured interview conducted could be categorized as sensitive and the answers to sensitive questions are often distorted by biases (Krumpal, 2013). More precisely, the sensitivity of a question includes three different dimensions (Tourangeau & Yan, 2007):

The first dimension is 'intrusiveness': within a given culture certain questions per se may be perceived as too private or taboo, independently of the respondents' true status on the variable of interest.

The second dimension is 'threat of disclosure': respondents' concerns about possible risks, costs or negative consequences of truthfully reporting a sensitive behavior and that the

sensitive answers can become known to third persons or institutions beyond the survey setting.

The third dimension is 'social desirability'. This dimension refers to truthfully reporting an attitude or behavior that clearly violates existing social norms and thus is deemed unacceptable by society. To conform to social norms, respondents may present themselves or the object of the discussion in a positive light, independently of their actual attitudes and true behaviors respectively. More specifically, 'social desirability' refers to the respondents' tendency to admit to socially desirable traits and behaviors and to deny socially undesirable ones.

Thus, the problem associated with 'social desirability' is not the sensitivity of a question but the sensitivity of an answer, given that respondents tend to underreport socially undesirable behavior and overreport socially desirable behavior. Thus, they distort their answers towards the social norm in order to maintain a socially favorable self-presentation (Fowler, 1995).

The Social Desirability and the Threat of Disclosure biases may explain the "non answers" or "avoiding answers" of the respondents. The participants of the study found themselves in a not comfortable position, and might have felt threatened by the disclosure of something that would not have been socially desirable, such as exposing a perception - socially considered negative or not desirable - towards someone or something that acts to help. Thus, one can speculate that they coped by avoiding the answers or underreporting their thoughts. Sensitivity and social desirability biases, besides explaining the respondents' behaviors, also suggest that their answers might not reflect their true perceptions, which might have been not as positive as the ones they reported.

In addition to the biases encountered, the research did not proceed without other limitations. A first limitation could be the number of participants but, although it is not very high, we found that a saturation point was reached and, thus, there was not much need to proceed collecting data. We must remember that working with vulnerable populations means working with a sensitive population that is studied by many fields and, in that sense, we should only collect the strictly necessary data. In that sense, the mediation of the Helping Institutions was fundamental, but many rejected participating in the current research as a means of safeguarding its beneficiaries from being subjected to too many researches and interviews – a perfectly valid position.

Furthermore, given the potential complexity of the issue studied and given that most of the study's participants were illiterate, it might be the case that we also faced

communication issues, which might represent another limitation of the current study. We could not exclude that the answering problems were also due to understanding problems.

In terms of suggestions for future research, and given that it was not clear the real perception and impact that the Social Status Distance had on the recipients of Help, it would be interesting to further study it qualitatively, through a study focused on this topic and thought to avoid the social desirability bias.

The most interesting finding in this research was, at the perception level, the coexistence of the autonomy and the dependency orientations of help. A future study could investigate the weight and importance that the two different orientations could have for a recipient of help, as well as factors that might impact that perceptions of weight and importance.

We would also like to point out that what has been found with this research, namely in terms of the importance, at different levels, of the orientations of help, can provide a guideline to the institutions that offer help programs. The institution should consider the importance, for the recipients of help, of being protagonists, active and autonomous in the process of improving their psychological and material resources, but also the importance of offering some material goods, even if it means, somehow, strengthening dependency from the institution. With this idea of a help program that aims at satisfying the dual level (autonomy and dependency orientations), it is also good to remember the importance of offering help when there is a request for help (requested help) and not when it is thought to be a necessity for it (assumptive help), as this latter type of help could reinforce the threat to self-esteem of those being helped (Halabi, Nadler & Dovidio, 2011).

In addition to the results obtained and discussed, it is worth underlining that we are talking about vulnerable populations, therefore the study's participants and the enlarged "category" of vulnerable populations, that are populations subject to structural disadvantages; are more likely to face societal devaluation, material hardship, and opportunity restrictions than those in higher-status categories. This is especially worth mentioning given that such structural disadvantage is based on membership in a social group or category (Van Zomeren, Postmes, & Spears, 2008).

The research on structural disadvantages and societal devaluation as a facet of it, shows how those alone can cause negative psychological effects such as low self-esteem and low perceptions of efficacy. But, while group membership is a basis for such disadvantage, the strength of identification with the (disadvantaged) group can also lead to a sense of connectedness and belongingness that provides group members with the means to better

cope with societal devaluation (Outten, Schmitt, Garcia, & Branscombe, 2009; Leach, Mosquera, & Hirt, 2010; McNamara, Stevenson, & Muldoon, 2013).

These results are in line with our own results on the importance of positive relationships and on the perception of belongingness as a basic social motive (Smith & Mackie, 2007).

The evidence on societal devaluation and from our research seems to challenge the classical literature: according to the latter, interventions are often based on the credo that individualistic characteristics of responsibility, independence, and self-reliance lead to better social integration and self-esteem; on the contrary, the results from the former suggest that it is the capacity of connecting with other people that promotes the construction of meaningful social identities and therefore more easily helps escaping the negative psychological consequences of a lowered sense of efficacy and self-esteem that are associated with constrained life conditions (Bakouri & Staerklé, 2015).

It therefore appears that, in this context, collectivist rather than individualistic behavioral norms were more effective even if the study was carried out in an individualistic society (but one of the less individualistic European nations – Hofstede's insight 27% on individualism; Hofstede, 2018). Although to our knowledge there seems to be no research on helping relations in collectivist vs. individualist' contexts, it can be speculated that receiving help in a collectivist society would be less threatening than in an individualistic society. Nevertheless, receiving help from an outgroup with higher social power would be threatening in both settings (Halabi, Dovidio & Nadler, 2012). Always speculating, we can also hypothesize that to be successful, the type of help provided should emphasize internal autonomy in individualistic societies and belongingness in collectivist societies.

Finally, as we saw, helping relations are a topic of global and current interest, on a small or large scale, in our daily lives. Moreover, in today's society, where the need for people co-operation is pulsing and where the service sector of non-profit institutions and national and international cooperation is growing (Carbone, 2019), the obtained results contribute to the deepening our understanding of relational processes, aiming at providing guidance towards constructive and proactive relational experiences. Further investigating this field could optimize the methodological and operational approaches necessary for the activation and maintenance of cooperation and the development of help projects. This optimization can be done through a specific work on relationships, in order to orientate them toward mutual collaboration that foster resilience.

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Appendices

Appendix A: Submission form for the ethics committee approval

FORMULÁRIO DE SUBMISSÃO PARA APROVAÇÃO DA COMISSÃO DE ÉTICA

Título do projeto: Social Representations of Help: vulnerable population being helped.
Investigador/a proponente: Lisa Bignone
Investigador/a responsável: Miriam Rosa, Carla Sofia Esteves
Contactos (e-mail): lbeai@iscte-iul.pt, miriam.rosa@iscte-iul.pt, carla.esteves@iscte-iul.pt
Submissão: Primeira submissão X Re-submissão ☐ Alteração ☐

CHECKLIST PARA QUESTÕES DE ÉTICA

Indique se o estudo envolve algum dos seguintes elementos (assinale todos os que se aplicam):
Amostra proveniente de populações vulneráveis
Crianças e jovens com menos de 18 anos. ☐
Pessoas com dificuldades físicas ou psicológicas. ☐
Pessoas com relação de dependência em relação aos/às responsáveis pela investigação (e.g., superiores hierárquicos; assimetria de poder/estatuto) ou no contexto onde decorre a investigação (e.g., universidade; empresas)☐
Pessoas pertencentes a grupos minoritários em situação de vulnerabilidade e/ou em situação ilegal. X
Riscos significativos para os/as participantes
Recolha de informação sobre assuntos sensíveis para os/as participantes (e.g., experiências traumáticas; limitações físicas; sofrimento psicológico). X
Indução de estados de desconforto físico (e.g., tarefas físicas prolongadas ou muito repetitivas) ou psicológico (e.g., ansiedade; humilhação)☐
Atribuição de rótulos ou categorias com consequências potencialmente negativas para o autoconceito (e.g., manipulação de competências percebidas; manipulação de situações de exclusão)☐
Atividades invasivas (e.g., administração de substâncias; ingestão de alimentos). ☐
Recolha de tecidos humanos, sangue ou outros materiais biológicos. ☐

DESCRIÇÃO DO ESTUDO
PROBLEMA DE INVESTIGAÇÃO E RELEVÂNCIA DO ESTUDO
Indique o problema de investigação e a relevância do estudo, clarificando qual o contributo original que apresenta para o avanço do conhecimento e/ou outros benefícios esperados para indivíduos ou comunidades. [até 200 palavras]

In the field of Psychology of Helping Relations, that in the last decades has been centered on the relations between helper and recipient, has become clear that helping relations are a particular type of interpersonal and intergroup relations that implies an asymmetry in status/power between the helper and the recipient (Nadler, 2002; Sachdev & Bouhris, 1985). Those relations and their implications have mainly been investigated with quantitative methods and laboratory experiments.
Approaching this issue through the lenses of the Theory of Social Representation (Moscovici, 1961), we can get a different and interesting contribution to the research field, highlighting what are the social representations in terms of self, in terms of the type of program and in terms of the social distance between the helper and the recipient, from the perspective of those who benefit from help programs.

The investigation results can help optimizing the help programs, contributing to the development of the help programs and in the attempt to prevent that these asymmetric relations might lead to self-stigmatization and might threaten the self-esteem of the recipients (Fischer & Nadler, 1982; Nadler, 2002; Nadler & Halabi, 2006).

OBJETIVOS/PERGUNTAS DE INVESTIGAÇÃO
Indique os objetivos gerais e específicos do estudo, e/ou a(s) pergunta(s) de investigação. [até 150 palavras]

The objectives of this study are:
1) to understand how receiving help is experienced,
2) whether the perception of (in)dependence from a given program as well as the status distance from the helper are perceived as relevant for the self-concept of those being helped.
More specifically, the study aims to understand the social representations of the recipients of help in terms of the Help Program itself, in terms of the Self (as a recipient of help), and in terms of the Status Distance from the helper.

MÉTODO
Explique a escolha de métodos de investigação e descreva todos os procedimentos para a recolha e registo de dados, participação e tarefas solicitadas aos/às participantes, intervenções realizadas, duração da participação e frequência da recolha de dados. [até 500 palavras]

In order to understand and analyze the perceptions of help programs' beneficiaries and to be able to figure out the social representations of those who take part in the programs, the methodologies commonly used in the Social Representation Theory seem to offer the crucial tools to investigate the issue.
The chosen methodology is the interview because of its relative flexibility and because is powerful in eliciting narrative data that allows researchers to investigate people's views in greater depth (Alshenqeet, 2014).
The data will be collected through a semi-structured interview with 8 free association tasks, 3 open-ended questions and 9 contextualizing questions. Free association presents a certain number of advantages: it allows data produced from the free expression of individuals to be processed directly, it is quick to implement and analyze, and it is easy to use and understand (Abric, 2003; Moliner et al., 2002). On the other hand, open-ended questions allow a greater flexibility and freedom and let the interviewee elaborate on various issues. (Dörnyei, 2007).
Data collection will be conducted in the facilities of the organization where the participants benefit from help, for practical reasons. In order to reach the participants, several steps will be taken: first we will secure that the organization is available to mediate the first communication between the researcher and the interviewees. Once the availability is guaranteed, the second step is to wait for a moment in which the potential interviewees are physically present in the facilities of the organization in order to approach them and ask them to take part in the semi-structured interview (it is difficult to be able to organize a meeting in a "neutral" location for conducting the interviews, as the interviewees do not have any immediate benefit from participating in the study).
After voluntary accepting to participate in the study (it is explained that it is a study about

the perceptions of being the recipient of a help program), the interviewees are informed about the anonymous nature of the semi-structured interview, about the necessity of recording it, and they are asked to voluntary sign the informed consent.

They are then asked to answer all the questions and it is expected that the interview has a duration between 10 and 25 minutes, depending on the participant's willingness and loquacity.

The data collection will not have a very rigid time frame because it will take place according to the availability of organizations and interviewees. Yet we expect that all the data is collected by the end of March 2019.

INCLUA EM ANEXO OS MATERIAIS A UTILIZAR NO ÂMBITO DA RECOLHA DE DADOS
(Ao enviar a submissão, por favor anexe os questionários, guiões de entrevista ou de atividade, grelhas de registo/observação, etc., devidamente identificados)
3

PARTICIPANTES
NÚMERO, IDADE E ORIGEM DOS/AS PARTICIPANTES
Caracterize os/as participantes do estudo no que respeita ao número esperado, critérios de seleção, intervalo de idades e origem (i.e., contexto de recrutamento). [até 100 palavras]

The participants are from vulnerable groups that take part in help programs offered by Non-Profit Institutions. The participants are reached through the mediation of the institution and the participation in the study is completely voluntary and anonymous. The participants will be people between 18 and 70 years old that will most likely be part of one of four categories: Migrants, Refugees, Homeless, and people with income below the poverty line.

MÉTODO DE RECRUTAMENTO
Descreva o método de recrutamento dos/as participantes. [até 100 palavras]

The participants are reached through the mediation of the organizations. The first contact is with the organizations offering help programs, once the availability of the institutions is guaranteed, then, it is organized a meeting or a moment in which the potential participants are physically in the facilities of the organization in order to proposing to them to take part in the study.

CONSENTIMENTO INFORMADO E DEBRIEFING
OBTENÇÃO DO CONSENTIMENTO INFORMADO
Indique o momento e o local de obtenção do consentimento informado, bem como medidas para superar barreiras linguísticas (caso existam). [até 100 palavras]

The informed consent is obtained in the moment the participants accept to partake in the study. Before starting the interview, the participants are orally informed about the details of their participation in order to be certain about their comprehension. Then, they physically receive the informed consent where they can find all the information concerning the participation.

Indique o meio de obtenção do consentimento informado:
Documento no qual o/a participante assina o seu consentimento (e.g., estudo com participação presencial) X

Documento/texto que o/a participante lê antes de transmitir a sua intenção de participar (e.g., estudo online) ☐
Explicação oral dada ao/à participante antes de transmitir a sua intenção de participar (e.g., quando a identificação pessoal possa implicar riscos para o/a participante) ☐
Consentimento obtido através de terceiros que assegurem os direitos dos/as participantes, tais como os/as cuidadores/as principais ou representantes legais ☐

Se *através de terceiros*, por favor descreva quem irá consentir, e como o consentimento será obtido [até 50 palavras]:
Click here to enter text.
Outro meio ou Não Aplicável ☐
Se através de *outro meio* ou *Não Aplicável*, por favor descreva/justifique [até 50 palavras]:
Click here to enter text.

ELEMENTOS DO CONSENTIMENTO INFORMADO
Assinale os elementos que incluiu no consentimento informado:
Identificação do estudo e do/s investigador/es responsável/eis X
Descrição dos objetivos gerais do estudo, número sessões, tempo estimado e características gerais da participação X
Natureza voluntária da colaboração, que inclui a possibilidade de interromper a participação em qualquer momento sem necessidade de justificação X
Informação sobre eventuais riscos, desconfortos ou outros efeitos adversos associados à participação X
Informação sobre eventuais benefícios associados ao estudo e/ou à participação X
Informação sobre eventuais limites à confidencialidade, quando aplicável ☐
Informação sobre incentivos à participação, quando aplicável ☐
Dados de contacto caso o/a participante deseje fazer perguntas ou comentários sobre o estudo X
Medidas previstas para lidar com eventuais consequências negativas para os/as participantes, quando aplicável X
Outros elementos ☐
Se incluiu *outros elementos*, por favor descreva [até 50 palavras]:

PRESTAÇÃO DO *DEBRIEFING*
Indique o meio de prestação do *debriefing*:
Documento/texto apresentado ao/à participante no final da participação ☐
Explicação oral dada ao/à participante no final da participação X
Outro meio ou Não Aplicável ☐
Se através de *outro meio* ou *Não Aplicável*, por favor descreva/justifique [até 50 palavras]:

ELEMENTOS DO *DEBRIEFING*
Assinale os elementos que incluiu no *debriefing*:
Agradecimento pela participação X
Informação mais específica sobre os objetivos, hipóteses, procedimentos e/ou contributos esperados da investigação do estudo, quando aplicável X
Clarificação sobre *deception* na investigação, quando aplicável ☐
Dados de contacto caso o/a participante deseje fazer perguntas ou comentários sobre o estudo X
Meios de obter informação posterior sobre os resultados e conclusões do estudo X
Meios de obter informação sobre o tema de investigação, quando aplicável ☐
Medidas previstas para lidar com eventuais consequências negativas para os/as participantes, quando aplicável X

Outros elementos ☐
Se incluiu *outros elementos* , por favor descreva [até 50 palavras]:

Se desejar clarificar ou justificar algum aspeto relacionado com os elementos do consentimento informado e/ou do *debriefing* , por favor descreva. [até 100 palavras]

PROTEÇÃO E SEGURANÇA DOS PARTICIPANTES
AMOSTRA PROVENIENTE DE POPULAÇÕES VULNERÁVEIS

Se a amostra é constituída por:
Crianças e jovens com menos de 18 anos;
Pessoas com dificuldades físicas ou psicológicas;
Pessoas com relação de desigualdade ou dependência em relação aos/às responsáveis da investigação, ou no contexto onde decorre a investigação;
Ou outras populações que possam ser consideradas vulneráveis (e.g., grupos minoritários em situação de vulnerabilidade e/ou em situação ilegal).
Indique as medidas previstas para assegurar que a participação é estritamente voluntária (e.g., no caso de estudantes universitários/as em que a participação integre um componente curricular, devem ser dadas alternativas à participação para obtenção de créditos) . [até 100 palavras]

The participants, in the moment of the proposal of participating in the study, are informed about the voluntary and anonymous nature of it.
Before starting the interview, with the delivery of the informed consent, they are orally informed about the details and the voluntary and anonymous nature of the participation and of the possibility of interrupting the interview at any time.
Participants are also informed, before and after the interview, about the possibility of contacting the research' responsible for obtaining support in the case the interview was disruptive.

Appendix B: Letter for Helping Institutions requesting collaboration

ISCTE ⚙ IUL
Escola de Ciências Sociais e Humanas

Projeto de Dissertação de Mestrado
2018/2019
Mestrado em Psicologia das Relações Interculturais

xxx

Com base na literatura contemporânea de Psicologia Social das Relações de Ajuda (Nadler & Halabi, 2006; Nadler, 2012; 2015) estou a desenvolver, como parte da tese curricular, um projeto de pesquisa que estuda como é que os beneficiários de programas desenvolvidos por parte de instituições sem fins lucrativos, ONGs, etc experienciam o facto de receberem ajuda externa.

Para poder realizar este projeto, é necessário entrevistar participantes de programas de ajuda. Essas pessoas irão colaborar comigo numa entrevista semiestruturada na qual, através de algumas perguntas, eu vou obter os dados necessários para a secção empírica da tese. Com estas entrevistas espero conseguir uma maior compreensão sobre as percepções e experiências dos beneficiários de projetos de ajuda.Minha proposta é através da xxx ter acesso ao contato com os beneficiários

As entrevistas são completamente anónimas - tanto em termos da informação referente aos participantes, como em termos da informação referente às instituições e respectivos programas -, serão gravadas (após consentimento informado dos participantes), rapidamente codificadas e, posteriormente, apagadas. Os dados serão apenas usados para fins científicos, sendo também analisados de forma agregada, ou seja, nunca fazendo menção a participantes ou instituições específicos.

A xxx receberia, se desejado, os resultados da pesquisa. Estes resultados serão devolvidos no formato mais conveniente para a xxx. Nesse sentido, e a título de exemplo, na apresentação de resultados podem ser dado foco aos resultados específicos da xxx (apenas para fins de apresentação dos resultados à própria instituição e nunca para fins de divulgação científica) com uma possível apresentação presencial. Os resultados poderão ajudar a instituição a ter uma visão mais profunda do que está a produzir com o seu trabalho, bem como poderão ser úteis para uma possível otimização dos benefícios aos participantes ajudados.

Obrigada pela atenção,
Aguardo o vosso contacto,

Lisa Bignone.

Appendix C: Informed Consent

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ISCTE ⟨⟩ IUL
Instituto Universitário de Lisboa

CONSENTIMENTO INFORMADO

O presente estudo surge no âmbito de um **projeto de dissertação de mestrado a** decorrer no **ISCTE – Instituto Universitário de Lisboa**. Este estudo incide sobre as **Relações de Ajuda** e pretende compreender as percepções ligadas à participação em programas de ajuda enquanto beneficiário.

O estudo é realizado por **Lisa Bignone** (lbeai@iscte-iul.pt) com a supervisão de **Miriam Rosa e Carla Sofia Esteves**, que poderá contactar caso deseje colocar uma dúvida, partilhar algum comentário, obter melhores esclarecimentos ou apoio.

A sua participação, que será muito valorizada, consiste em responder a algumas perguntas e deverá durar cerca de 15-25 minutos. A entrevista será gravada para depois ser rapidamente codificada e apagada. Não existem riscos significativos expectáveis associados à participação no estudo mas, mas se a participação neste estudo lhe trouxer algum desconforto, pode contactar a responsável pelo estudo - Lisa Bignone - para obter apoio psicológico. Ainda que possa não beneficiar diretamente com a participação no estudo, as suas respostas vão contribuir para a optimização da ajuda oferecida por parte de Organizações sem fins lucrativos.

A participação neste estudo é estritamente **voluntária**: pode escolher participar ou não participar. Se escolher participar, pode interromper a participação em qualquer momento sem ter de prestar qualquer justificação. Para além de voluntária, a participação é também **anónima** e **confidencial**. Os dados destinam-se apenas a tratamento estatístico e nenhuma resposta será analisada ou reportada individualmente. Em nenhum momento do estudo precisa de se identificar.

Face a estas informações, por favor indique se aceita participar no estudo:

ACEITO ☐   NÃO ACEITO ☐

Nome: _____ Data: _____

Assinatura (Iniciais): _____

Se necessário, lembrar que é possível organizar uma reunião para esclarecer dúvidas, para ajudar a superar possíveis momentos de desconforto ou consequências negativas trazidas pela entrevista. Para organizar uma reunião, pode-se entrar em contato por correio ou pedir à instituição anfitriã para entrar em contato.

Appendix D: Interview form

Entrevista Semi Estruturada - Helping Relations and Social Status

Há quanto tempo recebe ajuda?

Recebe ajuda de apenas uma instituição?

Que tipo de ajuda recebe?

1° Bloco - **HELP PROGRAM**

1. Liste de de três a cinco palavras que a/o senhora/o associa a (nome da instituição - ONG)
2. Liste de três a cinco vantagens de integrar o programa
3. Liste de três a cinco desvantagens de integrar o programa

2° Bloco - **SELF**

1. Liste de três a cinco adjetivos que a/o senhora/o associa a si mesma/o como indivíduo
2. Liste de três a cinco adjectivos que a/o senhora/o associa a si mesma/o como pessoa em relação com outros (pessoa social)
3. Liste de três a cinco palavras que a/o senhora/o associa com a palavra "PROBLEMA" em relação a si mesma/o
4. Liste de três a cinco palavras que a/o senhora/o associa com a palavra "VALOR" em relação a si mesma/o

3° Bloco - **SOCIAL STATUS**

1. Em que medida se acha igual ou diferente das pessoas que trabalham na "nome da instituição - ONG"?
2. Como definiria a sua relação com "nome da instituição - ONG" e com os respectivos funcionários? (familiar, de amizade, de trabalho, de ajuda, colaboração)

Generalidades:

Sexo

Idade

Ano de escolaridade

Naturalidade

Composição familiar (número de pessoas no agregado familiar)

Trabalho (sim/não)

Appendix F: Respective original tables

Table F.2.

Table 2. *Liste de três a cinco palavras que a/o senhora/- associa a (nome da instituição - ONG)*

	Orderm de Evocação > 2	Orderm de Evocação < 2
Frequência ≥ 1	Deus	Não sei
	Família	Ajuda
	Mudança	Amizade
	Bem-estar	Salvação
	Preciso	Fome
	Esperança	Amor
		Apoio
		Alegria
		Gratidão
		Companhia
		Confiança
		Reinserção
Frequência < 1	Ocupação	Proteção
	Vida	Afeto
		Desafio
		Conhecimento
		Novidade
		Recuperar
		Estabilidade
		Aprendizajem
		Confiança
		Pessoas
		Conselho
		Casa
		Saúde
		Cristão
		União
		Seriedade
		Felicidade
		Oportunidade
		Medo
		Respeito

Table F.3.

Table 3. *Liste de três a cinco vantagens de integrar o programa.*

	Orderm de Evocação > 2	Orderm de Evocação < 2
Frequência ≥ 1	Mudança Paz	Não sei Ajuda Comida Companhia Amizade Poupar Trabalho Apoio Roupa Família Deus Proteção
Frequência < 1	Sobrio Autoestima Gosto Socializar Confiança Casa Viver Reinserção Bem-estar	Satisfação Convivência Aprendizagem Dignidade Saúde Convivência Bons habitos Dormir Pessoas Perceberme

Table F.4.

Table 4. *Liste de três a cinco desvantagens de integrar o programa.*

	Orderm de Evocação > 2	Orderm de Evocação < 2
Frequência ≥ 1	Nenhuma Convivência Não ter alternativas Medo	Não sei Regras restritivas
Frequência < 1	Tempo livre	

Table F.5.

Table 5. *Liste de três a cinco adjetivos que a/o senhora/o associa a si mesma/o como indivíduo.*

	Orderm de Evocação > 2	Orderm de Evocação < 2
Frequência ≥ 2		Não sei
		Amigo
		Depende
Frequência < 2	Simpático	Humilde
	Feliz	Disponível
	Triste	Generoso
	Perfeccionista	Sociável
	Desorganizado	Aberto
	Depressivo	Estabilidade
	Confiável	Contente
	Impulsivo	Estudoso
	Pensativo	Voluntario
	Obediente	Boa mãe
	Paciente	Acolhedor
	Calmo	Falone
	...	Carinhoso
		Organizado
		Prestável
		Otimista
		Fè
		Pessimista

Table F.6.

Table 6. *Liste de três a cinco adjectivos que a/o senhora/o associa a si mesma/o como pessoa em relação com outros (pessoa social).*

	Orderm de Evocação > 2	Orderm de Evocação < 2
Frequência ≥ 2	Fechado	Não sei
		Amigo
Frequência < 2	Depende	Sincero
	Sociável	Mandone
	Confidente	Disponível
	Impulsivo	Preocupado
	Aberto	Confiavel
	Generoso	Dado
	Calmo	Brincalhão
	Conversador	Boazinho

Table 6. *Liste de três a cinco adjectivos que a/o senhora/o associa a si mesma/o como pessoa em relação com outros (pessoa social).*

	Orderm de Evocação > 2	Orderm de Evocação < 2
	Calado	Util
	Respeitoso	
	Animador	
	Capaz	

Table F.7.

Table 7. *Liste de três a cinco palavras que a/o senhora/o associa com a palavra "PROBLEMA" em relação a si mesma/o.*

	Orderm de Evocação > 2	Orderm de Evocação < 2
Frequência ≥ 2	Dinheiro	Não sei
	Saúde	Resolver
	Filhos	Casa
	Nenhum	Fè
	Droga	
Frequência < 2	Problematica	Desespero
	Tristeza	Orar
	Deus	Emprego
	Guerra	Tentação
	Descontrole	Família
	Dificuldade	Erro
	Acidente	Trabalho
	Nome institucão	Conflito
	Álcool	

Table F.8.

Table 8. *Liste de três a cinco palavras que a/o senhora/o associa com a palavra "VALOR" em relação a si mesma/o.*

	Orderm de Evocação > 2	Orderm de Evocação < 2
Frequência ≥ 2	Deus	Não sei
	Amizade	Família
	Filhos	Nome institução
	Casa	Trabalhar
	Aceitar	Dinheiro
	Relações	Amor
	Pessoas	

Table 8. *Liste de três a cinco palavras que a/o senhora/o associa com a palavra "VALOR" em relação a si mesma/o.*

	Orderm de Evocação > 2	Orderm de Evocação < 2
Frequência < 2	Boa mãe Mundo Vida Saúde Acreditar	Bem-estar Respeito Eu Confiança Estabilidade Bondade Sorrir ...

Table F.9.

Table 9. *Em que medida se acha igual ou diferente das pessoas que trabalham na "nome da instituição - ONG"?*

	Orderm de Evocação > 2	Orderm de Evocação < 2
Frequência ≥ 10	Igual Diferente Não quero falar sobre	Não sei Inferioridade
Frequência < 10	Atitude positiva Relações	

Table F.10.

Table 10. *Como definiria a sua relação com "nome da instituição - ONG" e com os respectivos funcionários? (familiar, de amizade, de trabalho, de ajuda, colaboração).*

	Orderm de Evocação > 2	Orderm de Evocação < 2
Frequência ≥ 10	Amizade Atitude positive	Não sei
Frequência < 10	Família Relação de ajuda Trabalho Não quero falar sobre	Colaboração Inferioridade