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UBIQUE: my city everywhere

Tutor: Prof. Davide Fassi

Student: Chiara Torti 721706

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Master of Science in Product Service System Design

Student: Chiara Torti

Tutor: Prof. Davide Fassi

Co Tutor: Prof. Yongqi Chen



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Tongji University
School of Design & Innovation
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UBIQU
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PREFACE

Living a life abroad.

I have always been in contact with people from all around the world. Different cultures and habits, mixed in a circumscriptive space: the city.

During university period I had the chance to live my educational experience with many students from different realities and countries. It was a shock for me discover that many of them decided to move to follow what they need, want and wish.

I was born and raised in Milan; I couldn't think my life outside my known boundaries.

Then I had my own chance to live a year as foreigner. I moved to China, Shanghai.

I faced so many problems that I couldn't imagine before. From housing, insurance and food. Everyday was a challenge, a big Pictionary game in particular thanks to a language barrier. The beginning was driven by a discovery emotion that allowed me to have always a good mood. It was a weird but nice situation; before the stranger, the foreigner, was someone else, now it was me. After a while problems came out, bigger than before, and not being able to be understood started to annoy me. But actually, as student, I had a lot of time to spend solving problems and to understand where I was.

Excitement drove me at least for two months than I started to perceive a strange desire. I need more to live there, I was not a tourist and I didn't want to be a foreigner but a citizen. I couldn't find my usual activities to feel a link with the context and Chinese ones were too complicated to achieve or the quality was not sufficient. Finally, wandering, trying, living, I built my personal connection with the city. Many factors were involved to develop this kind of feeling and I think I was lucky. As I said I had time, not only me, but many people who shared this experience with me, had time. From relationship I gave a meaning to many aspects of my daily life.

But what happens when you never are able to spend so much time looking for your integration inside the context? What happens if you are working, like many persons in Shanghai did?

From these questions I started my research on Expatriates, their life and wishes. I wanted to understand what do wellbeing mean in a different environment.

ABSTRACT

This is the era of globalization, where everything is everywhere. Globalization has relativised the world and identities in it by penetrating or dissolving the boundaries around previously closed (or partially closed) systems, creating, or beginning to create, inter-societal, supra and even post-territorial discursive spaces and networks of relationships along the time-space edges of existence. This situation is bringing out a new type of citizen, partially untied to his territory of belonging and with a nomadic situation. Citizen of the world, in continuous pilgrimage to meet various kind of needs, from work, study to the existential ones.

This new world citizen is facing an erratic reality, following the faster fluctuation of the market. Instable situations that change quickly in time and space, destroying all the time a confident feeling in the human being. Consequently, the global citizens feel more the lack with the new environment that brings them to an homesickness pathology.

“Ubique” helps creating familiarity in the host city through a game. Helped by friends and relatives from home, the global citizen starts a deep discover of his new environment through the five senses. For every sense friends can vote an experience that their globe trotter has to do the week later to gain point of citizenship. Experience after experience he will discover local aspects , creating a personal relation, strongly connected to home environment, friends, that collaborated with him and for him to his adventure. The importance of emotional transfer from home city to host one thanks to friends is the core of the service that involving many aspect of human psychology, helps to adapt everywhere.

“My city everywhere”, because I will be able to create and maintain a connection with the context everywhere I will be thanks also to past contacts.

The local companies play a fundamental role in city and environment discover since they provide a strong identity to the place itself. Protecting them, means to recognize special and unique qualities to every place, enforcing also citizens’ identity, since they build most of it on place recognition. Seeking to restore local values means to invest on those that are individual identities in contact with the context. It is not only an economic operation to protect traditional and local enterprises,

ABSTRACT ITALIANO

Ubique è il navigatore che aiuta nell'esplorazione.

Gli elementi fondamentali del sistema sono le attività locali attraverso le quali scoprire la città. Unendosi ad Ubique esse si comunicano ad un pubblico più ampio e di più difficile ricezione a causa di barriere linguistiche, economiche o di advertisement.

È tramite loro che l'expat crea un rapporto personale con il territorio, stabilendo di volta in volta un legame. Ubique non propone attività ma esperienze che leghino profondamente le persone al luogo. Gli stakeholders sono quindi le chiavi che la città utilizza per farsi conoscere e apprezzare, ogni chiave rappresenta un'esperienza tipica del luogo ospitante e occorre ad aumentare il senso di familiarità e il senso di appartenenza. È importante che le imprese locali siano fortemente coinvolte nel sistema perché è grazie all'aspetto più umano che donano alle attività che le rende esperienze. Sarà questo che formerà il legame e le diversificherà dai servizi e prodotti offerti dalla concorrenza globale.

Più chiavi si acquisiscono, maggiori saranno i legami e la possibilità dunque di sentirsi cittadino.

Ubique è la chiave che apre le porte alle esperienze e che a loro volta aprono la porta al senso di familiarità.

Ubique è un viaggio di conoscenza che può essere settato ovunque e il traguardo non è prefissato nella fine del gioco ma in ogni esperienza ed in ogni legame che l'expat saprà creare con quello che lo circonda.

1 | WORLD CITIZEN

1.1. GLOBALIZATION AND COSMOPOLITANISM

By globalization we mean the processes through which the world is becoming a single place (Axford, 1999, Robertson, 1998).

Of course the idea of a single place must be treated with some caution in order to avoid the impression of an homogenised space in which global structures and processes simply have the power to meld individual subjects, communities and localities, as well as whole cultures.

Initially, Carnoy & Castels (2001) and Castels (2000), while describing this new economic order, affirm that it possesses three fundamental characteristics, which are: informational; globalized; networked. Regarding the first one, it is stated that what determines the productivity and outcomes of firms, regions or countries is the capacity of generating knowledge through the multiple available information. For the second one, Castels (2000) implies that firms possess the ability to perform as a unit in a planetary scale, where activities in one determined place influences outcomes in others. The third one refers to the idea that corporations are organized in networks of sharing interest, where they ally and split depending on the projects which are being developed at the present moment. These characteristics have direct impact on socio-cultural aspects as work organization, media, politics, and time and space.

Globalizing processes involve variable, but usually significant, shifts in the spatial ordering and reach of networks (for example in finance, trade, communications, other forms of technology and migration , as well as in cultural goods and ideas) in the stretching of personal and social relationships across time and space, and in organisational forms and functions (including the paradigm political forms of the modern territorial state and the international system of states). It is also a process which triggers important changes in consciousness, as individual and collective actors embrace, oppose or in some way are "constrained to identify" (Robertson, 1992) with the global condition.

As Wilson & Peterson (2002) noted with regard to Manuel Castels' approach to online/offline

communities dichotomy, his address to globalization is also based on a binary network assumption (Castels, 2000), taking for granted the interconnectedness of local and global (either-or). In this regard, Robertson's approach to globalization, with its cultural process of glocalization, seems better suited to the idea of reflexive modernity and methodological cosmopolitanism (Beck & Sznaider, 2006). Following his theory, globalization is marked by two distinct interconnected processes, which are: consciousness of the world as a whole; and global intensification of social and cultural connectivity.

As Jan Aart Scholte observes, "global events can -- via telecommunication, digital computers, audiovisual media, rocketry and the like -- occur almost simultaneously anywhere and everywhere in the world" (Scholte, 1996). Globalization refers to increased possibilities for action between and among people in situations where latitudinal and longitudinal location seems immaterial to the social activity at hand. Even though geographical location remains crucial for many undertakings (for example, farming to satisfy the needs of a local market), deterritorialization manifests itself in many social spheres. Business people on different continents now engage in electronic commerce; television allows people situated anywhere to observe the impact of terrible wars being waged far from the comfort of their living rooms; academics make use of the latest video conferencing equipment to organize seminars in which participants are located at disparate geographical locations; the Internet allows people to communicate instantaneously with each other notwithstanding vast geographical distances separating them. Territory in the sense of a traditional sense of a geographically identifiable location no longer constitutes the whole of "social space" in which human activity takes places. In this initial sense of the term, globalization refers to the spread of new forms of non-territorial social activity (Ruggie, 1993; Scholte, 2000).

The proliferation of high-speed transportation, communication, and information technologies constitutes the most immediate source for the blurring of geographical and territorial boundaries that prescient observers have diagnosed at least since the mid-nineteenth century. The compression of space presupposes rapid-fire forms of technology; shifts in our experiences of territory

depend on concomitant changes in the temporality of human action. High-speed technology only represents the tip of the iceberg, however. The linking together and expanding of social activities across borders is predicated on the possibility of relatively fast flows and movements of people, information, capital, and goods. Without these fast flows, it is difficult to see how distant events could possibly possess the influence they now enjoy. High-speed technology plays a pivotal role in the velocity of human affairs. But many other factors contribute to the overall pace and speed of social activity. The organizational structure of the modern capitalist factory offers one example; certain contemporary habits and inclinations, including the “mania for motion and speed” described by Dewey, represent another. Deterritorialization and the expansion of interconnectedness are intimately tied to the acceleration of social life, while social acceleration itself takes many different forms (Eriksen, 2001; Scheuerman 2004)

The world order is changing from the modern secular model of territorial communities and identities to one characterised by postmodern networks and flows.

For Beck & Sznaider (2006) cosmopolitanization means the proliferation of multiple cultures, the existence of a transnational way of life, the emergence of various non-state political actors, and the formation of multi-national states.

Cosmopolitanism should be understood as a globalization from within (Beck & Sznaider, 2006), suspending the assumption of nation-state as something that encapsulates the social actions, where it is assumed the interdependence of social actors across national borders.

There is no question that in the last decades “Globalization” and “Cosmopolitanism” became not only two of the most frequented words in the language of economics and politics, but essential phenomena of every-day-life. A “globalized economy” modified not only the situation of societies of the so-called “Third World,” but also the reality of the prosperous Western societies.

1.2. NEW LIFESTYLE

In today's computerized and wired world the number of expatriates has not declined, in spite of the ubiquity of modern communication means.

Globalization has relativised the world and identities in it by penetrating or dissolving the boundaries around previously closed (or partially closed) systems, creating, or beginning to create, inter-societal, supra and even post-territorial discursive spaces and networks of relationships along the time-space edges of existence.

This situation is bringing out a new type of citizen, partially untied to his territory of belonging and with a nomadic situation. Citizen of the world, in continuous pilgrimage to meet various kind of needs, from work, study to the existential ones.

Since there is no global bureaucracy to give sanction and protect global citizens, and despite intriguing models suggested by the EU, global citizenship remains the purview of individuals to live, work and play within trans-national norms and status that defy national boundaries and sovereignty (Falk, 1994)

Falk identified five categories of global citizens which he named as,

- global reformers
- elite global business people
- global environmental managers
- politically conscious regionalists
- trans-national activists

With the exception of global business people, the other categories have grassroots activism at their core.

This understanding of global citizenship focuses upon the impact on identity of globalization of economic forces. Its guiding image is that the world is becoming unified around a common business elite, an elite that shares interests and experiences, comes to have more in common with

each other than it does with the more rooted, ethnically distinct members of its own particular civil society: the result seems to be a denationalized global elite that at the same time lacks any global civic sense of responsibility.

This new world citizen is facing an erratic reality, following the faster fluctuation of the market. Instable situations that change quickly in time and space, destroying all the time a confident feeling in the human being.

Consequently, the global business people feel more the lack with the new environment that brings them to an homesickness pathology.

Along the way, various transformations are in train, including re-conceptualisations of existing categories of social stratification and in key signifiers such as race, class, gender, sexual preference, and locality, along with key associations such as citizenship and nationality.

This rather radical modification of every-day-life entailed the question for a new way of life. Life in a "globalized world" is a "Cosmopolitical" life, nay, "Globalization" seems to depend on "Cosmopolitanism" in the same way like "Cosmopolitanism" seems to find its achievement in "Globalization." Hence there seems to be a mutual dependence between "Globalization" and "Cosmopolitanism".

2 | EXPATRIATES

2.1. WHO ARE EXPATS

The word expatriate derives from the Medieval Latin *expatriatus*, which is the past participle of *expatriare* (to leave one's own country). According to this definition, expatriates are people who have left the country they were born in and are living in another country.

In many cases, the term expatriate refers to people that do not plan to reside in their new country permanently and normally retain their citizenship for practical purposes. In this strict sense, expatriates differ from 'immigrants' who usually plan to reside permanently in a new country and acquire permanent citizenship there.

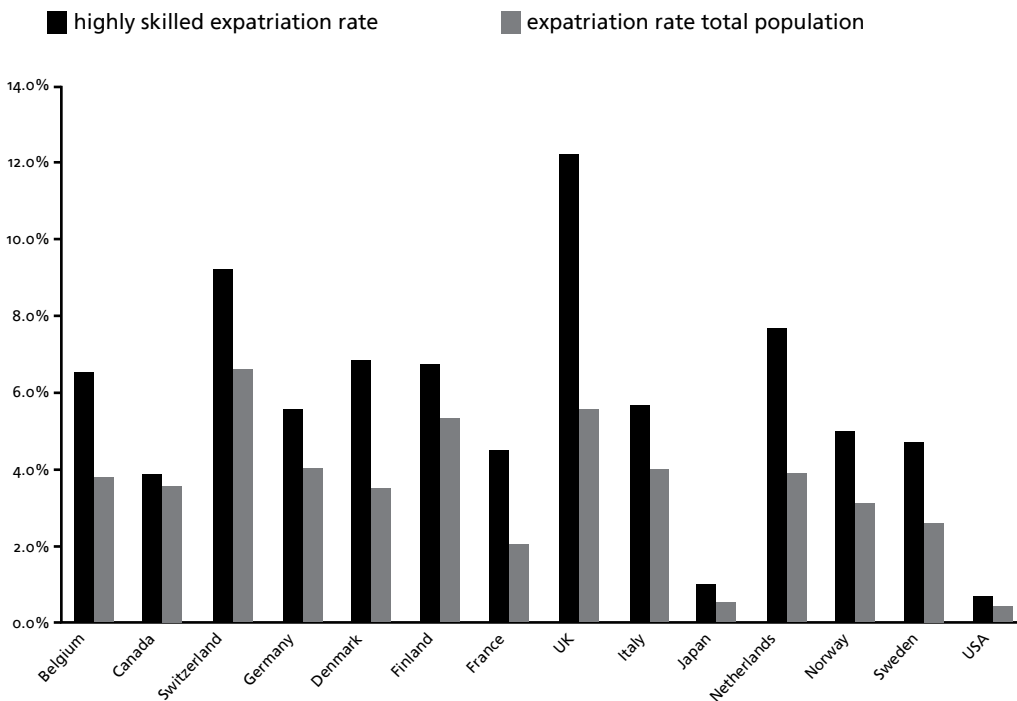
1. STUDENTS, RETIRED PEOPLE AND BUSINESSMEN



2.2. PROFILING THE EXPAT

How do expatriates differ from the average population? Though comprehensive data about expatriates worldwide does not exist, a number of sources helps to identify some characteristics which many expatriates have in common. When talking about expats as a group, it is important to bear in mind that there are large differences between one country and another. However, we can generalise that compared to the average, expatriates tend to more highly educated, have a higher than average income and face some very specific challenges when moving abroad (like learning the local language).

2. EXPATRIATION RATE ACCORDING TO LEVEL OF EDUCATION



NatWest IPB Expat Wealth ranking survey, 2008

Highly educated

Expatriates from developed country tend to be highly educated. According to OECD statistics , the expatriation rate among highly skilled workers is generally higher than that of the average population.

High expatriate income

Many expatriates earn a high income. The average annual income of British expatriates was £67,000 (~€80,000) in 2007, or 43% above the UK average (NatWest IPB Expat Wealth Ranking Survey, 2007).

More than 30% of expats earn expatriate salaries in excess of £100,000 (~€120,000) per year (HSBC Expat Explorer Survey, 2008). In addition to their salaries, many expat also receive special expatriate benefits that go significantly beyond the benefits of other employees. These can include relocation help, accommodation benefits and special family benefits such as financial support for private schooling.

Luxurious expat lifestyle

Due to their higher than average incomes and addition support from employers, many expatriates experience a more luxurious lifestyle abroad than at home.

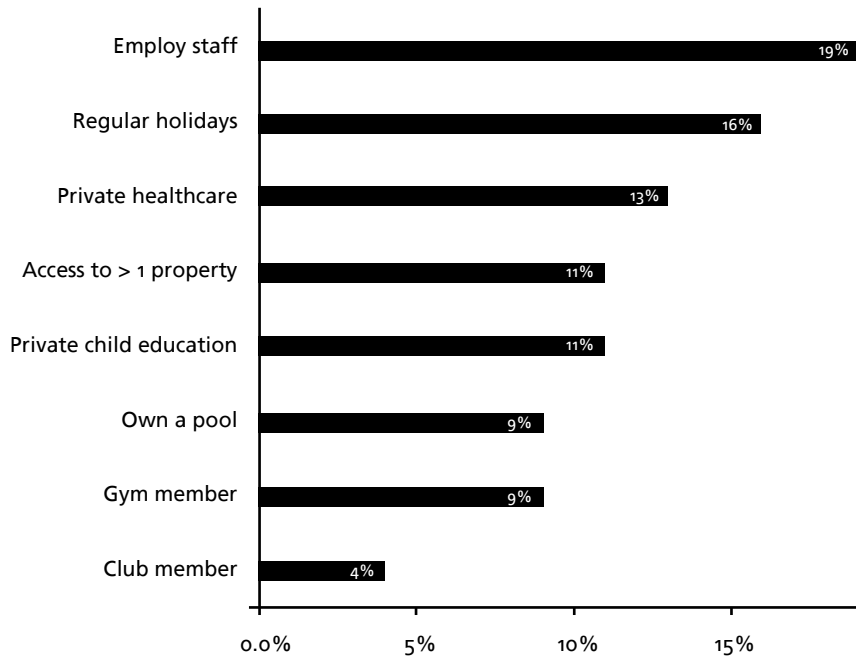
More than half (58%) of expatriates save and invest more money abroad than in their home country - despite spending more money abroad than at home. After their move abroad, expatriates tend to spend more on food (+25%), shopping (+22%), accommodation (+18%) and socialising (+15%) (HSBC Expat Explorer Survey, 2008). Nevertheless, their expatriate benefits often allow them to enjoy luxuries abroad that they didn't have at home, such as private health care and private education for their children.

Language and other problems

When moving abroad, expatriates face a range of challenges. Many expats do not speak the local

language of the country they're living in, although an increasing percentage tries to learn it. This language barrier makes it harder to deal with local service providers, thus generating a need for specialized services. Despite their language problems, an increasing number of expatriates try to make friends within local communities, which goes against the stereotype of the "typical expat" that doesn't try to integrate into the local society.

3. NET CHANGE IN LUXURY EXPATRIATES (% WORLDWIDE)



HSBC Expat Explorer Survey, 2008

2.3. EXPATS WORLDWIDE

In 2010, more than 200 million people will be living abroad. While the number of worldwide expatriates increases, it is hard to quantify the exact size of the worldwide expatriate community. Depending on the exact definition of expatriates, the following groups of international migrants can be counted as part of the expatriate community:

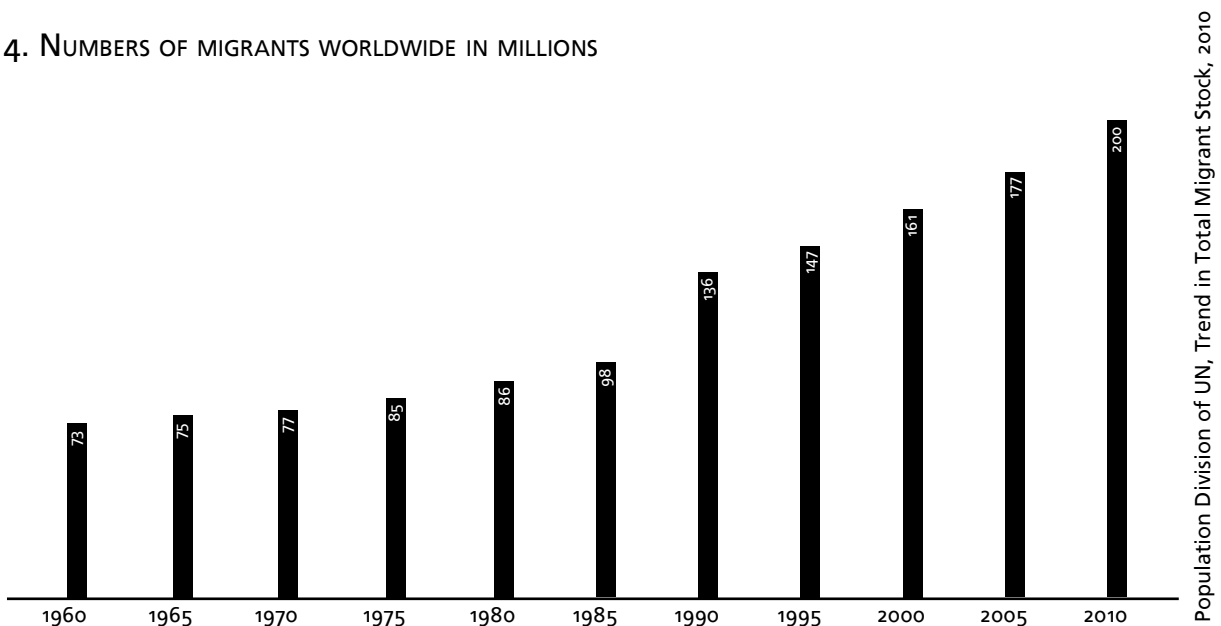
Professional working abroad, often on limited length assignments

Lifestyle migrants that move abroad in search of a better way of life

International students studying abroad

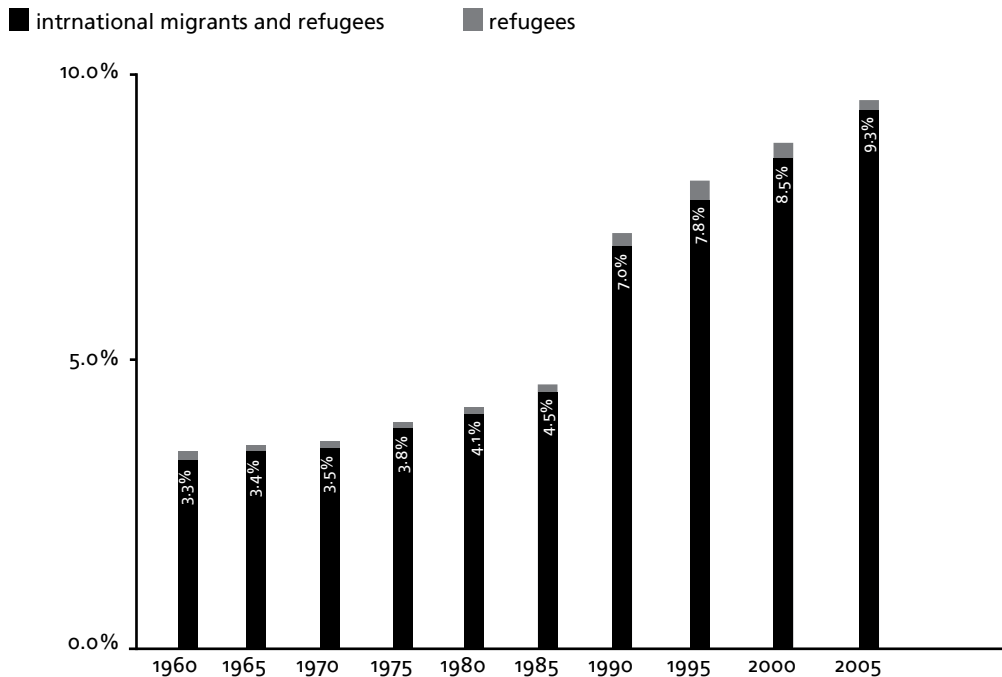
Economic migrants, people that move abroad for economic reasons as they can earn significantly more money and/or have an improved standard of living

4. NUMBERS OF MIGRANTS WORLDWIDE IN MILLIONS



The number of people moving country is increasing across all expatriate categories - irrespective of motivation, geographic origin and social background. While the percentage of migrants in the total population of developed countries continues to increase, there are also an increasing number of expatriates from developed countries that move abroad for professional or personal reasons. In developed countries, expatriates and migrants now account for almost 10% of the total population, making them an attractive target group for many industries. However, the countries with the highest percentage of expatriates are in the Middle East. In the United Arab Emirates, expatriates make up more than 70% of the total population, followed by Kuwait with more than 60% (United Nations, 2005). In Europe, the country with the highest ratio of expatriates is Luxembourg (more than 30% of total population), followed by Switzerland (more than 20%).

5. INTERNATIONAL MIGRANTS AS A PERCENTAGE OF THE TOTAL POPULATION , DEVELOPED COUNTRIES



Population Division of the UN, Trends in total Migrant Stock, 2005

When it comes to total numbers, the US is leading the worldwide ranking with more than 38 million expatriates living there, followed by the Russian Federation (12 million) although this figure is skewed by nationals from former USSR states. In Europe, the ranking is led by Germany with more than 10 million foreigners living there, followed by France. However, this picture might change significantly in the future; Germany and France host a lot of migrants that have moved there over the last few decades, the country with the highest number of inbound arrivals is today Spain. Irrespective of their exact number, expatriates and migrants have become an increasingly important socioeconomic factor in developed countries, changing cultural habits and the rules of economics and marketing. This trend is likely to continue in the future, with more and more developed countries becoming multicultural societies.

The increase of worldwide mobility doesn't only effect inbound migration to developed countries, there are also an increasing number of expatriates from developed countries moving abroad. Within the OECD, the country with the highest number of expatriates is the UK. More than 3 million British expatriates now live abroad and the trend towards expatriation seems to be accelerating. It is not surprising that British companies are also leading the way when it comes to creating special expatriate services. As an example, many of the worldwide expatriate health insurance companies and expatriate banking providers are based in the UK. Despite their original focus on British expatriates, these companies are now serving many expatriates from other countries as well, often fulfilling the needs that are not covered by service providers from companies in their home country.

A good example of an underdeveloped expatriate market are German expatriates. Although Germany is the second highest number of expatriates (almost 3 million Germans living abroad) the amount of companies serving German expatriates is still very limited. Since many German expatriates speak English as a second language, they therefore turn to British providers for specialized expatriate services. As the number of worldwide expatriates continues to increase, it is likely that an increasing number of international companies will create special products, services and expatriate media to serve the needs of this target group.

2.4. EXPAT CHALLENGES

Expatriates moving countries are faced with a wide range of challenges, including the move itself, the search for accommodation and the integration into a new society.

Though the move to a new country might seem a great experience at first, many expatriates have a hard time getting things done in the beginning adapting to their new life abroad.

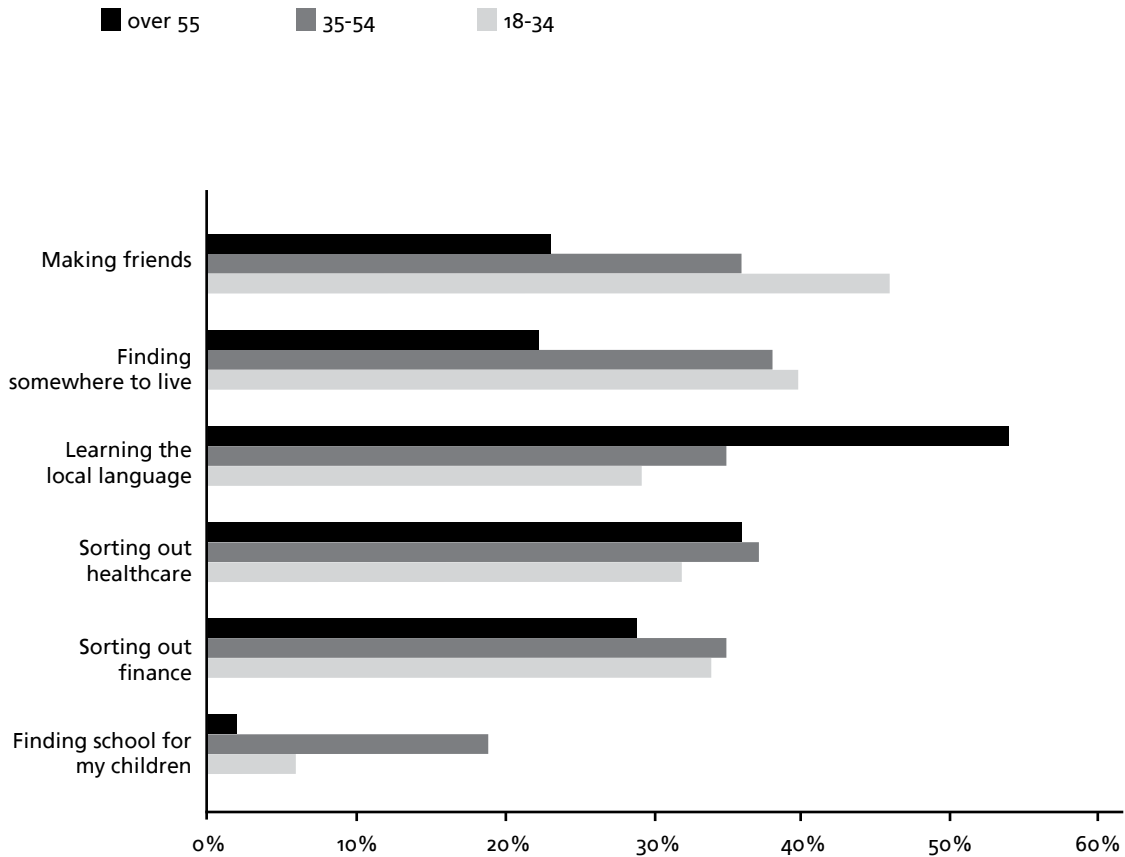
The most common problems faced by expatriates include (HSBC Expat Explorer Survey, 2008):

- Learning the local language
- Finding a place to live
- Making new friends
- Sorting out finances and healthcare
- Finding a school for the children

Younger expatriates have fewer problems with learning the local language, but have a harder time making friends and settling the practical issues of their move.

On the other hand, older expatriates often move abroad with significant expatriate benefits that solve most of the practical problems like the search for accommodation, but they have a harder time learning the local language.

6. EXPATRIATE PROBLEMS (% WORLDWIDE)



HSBC Expat Explorer Survey, 2008

As a general rule, many expatriates seem to underestimate the challenges of moving abroad. According to a survey of “Just Landed” among German expatriates in 2008, 68% of expatriates found the move abroad “more difficult than expected”, while only 8% found it “easier than expected”. The biggest problems mentioned of German expatriates were:

- Adapting to the local culture (85%)
- Finding new friends (72%)
- Learning the local language (42%)
- Finding accommodation (38%)

Expat integration abroad

When it comes to making new friends and adapting to the local culture, there is also a big difference between destination countries. According to HSBC Expat Explorer Survey, Canada seems to be the most welcoming countries to expatriates, with almost all (95%) of respondents claiming that they made friends with local people. This was followed by Germany (92%) and Australia (91%). The United Arab Emirates was revealed to be the most difficult country to make friends with local, with only half (54%) of expatriates saying they made any local friends at all. This “ease of integration” also seems to be a decisive factor when it comes to the most popular expatriate destinations.

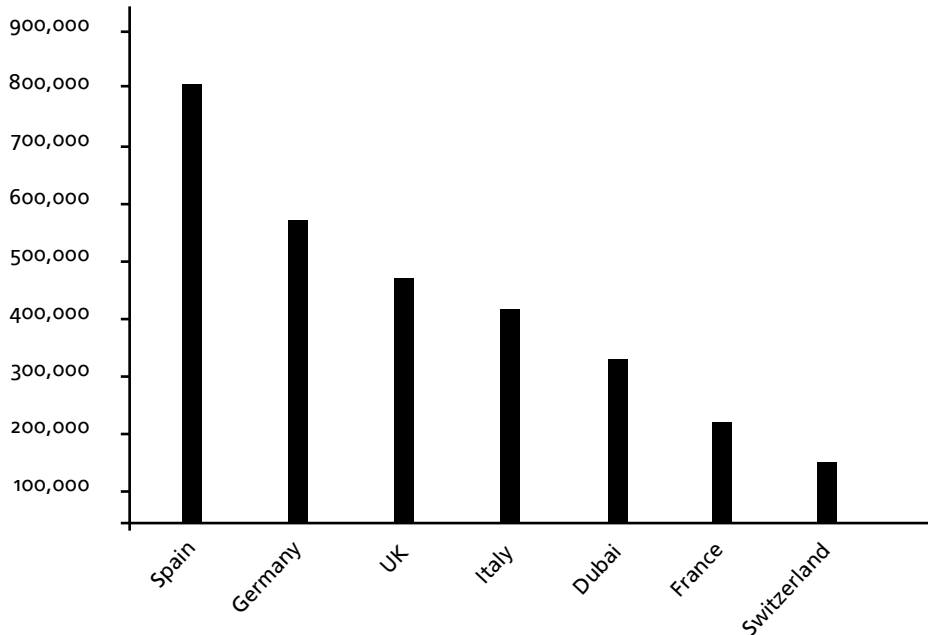
Although socialising with other expats partially compensates the lack of local friendships, it certainly doesn’t ease integration in the local society and often gives the impression that expatriates are ‘not interested in integrating’ or ‘prefer their own social circles’. That said, many expatriates tend to make friends with other expatriates in the country they live in.

2.5. POPULAR DESTINATION

When it comes to identifying the most popular expatriate destinations, there are various indicators such as yearly migration, quality of life and salaries that can be taken into consideration.

The number of expatriates moving to a certain country should be a good indicator of a country's attractiveness. However, this figure does not necessarily correspond with the quality of life for expatriates in this country as much migration is motivated by economic opportunity. Balancing short-term economic gain against varying levels of comfort living in another country is a key decision point for many expats.

7. YEARLY INFLUX OF MIGRANTS, TOP DESTINATIONS



HSBC Expat Explorer Survey, 2008

When it comes attracting expatriates, Spain is leading the ranking of worldwide expatriate destinations. In 2008, the country welcomed almost 800,000 foreigners, followed by Germany and the UK (Eurostat, 2008). In 2008, expatriates already accounted for 11.4% of the Spanish population, and this number is expected to increase to some 20% in the future. However, the worsening economic outlook in Spain points to a reversal in these figures so the picture could change rapidly over the next couple of years.

Quality of expatriate life

When it comes to quality of life, however, the picture becomes more complicated. According to the HSBC Expat Explorer survey (2008), there seems to be a very strong difference between the subjective “experience” of expatriates living abroad and the more objective criteria like the standard of living.

The most popular countries in terms of expatriate experience are Germany, followed by Canada and Spain. In these countries, expatriates tend to make local friends, learn the local language, join a community group or even buy a property. Expatriates in these countries find it generally easy to integrate, including their family and children (over two thirds of expatriate children speaking two or more languages!).

The worst countries in terms of expat experience are the United Arab Emirates and China, where most expatriates find it extremely hard to integrate into local society or make local friends. However, when it comes to “hard facts” such as financial wealth, accommodation and luxury, the picture changes drastically. On these criteria, the most attractive expatriate destinations are Singapore, followed by the United Arab Emirates and the United States. The highest expatriate salaries are paid in India and Hong Kong, where almost half of expatriates earn more than £100,000 (~€120,000) per year.

3 | WELLBEING

3.1. WELLBEING DETERMINATION

Wellbeing could be defined simply as the combination of two factors, happiness and health. This determination is not exhaustive, generally it is perceived as not the pursuit of pleasure or living the good life, is having meaning in life, about fulfilling our potential and feeling that our lives are an amazing.

Defining wellbeing is not simple at all. Most of the troubles are given by personal aspects driving wellbeing. In fact is powerfully influenced by perceptions and expectations, adaptation and social comparison are especially important.

Analyzing the interconnection between wellbeing and happiness it shows how complex it is:

- Health affects happiness levels.
 - Self-reported health is correlated with happiness (interestingly, objective health- as judged by an independent physician – is not strongly correlated with happiness/wellbeing)
 - Chronic conditions and/or pain reduce subjective well-being

- Wealth and social status independently affect both health and happiness.
 - Education, wealth, and health are all complexly interrelated

- Happiness itself has been linked to better health and longevity.
 - Studies show mood affects immune system response, cardiovascular health, and other physiological mechanisms
 - Happier nuns lived 9-10 years longer than unhappy nuns
 - Studies show happy people –at any age- are generally healthier & live about 20% longer than their less happy peers.

3.2. SELIGMAN'S FORMULA

In 2002, Seligman wrote a singular formula to explain happiness. He started saying that it is composed by Set-point, Voluntary Control and Circumstances.

(50%) Personal Set point

Genetics

Ingrained attitudes and psychology (includes upbringing)

(8-15%) Personal Circumstances

Basic Economic Welfare and personal safety

Employment/Unemployment

Social Status

Chronic Pain/ Health Issues

Personal Freedom/ Autonomy

Mental Illness

(35-45%) "Voluntary" Control

Optimism/Positive Outlook on Life

Fewer Negative Comparisons (keeping up with the Jones')

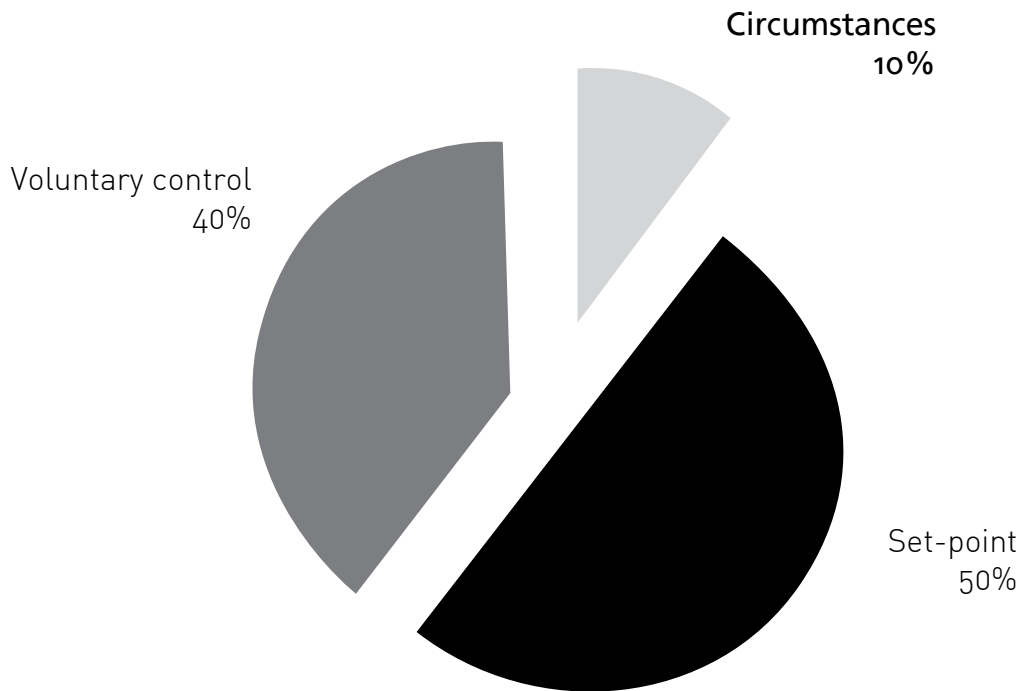
Less Dwelling on past decisions (no regrets)

Able to draw attention away from self

According to Seligman, interventions are theoretically possible in each of these areas.

Set Point (~50%), while we cannot change genetics, early interventions with children via education may be helpful. Circumstances (8-15%), basic economic security, physical safety, and strong communities matter, though only a little "Voluntary" or Intentional Control (35-45%) is the most promising area to focus on.

8. SELIGMAN'S FORMULA



3.3. HEDONIC AND EUDEMONIC WELLBEING

Two distinct philosophies of well-being can be identified, one revolving around hedonism, pleasure and happiness, another arguing that well-being lies in the actualization of human potential.

Hedonic wellbeing could be defined as the study of what makes experiences and life pleasant or unpleasant. It can be traced back to Aristippus, De Sade, Utilitarian philosophers such as Bentham, and also defined in terms of maximization of pleasure (positive affect) and minimization of pain (negative affect). Currently measures of wellbeing reflect the broad conception of hedonism. (Ryan & Deci, 2001)

Hedonic: Feeling good or having a positive mood about one's current situation.

Eudaimonic: Fulfillment of personal potential and the mastery and development of one's strengths.

Well-being "calls upon people to live in accordance with their daemon, or true self. Eudaimonia occurs when people's life activities are most congruent or meshing with deeply held values and are holistically or fully engaged. Under such circumstances, people would feel intensely alive and authentic, existing as who they really are. Draws from a long philosophical tradition that happiness is different than a chipper emotional state, and instead involves living virtuously and authentically. Drawing from Aristotle, well-being is described as: "not simply...the attaining of pleasure, but 'the striving for perfection that represents the realization of one's true potential. Well-being is probably best conceived as a multidimensional phenomenon that includes aspect of both the hedonic and eudaimonic conceptions of well-being. (Ryan & Deci, 2001)

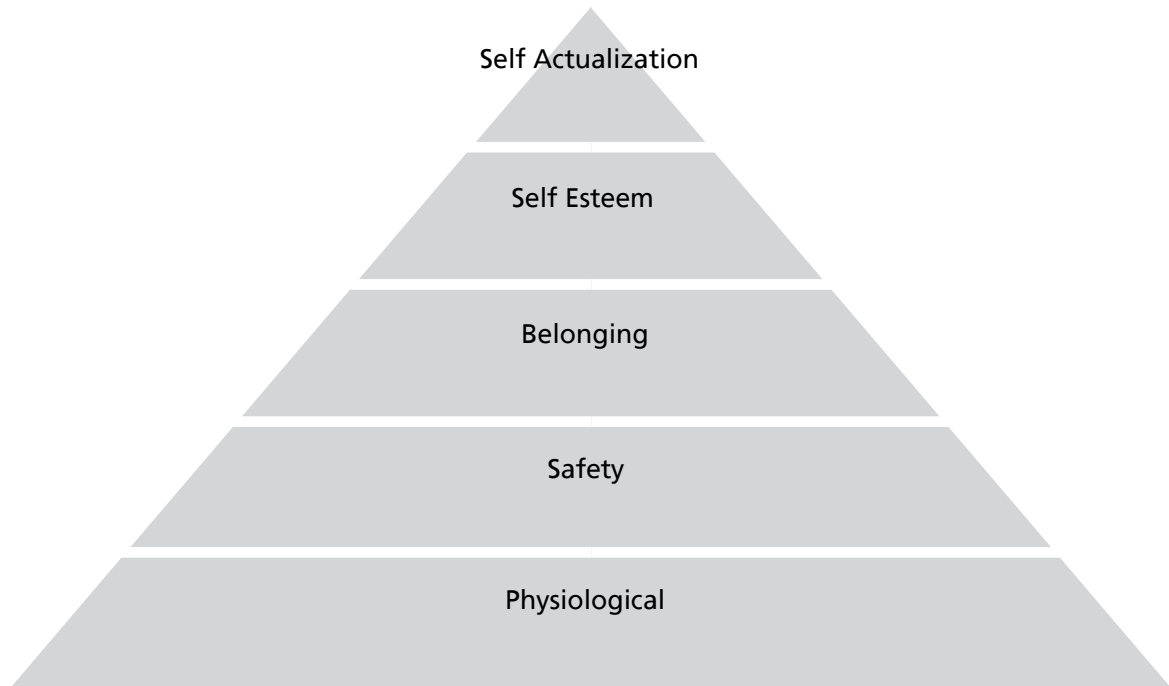
To conclude, intentional activity appears to offer the best prospects for increasing and sustaining happiness. Activity changes are characterized by less hedonic adaptation than circumstantial changes. Intentional activity can directly counteract adaptation. (Lyubomisky, Sheldon, & Schkade 2005)

Note that circumstances (such as health, wealth, social status, etc.) play a very small role in overall Subjective wellbeing (about 10%). This finding surprised researchers initially. They expected wealth, health, status, etc. to play a much larger role in determining Subjective wellbeing. The modesty of circumstance's effect is likely due to hedonic adaptation- that is, that people get used to these stable life attributes and end up taking them for granted.

3.4. NEED AND NEED'S HIERARCHY

It is important, though, to realize that the aforementioned studies which determined these percentages were based on data from wealthy industrialized nations with modern economies. If you do not have basic subsistence needs met, that would likely affect your happiness by more than 10-15%. To explain that it is important to understand health, status, etc. to play a much larger role in determining Subjective wellbeing. The modesty of circumstance's effect is likely due to hedonic adaptation- that is, that people get used to these stable life attributes and end up taking them for granted.

9. MASLOW'S HIERARCHY OF NEEDS



Happiness is the product of a complex multivariate equation – many factors play a role as Maslow’s hierarchy of needs shows. Material wellbeing and personal safety rank first, psychological needs rank “lower,” but are no less necessary for self-realization/actualization.

Lower income people will tend to focus on the importance of physical safety and material consumption, whereas higher income people (who have already had these needs largely met) will care more about beauty, psychological welfare, and the pursuit of a meaningful life.

Lower income people will care more about bread & butter issues (material wellbeing, health, security, public safety) and may likely be more cynical of the pursuit of the ideas and greater societal goals we are discussing. One caveat here may be that lower income people tend to be more religious (in wealthier states only).

According to Self-Determination Theory (SDT), for optimal psychological health, these three intrinsic human needs must be met:

- Relatedness and Belonging
- Community, family, friends, social connections
- Competence and Effectiveness
- Ability to control the environment and experience oneself as a capable and effective individual
- Autonomy and Freedom
- Desire to be in charge of one’s own actions

(Kasser, MIT Press, 2002)

As they relate to Maslow's Hierarchy of Needs, subsistence (lower order) goals are more extrinsic and actualization (higher order) goals are generally intrinsic.

Intrinsic needs tend to be fulfilled more through leisure activities, time spent with family and friends, solitude (alone time where one can be purely authentic), as well as recreational pursuits and hobbies such as music, art, etc.

Extrinsic needs tend to be fulfilled more through the workplace, money, status, fame, external validation.

Extrinsic needs are more subject to hedonic adaptation than intrinsic ones. People who focus on intrinsic need development tend to be happier, and they tend to be more pro-social, and better neighbors/citizens.

People who focus on extrinsic needs often find themselves dissatisfied with the fruits of their labors, due to the "hedonic treadmill" effect. They often become more self-absorbed and antisocial, as well.

Fulfilling intrinsic needs is more successful at producing long-lasting increases in Subjective wellbeing than fulfilling extrinsic desires. But, as a culture, we focus extensively on economic growth, acquisition, consumer goods, image, fame, and extrinsic desires. People work a lot, vacation little, commute long distances, spend less time with their family than they report they would like to, and are not as happy as they can be.

INTRINSIC

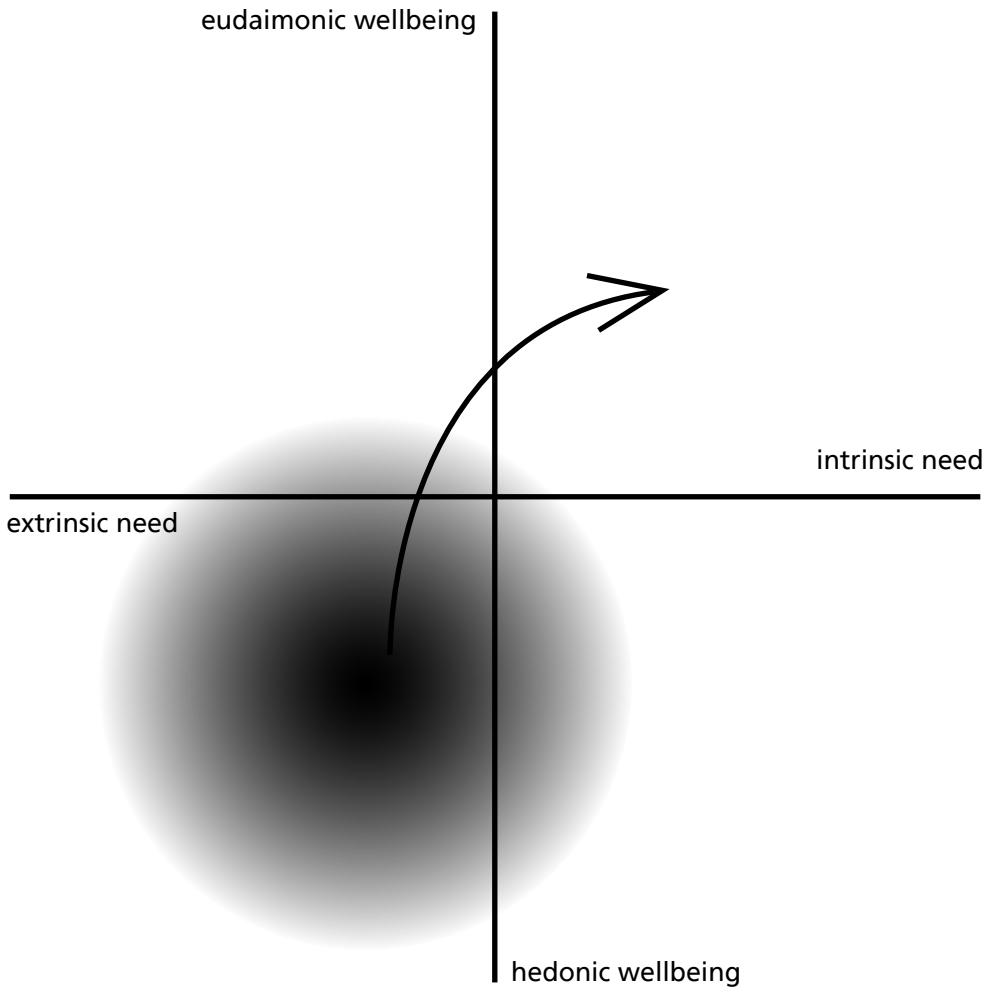
Relatedness and Belonging
Community, family, friends, social
connections
Competence and Effectiveness
Ability to control the environment and
experience oneself as a capable and
effective individual
Autonomy and Freedom
Desire to be in charge of one's own actions

(Kasser, MIT Press, 2002)

EXTRINSIC NEEDS

Wealth
Beauty
Fame
Image
Social Status
Awards/Recognition
Other External Validations

10. CURRENT WELLBEING SITUATION AND FUTURE SHIFT



4 | CASE STUDY

4.1. SHANGHAI



Shanghai is the largest city in China, and one of the largest metropolitan areas in the world, with over 20 million people. Located on China's central eastern coast at the mouth of the Yangtze River, the city is administered as a municipality of the People's Republic of China with province-level status.

Originally a fishing and textiles town, Shanghai grew to importance in the 19th century due to its favourable port location and as one of the cities opened to foreign trade by the 1842 Treaty of Nanking. The city flourished as a center of commerce between east and west, and became a multinational hub of finance and business by the 1930s. However, Shanghai's prosperity was interrupted after the 1949 Communist takeover and the subsequent cessation of foreign investment. Economic reforms in 1990 resulted in intense development and financing in Shanghai, and in 2005 Shanghai became the world's largest cargo port.

The importance of Shanghai grew radically in the 19th century, as the city's strategic position at the mouth of the Yangtze River made it an ideal location for trade with the West. During the First Opium War in the early 19th century, British forces temporarily held Shanghai. The war ended with the 1842 Treaty of Nanjing, which saw the treaty ports, Shanghai included, opened for international trade. The Treaty of the Bogue signed in 1843, and the Sino-American Treaty of Wangsia signed in 1844 together saw foreign nations achieve extraterritoriality on Chinese soil, the start of

the foreign concessions.

1854 saw the first meeting of the Shanghai Municipal Council, created in order to manage the foreign settlements. In 1860-1862, civil war had been two times invaded Shanghai (Battle of Shanghai (1861)). In 1863, the British settlement, located to the south of Suzhou creek (Huangpu district), and the American settlement, to the north of Suzhou creek (Hongkou district), joined in order to form the International Settlement. The French opted out of the Shanghai Municipal Council, and maintained its own French Concession, located to the south of the International Settlement, which still exists today as a popular attraction. Citizens of many countries and all continents came to Shanghai to live and work during the ensuing decades; those who stayed for long periods, some for generations, called themselves "Shanghailanders". In the 1920s and 1930s, almost 20,000 so called White Russians and Russian Jews fled the newly-established Soviet Union and took up residence in Shanghai. These Shanghai Russians constituted the second-largest foreign community. By 1932, Shanghai had become the world's fifth largest city, home to 70,000 foreigners.

POPULATION

18.14 million

13.47 million hukou (Shanghai resident permit)

4.67 million migrants, domestic&international (qianyi renkou)

+ 270000 annually

DENSITY

2678,1/km²

EXPAT COMMUNITIES

less 1% of population (133340)

they contributed more than 14% of city's personal income tax revenue.

Japan 29 326

Republic of Korea 17 020

United States 15 877

Singapore 6 336

Germany 5 636

France 5 437

Canada 4 572

Malaysia 4 097

Australia 3 927

United Kingdom 3 725

Other 37 387

Employees and Relatives at Foreign Ventures 76 873

Overseas Students and Relatives 12 555

Delegate and Relatives of Institutions Stationed in China 11 281

Foreign Experts and Relatives 4 942

Permanent Residence Foreigners 295

Long-term Visa Foreigners Above One Year 4 255

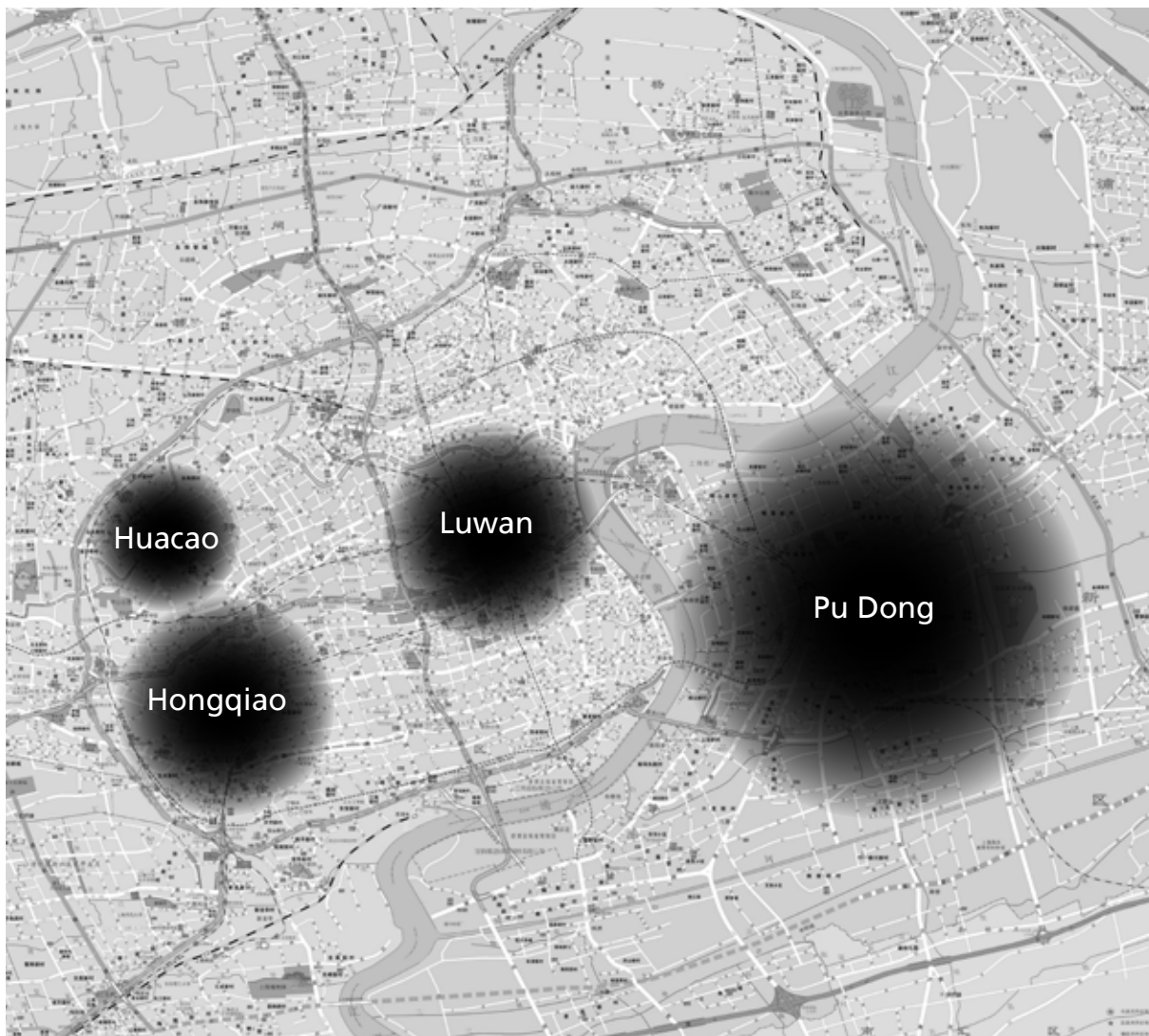
90% educated to bachelor's degree level or above

3/4 working for foreign companies

55% employed in the service sector

25% manufacturing

12. SHANGHAI EXPAT RESIDENT AREAS



4.2. MILAN



Milan is financially the most important city in Italy and the second largest in Italy. While not considered as beautiful as some Italian cities, having been greatly destroyed by Second World War bomb raids, the city has rebuilt itself into a thriving cosmopolitan business capital. In essence, for a tourist, what makes Milan interesting compared to other places is that the city is truly more about the lifestyle of enjoying worldly pleasures: a paradise for shopping, football, opera, and nightlife. Milan remains the marketplace for Italian fashion.

Strategically placed at the gateway to the Italian peninsula, Milan and the surrounding region of Lombardy have been the subject of constant disputes over the centuries. Celts, Romans, Goths, Lombards, Spaniards and Austrians have all ruled the city at some stage of its history and for the most part, the city has capitalised on its position and has emerged today as the undisputed economic and cultural powerhouse of a united Italy, not without occasionally fighting back against foreign dominators.

The city proper has a population of 1,301,394 inhabitants as of April 2009. Since the population peak of 1971, the city proper has lost almost one third of its population, mostly due to suburban sprawl subsequent to the deindustrialization process of the last three decades. The urban area of Milan, largely coinciding with its administrative province, is the fifth largest in the E.U. with an estimated population of 4.3 million. The growth of many suburbs and satellite settlements around the city proper since the great economic boom of the 1950-60s have defined the extent

and pattern of the metropolitan area, and commuting flows suggest that socioeconomic linkages have expanded well beyond the boundaries of the city and its province, creating a metropolitan area of 7.4 million population expanded all over the central section of Lombardy region. It has been suggested that the Milan metropolitan area is part of the so-called Blue Banana, the area of Europe with the highest population and industrial density. Since the end of World War II, Milan has been host to two waves of mass immigration, the first from within Italy, the second from outside the peninsula. These two immigrations have corresponded with two different economic phases. The first immigration coincided with the economic miracle of 1950s and 1960s, a period of extraordinary growth based on classic industry and public works. The second immigration has taken place against the background of a vastly different economy, centred around services, small industry and post-industrial scenarios. The first concerned Italians, from the countryside, the mountains and the cities of the South, the East or the other provinces of Lombardy. The second concerns non-Italians, from a myriad of countries but above all from North Africa, Sub-Saharan Africa, North America, Central America, Caribbean, South America, Asia, Oceania, and Eastern Europe. By the end of the 1990s Milan had a 10 per cent foreign immigrant population, the vast majority of whom worked in the low-level service sector (restaurant workers, cleaners, maids, domestic workers) or in factories. As of January 2009, the Italian national institute of statistics ISTAT estimated that 181,393 foreign-born immigrants lived in Milan, representing 14% of the total population. Milan is particularly well-known, also, for its Chinese community near via Paolo Sarpi, often called the "Milan Chinatown", which was established in the 1930s, and is the oldest, most significant and biggest Chinese area in Italy.

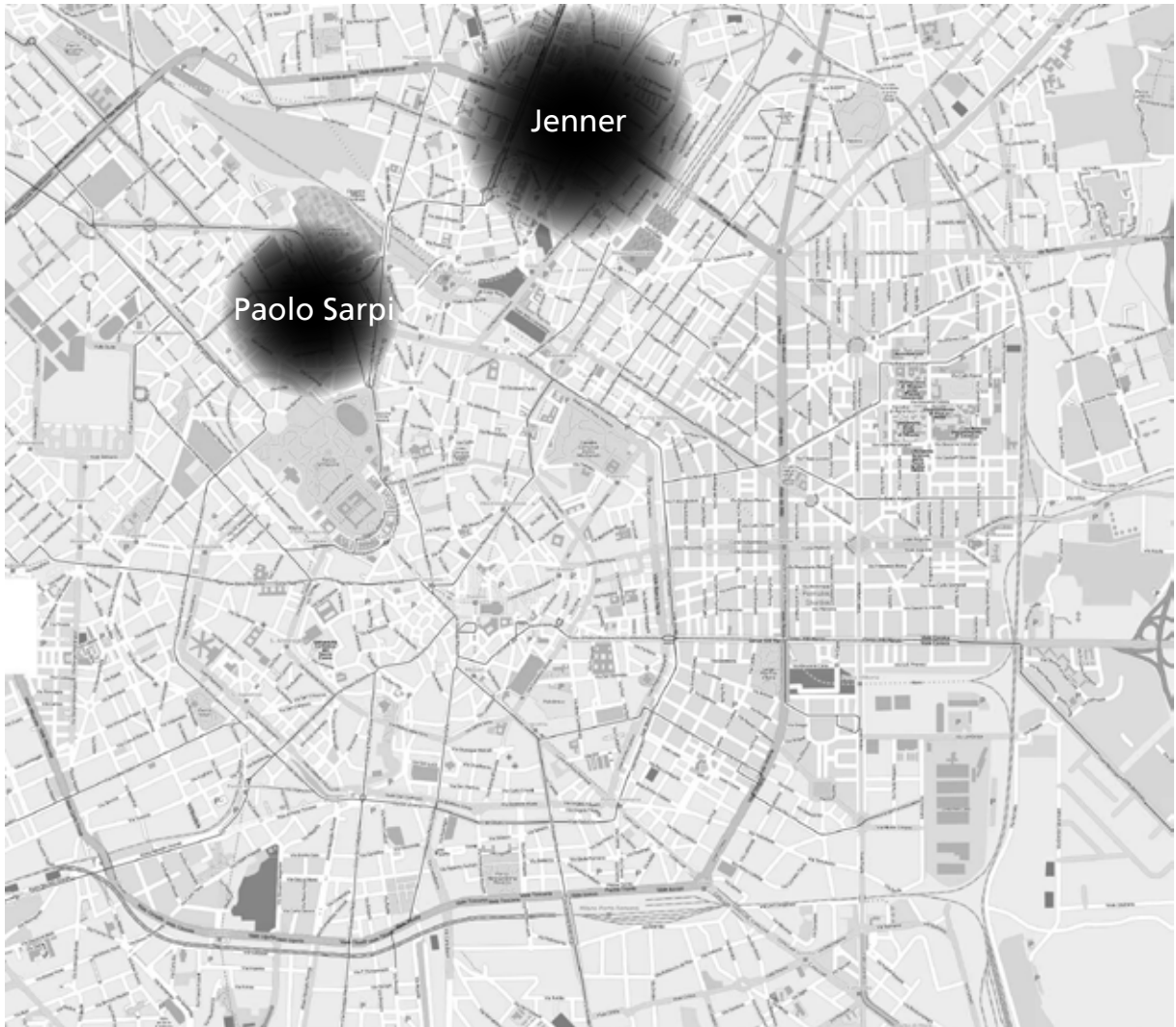
POPULATION

1,301,394 inhabitants

FOREIGNERS

15% of population (200000), from 140 different countries and cultures

14. MILAN EXPAT RESIDENT AREAS



15. SHANGHAI AND MILAN ARE PART OF GLOBAL OR ALPHA CITIES WORLDWIDE



5 | PROBLEM UNDERSTANDING

5.1. CHANGE IN WELLBEING PROSPECTIVE

In the era of globalization and new nomadism, the wellbeing research is built on different bases. In the past it was easy to build up a sense of belonging in a place thanks to solid and indissoluble bonds with the territory, created in years of life on it, nowadays it's facing a reality that changes very quickly.

The motivations that bring to the change of the reality can be identified in two great macro areas: the first one is to impute to changes that involve the territory itself that modifies every time the relationship between inhabitant and the place, the second one regards people who move around the globe with a certain frequency.

In both cases it creates a fracture with the identity proper of the individual, that associates to the spatiality an important role in the identification of the self. Identity is defined as the whole beliefs, attitudes, affairs and evaluations through which a subject defines himself. It is shaped and expounded through the relationship of the individual with the surrounding environment and it is defined in base to the principles of continuity, that means to have an image of self coherent and constant in the time; and distinction, the perception of self as a single and distinguished reality. In the creation of self, it is recognized a great importance to the place. It has in fact a function of recognition, where through the past experience within the environment the individual stirs familiarity into the present one; and an expressive function, in fact the characteristics of the place chosen by a subject manifest the identity of self. If the environment is distant from this idea the subject tries to personalize it to confirm his identity.

Urban identity is recognized by the sociologists as a specific aspect of the identity of place, because it makes reference to a society of affiliation. The person in the environment searches and creates some meanings, that are socially built, that are based on values and beliefs of the group of reference.

The city where we live becomes part of our identity, assuming a special meaning. It is for this important meaning that cities themselves need to have a recognizable identity, in which the identification is easier for its own citizens. What is happening in these last years is a total loss of cities' identity. It's possible to observe this loss in those cities that Saskia Sassen defines as global or alpha cities.

Today is common the binomial modern city - standardization, so much that in China it has been identified by a group of Dutch architects, the three elements that countersign any Chinese megalopolis: a central plaza devoted to people, a shopping mall staged with the best international brands and a rotating restaurant place to the top of a tall tower. With these presuppositions the separation between the citizen and the city become overwhelming, considering also that city identity is not given by objective factors but more from social construction of people that lives inside it and over estimated the positive characteristics of the city to increase its self esteem.

Some people believe that establishing a connection to the land is important for psychological well-being, and that putting down roots can have other benefits as well.

Being also involved in the new environment could be a simple but effective answer to homesickness and adaptation in the new land.

From the research on wellbeing it is possible to understand how important is to create some link with the environment and not only a pursuit of temporary happiness.

5.2. FROM GLOBAL TO LOCAL

In this panorama of uncertainties is difficult to distinguish and establish the identity, especially if surrounds are in continuous change. Often the answer more easy to find is contained in those that it is possible to define as global tracks in every place. Thanks to this omnipresence, global symbols create a substrate identity and a common cultural background, giving origin to a communicative and cognitive sphere open to all.

Megatrends of our century have to be globally detected and, perhaps, with small nuances at local level, but brands, products and certain social behaviour now are more and more attributable to the whole humanity.

From the point of view of communication and exchange, this flattening of differences, are facilitating the exchange between different cultures, having these established in recent decades a system of common icons and symbols.

In the case of expatriates this dynamic helps very much particularly in adaptation problems. Finding dynamics and objects of their own environment, helps in a first entry in the new world.

This standardization of content however leads in a second time at a difficult emotional attachment and relational in the hosting territory. Facing with the known dynamics is only the first step but after a while this identity creates by brands and products start developing a big lack between the person and his context, because he is not understanding and building up a real cultural communication with the land.

The process also appears from the ever increasing use of virtual reality as a tool of primary communication, not only from the point of view of interaction between two people, but persons are hand in hand by replacing many activities belonging to daily habits with a click. If the web has led to a reduction of distances between users with great advantages not only economical, however, it has undermined the emotional relationship that the individual creates with its context

and surrounding people. All these elements are going to weaken what identity and individuality are defined. It is on this point that the site becomes a strong element of meanings and signifiers.

Seeking to restore local values means to invest on those that are individual identities in contact with the context. It is not only an economic operation to protect traditional and local enterprises, but more an investment in diversity and specificity of each place, giving importance to the physical exchange that occurs with people and to the result that this involves: Acquisition of identity.

It is important to underline how the two phenomena, globalization and localization, are important and with a difficult coexistence, especially in big and important contexts of economic growing, as urban areas are, where the economic power outweighs other types of needs.

Restoring a balance within global cities always leads to more specific identification of the territory, investing the latter with more meanings and not only the great economic side.

The citizen becomes central factor in the urban thought of identity construction and he is entrusted with the discovery and the maintenance of a series of local traditions.

The Expat as temporary citizen, is introduced in a context dense of meanings and symbols in which, properly set in, he will find new ways of life and thought, becoming more and more a global citizen, connoisseur of the globe and its differences.

5.3. HOMESICKNESS

Leaving home is a universal developmental milestone. The homesickness associated with this event is usually mild, but the distress and level of impairment among some homesick persons can become extreme. It is an ancient phenomenon, mentioned in both the Old Testament book of Exodus and Homer's *Odyssey*. The Greek physician Hippocrates (circa 460–377 bc) believed that homesickness was caused by a surfeit of black bile in the blood. Seventeenth-century Swiss physician Johannes Hofer (1688) held that homesickness resulted from exposure to foreign environments.

This exposure caused "vital spirits (to) constantly surge back and forth through the nerve fibers in which the impressions of the native land are stored."

Today, there is a clearer sense of what causes homesickness and how it can be prevented and treated.

Homesickness is defined as distress and functional impairment caused by an actual or anticipated separation from home and attachment objects.

As noted, homesickness occurs to some degree in nearly everyone leaving familiar surroundings and entering a new environment. Recent research has confirmed that homesickness is a significant source of distress and impairment for immigrants, foreign students, foreign employees, displaced persons, refugees, and military personnel. Homesickness is a state of being that includes both cognitive process and complicated emotions. Feelings associated with Homesickness are anxiety, depression, sadness, and withdrawal.

First method of coping with homesick individuals is addressing the cognitive components. If individual's cognitions are manipulated then they will tend to not experience the symptom of homesickness. Cognitions of home are either altered or totally avoided when trying relieving homesickness. Getting homesick individuals to participate in games, task, or assignment will redirect conscious thought away from home. Cognition is a large factor to why an individual

experiences homesickness and by making a homesick individual change their conscious thoughts it will help them cope with homesickness. Also participation in activities will reduce uncertainty homesick individuals have about new environments.

Uncertainty Reduction Theory discusses the processes through which individuals go to reduce uncertainty about one another when placed in an unknown or unfamiliar environment (Berger & Calabrese). Homesickness directly relates to this theory in the processes in which individuals face homesickness when placed in an unfamiliar place and how this affects their uncertainty reduction. Berger and Calabrese separate the initial interaction of strangers into three stages, the entry stage, the personal stage, and the exit stage. Each category includes interactional behaviours that serve as indicators of liking and disliking. This study, established on human interaction, can also fit when the subject is the affiliation with the environment. The first stage is recognizable through the importance of the first meeting with the new city. People choose recommending paths from guides and friends. The second stage could be identify when people starts a deep relation with things around the city. The exit stage, the third one, occurs when people has all the elements to understand, judge and give conclusion on the environment.

5.4. HOME LINK

Departure from its city involves a major change in the kind of report which will establish with friends and relatives. In fact not be able to count on a closer relationship and daily, based mostly on activities that go together, and that they become then often topic for discussion. The departure marks a sharp break with what is the everyday and the balance of the human relationships. This generates a strong stress in expat life, which over all the hardships brought by the change of address for service will also find a way to maintain a stable relationship with their contact. This link is useful in order to maintain a psychological balance emotional in the person that leaves the country of origin in the social relations contribute to a large part to the creation to maintain its identity.

Regarding an expat's wellbeing and assume, following Searle and Ward (1990), that a higher score on wellbeing is indicative of a better adjustment to expatriate life. Since there is ample data that suggest that interaction with home country correlates positively with wellbeing, and since the present research focuses on wellbeing as an indication of psychological adjustment, it could be hypothesized that the intensity of contacts with home country correlates positively with wellbeing. Even though wellbeing may be influenced by an external factor such as the intensity of contacts one has in the home country, wellbeing clearly also depends on the stable factor that is a person's personality.

3.5. EMOTIONAL LINK

As already discussed, the expat tries to recreate and reforming his identity from time to time, facing with his surrounding environment, creating what we can generally we named familiarity or home feeling. To do it is important not to concentrating only on recognizable aspects of the territory, but forming an own vision of the local situation.

This practice is fundamental in the process of integration and creation of familiarity with existing frameworks and not perceived ones. It often happens that the expat is confined in a parallel world, constituted only by people in the same condition. This situation leads to a deprivation of an important link with the host city. The Expat takes refuge for example in restaurants or bars with a common semantic aspect to those of origin, thus he is keeping a fake contact with his home country without a deep interaction with the host one that representing his reality. As argued by Berger and Calabrese, the process is implemented in three stages that often are naturally followed by people in the moment of arrival.

There is a lack of analysis in what is concerning the communication aspect between the expat and the place. It is more right to extend the number of stages of interaction for a better analysis.

The first tool to which the newcomer is going to face is certainly the evaluation that will be made following, above all, a comparative method. In the second stage the expat will seek continuity with the personal past in a way that he can easily feel and keep his identity.

What is becoming fundamental is how the persons create attachment and familiarity to the place, feeling connection with the environment, that from day to day becomes known and trusted and where he can then go to include its identity. After these stages, it will be easier to feel a sentiment of belonging that takes to a commitment to the urban environment, sometimes even declined as a desire to stay.

What is essential to create is therefore a passage between the unknown and the known, where the emotional transfer takes to an effective link to the territory. To obtain this is important to work with two identities, one of the person and the other one of the territory, to communicate. If one of the two identities has not distinctive and unique characteristic, the dialogue and the relationship between the two entities will be difficult to establish and it will draw to basic needs satisfaction.

6 | UBIQUE:
my city everywhere

6.1. INTRODUCTION

Leaving home, town and own habits, it means leaving behind part of one's security and identity. In the new context will thus include part of what we left behind where, unfortunately, it is not always possible. An Expat finds himself inside a large and complex reality where the contact points are given by fixed symbols and icons that, unlikely, is hard to substitute in content and meaning than the old ones. The identity of the person is put to the test with a strong impact on his psycho-physical individual wellbeing.

What is needed is to restore personal balance with the new city through the progressive local knowledge and emotional attachment, but did not delete those that have own roots and to maintain a strong contact with the personal world.

On this basis comes Ubique, a way to feel in own city anywhere in the world.



6.2. DESCRIPTION

Ubique is a service offered to all those who want a more intense experience during their stay in the host city. Through a game between the expat and friends, that in this way are involved in the experience itself, he is suggested to discover the place of residence through what are the local business identity of the place.

The use of traditional local activities of the city can therefore take out identifies that are the key points of the new reality, the keys to understand it, know it and adapt to it. The expat's experience on the field is a fundamental part of the service that aims to create a sense of familiarity and belonging in the stranger so as to make him feel integrated in a national context as connoisseur of it. Ubique delivers to its users the keys to understand the new city. These keys are routed along what are the five bodily senses, sight, touch, taste, hearing and smell. The keys are offered by local business and suggested time to time from friends and relatives from home.

The knowledge of the area is directed towards those that are identities of the territory itself and with the help of friendly relationship Ubique tries to provide an emotional experience. After the game the expat is appointed by the system as citizen, expert connoisseur of the place. Ubique, paid the recreational function, maintains a relationship with the expat driving him through local activities proposed by the city.

6.3. SYSTEM ELEMENTS

6.3.1. Five Senses

The knowledge of what surrounds us is filtered through our senses: these put us in contact with the outside world, they are “windows on the world,” access roads of the world within us, ways to put us in touch with the reality.

Analyzing the various readings of the five senses, it is noted that in Eastern thought than in the western, they are not only meant to receive something from the outside in a passive transmission, but are real ways of communication and contact between humans and the rest of the universe and also symbols of the ability to perceive something inside the individual, something that comes from within, from the soul. For these reasons Ubiq uses the five senses as five sensory keys to catalog and discover the host city.

The game deals with the five senses in weekly or monthly meeting, for each sense is associated an experience to live.

The system asks to stakeholders to store their products / services through one or more senses in order to establish an easy and instant research engine.

Expat’s friends vote an experience per sense in order to suggest five activities according to expat’s time choice. The expat will then go live the five experiences and enjoy a very intuitive approach.

16. THE FIVE SENSES: FRIEND'S PAGE CHOICE



6.3.2. Stakeholders

Stakeholders of the system are represented by enterprises, institutions and organizations belonging to the city that reflect its identity.

Municipalities is part of this large group by offering tourist spots, museums and cultural and artistic organizations and institutions that tell place identity. Other business involve are that offering local products and handicraft.

Each stakeholder has the right to enter into the system five product / service, using the five senses to catalog them. Ubuque provides to stakeholders a sponsorship service. They pay for the service depending on how many products/services they are advertised and also according to number of senses associated with each activity.

They can enter into the system, update information and offers, through the website. In any moment stakeholders can change their product / service and senses involved to try and find the optimal combination to be achieved by expats.

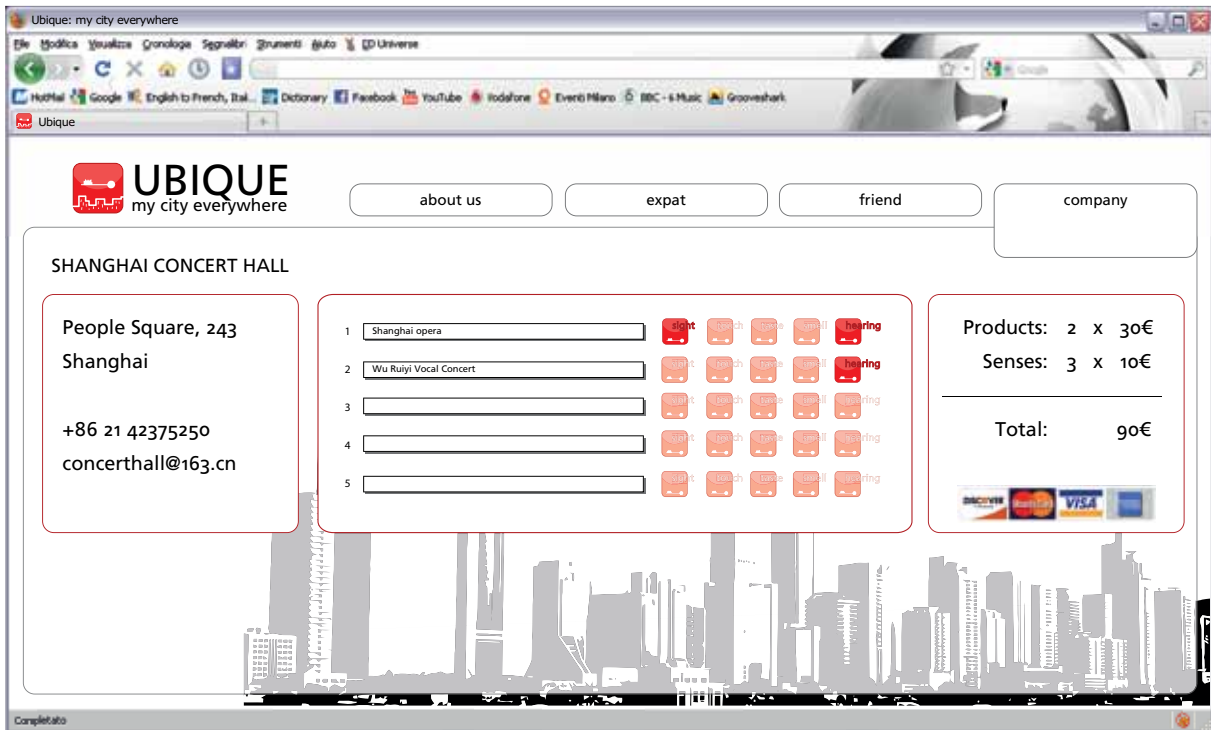
During the registration process the system asks for personal contacts and payment method of the service, location and contact of the business to be reached by expats and give the possibility to book the activity. Besides inside Ubuque any stakeholder can unload its logo or representative image.

Upon registration, to each company is assigned a code that is sent by email address and that is the identification of the company to access their personal page and edit any information. In addition, the operating member is entitled to display the logo Ubuque and sensory keys assigned to it by downloading them from the site.

After customer experience the company has to worry about registering the customer experience at his shop in order to certify the performance of the mission. Each customer is equipped with a barcode that is sent automatically to validate Ubique activity.

Taking Shanghai as example, Ubique aims at various levels Shanghainese restaurants, museums, theaters, art galleries, craft and fabric of ceramics, tea houses and shops where you can experience typical activities of the city.

17. STAKEHOLDER EXPERIENCES OFFER



6.3.3. The Experience

The heart of the service is expat interaction with the new environment. The experience becomes a fundamental part of the integration process in the new city and Ubique is the navigator that helps exploration.

The key element of the system are local activities through which to explore the town. Joining Ubique, they communicate to a wider and more difficult audience because of language barriers, economic or advertisement.

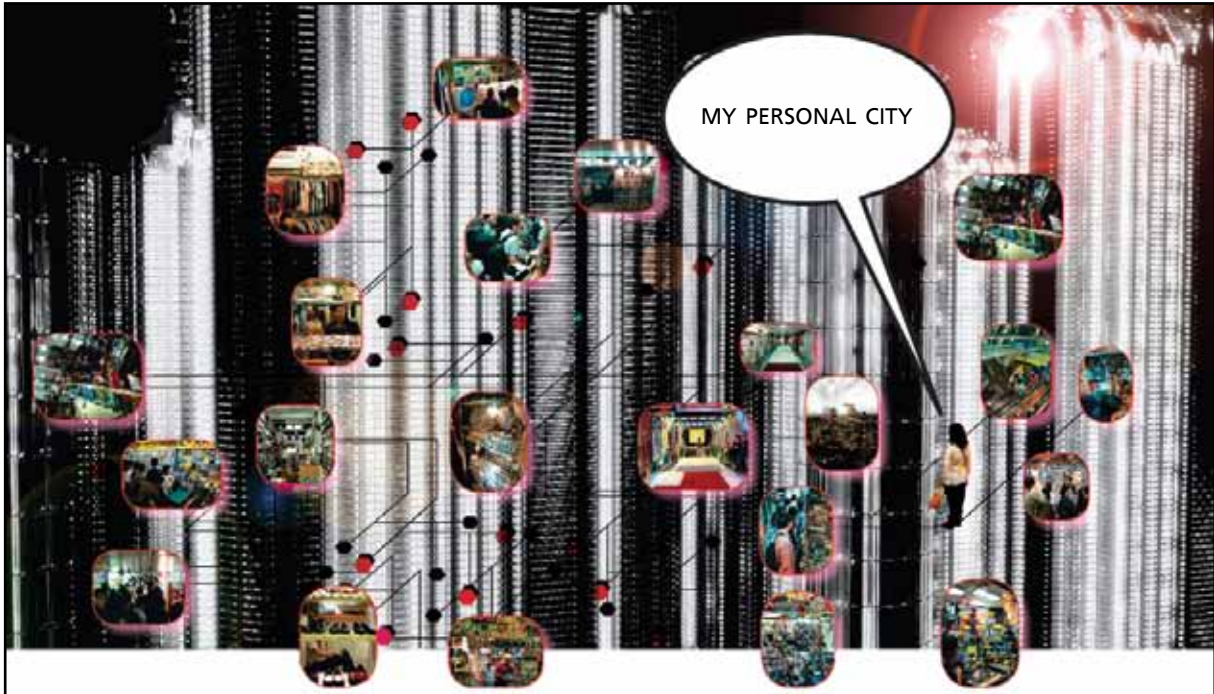
It is through them that the expat creates a personal relationship with the territory, establishing a connection from time to time. Ubique is not offering simple activity but deep experiences that link people to the site. Stakeholders are the key that the city uses to get to know and appreciate.

Each key represents a typical experience of the host population and helps to increase the sense of familiarity and belonging in th expat. It is important that local businesses are heavily involved in the system because it is thanks to human interaction to feel the experience. It is this special interaction that diversifies local companies and their products/services instead of their global competitor.

The more keys the expat acquires, the more links and therefore the possibility of being a citizen he is gain.

Ubique is the key that opens the door to experiences that occur to increase the feeling of familiarity. Ubique is a journey of knowledge that can be set everywhere and the goal is not fixed in the end of the game but in every experience and every relationship that expat will create with what surrounds him.

18. BUILDING A LINK WITH THE CITY



6.3.4. Expats and Friends

The Expat are aware of the service through the advertisement placed on social networks and sites dedicated to expats.

In the moment of registration the system asks to the expat to identify himself and regulate his experience by providing the location where he is direct, the periode of residence and how often he wants to receive suggestions from friends, weekly or monthly. After the selection Ubique assigns a customer code that is sent by email and SMS that could be saved on mobile phone. This code is useful to enter in the personal page on the website to change profile and record every experience in the area.

After this session, he can invite friends and relatives to the game. The invitation can be sent by mail or engaging in social networks that form the bridge between Ubique and its users.

Once invited, friends can access the page dedicated to them and vote according to the rules established by Ubique and expat. The vote may occur on site through the link provided by the expat or through downloadable application on mobile phone or connecting to social networking profile. Rate for each sense along those proposals that are offered by the system.

Weekly or monthly, depending on expat choice, friends are called to vote and will see if the previous missions have been completed.

On his page the expat is able to leave comments and upload photos and videos. Also his friends can leave their comments on the same page.

Ubique directs towards local activities its expats, listing all companies are offering the same product/service, indicating their location, contact details and how to book the experience. It's possible to be always in touch with Ubique and your friends thanks to the web application on your social network or mobile.

At the end of the experience, the operator registers the expat code to advance in the game, gain

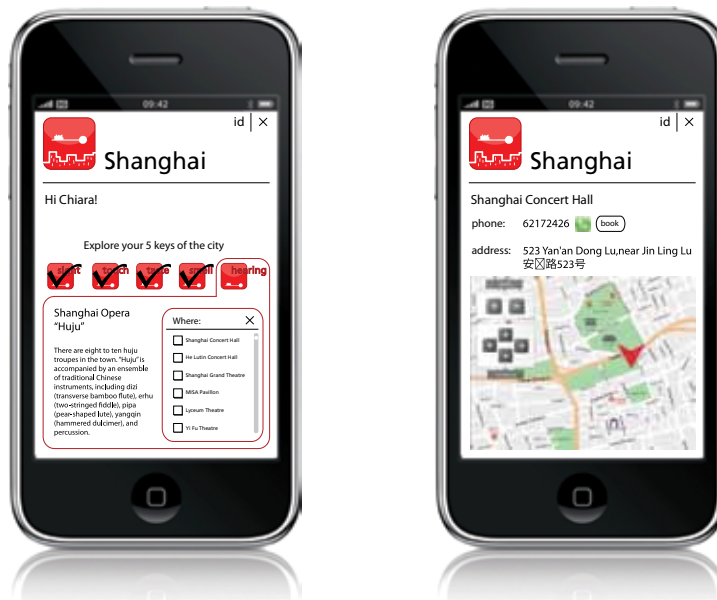
points to become an Ubique citizen. The point system is arranged according to time of permanence in the city. Each experience is equal to one point and the top, to become a citizen, is set on time. The Expat could always be able to become a citizen if he is following all five senses in the agreed time.

At the end of the expat experience will register your code by the operator to move forward in the game and his score to become a citizen Ubique.

On his personal page the expat can communicate with their friends by sharing their experience through photos, videos and comments.

Through expat's profile it is also possible to leave feedback on the company providing the service to improve the service itself.

When you will complete all the senses in the time arranged, the expat gain the right to be called citizen by Ubique, that accredits the key of the city on your profile.



6.3.5. Website and Web Application

The tool that Ubique uses to keep in touch with its customers and to communicate with them is the world wide web. This tool allows Ubique to reduce operating costs, on one hand, and to be always reachable, on the other. It is indeed a service designed for the expat to stay in touch with friends and discover through a game with them, the city that is hosting them. Internet becomes the only possible tool for a rapid and immediate interaction with all users involved.

Ubique is equipped with two powerful media on the web: a website and a downloadable application for mobile phone or for social networks. Involving deeply the world of social media is a precise choice. The system is following those that are the latest rules of the market, especially regarding communication.

It turns out that 96% of Millennial, people under the age of 30, have joined a social network and If Facebook were a country, it would be the world's 3rd largest. On this basis and comparing them with the target of Ubique and its purposes, focus strategically on social networks as a primary source of communication is the obvious answer. It is also important to consider a survey carried out recently that came out that 78% of consumers trust peer recommendation and only 14% trust classic advertisement. According to Erik Qualman, writer and professor of economics, "No longer will we search for products and services, They will find us by social media, this is the world of Socialnomics."

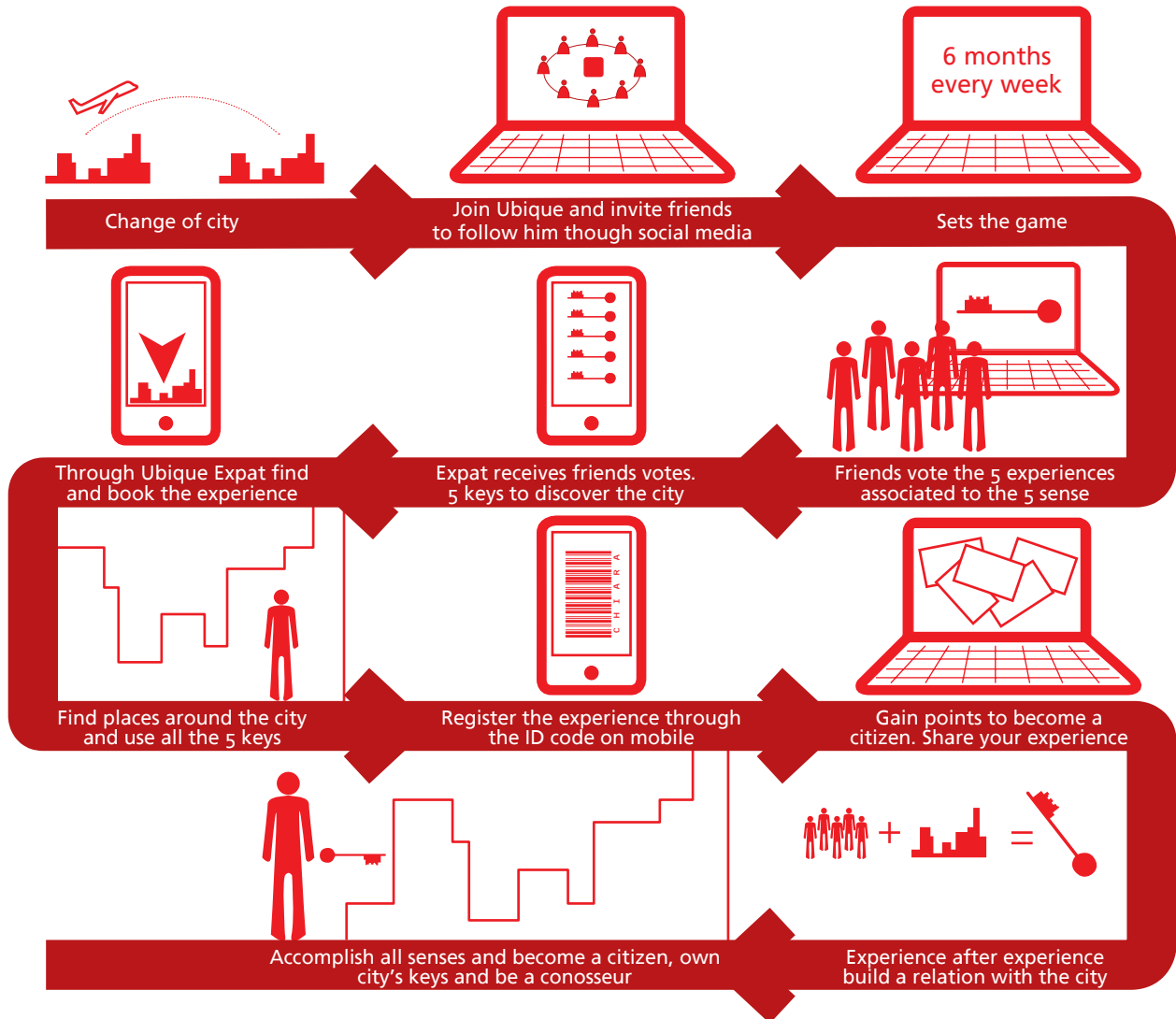
In this context it is clear that Ubique not only meets the needs of its customers, satisfying a comfort reachable criteria, but also those are the new frontiers of marketing and promotion. Ubique offers to its stakeholders a leading and new idea to reach new clients, more exigent and focus on experiences.

Ubique does not bind to a particular form of social media or instrument, but it lets its users free to decide which method is most convenient for the purpose.

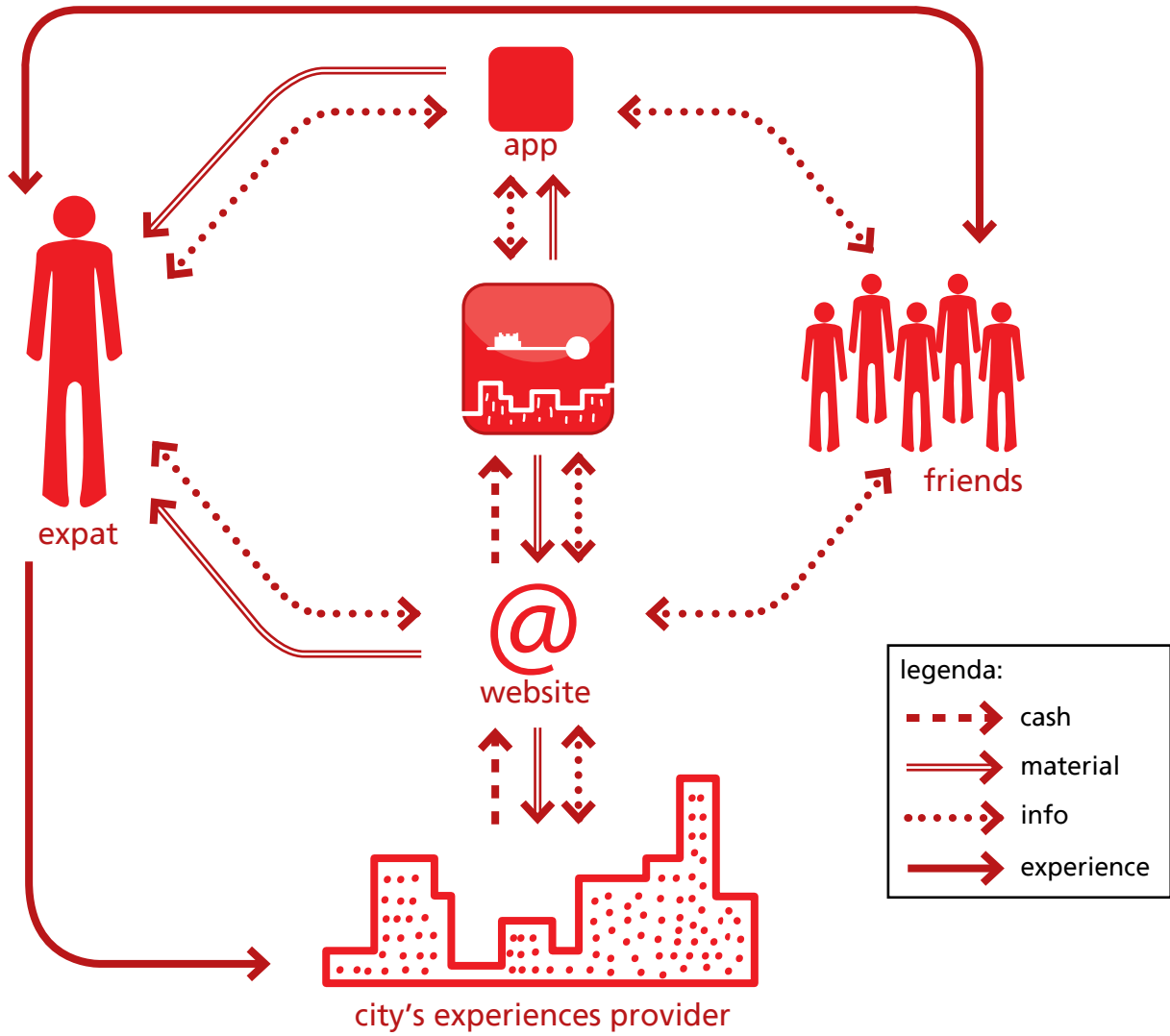
20. UBIQUE APPLICATION TOOLS



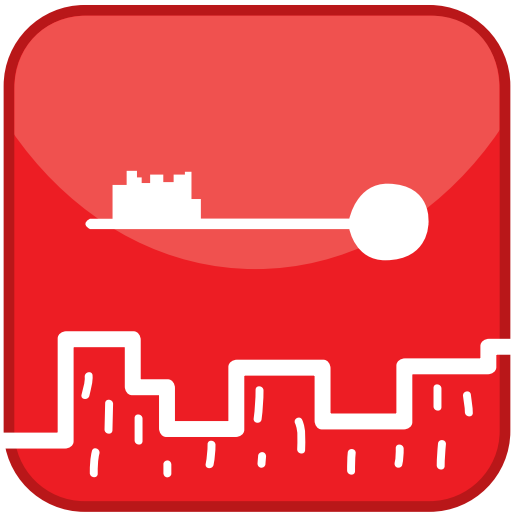
6.4. SERVICE DESCRIPTION



6.5. SYSTEM MAP



6.4. UBIQUE VISUAL IDENTITY



C: 0 Y: 100
M: 99 K: 26



C: 0 Y: 68
M: 84 K: 0



C: 0 Y: 100
M: 100 K: 0



C: 0 Y: 0
M: 0 K: 0

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