



The Intermediate Generation: Integration of Young Nepalese Immigrants in Portugal

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Abstract

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This research examined the integration process of young Nepalese immigrants, who arrived through family reunification, in Lisbon, Portugal. The study pertained to three central objectives; i) to determine the integration process of these young Nepalese immigrants ii) to understand the perspective of the young immigrants' parents and iii) to identify positive and negative aspects surrounding these young immigrants' integration in Portugal. The research used a mixed-method approach; including in-depth interviews, focus-group discussion and field observation for qualitative data, and secondary data analysis for quantitative data. 17 participants, consisting of fathers, mothers and young people belonging to six Nepalese families, were engaged in semi-structured interviews. This was complemented with a focus group discussion among 7 young Nepalese immigrants, and a consistent field work midst the Nepalese circle. The study also analyzed relevant secondary data related to Nepalese families and young immigrants in Portugal. The dissertation summarized the context of young Nepalese immigrants' integration in Portugal through the lens of citizenship, labour market integration, school integration, housing conditions, language acquisition, culture, gender perspectives, leisure and interests, belongingness to the country and future ambitions. The study defined that the time spent in the receiving country and the age of the young immigrants at arrival play a vital role in determining how well the young immigrants integrate into these various dimensions, or vice versa. It also found that majority of Nepalese young immigrants faced challenges for language fluency, school integration and sociability with Portuguese counterparts, with some facing issues of bullying as well. The study also ascertained that there was emergent problem in Nepalese youth in Lisbon such as drug and substance abuse which can be an indicator of a negative outcome of integration. It additionally distinguished the parents' outlook on integration process of their children which underlined pervasiveness of parental longings regarding the young immigrants' integration into the labour market, but not preferring them to integrate into the youth culture and lifestyle of Portugal.

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List of Abbreviations

ACIDI	Alto Comissariado para a Imigração e Diálogo Intercultural
ACIME	Alto Comissariado para a Imigração e Minorias Étnicas
CBS	Central Bureau of Statistics
CLAI	Centros Locais de Apoio à Integração de Imigrantes
CNAI	Centro Nacional de Apoio ao Imigrante
CRFR	Centre for Research on Families and Relationships
EU	European Union
FGD	Focus Group Discussion
GCC	Gulf Cooperation Countries
IDP	Internally Displaced Persons
IMISCOE	International Migration, Integration and Social Cohesion
INE	Instituto Nacional de Estatística
IOM	International Organization of Migration
MIPEX	Migrant Integration Policy Index
PII	The Plan for the Integration of Immigrants
PLNM	Português Língua Não Materna
SEF	Servico de Estrangeiros e Fronteiras
UK	United Kingdom
UNICEF	United Nations Children's Fund
USA	United States of America

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1 Introduction

Migration stands as a universal phenomenon in today's global society, encompassing an array of social, cultural, political and economic domains affecting lives of millions. There was an estimated 258 million of immigrant population spread over various countries in the year 2017, and studies show that the immigrant population covers at least than 3.3% of the global population (United Nations, 2017; IOM, 2017). People migrate in the quest for better economic and social opportunities in developed countries, ultimately escaping from hardships and poverty prevalent in their origin countries. World Bank stated in a recent report that, "Migrants from the poorest countries, on average experienced a 15-fold increase in income, a doubling of school enrollment rates, and a 16-fold reduction in child mortality after moving to a developed country." (World Bank, 2016). For most of the immigrants, coming to a host country is backed by a strong motivation to build a better life for their families and children, most often ultimately reuniting with them in the receiving country. Immigrant population, generally, comes from family-formation stage which infers that they either bring one or more children through their immigration to the receiving societies (United Nations Children's Fund, 2009). While research studies have been particularly focused on understanding the complexities within the labour migration encircling the adult immigrants, immigrants' children have been often overlooked in this matter, making them the passive bearer of their parents' choices.

The children of immigrants are not only a significant part of the immigrant population, but also equally essential to the receiving nations where these children will live and work for decades and centuries to come (United Nations Children's Fund, 2009). They eventually become a substantial part of the receiving countries' population, going through a long-term integration process which determines the change in social, economic and social facets for these countries (Sweetman & Ours, 2014). With family reunification gaining a high preference in national policy discourses, there has been huge increase in the number of children of immigrant background; 25% of children who are under the age of 18 years, out of 18.7 million children come from a family with at least one immigrant parent (Suárez-Orozco & Suárez-Orozco, 2015). Speaking about migration trends, there has been concentration of migrant families particularly in countries such as the USA, UK, Canada and New Zealand; however, the drastic upsurge in migration flow to European continent is quite recent and thus, children of immigrants in Europe are likely to be of much younger age groups than from the traditional immigrants receiving countries (Sweetman & Ours, 2014). Hence, required research studies and conception of policies/institutions in the European Union (EU) for strengthening the integration of these immigrant children is only a recent development.

With the changing migration panorama of the world, this is the critical time that migration studies ought to not only research on the ways about how the first generation immigrants advance but also about their children or young immigrants, as the consequences of immigration fall more upon the descendants of immigrants in the extended time period (Algan, Dustmann, Glitz, & Manning, 2010). Specifically, studying integration of the immigrants' children is crucial as these children are more prone to social exclusion and vulnerabilities in the face of different challenges such as language acquisition, school and academic achievement, ethnicity and culture, and change in peer groups (Portes and Rumbaut, 2001). Many of these children are torn apart between negotiating their reality acquired from the home country and the new reality found in the receiving country, making them susceptible to many psychological problems, isolation and bullying (CRFR, 2012).

Reports suggest that immigrants' children are more likely to perform less than the children of the native-born parents in the education and labour market of the receiving country (Algan et al., 2010). As Portes and Rumbaut (2001:193) states, these children of immigrant families are caught between two cultural worlds where they can neither follow the motto of “obey it all” nor to its opposite, “forget it all”.

Therefore, this research aimed to study the integration of the young immigrants coming from Nepalese families living in Lisbon, Portugal. The study was targeted towards the young Nepalese immigrants, particularly belonging to age 14 to 19 years, who arrived in Portugal through family reunification, and understanding the factors which encircled their adaptation into the new society of Portugal. As the migration trajectories of these young immigrants are rooted to their parents' migration, the research study includes perspectives of both the parents and the young immigrants on the matter of their integration in Portugal. 17 participants including 4 fathers, 4 mothers, 4 daughters and 5 sons of six different Nepalese families were interviewed for the research. Additionally, a focus group discussion was also conducted with 7 young Nepalese immigrants, including 5 females and 2 males. The study based its results on the recommended conceptual framework for migration research provided by the European forum for Migration Studies under International Migration, Integration and Social Cohesion (IMISCOE) network feasibility study which has divided the integration process into four dimensions namely: structural, cultural, interactive and identificative dimension. These dimensions have been further discussed under categories such as language, school system, housing condition, labour market, attainment of nationality, religion and festivals, gender, feeling of acceptance, friendships and sociability, partnerships and marriages, leisure and interests, vulnerabilities in youth, bullying and future ambitions.

1.1 Background and Significance of the Study

Social integration, in migration, is broadly understood as admittance of immigrants into the central institutions where they get the opportunity to relate with new people and system of the receiving country (Heckmann, 2005). To explore the integration of the new comers, it needs to be understood on how they conceal the cultural and linguistic distance between their origin country and the new country (Sweetman & Ours, 2014). Besides, immigrants face possible adversities during their post-migration life with having to attain a second-language fluency, adapting to a new education system and labour market, and facing possible racial or ethnic discriminations (Sweetman & Ours, 2014). A positive social integration is characterized by “inclusion, participation and justice” where the new community is accepting to the migrants rather than making them just adapt to their new norms and culture (Hernandez, Macartney, & Blanchard, 2009). The inclusion of migrants into the new society is expected to construct mutually balanced system between different actors who are migrants and the natives (Heckmann, 2005). The complexion of integration process is that there is no distinct paradigm to trace the end-point of a successful integration of immigrants as they all come from diverse social realities (Rudiger & Spencer, 2003).

Similarly, exploring the integration of young immigrants is equally challenging as even fewer research studies have been conducted, specially in the context of Europe. Most of the studies are based on the concepts laid down by research which were conducted among immigrant children belonging to traditionally immigrant receiving country such as the USA (Sweetman & Ours, 2014).

These studies have shown that children have the capability to integrate faster than their parents, and particularly those born in the destination country were recorded to have participated in a civic life of the destination country than those who weren't. Moreover, the timing of arrival and the receptive system incorporated by the host country for immigrants tend to show a big influence on how these immigrant children integrate into the new society. Contrary to this, the immigrant children who had low level of integration tend to be highly involved in their native and ethnic culture, and lesser in the culture of the country of settlement (Hernandez et al., 2009). Such integration pattern and identity formation process of the children can profoundly be a key determinant of their transition to adulthood. Most of the challenges surrounding the immigrants' children were concerned with the education system exacerbated by the need of learning a new language and forming a new friend circle (Portes and Rumbaut, 2001). Children of immigrants go through the stress of needing to cross the educational gap in a short time period while normally needing to accomplish huge expectations of their parents/families to gain a competitive positive in the labour market of the receiving country (Portes and Rumbaut, 2001). As they face the academic and linguistic challenges, it also brings the emotional tension of having to adapt to a completely new cultural system and rebuilding relationships with parents after having stayed apart for a long time period (Olsen, 2010).

The target population for this research study are young Nepalese immigrants who arrived in Portugal through family reunification. Nepalese people migrating to Portugal is just a recent trend, and maximum number of those would have already traveled several other European countries finding ways to settle residence papers (Dahal, 2016). A recent study showed that there was almost double the increment in the total Nepalese population coming to Portugal between the year 2005 and 2009 as the country revised the Nationality law (2006) and the Immigration Act of 2007 (Dangol, 2015). With the family reunification law revised, there was six times multiplication to the total number of Nepalese people residing in Portugal who arrived through family reunification (Dangol, 2015). According to Servico de Estrangeiros e Fronteiras (SEF), there was a total stock of 5835 Nepalese immigrants residing in Portugal in the year 2016; comparatively, 2588 residence permits were issued to Nepalese in 2013 whereas only 560 permits were issued in 2008 (SEF, 2016; Bajracharya, 2015). This clearly shows a heightened increase in the migration of Nepalese to Portugal in a short span of time. Dangol (2015) also presented in his report that number of Nepalese children significantly reduced as they transited from the basic education to secondary education in the Portuguese school system.

It would be interesting to mention the personal motivation of the researcher here. The research topic emerged of interest when the researcher had a direct interaction with a Nepali young girl in Portugal during which the child used a mixed language of Nepali-English- Portuguese to communicate, and she expressed her confusion about being Portuguese or Nepalese. As the researcher herself is a Nepali, the subject of interest was stirring to her. Like Bryman (2012) says, many of the times, researchers are driven by personal experiences to conduct certain study which then takes an organized structure. As the researcher drew more literature about complexities existent in children in immigration, it was evident that they are very much vulnerable to face with situations where they need to define themselves in terms of multiple cultures and languages, and see themselves being labeled as 'immigrants' or 'outsiders' by the native population of the receiving country (Portes and Rumbaut, 2001). In case of rejection by the native peer groups, many immigrant children might also fall into the pit of substance abuse, delinquency or conduct disorder (Rubin, Bukowski & Parker, 2006). Through the Nepalese community, the researcher identified

that there has been a considerable rise in drug and alcohol abuse in Nepalese youth living in Lisbon; many dropping out of schools as a result. While this information was obtained through informal interactions, the research study was important to understand the real situation of Nepalese young immigrants living in Lisbon, Portugal. As there has been only few research conducted on Nepalese immigrants in Portugal, it raised the significance even more to conduct this study.

1.2 Objectives of the Research

The research was conducted among Nepalese families living in Lisbon, Portugal. Specifically, the study covered various dimensions which influenced the integration process of young Nepalese immigrants in Portugal who belonged to age 14 to 19 years. It was essential for this study to be conducted from the perspective of both the young immigrants and their parents to understand varied intergenerational viewpoints on integration. The main objectives of the research are mentioned below.

1. To determine the integration process of young Nepalese immigrants, who arrived through family reunification in Lisbon, Portugal.
2. To understand the perspective of parents on the integration of their children in Portugal.
3. To identify positive and negative aspects surrounding the integration process of the immigrants' children in Portugal.

1.3 Organization of the Thesis

This research study “The Intermediate Generation: Integration of Young Nepalese Immigrants in Portugal” is organized into five chapters. The first chapter presents the introduction to the research topic consisting of the background to the study, significance behind conducting this research, and the main research objectives. The second chapter outlines the literature review on the broad area of migration in international context, synopsis of migration history of Nepal following with a brief description of Nepalese immigration in Portugal. Additionally, the chapter also gives an overview of integration policies of Portugal, specifically focusing on family reunification. Then, it goes onto understanding the context of children in immigration, and a detailed conceptualization of migrant integration. In this particular section, it also consists a summarization of structural, cultural, interactive and identificative dimensions influencing integration process. These dimensions constitute the analytical framework used for data analysis in this research. The third chapter, then, provides with the methodology used for the study describing the mixed-method approach, inclusive of both quantitative and qualitative research strategies used. It elaborates on the population and sampling strategy, ethical considerations and challenges which occurred during methodology implementation. The fourth chapter demonstrates the major findings obtained from data analysis. It constitutes the data overview of Nepalese immigration in Portugal which was received from various official statistical sources such as SEF, and the Office for Education Statistics and Planning, Ministry of Education (DGEEC, MEC). In the same chapter, it presents with the primary data analysis obtained from the in-depth interviews, focus group discussion and field. Finally, the fifth chapter concludes the research with a summary of the main findings, and gives a prospect on how this research can be further developed in the future.

2 Literature Review and Analytical Framework

2.1 Understanding Migration in International Context

Migration is defined as “the movement of a person or a group of persons, either across an international border, or within a State. It is a population movement, encompassing any kind of movement of people, whatever its length, composition and causes; it includes migration of refugees, displaced persons, economic migrants, and persons moving for other purposes, including family reunification (International Organization of Migration (IOM), 2011, p.62-63). The main actor in migration are “migrants” referring to those “who have resided in a foreign country for more than one year irrespective of the causes, voluntary or involuntary, and the means, regular or irregular, used to migrate” (IOM, 2011: 62). Migration as a denomination is difficult to be defined in one context where several dichotomies exist within it; in and out, rural and urban, temporary/permanent, internal/international, voluntary/ forced migration, etc. (Gartaula, 2009). However, in the present discussion of migration, its important to highlight the international migration or global migration flow. The international migration report 2017 by United Nations estimate that there was an increase in the number of migrants from 173 in 2000 to 220 in 2010 and to 258 million in 2017 (United Nations, 2017). It states that the international migrants’ population today shares higher growth rate than the world population itself which is 3.4% in 2017. It also rounded up that the largest portion from these 258 million international migrants were from Asia with total of 106 million immigrants. Additionally, the issue of refugees and internally displaced person (IDPs) have appeared in major limelight with complex situations occurring in countries such as Syrian Arab Republic (IOM, 2017). Data by the World migration report of IOM (2017) estimated that there were 40.3 million internally displaced persons (IDPs) worldwide and 22.5 million refugees in the year 2016.

The traditional international migration was particularly focused to the three big countries; Australia, Canada and the United States whereas it was only after 1945 when the European countries started receiving migrants from developing countries of Asia, Africa, the Caribbean and the Middle East (Massey et al., 1993). International migration has considerably changed its pattern with urbanization and globalization, with huge employment demand between the international borders for political, economic and social life improvements (Dorow, Roseman, & Cresswell, 2017). People migrate with the aim to minimize the capital risks of their families and maximize their income; this can be reflected on the fact that an approximate US \$413 billion was recorded as total remittances sent by migrants in 2016 to their home countries (Dorow et al., 2017; United Nations, 2017). In fact, labour migration and remittances have been a chief constituent of many developing countries’ economy where the sending countries’ government themselves invest on their emigrants as a hope for renewing the economic growth through the remittance money. This is a living reality of countries such as the Philippines, Turkey, South Korea, India, Pakistan, Bangladesh, Nepal, Jamaica, Cuba, Barbados, Mexico, El Salvador and Nicaragua (Gartaula, 2009).

2.2 Nepalese in Migration

2.2.1 A Historical Synopsis

Turning back the pages of history of Nepal, it's of utmost significance to understand the early waves of migration which occurred between Nepal and the Northern Chinese region, and between Nepal and the Southern Indian region. Nepal is a geographically sandwiched country between China and India, and the country's rich multicultural and multiracial identity can be credited to the early movements which brought together two different cultures from the Chinese Buddhist region and the Hindu Indian subcontinent (Kansakar, 2003). The Himalayan trade relation with Tibet can be dated back to 500 BCE (Before Christ) (Sijapati & Limbu, 2012). In fact, even until the 19th century, Nepal's proximity with Tibet resulted in the highest number of Nepalese living there than anywhere else (Sijapati & Limbu, 2012). However, tracing back the migration history of Nepal to those early period of times is a challenging task considering that there were no official data from any of these events. A snippet of population data was included in the Appendix of speech delivered by the then Prime Minister Chandra Shamsher Jung Bahadur Rana in the booklet "Maharaja Chandra Shamsher Jung Bahadur Rana's Appeal to the People of Nepal for the Emancipation of Slave and Abolition of Slavery in the Country" in 1925 (Kansakar, 2003). As of this, the first official migration data was also only recorded in the census of year 1920 and 1930, which however, only collected data about male emigrants serving outside the country in military or other services (Kansakar, 2003).

The trend of Nepalese migration definitely up soared only when Nepalese men, metaphorically known as *Gurkhas*, were recruited in the British military regiment under the privilege of May 1815 treaty signed between the then Senior commander of Nepal Army Amar Singh Thapa and General David Ochterlony in Malaun (present in India) (Gartaula, 2009; Sijapati & Limbu, 2012). There was also a noticeable recruitment of Nepalese army in the Sikh army located in Lahore (now in Pakistan) of Punjab which synonymized Nepalese army serving in foreign battalions as "*Lahure*" (one who goes to Lahore) (Kansakar, 2003). The tradition remained consistent since then, and was formalized officially in 1886. Similarly, to make the process easier for the Nepalese men, the British started encouraging them to migrate with their families, and the settlements expanded considerably from Afghanistan's border to Burma/Myanmar (Kansakar, 2003). In addition, after the 1947 Tripartite agreement between Nepal, India and Britain, it paved way for Nepalese army to be recruited into the Indian army as well (Sijapati & Limbu, 2012). Allured by the desire to have better earning possibilities and to escape from the tax exploitation by the powerful elites back in Nepal, many Nepalese opted to live out in the hills of India, especially in Sikkim, Darjeeling and Assam where there were growing tea estates (Gartaula, 2009; Sijapati & Limbu, 2012). The Nepalese emigration to India exaggerated as there was more demand for unskilled labour in the post-colonial period of India characterized by great infrastructural developments, industrialization and road constructions in bigger cities like Delhi, Mumbai and Bangalore (Sijapati & Limbu, 2012). India has certainly become a gateway for many Nepalese emigrants until today as well, due to the Nepal-India Treaty of Peace and Fellowship ratified in the year 1950 which provided open border movement between the two countries without requirement of passport or a visa (Nicander, 2015; Sijapati & Limbu, 2012). Kansakar (2003) refers that the gateway doesn't conduct itself only as an entry to India but Nepalese people also migrate to other countries through India. It's also a fact to consider that while the first recorded migration data doesn't collect any data on women emigrants, there had always been illegal migration of Nepali women to work in the brothels of

India through informal channels which has been a major problem for Nepal regarding sex trafficking as a result of the open border/no visa/no passport policy (Gartaula, 2009; Kansakar, 2003). Meanwhile, the geographical drawback due to the Himalayas and few high altitude passes between Nepal and China made it difficult for people to move easily to China, but much easier to India where plain lands constitute the Nepal-India border (Kansakar, 2003). Regardless of a large figure of Nepalese population moving to India since this time period, the migration data is often vanished or unrecorded due to the open border and the longstanding migration history between these two countries (Nicander, 2015; Thieme & Wyss, 2005). The Nepalese emigration, like in the whole South Asian context, definitely took a transiting turn with the development of oil industry in the GCC (Gulf Cooperation Countries) in the early 1970s where a hyped turnover of labour migration towards Middle East began.

2.2.2. Present Situation of Nepalese emigration

There are several important political incidents to consider for understanding the present situation of Nepalese emigration. While the migration to India was not necessarily being counted under foreign migration due to the open border policy, Nepal saw a huge out flow of its manpower to the Gulf countries as the oil industry rose to its peak in the 1970s (Bhattarai, 2005). Concurrently, another trend of migration started when industrialization expanded in the South East and East Asian countries like Malaysia, Singapore and South Korea (Pong-Sul, 2005). This new migration trend evidently coincides with the formulation of the first Foreign Employment Act 1985 by Nepal (Sijapati & Limbu, 2012). While the flow of labour migrants increased to the Middle East region, the country itself went through a significant political transition. The People's movement 1990 ended an absolute monarchy system and established a multi party democracy in the country, followed by liberalization of travel system with provisions to issue passports in district headquarters only (Sijapati & Limbu, 2012). The migration flow magnified with the onset of Maoist insurgency period which was ended by a civil revolution between the year 1996 to 2006 (Sijapati & Limbu, 2012). Major motivation for migrant workers has always been to access employment opportunities and improve their quality of life, which can be stressed on the fact that Nepal was hard hit by youth unemployment where it was 3.5% in 2008 increasing from 2.4% in 1998/99 (CBS, 2009; Pong-Sul, 2005). The unemployment issue can be reflected on the GDP Per Capita in the year 2015 for Nepal which stood at 732\$ only (CBS, 2009). Foreign migration has been officially authorized for 16 countries through manpower agencies which are: Saudi Arabia, UAE, Bahrain, Oman, Kuwait, Qatar, Iraq, Malaysia, Hong Kong, Brunei, South Korea, Saipan, Israel, Seychelles, Maldives and Macao (Gurung, 2000). However, a report from the United Nations on migrant stock data reveals the following countries as the top destinations for Nepalese migrant workers in the year 2013 as shown in Table 2.1.

Table 2.1 UN Report: Migrant Stock by Destination (2013)

Top 5 countries or areas of destination for Nepalese migrant workers	Total
India	553,050
Malaysia	201,345
United States of America	88,109
United Kingdom of Great Britain and Northern Ireland	44,031
Bangladesh	38,337
Total	924,872

Source: (Duval et al.2013)

Majority of the migrant workers to these countries work in low or semi-skilled jobs such as manufacturing, constructing, carpentry, mason help, welding, electrician, painting, pump operation, kitchen help, tailoring, laundry/washing, barber, shop assisting, gardening, security guarding or driving (Gurung, 2000; Sijapati & Limbu, 2012). The foreign employment act authorizes the operation of employment agencies with license, and aims to regulate the migration by making it mandatory for potential foreign workers to be informed about the employment risks, geographical information about the destination country, its culture, laws, social, economic and political conditions (Pong-Sul, 2005). However, there have always been reports on hazardous or dangerous work incidents from various destination countries, especially workplace injuries or deaths (Sijapati & Limbu, 2012). It's estimated that 3 dead bodies of Nepalese arrive daily at the TIA in Kathmandu, Nepal which raises a big question on the effectiveness of the Foreign Employment Act of the country to protect the rights of the migrant workers (Sijapati & Limbu, 2012). Besides this, there has been increasing concern for Nepalese women in migration with the increasing vulnerability in foreign employment. Most of the women labour migrants work as domestic worker, kitchen helpers or caregivers with many reported incidents of sexual and physical abuse on them (Sijapati & Limbu, 2012). Data shows that out of the total 354,716 work permits issued in the year 2010/11, 10,416 were for women whereas previously the work permits issued for women were only for family reunification/marriage (Department of Foreign Employment, 2014; Sijapati & Limbu, 2012). However, despite such risks, the migration trend has been just rising following the poverty and unemployment problem in the country, which has been even more extended by the major earthquake that hit Nepal on 25th April, 2015. Another fact to consider is that the top ten places of residence of those who obtained labour permits to work abroad were Dhanusa, Jhapa, Mahottari, Morang, Siraha, Nawalparasi, Sunsari, Saptari, Rupandehi and Sarlahi which are the major impoverished districts of Nepal (Department of Foreign Employment, 2014). Additionally, there is a high incidence of migrating abroad using fake documentation or routing to the final destination country via a temporary travel to another third country (Sijapati & Limbu, 2012). This has also been connected to problems of human trafficking in Nepal. Nevertheless, heavy out migration from Nepal has contributed to bring a heavy inflow of remittance as of which 28% of the total GDP of Nepal was covered by remittances from foreign employment in the year 2013/14 which was NPR 589.5 billion (Department of Foreign Employment, 2014).

In the year 2011, there was an estimated 1.9 million Nepalese population living abroad out of the total 26.5 million population (CBS, 2009). Nepal Living Standards Survey III in the year 2010/11 also showed that the highest proportion of people living abroad is from the age group 15-29 years, which is the productive manpower of the country. The second highest proportion was from the age group 30-44 years of age group. This can be linked to the fact that most of the emigrants seek to collect a capital wealth in the destination country, and then start family reunification with their spouse and children. Consequently, this can be linked to the prevalence of highest proportion of absentee children leaving the country mostly for family reunification purpose (CBS, 2012). As shown in Table 2.2, a total of 399,406 labour permits were issued for males whereas 19,307 were issued for females in Nepal (CBS, 2017). This reflects the fact that males are dominant in labour migration from Nepal, while women and children mostly migrate for family reunifications.

Table 2.2 Total number of labour permits given in year 2015

Classification	Number of labour permits given
Male	399,406
Female	19,307
Total	418,713

Source: CBS, 2017

Similarly, there has also been a rise for application for approval of foreign employment in Europe concentrated in countries such as Spain, Albania, Austria, Cyprus, Germany, United Kingdom, Iceland, Poland, Romania, etc., and data by Nepal Institute of Development Studies (NIDS, 2011) suggests that a total of 3.9% of the non-resident Nepalese are living in Europe. Gurung (2003) presented with a justification on how the Nepalese immigrants' destination country choice is influenced by their socio-economic status in Nepal. According to his categorization as shown in Table 2.3, there are five classifications of the economic group of Nepalese workers ranking from richest to poorest labeled as A, B, C, D and E respectively.

Table 2.3 Classification of Destination country by Economic Group

Economic Group(From Richest to Poorest)	Choice of Destination Country
A	Australia, Canada, Hong Kong, Japan, United Kingdom, United States of America
B	Belgium, Germany, Switzerland
C	Guam, Malaysia, Maldives, Singapore, South Korea, Taiwan
D	Gulf Countries
E	India

Source: Gurung, 2003

Group A includes the choice of destination country as North America, Australia, Canada and other developed countries where Nepalese immigrants are found to be more educated and competent for high-skilled jobs. Successively, the level of educational and economic attainment decreases with group B, C, D and E. Group D Nepalese workers prefer to work in Gulf countries as they have attained less education, and are more impoverished. Similarly, the lowest category is group E who migrate to India referring to easy access and movement, and not requiring huge investment for immigration.

2.3 Migrant Integration in Portugal

Portugal made a substantial transition from being a workforce sending country to an immigrant receiving country by the end of the 20th century, and with it came great shift in its migration policies (Lopes, 2014). Research highlights the eminent role of huge illegal migration flow to Portugal starting from the year 2000 which subsequently accelerated economic development of country (Lopes, 2014; Marques, 2006). However, a huge in flow of immigrants from various countries also meant a diversification in its socio-cultural and religious domains which definitely paved the way for a rich development of integration policies in Portugal (Lopes, 2014). The Migration Policy

Index, which is an international standardized index for measuring integration policies, ranked Portugal as the second country in having the most desirable integration policy after Sweden for the year 2014 (MIPEx, 2015). The index measures the effectiveness of the migrant integration policies under various indicators of labour market mobility, family reunion, education, health, political participation, permanent residence, access to nationality and anti-discrimination policies for 38 countries (MIPEx, 2015). This fact can be validated with the impressive migrant integration policies adopted by Portugal.

The instituting of High Commissioner for Immigration and Ethnic Minorities (ACIME) became a politicizing step for Portugal in migrant integration area which adopted a transversal approach to integration. The High Commissioner was renewed into a centralized body for integration which started to be operated directly under the authority of Prime Minister in the year 2002 as High Commission for Immigration and Intercultural Dialogue (ACIDI) (Lopes, 2014). Integration of migrants was conceptualized as a two-way process between the immigrants and host country where even though the cultures and identities of immigrants were to be respected, a successful integration was only considered if the immigrants achieved language proficiency, morals and cultural values of Portugal (Lopes, 2014). However, the implementation of the Plan for the Integration of Immigrants (PII) in 2007 marked the operation of the intercultural integration model in the country (Oliveira, Cancela and Fonseca, 2012). The country is seen as one of the most migrant friendly country which benefits all the immigrants with realistic family reunification policies, concentrated support for labour market integration and a generous access to nationality (MIPEx, 2015). Special support institutions such as Network Centre for Immigrant Support (CNAI) and Network of Local Support Centre for Immigrant Integration (CLAI) have been known as “one stop shop” for immigrants which have been established to provide an array of services to immigrants regarding legal requirements and regularization, integrating into health, education, employment and social security system (Fonseca, McGarrigle, Esteves, & Malheiros, 2008). These institutes have been playing a key role to provide assistance to immigrants in integrating into labour market by making them aware of their labour rights, providing pro-integrating training measures and providing access to job networks (Lopes, 2014; Oliveira, 2008). Regarding the same context, a poll revealed two opinions in Portuguese population about the access of immigrants in labour market where one group considered immigrants as their competitors in the labour market aggravated by the increasing unemployment whereas another group considered immigrants as a vital replacement of workforce for low skilled jobs which were no longer preferred by Portuguese people (Lages and Policarpo, 2003; Malheiros et al. 2005). Besides this, the country revised the nationality law in 2006 which widened the prospect for all immigrants to receive Portuguese citizenship which was previously only accessible to people coming from Portuguese speaking countries (Lopes, 2014). A report from MIPEx also suggests 72.2% of Portuguese defend that foreigners should be able to receive the nationality easily (MIPEx, 2015). With these favorable policy revisions by Portugal and support from the Portuguese community for immigrants’ integration, a great amount of inflow of Nepalese immigrants through family reunification have been recorded. Chapter 4 ‘Findings and Data Analysis’ elaborates the context of Nepalese immigration to Portugal in detail.

Overview of Family Reunification Provisions

The remarkable reform in the citizenship policy in 2006 have helped many immigrants to not only acquire Portuguese nationality, but also broadened their prospect to reunite with their family members (MIPEx, 2015). The family reunification has been considered as the first step towards

integration of immigrants in Portugal with the promulgation of one of the most “family-friendly” policies. According to the Immigration Act of 2007, law no.23/2007, which was approved under Centre-Left government, it recognized the right of all immigrants to family reunification from the point that they hold residency status making it possible for the immigrant’s spouse, minors (18 years or under) or incapable children, minor siblings or any other immediate dependent first-degree relative to reunite (Oliveira et al. 2012). A basic overview of family reunification requirements can be understood from the following Table 2.4.

Table 2.4 Family Reunification requirements for third-country Nationals In Portugal

Requirements	Third-country Nationals
Income	Proof of means of Subsistence
Accommodation	Proof of Housing Conditions
Integration	Not defined as a requirement
Age Limits	<p>Partner: No age limit underlined in the law</p> <p>Child: Until 18 years, and from 18 to 25 years old if dependent of sponsor or of the partner/spouse of the sponsor; disabled descendants are always eligible, regardless of their age.</p> <p>-Parents: if dependent of sponsor (the law does not define an age limit, but in the focus group participants reported that authorities normally use as a reference more than 65 years old)</p>
Other Requirements	<p>Family relationship</p> <p>Criminal registry</p> <p>Authorization of residence (temporary or permanent)</p>

Source: Oliveira et al. 2012

The family reunification is possible with proof of minimum means of subsistence and annual income tax declaration as provided in Ordinance no. 1563/2007. Apart from this, the family reunification law also removed the criterion of needing to have a minimum period of residency status in Portugal to be eligible for family reunification, and made it possible for the spouse or partners of immigrants to be engaged in professional activity according to Article.99 and 100 of Law 23/2007 (Oliveira et al. 2012). Study positions family reunification law of Portugal as high in reference that the law has completely arranged the EU directive 2003/86/CE in all perspectives by abiding most favorable system respecting the right of all individuals to family life (Oliveira et al. 2012). In fact, all the reunited spouse/children/relatives are entitled to hold the same residency and nationality status as the immigrant (Oliveira et al.2012). While the immigrant support networks CNAI and CLAI are playing vital roles in regularizing and integration of new comers into the public system of Portugal, there is also provision such as program *Escolhas* which provides services for promoting social inclusion of the children and youth who are living in vulnerable conditions, and are at a risk of social exclusion specially coming from immigrant background (Fonseca et al., 2008). Besides this, local follow-up commissions are also being operated under each municipality which supports immigrants in processing applications, determining eligibility and advising on integration programs provided by the government (Fonseca et al., 2008). Under the jurisdiction of ACIDI, there are also provisions of educational and language training projects

operated for schools which consist of high number of children coming from immigrant families (Fonseca et al., 2008). This gives an outlook of steps which are focusing on children and youth coming from immigrant background, regarding the various needs and challenges prone to the children in immigration.

2.4 Youth in Immigration

People move away from their home countries in search of better jobs, education and quality life and eventually, building better financial and social life of their families. However, the mobility into foreign lands comes with a price of having to leave one's familiar place and compromise culture, values, language and psychological hitches of changing relationship with their native people. In migrating families, the adults and their labour experience have been the central focus throughout social science research whereas children and young immigrants have been a passive bearer of the consequences of their parents' choices. Reports suggest that almost 25% of children under the age of 18 years, out of total 18.7 million children, have at least one immigrant parent (Suárez-Orozco & Suárez-Orozco, 2015). This number is projected to increase to 33% by the year 2050 (Suárez-Orozco & Suárez-Orozco, 2015). The increasing migration is not only changing the dynamics in the macro structures of socio-economic and political areas of the countries, but have been opening doors to vulnerability and risk of social exclusion for the children in immigration. They develop complex or imaginary concepts of "place" and "home", and in turn this may affect their identity formation. Many of the migrating children face isolation, bullying and psychological problems as they negotiate their identity from origin country and destination country respectively (Centre for Research on Families and Relationships (CRFR), 2012). Previous research shows that these children face double burden to keep striving between the old, distant relationships and also forging new ones (CRFR, 2012). Studies identified various areas such as language, school and academic achievement, ethnicity and culture, psychological well-being and change in peer groups, to name a few, which have consequences for these children to adapt into the new country (Portes and Rumbaut, 2001)

Explicit evidence of weak school performance in children of immigrant background due to challenges regarding language mastery in the host country, specially for those who had interrupted or limited schooling from the home country, have been found through several studies (Olsen, 1995). The situation is worse in circumstances where schools haven't met the dual-language needs of the students who come from migrating families, and hugely contributing to weak academic performance of these students by having them take the state-mandated tests (Suárez-Orozco & Suárez-Orozco, 2015). It can be inferred that weak academic performance of immigrant children necessarily doesn't mean that the students lack the skills but the education resources are short of culturally relevant materials for them (Suárez-Orozco & Suárez-Orozco, 2015). These students need more time to process two languages, and through this time of language acquisition, they normally go through a silent phase of becoming invisible in the classroom (Suárez-Orozco & Suárez-Orozco, 2015 ; Merchant 1999). This is often the time period when most of the immigrant children come across peer bullying in the classroom or school settings (Suárez-Orozco & Suárez-Orozco, 2015). Most of the children who needs to learn the language from the host country are admitted into separate tutoring classes for language which not only adds extra schools hours for these children, but also creates an image of being segregated from the mainstream class leading to feelings of rejection (Eurydice Network, 2009). Rejection during childhood can have negative

outcomes such as conduct disorder, delinquency, substance abuse and attention seeking behavior specially when these children transit into adulthood (Rubin, Bukowski and Parker, 2006).

It is also significant to understand that immigrant children are driven by orientation of high achievement, often backed by family obligations (Gokaltun, 2012). These parental expectations are hugely based on academic and labour market achievement of the immigrant children. However, the different situations concerning these integration areas depend on the timing of the arrival for these children, and the contexts of the host country's reception towards immigrants (Portes and Rumbaut, 2001). For those children who arrive young, they show tendency to be closer towards the language and native culture of the host country which often results in role reversal between the parents and immigrant children (Portes and Rumbaut, 2001). This happens when the acculturation of children into the host country has moved ahead of their parents and thus, resulting in the parents becoming dependent on the children's knowledge (Portes and Rumbaut, 2001). This also means language efficiency in the immigrant children which gives them a sense of power in the family, and free themselves from parental control (Portes and Rumbaut, 2001). A successful integration of children in immigration has also been linked with family stability which helps to strengthen the future aspirations of the children, their self-esteem and school performance (Portes and Rumbaut, 2001). In contrast to this, immigrant families coming from working class may be faced with difficult situations because they lack enough resources to send their children into better schools. Often these children may be presented with the challenge of having the minority status in the new country, which possibly can create consciousness in these young people that they need to assimilate into the new social premise anyhow (Portes and Rumbaut, 2001). Besides this, immigrant children often find themselves torn between two cultural worlds where they have to deal with the tension of defining themselves in terms of multiple groups with reference to two different countries or two different languages (Portes and Rumbaut, 2001). However, studies show that despite multiple challenges for adaptation of the young immigrant children, most immigrant parents do not opt to send back their children back home and instead, seeks help from their own community groups in the host country. The social capital has an important role in the integration process of the immigrant children where the parents show tendency to engage these children in activities which can keep them close to their home country culture (Portes and Rumbaut, 2001). The parents can choose to show their parental authority over children by inferring certain rules on them; "they take their children to church or temple, surround them with relatives, pepper them with proverbs in the home language and sing karaoke with them in an effort to stem dissonant acculturation." (Portes and Rumbaut, 2001: 232). Social capital and diaspora groups play to role to be a healer for the new comers who are having anxiety and disorientation due to loss of familiar things, and giving them a sense of common ancestry, kinship and identity in the new country (Anucha & Yan, 2009 ; James, 1997). They continuously negotiate between the culture of the new country and the culture of the country which had been "home" for them previously (Anucha & Yan, 2009). This brings them in face with several strains regarding socializing with new peer groups, struggle with academic achievement in school and fulfilling family expectations, moving to labour market, dealing with unchangeable new cultural systems and the desire to fit in (Kilbride et al. 2001). Thus, it becomes essential to study how the children process their integration in the new culture surrounded by these kind of possible adversities.

2.5 Integration as a Concept

As broad as the subject matter of migration is, integration in migration is equally outstretched to various perspectives and definitions. Integration of migrants is dependent particularly on the distinctive national socio-economic, political and cultural contexts of their host or destination country. Integration can be simply defined as the process which merges the new coming migrant people, specifically those whose ancestries are less than two or three generations in that country, into the destination country's societal arena (Rudiger & Spencer, 2003). In the European context, migrant's integration is expressed as the assimilation of the migrant community to an already existing, uniform and homogenous culture and norms (Rudiger & Spencer, 2003). Reflecting on this characterization of integration, it can be understood that migrant integration involves a conjoining process between the migrant community carrying a set of diverse socio-cultural dispositions and the destination country's community carrying their pre-existing, stable socio-cultural values. Henceforth, it becomes essential to view integration concept in the social realm because of its possibility to result in ethnic stratification and immigrant status related forms of social differentiation (Heckmann, 2005). In fact, integration has been consistently defined as the inclusion of migrants into the central institutions of the receiving country, and eventually leading to the decrease or absence of ethnic hierarchy within the new system (Heckmann, 2005).

From the lens of sociological theory, integration as a concept emerges to study the "coming", "staying" and "inclusion" of migrants, and thus is a key phenomenon in the migration discourse (Heckmann, 2005). Integration is generally conferred to be a process which constructs an interconnected system of society, and strengthens the mutual relations between the different actors (migrants and natives) engaged within the system (Heckmann, 2005). Only when this process succeeds, a society can be termed as being integrated. The process, however, doesn't have a fixed end-point as an absolute integration is pseudonymous because there is no definitive trajectory to assess the integration process (Rudiger & Spencer, 2003). There is an absence of one uniform paradigm to interpret migrant integration as the process moves differently in the different social bubbles (Rudiger & Spencer, 2003). To illustrate this, migrants may be integrated successfully to the labour market but isolated from the political integration. Similarly, another group of migrants may have been fully incorporated into the state naturalization process, but excluded from the socio-cultural engagement. In precise manner, integration as a concept can be studied and analyzed in a multilevel and multi-dimensional approach (Heckmann, 2005).

2.5.1 Dimensions of Social Integration

The European Forum for Migration studies under IMISCOE's network feasibility study have set down a conceptual framework for integration studies which outlines the major dimensions of social integration. As there has been a huge rise in migration to Europe in recent years, regional and national commitments have been effectively working towards developing a common ground of analytical framework to check on the situation of migrant integration and ultimately, work towards developing efficient integration policies. The conceptual framework distinguishes social integration as the accommodation of the individual migrants into the new society of the destination country through *structural*, *cultural*, *interactive* and *identificative* integration which will be

discussed in this section (Heckmann, 2005). These are the four dimensions of social integration which gives a theoretical basis to analyze the determinant indicators of integration process.

i) Structural Dimension

The structural dimension within the scope of migrant integration simply implies the macro structures of the social system. These structures constitute the core level institutions of the society and the country, which defines the social status of an individual or family living within that system. Basically, structural integration comprises of the attainment of the rights and services provided by the state for an individual legitimized as a part of its system, and thus having the access to membership and participation in the central welfare regime of the country. In other words, it can be seen as the integration in the economy or the labour market, housing system, health system, legitimization as a citizen to participate in the political scene and other resources provided by the state policies.

It's significant to understand that structural integration ascertains the social status of an individual. Being able to freely participate in the socio-economic and political structure of a country directly serves as the opportunity for an individual to improve one's well-being. The social status is an outcome of the individual being able to become part of institutions which manifest a material reproduction serving their existence in the society. These are educational institutions, economic institutions like the labour market or legal institutions like the state welfare policies. Physical and emotional stability is reproduced through a stable housing system, health system and welfare services provided by a nation. Similarly, accessing rights as a citizen of a country and being able to contribute during political voting in elections gives a sense of having at least a minimal power within an individual. Besides, having a legal status or citizenship is essential in integration as it means the migrant individual can be safely settled in a country and enjoy all the services without any barriers. This can be directly linked to the motivation used by most of the immigrants to improve their social status and well-being which they didn't consider could have been achieved in their home countries. Structural dimension, therefore, helps the individual to integrate oneself into the society by strengthening his/her cognitive, cultural, social and economic competency by providing with roles and opportunities within the macro structures of the society. A brief outline of the elements within structural dimension are state policies and laws (mostly integration focused), state welfare services, naturalization/citizenship, voting rights, economy: labour market or employment, educational institutions, housing system and health system.

ii) Cultural Dimension

Integration has been commonly termed as acculturation and assimilation, which involves the mixing of two different cultures together. It is an important dynamic for integration, where the immigrants and their descendants with their own cultural-religious-ethnic characteristics enter the pre-existing world of the natives from the receiving country. This dimension concerns with studying the reciprocity between the cultural practices of the immigrants and the receiving society. Cultural integration is crucial because it establishes either an ethnically/culturally stratified society or an accepted diverse society. This infers that the cultural dimension is not only concerned with the immigrants, but also with the receiving society where there means to be a mutual learning process of relating to and adapting to the new cultural perceptions.

When new migrants find themselves in a different cultural sphere than their own, and are also perceived as different by the native people from the receiving society, they tend to seek a common place to relate and be acknowledged. During this cultural integration trials which the migrants go through, two extremes can occur. One extreme is when the receiving society is pluralist, and accepts the diversity brought by the immigrant community. Another extreme is when the receiving society is mono-cultural meaning the diversity brought by the immigrants is excluded, and they are expected to adapt into the hegemonic culture of the receiving society. However, there can be compromises between these two extreme forms of cultural integration where the cultural identities, practices and worldviews are accepted in private spaces only or in certain public spaces only. Thus, cultural integration is subjectively about understanding the prejudices, racist ideologies and stereotypes faced by the immigrants as well.

Likewise, the biculturalism and bilingualism is a common occurrence which can be seen in countries having huge number of immigrants, specially in the context of Europe. Language has always been a priority which determines the position of cultural integration of the migrants. Competency with language brings about qualification for the migrants to participate in the central dynamics of the receiving society. This has been a major challenge for immigrants and their children coming to Europe with little knowledge on the language, making it difficult for them to achieve socio-economic mobility. It can also be seen that there is more cultural proximity between the culture of origin country and that of the receiving country when there is a common language, making the socialization process for immigrants easier. However, this necessarily doesn't mean a cultural distance blocks integration but makes the socialization process more difficult, and needing the immigrants to put more effort. Some of the elements defining the cultural dimension are: language, religion, festivals, values, cultural practices, consumptions, leisure and interests, and perceptions.

iii) Interactive Dimension

Interactive dimension concerns with the communicative relationships which the immigrants form during their integration process. This is basically the primary relationships and networks which the immigrants become part of in the receiving society. Participation in the group networks with similar motives and interests becomes an important resource for the immigrants to search for opportunities and roles in the new social system. It is also the means to achieve acceptance through being part of different networks available, and connecting with other people.

Generally, immigrants formulate their primary interactions with their own ethnic group which helps them to go through the initial phase of integration process. These can be indicated by their interaction and solidarity with their relatives or people from their own country. They share information about similar experiences, and eventually fulfills their desire to be close to their home country and culture through this social capital. However, in long-standing perspective, this may be the main obstacle for the immigrants to build relationships with the native people from the receiving society. This also may result in decrease in the competency to affiliate with the core institutions of the immigration country. As mentioned in the previous discussion, language is an important factor here which determines the level of integration into these institutions, and most of the times, it can be learnt through interactions with the native people. The elements which define

interactive dimension are: friendships and social intercourse, partnerships and interactions at workplace/educational institutions, marriages and membership in voluntary organizations.

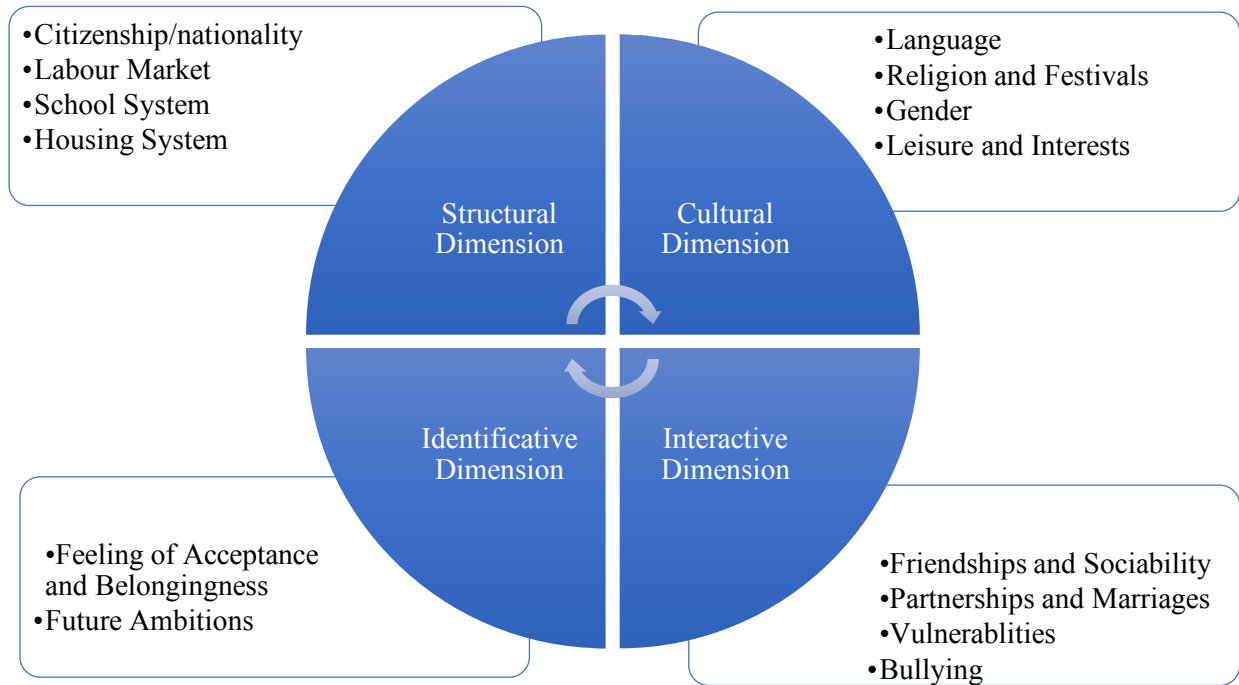
iv) Identificative Dimension

Identificative integration is basically the dimension which comes in the picture only during the later phase of integration. This integration is categorized by an immigrant's subjective feeling of belongingness and acceptance in the new society. It is the space where the immigrant would have achieved the sentiment to identify with the socio-cultural context of the receiving society. This is the slowest integration dimension to occur because it is unattainable until the time when the immigrants have fully integrated into the structural, cultural and interactive dimension of the integration process. The identificative integration is fulfilled only when the immigrant has reached to the point when he/she perceives himself/herself as the member of the collective body constituting the receiving society. It is the disclosure of the emotional and cognitive part within the individual where he/she has "we-feeling" towards the native group or collective. The elements defining identificative dimension are: subjective feeling of belonging to the collective society and identificational policies of the receiving country.

A critic to follow in the field of integration is the presence of multiculturalism which raises huge chances of forming migrant minority groups. This can be one of the reasons for the ethnic stratification and ethno-cultural conflict in the receiving society. Numerous realities such as social inequalities, high unemployment among immigrants, poverty, homelessness or lagging progress in educational attainments of immigrants define that the social reality is challenging for the immigrant groups. Amidst these drawbacks, reaching to the point of identificative integration where the immigrants feel that they belong to groups- either in ethnic, local, regional or national level becomes a concerning issue for integration policies.

Based on these various dimensions, an analytical framework has been developed to conduct this research study as shown in Figure 2.1.

Figure 2.1 Analytical Framework



2.5.2 Multi-Levels of Social Integration

This paper, based on the integration framework recommended by IMISCOE network feasibility study (Heckmann, 2005), also presents with a multi-level analytical framework for studying social integration. The basis for defining the state of migrant integration can be viewed at three level category system namely macro-level determinants, meso-level determinants and micro-level determinants.

i) Macro-Level Determinants:

The higher body of structures which dominate the state policies and laws constitute the macro-level determinants. These are the large systems embedded within the political, economic and socio-cultural institutions which have key influences on the integration process of immigrants. The national laws focused on integration is significant to the nature of the integration of immigrants in that particular country. Similarly, inclusion of the immigrants into the national welfare institutions strengthen their confidence towards the nation. Macro level determinants are generally the welfare state regime, immigration laws and naturalization processes, educational policies, language policies, labour market, entrepreneurship policies, and cultural institutions.

ii) Meso-level Determinants:

This is the middle level where the individuals aspire for affiliations with institutions and organizations which can support them with resources and opportunities. It can be intra or inter-ethnic networks built upon the motive to enhance their social and emotional capital in the host country. Though policies influence the structural integration of immigrants, most of the other

integration takes place in the market place where individuals can participate in impromptu exchange of their demands and supply. Elaborating on this, the demands and supplies, here, refer to the material commodities such as food and restaurant places, music, dances, literature, lifestyle trends, spiritual practices, building peer groups, sexual partners or sport partners.

iii) Micro-level Determinants:

It all comes down to the individual choices, motives, interests and willpower on how much one wants to be integrated into the receiving society. Most immigrants arrive with one major goal to improve their life quality and explore more economic opportunities. However, amidst this motive, many remain unintegrated in other dimensions because of their own restriction to not to assimilate. Thus, individual action and preferences are the micro-level determinants which define to what extent they mobilize the social, economic, cultural and political opportunities to participate in the key institutions of the receiving society.

2.5.3 Time and Generation

Social integration of migrants is circumscribed by the factors of time and generation. While dimensional factors affect the areas of integration, time factor determines directly the capacity of the individual for learning and re-learning integration related knowledge. An individual has to re-learn behaviors, attitudes and knowledge required to adapt to a new environment of the receiving society.

Particularly, for adult immigrants, relearning cognitive behavior and attitude can be challenging as they would have been already attached to a pre set of traits for larger part of their lives. While they learn new knowledge to integrate into the receiving society, certain feelings or likes, dislikes and opinion about good and bad stay constant throughout their lives. On the contrary, the integration process has been seen much easier for the descendants of the immigrants. This can be credited to the time factor again, as they have spent less or no portion of their lives in their home countries. Most of the descendants of the immigrants familiarize well with their origin culture, language and norms by associating with their primary relations with family and relatives, or through the immigrant communities in the receiving country. Alongside this, they also have equal capability to familiarize with the culture, norms and language of the receiving society. This occurs mainly during their early childhood experience in the neighborhoods, and then, through their interactions in the core establishments of the society such as the educational institutions. In another way, it can be said that the immigrant descendants, mainly the second generation migrants, acquire a double process of socialization. They develop a way of living which incorporates culture, roles, identities and languages of both the worlds; as such different generations of immigrants are expected to have different experiences of integration.

Studies have shown that a complete integration of immigrants takes a minimum of three generations to pass. Thus, searching for an end-point of integration is vague in the terms that it is both a process and a goal to achieve. Therefore, it is significant to have studies on integration following individual immigrants conducted at different points of time.

3 Methodology

3.1 Introduction

The central purpose of this research study is to understand the perspective of the young Nepalese immigrants and their parents residing in Lisbon regarding the young immigrants' experience of integration in the Portuguese society. These young immigrants, like many, arrived through the family reunification process in Portugal, which signifies that their experience with migration integration is completely different as to their parents' perspective on the same subject matter. Thus, it was crucial to study both the perspectives of the young immigrants and their parents about their integration process.

Here, the researcher needed to be insightful while choosing an appropriate methodology for this study. This chapter presents with a detailed outline of the methodological strategy used in the study. Firstly, it explains the research strategy used for the study, and the motive for selecting that particular strategy. Then, it describes the sampling strategy used to choose the population of the study. Next, the research design gives an overall synopsis of the steps taken from the beginning of the research until its completion. This is followed by the overview of the researcher's dynamics indicating the important characteristics and feelings within the researcher which influenced the research strategy. Then, it illustrates the data collection methods, which are subdivided in two categories of primary data and secondary data collection. Then again, the chapter states about the data analysis tools applied to develop the findings. Afterwards, the chapter talks about the ethical considerations taken for the research and the different limitations present during the application of the methodology. Finally, the chapter ends with the summary of the whole methodology segment used for the dissertation.

3.2 Research Strategy

As Bryman (2012) states, a research strategy gives a general orientation to the study, which decides which type of findings shall it provide with. The research strategy used for this study can be broadly categorized into mixed-method approach as it combines both qualitative and quantitative data within a single project. Entailing a mixed method to this research project gave an opportunity to conduct both qualitative and quantitative assessment giving out a mutually illuminating account on the area of enquiry (Bryman, 2012).

This research study is chiefly about understanding the subjective perspective of the young immigrants and their parents on the integration process of the young immigrants. Thus, the researcher used a qualitative research strategy for this purpose as it provides with verbal interpretations of the different dimensions affecting the migrant integration process of the young immigrants, seen through their own experiences. Qualitative research strategy is concerned with bringing out the profound meanings behind individual experiences, resulting in an in-depth knowledge acquirement (Bryman, 2012). The fundamental component of qualitative research strategy is to understand the social world of the participants through their own eyes. This gives us the epistemological stand point of the strategy to be interpretivism which is associated with the philosophy that knowledge of the reality of the social world of the individuals means differently for different individuals depending on their interactions and actions (Bryman, 2012). On the same

line, the ontological stand point for qualitative research strategy is constructionism which implies that the culture, values, norms and rules are always in a constant move, and go through revision depending on the changing circumstances around the individuals. This strategy, thus, views the external social reality as an always evolving reality which goes through continual construction and re-construction, rather than a fixed reality which is constrained (Bryman, 2012). This research seeks to understand the experience of young immigrants with migration which signifies the exchanges of socio-cultural dynamics between the origin country and the receiving country. These dynamics determine the present reality of the young immigrants complimenting the epistemological position of intepretivism and ontological position of constructivism.

On the other hand, the researcher used quantitative research strategy to analyze secondary data regarding the statistical socio-demographic characteristics of Nepalese immigrants, specifically focusing on the young immigrants living in Portugal. The secondary data, which were collected from official statistical sources of Portugal, are high quality data which were collected for the legal resident Nepalese population. As Bryman (2012) talks about, secondary data analysis is equally significant as it provides with the possibility to have access to good quality data obtained from large samples in a short time frame. Such databases are usually taken from a huge geographical region, often offering longitudinal comparisons which assist the researchers to project trends and connections related with the research field over time (Bryman, 2012). The epistemological overlook for the quantitative research strategy is positivism which is to look for knowledge that has been tested and proven for the social reality (Bryman, 2012). Similarly, the ontological stance for this research strategy is to get an objectivist perspective of the social reality, to look deeper into the question of “what is” and understand the social phenomena through external facts (Bryman, 2012). It was stimulating to use a mixed-methods approach as secondary data analysis was able to give complementary interpretations for the direct interpretations achieved from primary data.

3.3 Population and Sampling

Sampling strategy plays a key role in determining the population for the study who is expected to reflect the general target population. The sampling strategy taken for this research study is snowball sampling as the researcher used the network of initial key participants to find more participants. The researcher made preliminary contacts with some Nepalese families by visiting Nepali restaurants located in the Alameda, Arroios, Anjos, Intendente and Martim Moniz area of Lisbon, and also by visiting some mini mercado shops owned by Nepalese in the same location. As the researcher chose to stay close to these areas, it gave her more opportunity to network with Nepalese population of Lisbon as most of them live, work and own business in these neighborhoods. So, the researcher was able to simultaneously select the representative sample through this network only.

In addition to the initial sampling, the researcher also considered some basic criteria to select the final sample of the Nepalese families. Some key characteristics which classify the sample group are:

- The participant family, including mother and/or father, should be originally from Nepal (foreign-born), and residing in Portugal.
- The participant family has young child/children aged 14 years to 19 years old.
- The young immigrant from the participant family must have arrived through family reunification process.
- The young immigrant must have resided in Portugal for one year or more.

It was important that the young immigrants were aged 14 years or more so that it was definite that these group of young children would have already developed a strong logical and opinionated understanding about their social world, and able to formulate thoughts with complete awareness (Wardsworth, 1971). This helped the researcher to have more meaningful conversations with the young immigrants, resulting in findings to be more concrete. Another crucial criterion was that the young immigrants must have arrived through family reunification process, and resided in Portugal for a year or more, to compare their experiences in both the origin country and the receiving country. This gives the opportunity to explore how the young immigrant has negotiated with the socio-cultural contexts from two completely different countries. Similarly, the sample universe chosen is Lisbon Metropolitan Area as it received the maximum population of Nepalese population in the year 2016 which was approximately 75% of the total Nepalese population currently residing within Portugal (SEF, 2016). The final sample size taken was five Nepalese family aggregates with one or more children, both female and male gender for the qualitative interviews. Similarly, the final sample size taken for focus group discussion was 7 young immigrants with the same sample criteria, including 5 females and 2 males.

3.4 Research Design

The research design was a cumulative process of various steps which organized the study. They are:

- a) Firstly, the researcher explored the issue of migration and migrant integration relevantly to young immigrants through an extensive literature review. The researcher also studied about the migration history of Nepal, and its correlation with migration to Portugal.
- b) The researcher collaborated with her supervisors to develop a plan of action to progress with the research since January 2018. Additional literature reviews were conducted on migrant integration policies in Portugal, family re-unification process and understanding of the second generation of migrants as the characteristics of this group of migrants are similar to the target group taken for this study.
- c) An analytical framework was developed based on the conceptual integration model recommended by The European Forum for Migration studies.
- d) The researcher started her initial contact with key informants from the Non-residential Nepalese Association, and also established communication with potential Nepalese families subsequently by frequent visit to the Nepali restaurants and shops, and other gathering places of Nepalese located in Lisbon.
- e) The researcher prepared an interview guideline, both for the young immigrants and the parents, with a set of thematically classified semi-structured questions with reference to the analytical framework based on the recommendation by The European Forum for Migration Studies.
- f) The researcher conducted pilot interviews with one of the young immigrants and parents respectively in the beginning of March. The purpose of doing pilot interview was to refine the interview guideline.
- g) After refining the interview guideline, the researcher progressed with the final in-depth interviews with the families. The researcher conducted 17 interviews which included 4 fathers, 4 mothers, 4 daughters and 5 sons belonging to six Nepalese families living in Lisbon, Portugal. The interviews were taken in the months of March, April and May.
- h) The researcher conducted a focus group discussion with 7 young immigrants including 5

females and 2 males, to get a collective perception about their integration in the Portuguese society. The focus group was organized at ISCTE campus premises on May 12th, 2018.

- i) Simultaneously, the researcher also did a secondary data analysis from the statistics collected about Nepalese families in Portugal. With the support from the supervisors, the researcher was able to do a secondary data collection regarding the statistics of Nepalese families and Nepalese young immigrants residing in Portugal. The main source of statistics were the Immigration and Borders Services – SEF, the INE (Instituto Nacional de Estatística)’s Census 2011 data and the Office for Education Statistics and Planning, Ministry of Education (DGEEC, MEC).
- j) The researcher simultaneously performed transcription of the interviews and the focus group discussion. As all the interviews were conducted in Nepali language, the textual transcription was also in Nepali. Then, the researcher translated the excerpts which deemed important and completed content analysis of the data.

3.5 Researcher’s Dynamics

Researcher’s own characteristics are one of the important factors which influence the study. The researcher’s socio-cultural background can be both an asset or weakness while conducting the research process. In this research, it was a strong asset for the study that the researcher shared Nepalese nationality with the participant individuals, shared common culture and values. Due to this factor, it was accessible for the researcher to establish contact with the Nepalese families easily, and form a trust-based relationship. All the interviews were conducted in Nepali language which made the communication process efficient. In addition to this, as the researcher is also from a young age group and an immigrant herself, it was more comfortable for the participants to share experiences and challenges. However, sharing the same nationality also implied that there was potential involved attachment with the families which the researcher had to consider, so as to not let it influence the research methodology. This will be further discussed in the “challenges” section in this chapter.

3.6 Data collection methods

The researcher has divided data collection method into two sub-categories of primary data collection and secondary data collection as explained below.

3.6.1 Primary Data Collection

For primary data collection in this research study, semi-structured in-depth interviewing, focus group discussion and participant observation have been applied. The reason for selecting these methods of primary data collection is that they provide with an open platform for the participants to express their views, perspectives and responses without a close-end.

In-Depth Interviews: As Bryman (2012) suggests, semi-structured interviews in qualitative research helps to explain and understand the events, patterns and different kinds of behavior circling the interviewee from their own perceptions. As the research topic is concerned with understanding the subjective experience of the interviewees with migrant integration, this method of allowing the interviewee to freely express responses on open-ended questions was significant. An open-ended interview guideline with some specific dimensions relevant to the research was

used for the in-depth interviewing. The interview guideline was made with reference to the analytical framework which covered the specific themes related to the research topic. Using semi-structured interview also allowed the researcher to ask additional questions which emerged during the interview itself, adding a deeper assessment of the topic. During the in-depth interviews, the researcher also had the opportunity to use probing questions and follow-up questions depending on the responses being given by the interviewees which can generate new themes which was missing in the literature reviews (Kvale, 1996).

There were a total of 17 interviews conducted for this research study. Among these, there were interviews taken from 4 fathers, 4 mothers, 4 daughters and 5 sons belonging to six Nepalese families. Parents from one of the families weren't available to participate in the interviews, and thus includes only the interview of the son. The interview location was selected according to the preference of the participants, and the interviews approximately lasted for 1-2 hours. The interviews were recorded using a recording device to ensure that all the responses were completely collected in their raw form. Besides, the significance of qualitative interviews is not in just *what* the participants say but also in the *way* they express when they give their responses (Bryman, 2012). Thus, it was essential that the interviewer was completely attentive during the interviews, and not distracted in any way. Table 3.1 gives basic characteristics of the sample population of the interviews. The family name and participants have been given pseudonyms to protect the confidentiality, and maintain anonymity.

Table 3.1 Characterization of Interview Participants

Family Pseudonym	Pseudonyms		Age	Occupation	Duration of Stay in Portugal	Main Reason for Migration
Gurung	Father	Amrit	40	Chef	8 years	Economic reason
	Son	Suvam	17	Student	5 years	Family Reunification
Khadka	Mother	Sushma	42	Restaurant Staff	7 years	Family Reunification
	Daughter	Swikriti	16	Student	7 years	Family Reunification
	Son	Sanil	17	Student	7 years	Family Reunification
Shrestha*	Father	Tirtha	38	Shop Owner	3 years	Economic reason
	Mother	Urmila	39	Housewife	3 years	Family Reunification
	Daughter	Urusha	14	Student	3 years	Family Reunification
Thapa	Father	Ravi	40	Restaurant Owner	9 years	Economic Reason
	Mother	Akriti	37	Shop owner	6 years	Family Reunification
	Son	Rabin	18	Student	5 years	Family Reunification
	Son	Rahul	15	Student	5 years	Family Reunification
Malla	Father	Hari	38	Restaurant Owner	15 years	Economic reason
	Mother	Kamana	32	Restaurant Owner	10 years	Family Reunification
	Daughter	Aarushi	16	Student	10 years	Family Reunification
	Daughter	Kusum	14	Student	10 years	Family Reunification
Kandel	Son	Aadesh	17	Student and Restaurant Staff	2 years	Family Reunification

* The family has lived for 7 years in Denmark and 1 year in Sweden before migrating to Portugal

There were two interview guidelines made for the young immigrants and the parents respectively. In the interview guideline for the young immigrants, the first segment covered a basic socio-demographic profile which included information such as age, sex, educational level attained, school in Portugal, nationality, naturality, religion, ethnicity, work/employment, duration of stay in Portugal, etc. Following this section, the guideline firstly asks three different kind of questions as suggested by Charmaz (2002). These include starting with initial open-ended question which was about “Before Migration” experience of the young immigrants, and the reasons which lead them to migrate to Portugal. Then, it is followed by intermediate questions about the “Initial experience” and “Mid-experience” post-migration in Portugal. The next part includes questions

about “Present Life in Portugal” which was important to let the interviewee compare between their pre-migration status, post-migration status and present status. Following this segment, the guideline then includes different themes of integration such as school life, health system experience, housing condition, language, sociability, culture, leisure and interests, work situation, social representation with Portugal, socialization of parents, gender, perception of Nepalese community in Portugal and future ambitions.

In the interview guideline for parents, similar themes were implied as well but the questions were oriented to understand their perception about their children’s experience respective to these themes. Additional topics implied in the guideline was “relationship with children” to understand the context of how they spent time and interacted with their children, and figure out if there was any difference after their migration to Portugal.

Focus Group Discussion: Another primary data collection method used by the researcher is focus group discussion with the young immigrants. Focus group discussion (FGD) is one of the effective qualitative data collection instruments which is an interview with several individuals at once on a specific issue (Bryman, 2012). This method was considered for its efficiency to capture the interaction between the young immigrants and understand a group view on the specific theme of their integration in Portugal. This method also gave the opportunity to observe how they responded to each other’s viewpoints and probe each other’s answers as well. It was possible for the researcher to conduct only one FGD due to the limitation of time. The participants of FGD were 7 including 2 male participants and 5 female participants. The researcher used a simple FGD guideline which covered areas to lead the discussion: reason for migration, best and worst experiences in Portugal, language, culture and future ambitions. Similarly, Table 3.2 demonstrates the sample taken for the focus group discussion.

Table 3.2 Characterization of FGD Participants

S.n.	Pseudonym	Age	Sex	Duration of Stay in Portugal (Years)	Main Reason of Migration
1.	Swikriti	16	F	7	Family Reunification
2.	Sanil	17	M	7	Family Reunification
3.	Nishan	19	M	3	Family Reunification
4.	Aarushi	16	F	10	Family Reunification
5.	Tenzing	17	F	2	Family Reunification
6.	Norbu	15	F	2	Family reunification
7.	Preeti	17	F	2	Family Reunification

Participant Observation and Field Work: The researcher was able to be engaged in participant observation and field work throughout the data collection process due to her strong network with Nepalese community in Lisbon. As Bryman (2012) states, field work and observation is all about finding good informants, being in the right place, at the right time and striking the right note. The researcher had the same experience during her field work where she got the opportunity to immerse herself into the environment of the Nepalese families observing verbal and non-verbal contexts related with the research topic. The researcher was able to be a participant observer during her visits to the Nepalese families; often being invited for tea and lunch. Besides this, she also did informal field work by visiting Nepalese restaurants, and identifying key informants who were able to provide her with information related to Nepalese immigration in Portugal. She was also invited to the Nepalese festival organized in the Martim Moniz square of Lisbon on the occasion of Nepali New Year on April 15, 2018. Through all these visits, she interacted with different persons from the Nepalese community.

It is essential to understand the overt and covert role taken by the researcher during the field works and participant observation. She had the realization mid-way through her data collection process that many times when she was visiting these Nepali groups in restaurants and families, she didn't realize that she was also gathering information relevant to the research topic. For an example, during in-depth interviews, the participants already had the knowledge that she was a researcher. However, it was interesting to see that she was able to gain more information from the participants through informal interactions after the recorder was turned off and the researcher took off her "researcher mode". This can be reflected to what Bryman (2012) says on how participants adjust their behavior depending on whether or not the information they are giving out would be used. The researcher used a field note diary for collection of all the information collected through these field works.

3.6.2 Secondary Data Collection

It was essential to compliment the research with secondary data as it provides with statistical overview of the Nepalese families living in Portugal. The secondary data were collected from various official sources of statistics which included INE, SEF and the Office for Education Statistics and Planning, Ministry of Education – DGEEC, MEC. One of the major sources of data was the Census of 2011 provided by INE which had collected various statistics for Nepalese population living in Portugal as well. The data were collected in their raw form and then, analyzed according to the requirements of the research topic. Various categories regarding the migration flow of Nepalese to Portugal, Nepalese households, Nepalese young population and their engagement in the Portuguese school system have been presented through the secondary data.

3.7 Data Analysis

Qualitative data analysis provides with a huge amount of unstructured textual data which is not straightforward to analyze (Bryman, 2012). The qualitative data is rich and attractive, but has the challenge to be sorted through specific analytic paths (Miles, 1979). Similarly, this research study also experienced that the data collected was broad and large in amount. Hence, the data analysis method chosen to structure the findings was thematic content analysis which analyzes the data and texts in terms of pre-defined themes which were existent through previous literatures. An analytical framework consisting the major dimensions affecting migrant integration namely structural, cultural, interactive and identificative dimension was used to categorize the findings broadly at

first. Then, the data were further refined and integrated to sub-categories. Categories are the concepts which represent certain real-world phenomena, and can incorporate further sub-categories giving a detailed outline of this particular phenomena (Bryman, 2012). Content analysis provides with the opportunity to not only classify the data into the already generated categories, but also allows new categories to emerge out of the data. This was kept in mind during formulating the guidelines for primary data collection such that it was expected that new categories and variables would be generated after the data collection.

The data analysis was conducted using a matrix-based method which ordered and synthesized the data into an index of core themes and sub-themes. For organizing the data to be entered into the matrix, the transcripts were first reviewed and organized through classic manual method where various segments of the data were labeled into themes representing prospective theoretical substance. Basically, the data analysis comprised of labeling, separating, compiling and organizing data (Charmaz, 1983: 186). The analytical framework used for the data analysis included following categories as shown in Table 3.3.

Table 3.3 Categories of Analytical Framework

Dimensions of Integration	Categories
Structural	Citizenship/Nationality
	School System
	Labour Market: Work Condition
	Housing Condition
Cultural	Language
	Religion and Festivals
	Gender
	Leisure and Interests
Interactive	Friendships and Sociability
	Vulnerabilities
	Partnerships and Marriages
	Bullying
Identificative	Feeling of Acceptance and belongingness
	Future Ambitions

3.8 Ethical Considerations

Professional ethic principles and values have been long associated with social science research to give them a standard stance as researchers have to enter into individual's private and social lives. Diener and Crandall (1978) specifies that the four ethical considerations for research are harm to participants, lack of informed consent, invasion of privacy and deception (Bryman, 2012). The main concern regarding this research study was that the target participants are young immigrants. European Union agency for Fundamental rights authorize 18 years of age as the legal age to provide with informed consent in Portugal; otherwise the informed consent should be given by both the

parents. As the age group criterion for the young immigrants was to be 14 years or older, the researcher had to be considerate of this fact. The researcher compulsorily fulfilled the requirement of a complete informed consent from the parents, and a verbal consent from the children. An ethical approval with obligatory declaration of the research and purpose signed by the research supervisor was also provided during the informed consent process which is mandatory for social science research in Portugal. The researcher was also considerate about maintaining confidentiality and anonymity of the participants at all times, and cause no any kind of physical or mental stress to the children during the research process.

Another important ethical dilemma which was present during the research process all the time was the common cultural values and norms shared by the researcher and the participants. This was a strong characteristic which helped the researcher to create a good relationship with the participants. However, this also meant an extended attachment was created and important private informations were shared by the interviewees. However, the researcher was aware of this, and didn't include private information in the findings. She was also aware of the fact that her own perception about the research topic shouldn't be an influencing factor during the research process.

3.9 Challenges and Limitations of the Methodology

As the methodology of this research requires extensive inter-personal interaction with the participants directly, there were a number of challenges and limitations to overcome.

- i. **Collective Nature of the group:** One of the key characteristics of the Nepalese families were that they were collective which means they did all kinds of activities together. Conducting interviews separately with each member of the family was one of the main challenges as other members or friends would have been present in the interview environment always. This could have easily limited the responses which the young immigrants or the parents gave to the researcher, and made them uncomfortable to answer certain questions. Hence, to overcome this challenge, the researcher scheduled interviews for the family members at different times and different places.
- ii. **Distractions:** Another major challenge which existed during all the interviews was experiencing distractions, and interviewees swayed away from the central topic at most times. This was mainly because the research topic of migrant integration is very close to the immigrants' lives, and they had the opportunity to open up about all the experiences related to their migration. As Nepali language was used during the interviews, it was easy for the interviewees to communicate, and they shared extensive informations which were irrelevant to the research topic. The researcher used structuring questions as suggested by Charmaz (2002) to bring back the interviewees to relevant topics during the interview process.
- iii. **Introvertness:** The researcher also experienced another obstacle of overcoming the introvertness or shyness of young immigrants during the interviews. It was a challenge for the researcher to help them open up at first during the interview process. For this, the researcher asked light-hearted questions in the initial phase of interviews which were not about migration. Similarly, the researcher also connected with them through social media networks before the interview process. As these young immigrants are in the phase of adolescence, it was important for the interviewer to be sensitive of their emotions and mindset

about the topics being discussed related with their integration.

- iv. Extended/long Interviews: Another limitation during the data collection procedures was that they consumed long hours. There were extended interviews as there was huge amount of information being shared by the interviewees which were equally important for the research topic. However, long interviews meant an extensive transcription process. As the research period was only of five months, the researcher had limited time period to do this amount of work.
- v. Cancellation of interviews: One of the most unpredictable challenges for the researcher was to adjust with the interviews being cancelled in the middle of the methodology process. The researcher had taken five families' profiles for the methodology, requiring interviews of the father or/and mother along with the young immigrant children from the family. However, for two families, the researcher was able to conduct interviews of only 2 members, and the remaining required interviewees denied to give the interviews. This was a challenge as the initial plan was to contrast the perceptions present between different members from the same family.
- vi. Lost in Translation: All the interviews were conducted in Nepali language as it was the common mode of language. The researcher transcribed the interviews firstly in Nepali, and had to translate again into English.
- vii. Emotional Involvement: As already discussed earlier, one of the prime challenges faced by the researcher was the initiation of an emotional attachment and terminating it at the end of the research process. Due to common nationality and language, the researcher easily formed good relationship with the families. This resulted in the participants sharing their private information such as about their family problems, struggles during their migration process and visas which the researcher kept out of her findings for ethical considerations. This is a common occurrence during social science researches where the researcher can lose their sense of being a researcher after having extended involvement in the worldview of the people one is studying, and possibility of tampering the scientific angle set for the study (Bryman, 2012). The time spent with the community can be intense and may dissolve the boundary between the researcher's life and participants' life (Skeggs, 1994).
- viii. Expectations from the respondents: As the research process was being conducted in coordination from a reputed Portuguese institution, the participants had several expectations from this research project that it would change the higher level policies for immigrants, or help them to get certain services from the country. One of the participants also expressed that he wanted it to be published in magazine with a photograph which was not relevant in this research. Hence, the researcher had to inform the participants beforehand that the research was purely an academic project, and may not fulfill the various expectations.

3.10 Summary

Summarizing the methodology chapter, the research uses a mixed-method research strategy for conducting the study. In-depth interviews were taken from 17 individuals belonging to 6 families, and a focus group discussion was conducted with 7 young immigrants. The researcher also did a

secondary data analysis from the statistics about Nepalese families residing in Portugal. Complementing this, the researcher used thematic content analysis for analyzing the data. The analytical framework used for the data analysis is based on the dimensions affecting integration which is structural dimension, cultural dimension, interactive dimension and identificative dimension as recommended by the European forum for Migration studies. The chapter concludes with an overview of ethical considerations and challenges experienced during the methodology application.

4 Findings and Data Analysis

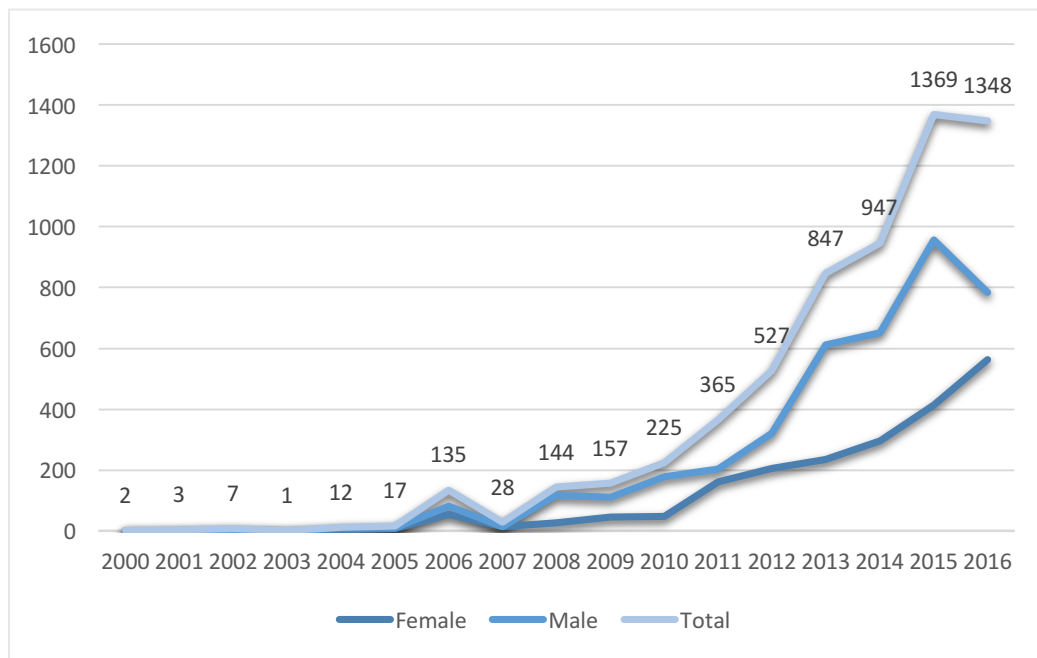
4.1 Nepalese Immigration in Portugal

This section presents with the analysis of the secondary data about Nepalese immigration in Portugal, which was obtained from various sources such as the Portuguese national statistic institute INE (*Instituto Nacional de Estatística*), and other sources such as the Immigration and Borders Services – SEF (*Serviço de Estrangeiros e Fronteiras*), and the Office for Education Statistics and Planning, Ministry of Education (DGEEC, MEC), along with other official media sources. Additionally, field notes collected from the researcher’s field work has also been presented in this section to complement the general overview of Nepalese people living in Lisbon.

4.1.1 Nepalese Population in Portugal

According to the Central Bureau of Statistics of Nepal, the total number of Nepalese population in the European Union (EU) during the Census of 2011 was 58,882; consisting 4,802 children below the age of 14 years, 36,424 number of men and 17, 653 number of women (CBS, 2014). Concentrating on the data from Portugal, the following Figure 4.1 shows the comparative data of total inflows of Nepalese to Portugal from the year 2000 to 2016. It can be observed that there was merely 2 Nepalese registered in the year 2000. However, by year 2006, there was a distinct increment to 135 number of Nepalese. Then, the data shows a sharp decline again in the year 2007, and thereafter a stable rise until the latest data from 2016. This clearly complements the time period when Portugal revised the nationality law and the Immigration Act of 2007. For 2016, the total inflow number of Nepalese to Portugal stood at 1348, with a total of 58% males and 42% females.

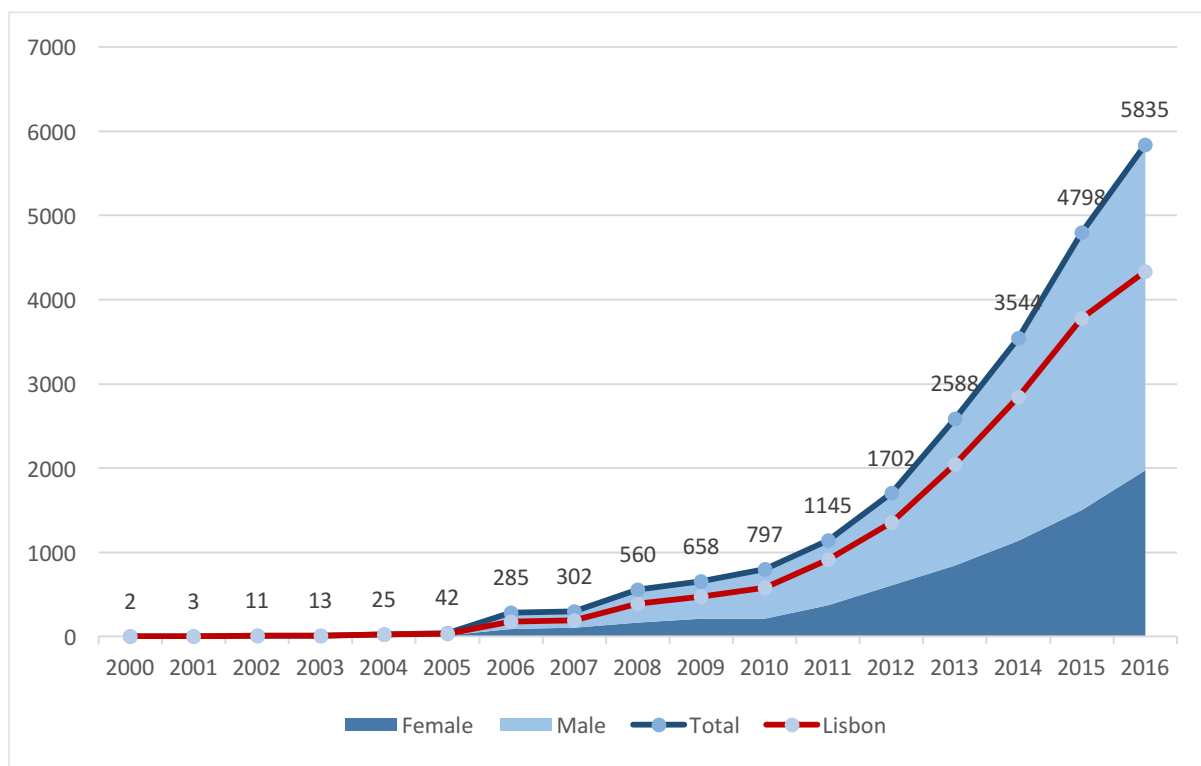
Figure 4.1 Inflows of Nepalese to Portugal by Year



Source: SEF (by request 2000-2013; SEF-statistics 2014-2016)

Figure 4.2 shows the stock of Nepalese resident population living in Portugal and Lisbon from year 2000 to 2016. Along these years, it can be seen that there has been a steep increment in the Nepalese population stock, summing up to a total of 5835 Nepalese living in Portugal in the year 2016. However, social security estimated to have registered almost ten thousand (9725) Nepalese assets in the year 2017 (Visão, 25/03/2018). This shows that there has been an approx. 21-fold increase in this stock number in the last ten years. It can also be seen that Lisbon covers a great proportion of this stock standing with total number of 4333 Nepalese in the year 2016 (SEF, 2016). As comparable to the figure 4.2, the number of males standing at 3863 dominates over the number of females which is 1972 (SEF, 2016). This validates the fact of migration profile of Nepal where males are distinctly seen to be leading the labour market migration from the country.

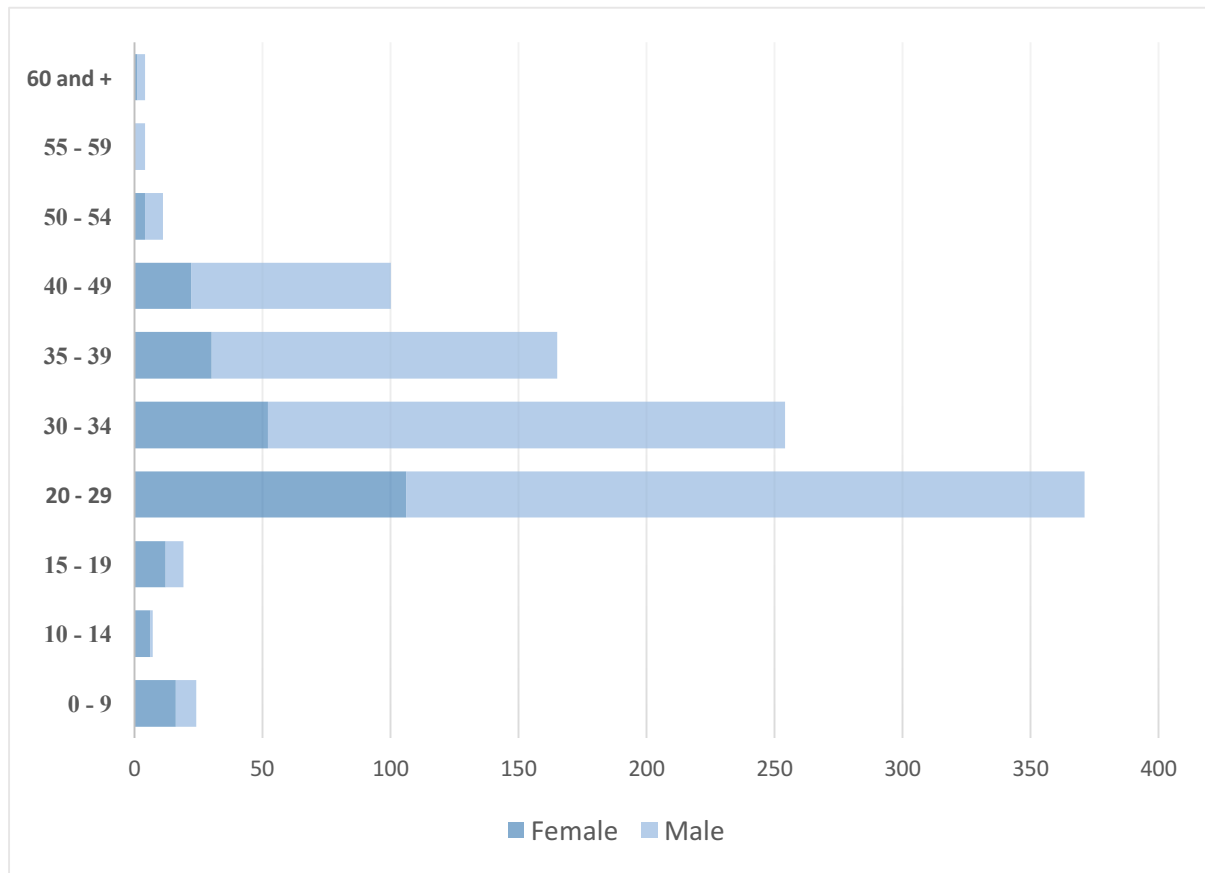
Figure 4.2 Evolution of Nepalese resident population by gender (Total and Lisbon, 2000-2016)



Source: SEF (by request 2000-2013; SEF-statistics 2014-2016)

Similarly, the Census of 2011 by INE gives an overview of Nepalese population in Portugal according to various age groups. As shown in Figure 4.3, there is a high proportion of Nepalese population belonging to the age group 20-29, with higher number of men than women again. Succeeding number of high number of Nepalese population belongs to the age group 30-34, 35-39 and 40-49 years respectively. These age groups confirm that maximum Nepalese living in Portugal belongs to the family-formation age group which significantly raises the possibility of large number of family reunifications. As the data is from 2011, it can be predicted that the number has increased along with the possible reunification with family members which can be reflected from the next census data.

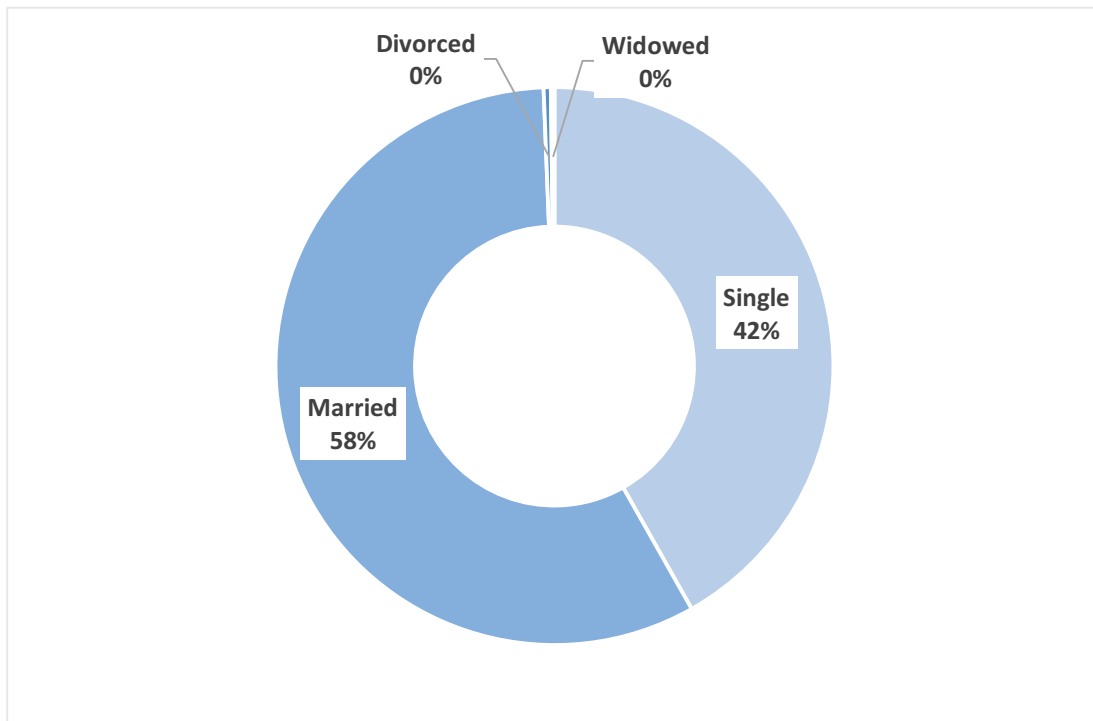
Figure 4.3 Nepalese Resident Population by Age Group



Source: INE-Census 2011

Similarly, to get an idea on family formations of Nepalese population in Portugal, it can also be analyzed through the classification of population by marital status as shown in Figure 4.4. It can be seen that out of the total Nepalese resident population in the Census of 2011, 58% were married whereas 42% were single. The data showed a null incidence of divorce and widowed. As of this, it can only be anticipated that as there is higher number of married Nepalese individuals, this raises the high possibility of family reunification with spouses and children. On the other hand, it also builds the prospect that there can be a considerable second generation Nepalese immigrants who are native-born in Portugal at the present time in Portugal, as the data is dated back to the last census taken in the year 2011.

Figure 4.4 Marital Status of Nepalese Resident Population

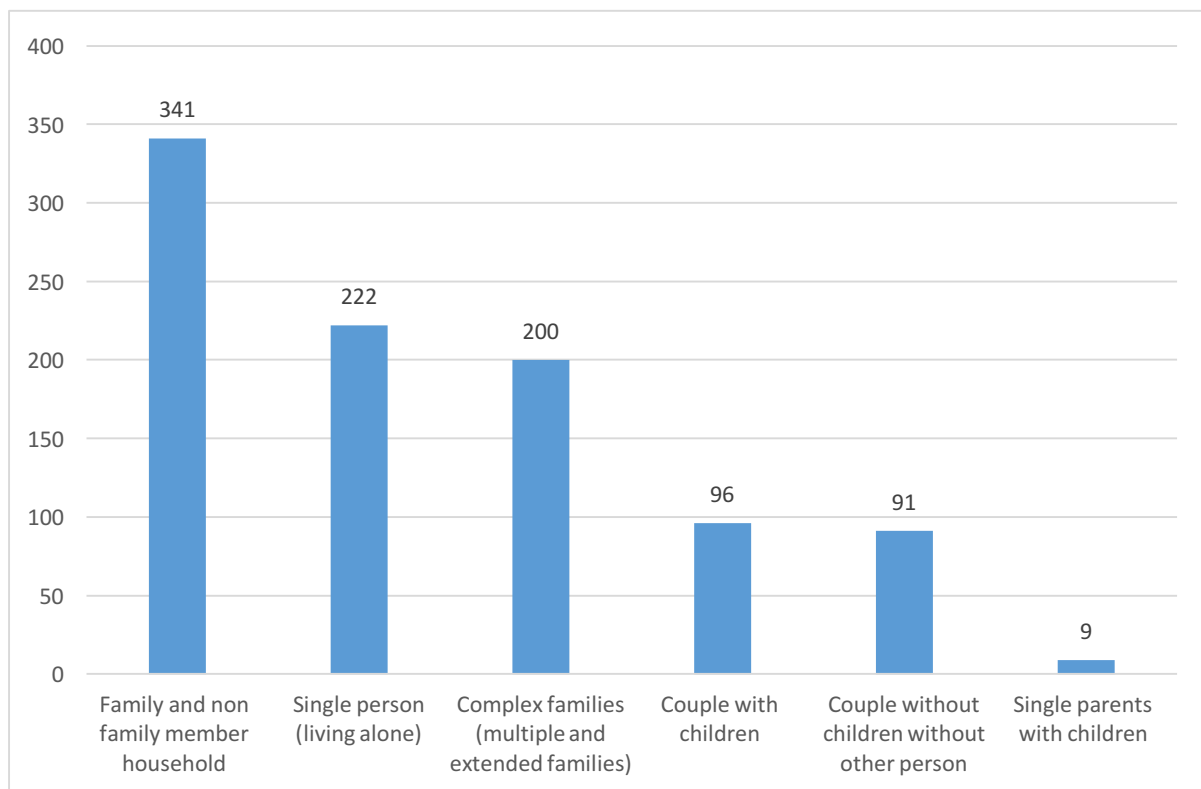


Source: INE-Census 2011

4.1.2 Household Information of Nepalese Population in Portugal

Figure 4.5 shows the various typologies of Nepalese resident population according to family structure. It can be seen that there is a majority number (341) living with family and non-family member household which depicts the reality of Nepalese immigrants in Portugal sharing household/apartment due to financial challenges. Similarly, there is also a major proportion of Nepalese population living alone (222), succeeded by those living in complex families (200), and then couples living with children (96). The maximum number of people living with several members and extended families can be related with the fact that Nepalese families are collectivist in nature, meaning its enrooted in the culture to be together in large groups. Similarly, a large number of population living alone can be reflected upon the fact that many Nepalese individuals migrate first alone to gain an economic capital, and then proceed for family reunification with families left behind in Nepal.

Figure 4.5 Nepalese resident population in households according to family structure

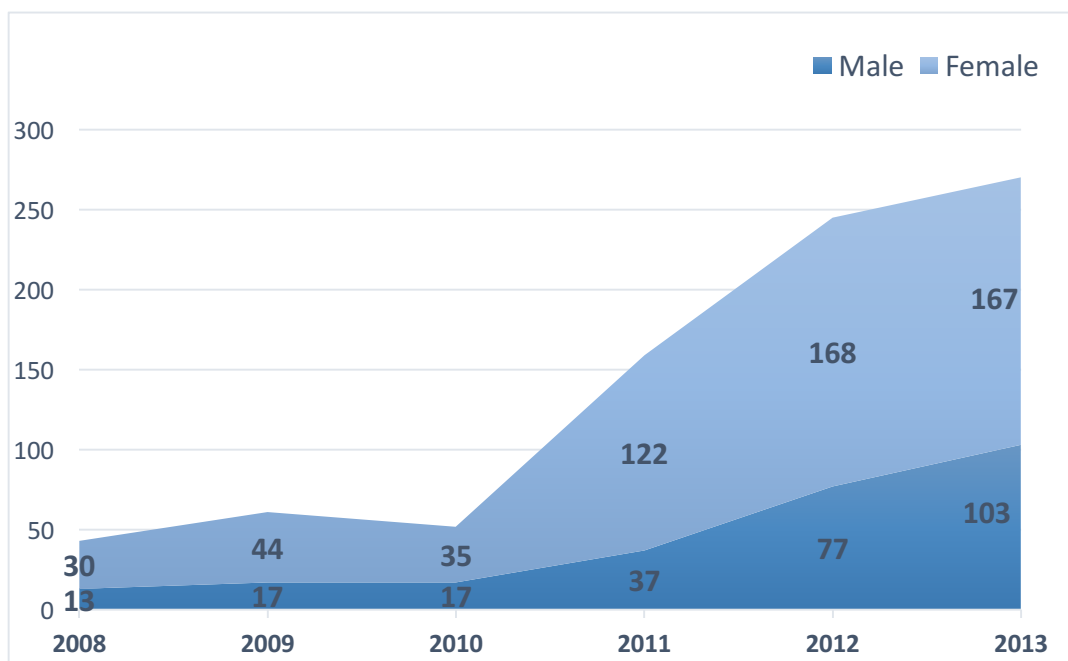


Source: INE-Census 2011

4.1.3 Family Reunification among Nepalese Population

To study the data regarding the trend of family reunification in Nepalese families, we can look into Figure 4.6. As shown by the data, it can be seen year 2008 was the starting point for family reunification of Nepalese population in Portugal which is the year succeeding when Portugal instated a new family reunification law through Immigration Act of 2007. While this year only showed 30 number of females and 13 males coming to Portugal through family reunification, the number increased to 167 females and 103 males for the year 2013. This shows a definite six times multiplicity to the number of Nepalese coming to Portugal through family reunification in a time span of 5 years. With this rate, it can be statistically expected that there has been high rise in Nepalese people migrating to Portugal through family reunification in the recent years. It can be also reflected with a recent data in 2017 by Social Security of Portugal where 889 Nepalese families received family allowance for children and youth (Visão, 25/03/2018). Furthermore, it has been estimated that 80.7% of the Nepalese received resident card as a result of family reunification in the year 2016 (Oliveira and Gomes, 2017). This makes the research study of integration of young Nepalese young immigrants to be clearly significant in the present context for Portugal.

Figure 4.6 Family Reunification of Nepalese (Stock data 2008-2013)

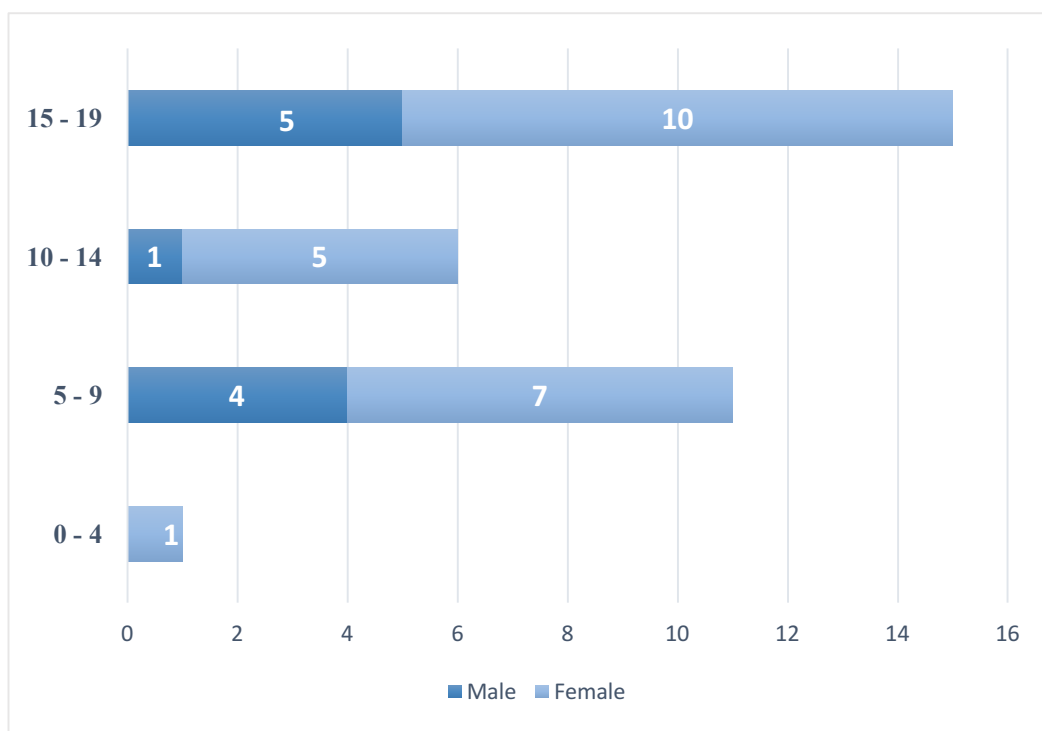


Source: SEF (by request 2000-2013)

4.1.4 Nepalese Population in Portuguese Education System

From the Census data of 2011 by INE in Figure 4.7, it also gave an idea on different age group of Nepalese students studying in Portugal. It could be seen that there was a total of 33 students consisting 23 females and 10 males. Similarly, there was a greater proportion of Nepalese students belonging to age group 15-19 years. As the data is from 2011, it can again be predicted that there has been a significant rise in this number with the incremental family reunification bringing more immigrant children. It can be validated with a recent report by Migration Observatory in 2017 which states that there has been a substantial increase in the number of Nepalese students; where 42% Nepalese students represented in Português Língua Não Materna (PLNM) followed by its counterpart Indian students covering 10% (Oliveira and Gomes, 2017).

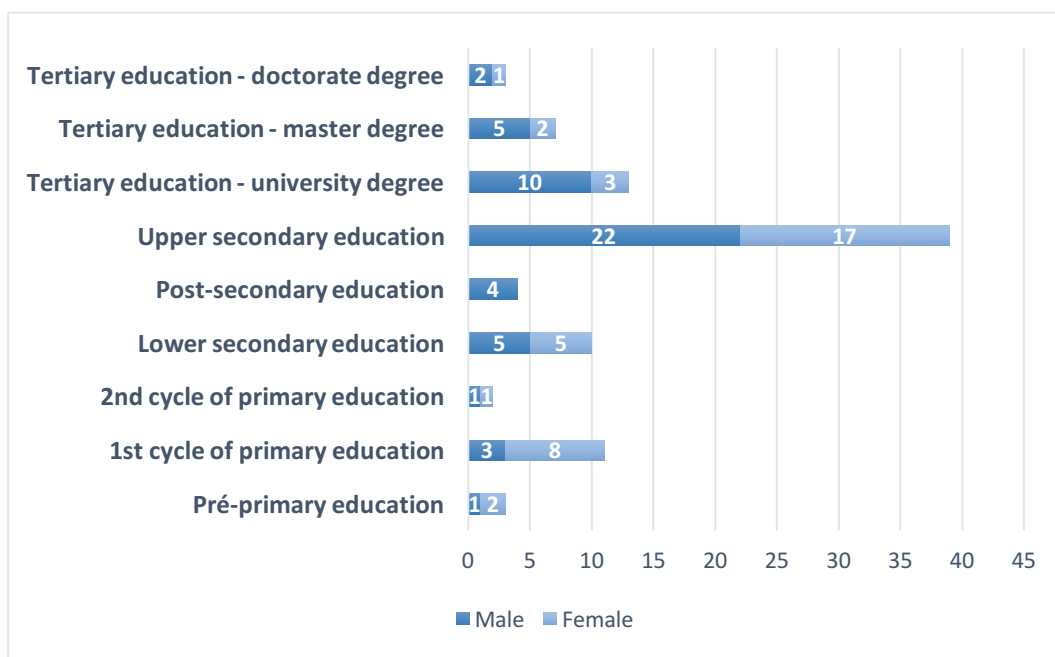
Figure 4.7 Nepalese Students in Portugal by Age group



Source: INE-Census 2011

Interestingly, the census data in Figure 4.8 also revealed alternative number of Nepalese students attending various education level in Portugal compared to the data regarding age group of Nepalese students. As it can be seen from figure 0.7, majority of Nepalese population are attending upper secondary level, followed by those attending university degree and master's degree. While the total number of Nepalese attending upper secondary education is 39, it would be essential to understand on how this number was not shown in the data of Nepalese students classified by age group. This presents with the possibility that Nepalese students have a slower pace of transition to the upper secondary level in Portuguese schools, with majority belonging to higher age groups.

Figure 4.8 Nepalese attending School by Level of Education



Source: INE-Census 2011

The following table Table 4.1 demonstrates a very significant data on Nepalese students' registrations and transitions/conclusions in Portuguese regular education system. As shown in the data, there was 87% of Nepalese students who passed through the 1st cycle in the education system. Similarly, the transition rate in the 2nd cycle for Nepalese students is still considerate at 76%. Then, a minor decline in the transition rate is seen for the 3rd cycle with only 60% of Nepalese students concluding the 3rd cycle. However, the striking fact in the above data is that there is a sharp decline in transition rate at 26% for Nepalese students in the high school. There were 62 students who registered in high school, but only 16 completed it. In comparison with national number of Portugal, Portuguese students' transition rate in high school is 83% which shows a clear disparity in transition rate between Portuguese students and Nepalese students. Similarly, comparing the numbers with counterpart South Asian immigrant countries in Portugal, the data is seen similar to those from India, Pakistan and Bangladesh with low number of registrations and transitions in high school. The gradual declining of the transition rate from the basic education to high school distinctly shows that the young immigrants from Nepal, as well as other contemporary immigrant countries, have problem in school integration. This also predicts a futuristic problem in labour

market integration of these young immigrants as the lower the education qualification of these young immigrants, the more possibility that they will be acquainted to low-skilled jobs or family businesses instead of mainstream labour market jobs. In the long-term integration, this can create a discrete segmentation of the young immigrants from the native Portuguese.

Table 4.1 Registrations and Transitions/conclusions in Regular Education, according to School level and Nationality (2015/2016)

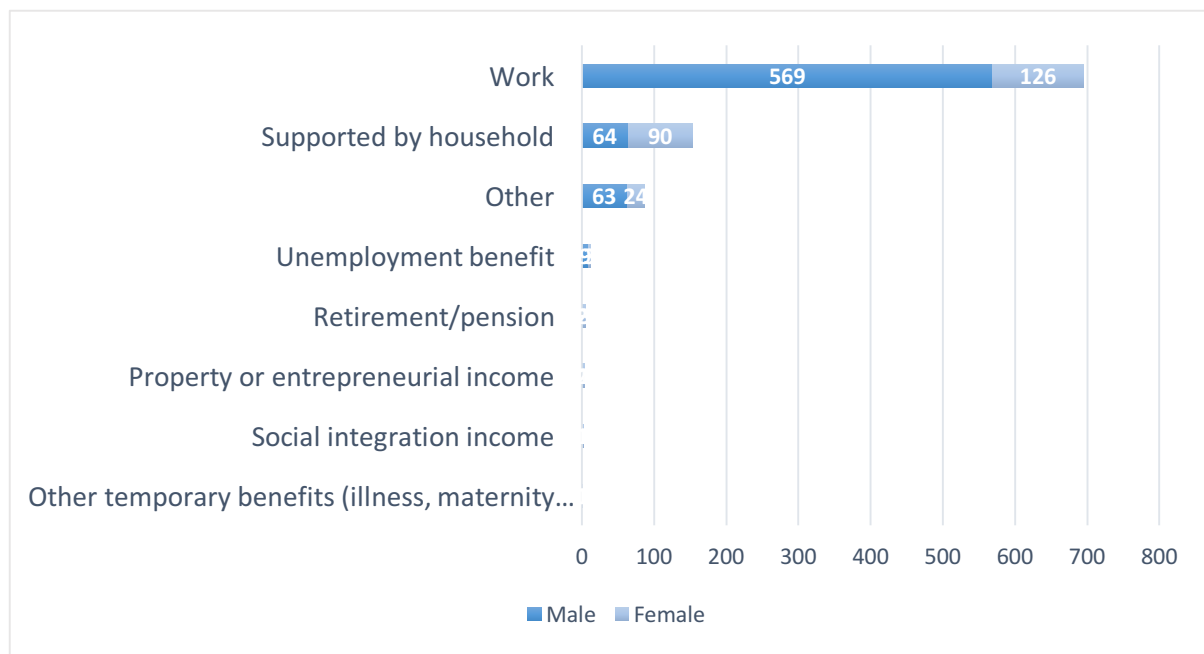
			Nationality						
			Total	Portugal	China	India	Pakistan	Bangladesh	Nepal
Basic Education	1st cycle	Registrations	382014	369839	678	131	91	50	92
		Transitions/ Conclusions	368448	357231	659	115	75	44	80
		% Transitions/ Conclusions	96	97	97	88	82	88	87
	2nd cycle	Registrations	207952	200582	387	54	40	26	49
		Transitions/ Conclusions	194081	187750	369	42	21	22	37
		% Transitions/ Conclusions	93	94	95	78	53	85	76
	3rd cycle	Registrations	307466	296194	563	103	58	22	105
		Transitions/ Conclusions	277198	268142	488	60	40	8	63
		% Transitions/ Conclusions	90	91	87	58	69	36	60
High school		Registrations	199095	192295	309	61	11	7	62
		Transitions/ Conclusions	163963	159431	234	8	4	4	16
		% Transitions/ Conclusions	82	83	76	13	36	57	26

Source: DGEEC/MEC, data for the Continent

4.1.5 Nepalese Population in Labour Market

Figure 4.9 shows various sources of income for Nepalese resident population in Portugal. Dominantly, maximum number of Nepalese population are working in the Portuguese labour market with higher number of males (569) than females (126). Contrasting to this figure, less number of males (64) were being supported by household than females (90). A considerable number of Nepalese population haven't been engaged in other works which haven't been defined. This concludes that there have been active participation of Nepalese in Portuguese labour market. As this data is from census 2011, it definitely projects increment in figures in the present context with huge increase in Nepalese immigration in Portugal.

Figure 4.9 Main Source of Income of Nepalese Resident Population

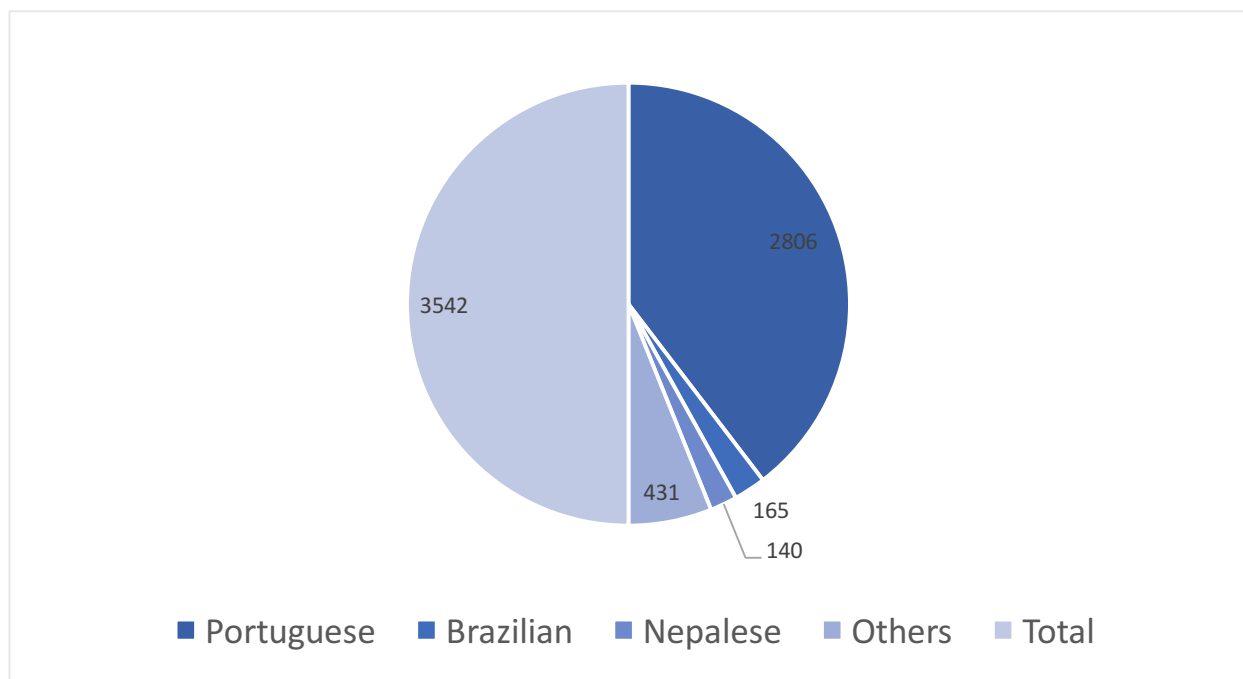


Source: INE-Census 2011

4.1.6 Emergent Second-Generation Nepalese Population in Portugal

Figure 4.10 presents an interesting data about the total number of births given by Nepalese mothers in Maternidade Alfredo da Costa in the year 2017. Though this is a representative sample, it predicts a possible trend of increment in native-born Nepalese population in Portugal. It can be observed that the number of total Nepalese infants born was 140, preceded by births given by Brazilian mothers which was 165. Its an informing data as Brazil is a Portuguese speaking country, and thus migration from Brazil to Portugal has a long history. However, Nepalese immigration to Portugal is still at a young stance, and the high incremental number of births by Nepalese mothers depicts a future possibility of large number of second generation Nepalese immigrants in Portugal.

Figure 4.10 Total Number of Births by Mother's Nationality at Maternidade Alfredo da Costa (Lisbon) (2017)



Source: Maternidade Alfredo da Costa (2017), (Visão, 25/03/2018)

4.1.7 Field Notes

The researcher was also engaged in field work through informal visits in the Nepali restaurants, shops, with families and other gathering places of Nepalese. During the field work, the researcher identified that there was a distinct difference between two groups of Nepalese population; one group who are new comers/searching for alternatives to settle legal residency, and another group who have been settled down in Portugal. Further interesting fact was the latter group was seen as a resource for all the new comers displaying a clear picture of how the old resident Nepalese in Lisbon had more power over the new comers. There is a huge presence of Nepalese network in Lisbon, which played a vital role in assisting new comers coming and staying without legal residency status. It could be determined that there were key resource people in Nepalese network who helped new immigrants with transportation routing through another country, housing,

arranging lawyer and accountant, placing employments and arranging appointment to obtain legal documentation with Centro Nacional de Apoio ao Imigrante (CNAI) to name a few. This information was relevant to this research in the sense that many of these new Nepalese immigrants arrive with the motivation to get residency, and then apply for family reunification. Hence, understanding migration story is essential as the first family members in the immigrant family tend to have gone through a series of struggles whereas the experience is completely different for other family members arriving later through family reunification.

Another key information obtained from field work was a common presence of alcohol use among Nepalese youth, specifically in the evening time. Additionally, the researcher identified that there was null presence of females in such settings which highlights the gender difference found between men and women in Nepalese society. Many Nepalese youths who interacted with the researcher expressed their appreciation for freedom they have in Europe, and having easier accessibility to alcohol than in Nepal. Among the Nepalese who were more in age, they expressed to have been facing isolation and nostalgia about Nepal due to which they preferred to gather in Nepali restaurants. However, there was an opposite view from the Nepalese restaurant owners who expressed that they prefer Portuguese customers than Nepalese because they tend to be more disciplined during drinking. Adding to this, the researcher was also informed that there have been many instances of fights between groups among Nepalese youth, usually occurring after drinking.

The researcher also observed that there was a huge football passion among Nepalese youth residing in Lisbon. This was specially seen in restaurants where many gathered to watch football matches, and support football clubs belonging to Portugal such as Benfica, Porto or Sporting. There was also instances where they shared to have supported Real Madrid club where Portuguese football player Cristiano Ronaldo is currently placed with. Many Nepalese young people were also observed playing football in the park at Alameda, alongside both Nepalese and Portuguese colleagues. This reflects that sports, or football more specifically, have been an elementary factor influencing the youth to be connected to Portugal. Other tendencies found among Nepalese population was involvement in betting for football matches, visiting casinos and pubs.

During visits in Nepalese families, the researcher observed presence of a huge communal feeling in the Nepalese neighborhood, as of which she was always welcomed inside the houses, offered with tea, food and drinks. This clearly reflects the collectivist nature of Nepalese families who associate closely with people sharing common values and culture. This was also observed during Nepali festival organized on the occasion of Nepali New Year with presence from a huge number of Nepalese living in Lisbon. The event was first of its kind, and initiated by Non-Resident Nepalese Association of Portugal in close collaboration with Solidariedade Imigrante. It's main was to promote Nepali culture, music and dances to the Portuguese community.

4.2 Characterization of Study Participants

This section discusses the major findings acquired from the primary data collection. The primary data collection was conducted through semi-structured in-depth interviews and focus group discussion. There were 17 participants who were interviewed which included 4 fathers, 4 mothers, 4 daughters and 5 sons coming from six different families living in Lisbon, Portugal. Similarly, a focus group discussion (FGD) was organized consisting 7 participants who are young immigrants living in Lisbon, Portugal. Following this section, the findings from these methodologies are

elaborated explicitly according to the analytical framework used for this research study which has been explained in chapter 2.

4.2.1 Characterization of the Family Aggregates

For primary data collection, semi-structured interviews were conducted among 17 participants in total. For a more precise outlook, table 5.1 shows the main characteristics of the households of the interviewed participants. As the methodology of the research is central to understanding both the perceptions of the young immigrants and their parents on the integration of young immigrants in Portugal, inclusion of the whole family aggregate was essential. However, one of the couples denied to participate for interviews, and thus only includes interview from the son. To maintain confidentiality of the participants, the study uses pseudonyms to denote both families and the individual participants. The section is followed by a comprehensive narration of profile characterizing each family as shown in Table 4.2.

Table 4.2 Characterization of Family Aggregates

Family Pseudonym	Individual Pseudonym		Age (yrs)	Occupation	Level of Education (UNESCO's division)	Nationality	Main reason for Migration	Duration of stay in Portugal (yrs)	Caste/ Subcaste	Religion	Place of Residence	
											Portugal	Nepal
Gurung	Father	Amrit	40	Chef	Tertiary	Nepali *	Economic problem	8	Vaishya / Matwali	Buddhist	Arroios, Lisbon	Baglung
	Mother	Muna	35	Kitchen Help	Primary	Nepali	Family reunification	6				
	Son	Suvam	17	Student	Tertiary	Nepali	Family reunification	5				
	Daughter	Sushmita	15	Student	Secondary	Nepali	Family reunification	5				
Khadka	Father	Jeet	43	Restaurant employee in UK	Tertiary	Portuguese	Economic reason	10		Hindu	Rossio, Lisbon	Dolakha
	Mother	Sushma	42	Restaurant Employee	Primary	Portuguese	Family reunification	7				
	Daughter	Swikriti	16	Student	Tertiary	Portuguese	Family reunification	7				
	Son	Sani	17	Student	Tertiary	Portuguese	Family reunification	7				
Shrestha**	Father	Tirtha	38	Shop Owner	Tertiary	Nepali	To attain citizenship	3		Hindu	Anjos, Lisbon	Gorkha
	Mother	Urmila	39	Housewife	Tertiary	Nepali	To attain citizenship	3				
	Daughter	Urusha	14	Student	Secondary	Nepali	To attain citizenship	3				
	Son	Suman	5	Student	Primary	Nepali	To attain citizenship	3				
Thapa	Son	Sachin	3	Kindergarten	Kindergarten	Nepali	To attain citizenship	3				
	Father	Ravi	40	Restaurant Owner	Tertiary	Portuguese	Economic problem	9		Hindu	Alameda, Lisbon	Kathmandu
	Mother	Akriti	37	Shop Owner	Secondary	Nepali*	Family reunification	6				
	Son	Rabin	18	Student	Tertiary	Nepali*	Family reunification	5				
Malla	Son	Rahul	15	Student	Secondary	Nepali*	Family reunification	5				
	Father	Hari	38	Restaurant	Tertiary	Portuguese	Economic problem	15		Hindu	Campo Pequeno, Lisbon	Parbat
	Mother	Kamana	32	Restaurant Owner	Secondary	Portuguese	Family reunification	10				
	Daughter	Aarushi	16	Student	Secondary	Portuguese	Family reunification	10				
Kandel	Daughter	Kusum	14	Student	Secondary	Portuguese	Family reunification	10				
	Father	Hemant	41	Restaurant staff	Tertiary	Nepali	Economic problem	9		Hindu	Alacantara, Lisbon	Chitwan
	Mother	Seema	39	Restaurant staff	No formal education	Nepali	Family reunification	2				
	Son	Aadesh	17	Restaurant staff	Tertiary	Nepali	Family reunification	2				

Interviewed person

* Application for Portuguese citizenship under progress

** Lived in Denmark for 7 years and Sweden for 1 year

a) The Gurung Family

This family is originally from Baglung district of Western Nepal. The family comprises of four members: father, mother, a son and a daughter. At first, the father (Amrit, 40 years old) migrated to Portugal 8 years ago for solving financial problems of his family. After two years, he brought his wife (Muna, 35 years old) to Portugal through family reunification process. Then, a year later, in 2013, they were able to reunify with their son (Suvam, 17 years old) and daughter (Sushmita, 15 years old) as well. Both Amrit and Muna are working in restaurant jobs. Amrit has an undergraduate degree in Nepali literature whereas Muna has attained primary school education. At present, both Suvam and Sushmita are studying in Portuguese public school at tertiary and secondary level respectively. The family is currently residing in Arroios, Lisbon.

b) The Khadka Family

Khadka family comes from Dolakha district located in Central Nepal. They comprise of four members: father, mother, a son and a daughter. The father (Jeet, 43 years old) arrived in Portugal 10 years ago in search of economic opportunities. He was previously working for a non-profit organization in Nepal, but wasn't satisfied with the income. Hence, he migrated here, and later, in 2011, re-unified with his family after three years of his migration. All of the family members have acquired Portuguese nationality. Jeet moved again to the UK a year ago, and is currently employed in a restaurant there. However, his wife (Sushma, 42 years old), daughter (Swikriti, 16 years old) and son (Sanil, 17 years old) are still residing in Lisbon; and will soon move to the UK. Sushma currently works in a restaurant as a kitchen helper. Both Swikriti and Sanil are studying in Portuguese public school at secondary and tertiary level. The family stays in Rossio, Lisbon.

c) The Shrestha Family

This family comprises of five members: father, mother, a daughter and two sons. They are originally from Gorkha district of Western Nepal. The father (Tirtha, 38 years old) first migrated to Denmark for higher education 14 years ago. After 3 years, his wife (Urmila, 39 years old) also arrived to Denmark as a student along with daughter (Urusha, 14 years old). Since then, the family lived in Denmark for 7 years and then, a year in Sweden. During this time period, they had two sons: Suman (5 years old) and Sachin (3 years old). They moved to Portugal 3 years ago, in 2015, to process for obtaining Portuguese nationality. At present, the family owns a mini mercado shop in Lisbon. All the three children are studying in Portuguese public schools; Urusha is studying at secondary level, Suman is studying primary level and Sachin is in kindergarten. The family is residing in Anjos, Lisbon.

d) The Thapa Family

This family consists of four members: father, mother and two sons. Thapa family comes from Kathmandu district of Central Nepal. The father (Ravi, 40 years old) arrived to Portugal 9 years ago for economic reasons. Through family re-unification process, he was able to bring his wife (Akriti, 37 years old) 6 years ago. Similarly, 5 years ago, in 2013, he reunited with both of the sons (Rabin, 18 years old and Rahul, 15 years old). Ravi and Akriti have attained tertiary and secondary school level respectively. Rabin and Rahul are currently studying in Portuguese public school at tertiary and secondary level respectively. The family owns a restaurant and a shop in Lisbon,

Portugal. Besides, Ravi and Akriti have also acquired Portuguese nationality. The family resides in Alameda, Lisbon.

e) The Malla Family

This family is one of the first arriving families in Lisbon, Portugal. The family is originally from Parbat district located in Western Nepal. The father (Hari, 38 years old) came to Portugal 15 years ago in quest of economic opportunities. Then, through family reunification process, he was able to bring his wife (Kamana, 32 years old) and two daughters (Aarushi, 16 years old and Kusum, 14 years old) in 2008. Both Hari and Kamana have attained secondary level of school education from Nepal, and currently owns two restaurants in Lisbon. Aarushi and Kusum are studying in Portuguese public school at secondary level. All the family members have obtained Portuguese nationality. Currently, they reside in Campo Pequeno, Lisbon.

f) The Kandel Family

This family consists of three members: father (Hemant, 41 years), mother (Seema, 39 years) and son (Aadesh, 17 years). They originally come from Chitwan district of Western Nepal. Hemant arrived in Portugal 9 years ago due to economic reasons. Then, in 2016, he was able to reunite with his spouse Seema and son Aadesh through family reunification. Hemant has received tertiary level of education whereas Seema hasn't received any formal education. Both of them are working as restaurant staff in Lisbon. Aadesh is studying at tertiary level in Portugal at present. However, he is also working as a restaurant staff in Lisbon. Currently, they reside in Alcântara, Lisbon.

4.2.2 Synthesis of the Family Aggregates

This section gives an overview of the composition of the families to synthesize as seen in table 4.3. All the families comprised of at least 4 family members except for one family which consisted of 5 family members. All the families consisted of heterosexual couples and their children. Interview of 1 father from Khadka family was skipped because he had already migrated to the UK. Interviews of 1 mother and 1 daughter from Gurung family were not conducted because of participant's unavailability of time. Interviews of the two sons from Shrestha family were not conducted as they are 5 years and 3 years of age respectively, and thus fall below the age criterion set for the methodology. Similarly, the interviews of the father and mother of Kandel family was also not conducted due to participants' unavailability of time.

Table 4.3 Synthesis of Family Aggregates

S.n.	Family Pseudonym	Father	Mother	Daughter	Son	Non-family member
1.	Gurung Family	1	1	1	1	2
2.	Khadka Family	1	1	1	1	0
3.	Shrestha Family	1	1	1	2	0
4.	Thapa Family	1	1	0	2	0
5.	Malla Family	1	1	2	0	0
6.	Kandel Family	1	1	0	1	1
	Total number	5	5	5	6	3
	Total number of Interviewees	4	4	4	4	0

4.2.3 Characterization of the FGD Participants

Another method used for primary data collection is focus group discussion (FGD). Table 5.3 demonstrates the basic socio-demographic characteristics of the FGD participants. There were a total of 7 young immigrants from Lisbon who participated. Among the 7, there were 5 female and 2 male participants. 3 out of these 7 participants had also participated in the in-depth interviews. All the young immigrants who participated in the FGD were aged grouped from 16 to 19 years. The number of years spent in Portugal by the young immigrants ranged from 10 years being the maximum to 2 years being the minimum. The sole reason that these young immigrants migrated to Portugal was family reunification. 3 out of 7 participants had already acquired the Portuguese nationality, while the remaining 4 still held Nepalese nationality. Besides this, 4 participants followed Hinduism whereas 3 followed Buddhism for religion. All these young immigrants are attending Portuguese public school at secondary level (4 out of 7) and tertiary level (3 out of 7).

Table 4.4 Socio-Demographic Characterization of FGD Participants

S.n	Pseudonym	Age	Sex	Duration of stay in Portugal (Years)	Main reason for Migration	Nationality	Religion	Current Education Level
1.	Swikriti	16	F	7	Family Reunification	Portuguese	Hinduism	Tertiary
2.	Sanil	17	M	7	Family Reunification	Portuguese	Hinduism	Tertiary
3.	Nishan	19	M	3	Family Reunification	Nepali	Hinduism	Tertiary
4.	Aarushi	16	F	10	Family Reunification	Portuguese	Hinduism	Secondary
5.	Tenzing	17	F	2	Family Reunification	Nepali	Buddhism	Secondary
6.	Norbu	15	F	2	Family reunification	Nepali	Buddhism	Secondary
7.	Preeti	17	F	2	Family Reunification	Nepali	Buddhism	Secondary

4.3 Migration Trajectories

There was a typical order of migration in all the families taken for the study. In all the 6 families, it was found that the fathers migrated initially to Portugal, and then later re-united with their spouses and children. This can be reflected with the fact that in Nepalese migration profile, migration of male members from the household has always been dominant; 95% out of the total 418,713 labour permits issued from Nepal in the year 2016 was for male population (CBS, 2016). In fact, all of the fathers migrated to Portugal routing through another country in Europe either in a student visa or a tourist Schengen visa which is the most common trend found in Nepalese people migrating to Portugal (Dangol, 2015). It can also be seen that the major motivation of migration for all the fathers was to search economic opportunities in the foreign lands.

“Things happened in my life all at once, I had a whole family to take care of, the Maoist conflict was worsening in Nepal and I had lost my job as well. Everyone in my village started to tell me to go abroad which was trending during that time, and that’s how it started...I actually was able to arrange a visa for Hungary with an excuse to attend a conference, and then one of my friends suggested me to come Portugal.” (Amrit, father, 40 years)

It was common in all families that the average time period taken for family reunification process ranged from 2-7 years until the fathers had received legal residency. Obtaining legal residency has been one of the most controversial issues among Nepalese immigrants in Portugal as many wait a year or even more to obtain the legal status. Amrit further shared: “I had one of the worst experiences after coming to Portugal. Neither I found a job nor my residency was approved. Those were one of my most depressing and lonely times. SEF notified that I would be deported but somehow I managed to again re-appeal for my residency. I never shared these stories with my family back home so that they won’t be sad.”

While all of the fathers mentioned in their narration to have faced struggles after migrating to Portugal, the stories were completely different for the spouses and children. Contrary to the fathers, the remaining family members arrived with the sole purpose of family reunification. One of the mothers mentioned: “My husband was here in Portugal, and that is the only reason that me and daughters came here. I didn’t think about anything else, I just wanted to be together with my family.” (Kamana, mother, 32 years)

From the interviews with the young immigrants, 6 of them mentioned that they were always aware of the reason for their fathers’ migration to Portugal, and that they would also move to Portugal in future. Suvam (son, 17 years) said, “I always knew that I would be coming to Portugal. Then, one day we went to apply for visa in Delhi and then everything was ready. It was really easy.” However, the remaining 3 shared that they had very little idea of why they migrated to Portugal as they were very young during that time. “I had no idea why I was moving to Portugal. I had thought we were only coming to visit this country.” (Aarushi, daughter, 16 years) It could be particularly observed that the spouse and the children coming through family reunification easily received their legal documentation in Portugal, and they didn’t face any legal challenges like the fathers.

Conversely, migration trajectory of Shrestha family was completely different than all others; the family lived in Denmark for 7 years and in Sweden for 1 year before migrating to Portugal. From the interviews with this family, it was known that they had been long searching for a way to attain European passport before they landed on the decision to move to Portugal. But the daughter wasn’t exactly aware of why she had been migrating through different countries, and mentioned: “First, we went to Denmark and then sometime in Sweden. Then, my parents said everything is nice in Portugal and then we came here. I guess that’s why we came here.” (Urusha, daughter, 14 years) This demonstrates that as the migration trajectories are different for the young immigrants than their parent/s who generally arrived before them, it clearly differentiates the way they perceive their own migratory experience, goals and integration in the host country.

4.4 Structural Dimension

4.4.1 Citizenship

Attaining Portuguese citizenship can be seen as one of the major motivation for the whole family to stay in Portugal. The young immigrants expressed that they felt responsible to go to school, learn language and become a part of Portuguese society so that it would be easier for them to acquire the Portuguese nationality. Further elaborating, these young people also mentioned that they had always been told by their parents since the beginning of migration that they would get the European passport, and then migrate to another European country, particularly English-speaking country such as the UK.

“My father always told me from the beginning that first, I will get a card and then a passport. I wasn’t serious about language or school at first because I thought what is the use of it if we are eventually moving to another country soon. But now, as time have gone by, I realized its important to make the process easier. So now, I am working on both my language and school studies.” (Suvam, son, 17 years)

As Suvam mentioned this, the same instance was perceived from all the interviews with the young immigrants where they initially thought that attaining the Portuguese nationality and migrating to another country was an easier process as their parents narrated them. But, in their own experience after staying in Portugal, they realized they are also responsible to fulfill criteria such as learning language, attending school and being engaged in different activities in school/outside school to actually be a part of Portugal. Among the families, Khadka family and Malla family have already acquired the Portuguese citizenship whereas other families haven't acquired the nationality or under the process of acquiring it.

Having the nationality also influenced the feeling of belongingness and connection to Portugal among the young immigrants. One of the daughters mentioned: "Portugal is my home now. Well, Nepal is also my country but I am a Portuguese now and I cannot deny that. This is my country too." (Aarushi, daughter, 16 years). Another young participant also expressed that, "I have Portuguese nationality now, and will soon move to the UK. But, I love Portugal and wish I didn't have to leave it. This has been my home for so many years." (Swikriti, daughter, 16 years).

While young immigrants from the families expressed being close to the country as a citizen, it was not the same for parents. Parents' main motivation to acquire citizenship can be seen as a way to obtain easier access to all the services from the country and then, having the option to migrate to any other country without the requirement of visa. Contrasting to Aarushi's opinion, her father expressed: "I needed to get the passport so that my daughters could have a good future. But this nationality is just in paper, it doesn't mean I am Portuguese. I will always be a Nepali and my daughters as well no matter what." (Hari, father, 38 years)

4.4.2 Labour Market: Work Situation

Understanding the perception of the young immigrants about the labour market was important as this is one of the basic criteria for migrant integration. The young immigrants were found to be aware of the work conditions in Portugal, and expressed their desire to be involved in part-time works. All of the 9 young immigrants who were interviewed gave positive response about working in Portugal. One of them mentioned: "I just wanted to experience to work here once. So, I went to do a part-time work in Cascais during my school holidays where I had to help in sealing some products. It didn't really pay much but I liked working." (Swikriti, daughter, 16 years).

Majority of the participants also commented that they couldn't be engaged in work because they were still below the required age limit which is 16 years of age and 18 years of age to obtain an employment contract. Another participant shared that "I really wanted to work in a part-time job but I was still very young then. But I will definitely join one after I complete my school this year." (Aarushi, daughter, 16 years)

One of the young immigrants had a different story to share on this. Aadesh (son, 17 years), who migrated to Portugal only 2 years back, started working in a grocery store and restaurant after merely 3 months of his arrival to Portugal. He is a good example of a young immigrant whose motivation for migration is also to be actively engaged in the labour force and contribute in income generation for the family.

"Before migrating to abroad, generally young people think about having fun. But my target had always been about working and studying only. It was my main goal, and I think I am fulfilling it. I realize how much hard work my parents have put on to get me here and I want to contribute back,

at least manage my own pocket money. This is the reason why I started working immediately after coming here. I am happy that I am not wasting my time here.” (Aadesh, son, 17 years)

Parents also expressed their desire of their children working but stated that there was no good future to work in Portugal for long-term. They were concerned that the income level of Portugal is not adequate, and thus, migrating to another country after acquiring the nationality is the best option for their children. One of the fathers shared, “For us, Portugal’s working condition is fine because we have been working here since few years now and anyhow can manage with this income now. But, my sons have more capability than me. It would be better for them to go to another country to study or work.” (Ravi, father, 40 years)

4.4.3 School System

All the young immigrants who participated in the interviews and FGD are attending Portuguese schools in Lisbon and spend at least 8 hours a day in the school. Except one young immigrant participant (Rabin) who is pursuing English-medium school, all others are pursuing their academic courses in Portuguese language. Besides academic experience, school is the platform for these young immigrants to build friendships, socialize and also learn Portuguese language. Successful integration into the school system can be seen as a strong indicator of integration of these young immigrants. As Portes and Rumbaut (2001) emphasized, school premise is the first place where the young immigrants face the new reality, and come in face with the native peer groups.

One of the first topics discussed with the young immigrants was how enthusiastic they were to join the Portuguese schools beforehand, and what kind of expectations they had. All the participants responded that they weren’t interested in finding about Portuguese schools before and thus, didn’t put any effort on knowing about the Portuguese school system. They reasoned that they were assured their parents had already fulfilled the necessary process for their school admissions here. This shows a distinct pattern, a commonality found in Nepalese families, where the autonomy is within the parents for any kind of decision-making for the children or families. One of the participants shared, “I really didn’t search for anything about school here. I knew my father had already chosen the school here but I didn’t even ask him which school is it or how is it.” (Rahul, son, 15 years). Similarly, the parents’ expectations from the children about their enthusiasm in Portuguese schools seemed much stronger. One of the parents mentioned, “I went around all the places to find the best school for my children. Finally, I chose this school attended by a Portuguese who is now a secretary in the United Nations. But, I can’t say my children realizes that.” (Amrit, father, 40 years)

When all of the participants were questioned about their school preferences after migration, all of them responded that they prefer Portuguese school system than Nepalese school system. They highlighted that Portuguese schools have incorporated practical methods for courses which is very less in Nepalese schools. One of the fathers expressed, “In Nepalese schools, its all about memorizing what your teachers tell you to. Here, they are more practical and makes the students do things instead of memorizing. In fact, I was surprised in the beginning that my children didn’t even have to carry books to school everyday.” (Tirtha, father, 38 years) Similarly, one of the mothers shared, “I don’t have to keep checking if my daughter has been doing home works or is she reading or not. It’s not like in Nepal. They finish learning and doing in the classroom only.” The same notion was perceived from the young immigrants as well where one of them mentioned, “I prefer schools from here because I don’t feel any pressure for exams like I used to in Nepal. I

don't have to give continuous eight or nine exams like before. They give us assignments and then, there are only few tests I need to give.” (Rahul, son, 15 years).

From the FGD as well, the participants affirmed that they prefer Portuguese schools over Nepalese schools as they are more practical-based. One of the participants expressed, “We have to give presentations and do public speaking or other stuffs like that. I had never known schools make you do those before I came here.” (Tenzing, Female, 17 years) One of the other interesting reasons which they responded for preferring Portuguese school was that they liked the fact of having a lot of public holidays and also, a lot of recess during the school. “I really like school here because there are so many public holidays and then, a lot of break times. In Nepal, you have continuous class for hours with only few minutes break times. Here, we almost have like 3 hours break time in a day.” (Norbu, Female, 15 years)

However, different challenges were mentioned even though they preferred Portuguese schools. The main challenge faced by the young immigrants in their school integration was language. As the young immigrants were pursuing their courses in Portuguese, it has been an obstacle for their academic achievement. “I used to get distinction grade in Nepal. Here, I am getting average grades, and even got negative marking once. It has been very discouraging for me to maintain my studies at a good level to be honest.” (Suvam, son, 17 years) A participant from FGD further shares, “The biggest problem is language. If only we knew language, we could have done great things in school, just like other Portuguese.” (Nishan, Male, 19 years) The parents acknowledge that language has been a big problem for their children in school as well. “Many Nepalese children are dropping out from schools because of language. I was afraid the same would happen with my sons, so I sent my elder son to an English medium school even though it was expensive.” (Tirtha, father, 38 years) This can be also reflected with the data on registrations and transitions in Portuguese regular education as shown in Table 4.1 where there is a large disparity in Nepalese students transiting from basic to higher education system in Portugal; majority of the study participants confirming that the major challenge to complete school is due to non-fluency in Portuguese language.

However, Aarushi (daughter, 16 years) differed from all others opinion on this, and said “I never had any problem with my academics because I am fluent in Portuguese. In fact, I get even more grades than other Portuguese students.” The young immigrants also informed that they get a significant amount of guidance during classes, and are also obliged to taken compulsory Portuguese lessons. “There are really nice teachers in our school who understand our problem with the language, and they translate lessons into English as much as possible to help us.” (Aadesh, son, 17 years) This verifies that school and teachers support plays a vital role in how migrant children integrate inside the school environment of the host country. As language can be observed as a fundamental component influencing school integration, it shall be further developed in the cultural dimension in section 4.5.1.

4.4.4 Housing Condition

A particular pattern of housing condition is found in Nepalese families living in Portugal where several families/couples share a household to reduce the share of rent. Many choose to live in apartments from old neighborhoods which have housing conditions of less quality. All the families taken for the study, and also the participants shared that at one point in their lives in Portugal, they have lived in a shared apartment with other Nepalese families. It can be particularly observed that

all the families sharing the housing are with Nepalese families which indicates a strong Nepalese network in Lisbon.

When asked about opinion on housing condition to the parents, they responded that it was an obligation for their families to live in shared apartments under difficult conditions. “We are sharing this apartment with another Nepali family. It’s not easy to live together with other people but we have no choice, we need to see our budget too.” (Amrit, father, 40 years). Another family, however, expressed that the housing in Portugal is not that worse but Nepalese families tend to see all the ways to save money for which they choose to share house with many people. “I know so many people who are capable of owning an apartment to their single family but they don’t want to. In my case, I never opted for this because I want my wife and children to live in good condition. We all need privacy and I understand that thing.” (Hari, father, 38 years) The two different opinions come from families having vast differences in their economic level. Amrit is from Gurung family where both the husband and wife are working as normal restaurant employees. On the other hand, Hari is from Malla family where they own two fine-dining restaurants in Lisbon, and have been living in Lisbon since 15 years. Thus, economic level of families tends to differ perceptions of the families on how they can manage for good housing or not.

Similarly, the perception of the young immigrants on their housing condition seem to also affect their perception on their standard of living here in Portugal. One of the participants from FGD expressed, “I thought European houses would be so nice like I saw in YouTube. But, when I came here, it was even terrible than Nepali houses.” (Preeti, Female, 17 years) Another FGD participant added in the same opinion, “I think its only Nepalese who have terrible housing. Its funny that I can feel the floor shaking if you just walk a little faster and so, need to walk slow everytime.” (Norbu, Female, 15 years) In one of the individual interviews, the participant told that he didn’t like at all that they have to share the house with another family: “We even had some conflict with the other Nepali family living with us. I didn’t know we had to live like this after coming to Portugal. But, now I am trying to persuade my parents to change the housing and get a single apartment for us only.” (Suvam, son, 17 years)

4.5 Cultural Dimension

4.5.1 Language

Language was seen as the strongest factor influencing the integration process of all the young immigrants. All the participants addressed that learning Portuguese language has been the main challenge for them in sustaining their lives in Portugal. Language is seen not only as the medium of communication, but also as an indicator of feeling closer and belonging to the Portuguese society in general.

Upon discussing if the young immigrants had the opportunity to learn Portuguese language beforehand, the participants responded commonly that there was no official source or institution to learn Portuguese language back in Nepal. However, they also mentioned that their fathers sent them a language handbook from Portugal before they started the family reunification process. “There was no institution to learn Portuguese like the French language or German language institutes. As it was not a popular language to learn, I didn’t also have that interest to learn even though my father had told me I would need to. I found the words very funny when I tried to

pronounce some words from the book he gave me.” (Suvam, son, 17 years) He further added that, “But I had a very difficult time during my first year here. I didn’t understand anything in school and my studies worsened. I even insisted to go back Nepal because I felt left out in the school. But, I really started to put in effort to learn language as time went on and improved a bit on my studies.” The same pattern was found in other participants as well where the young immigrants were inconsiderate about learning the language before arriving in Portugal but came to realization after facing challenges in the school system. Another participant mentioned, “I never knew how important it was to learn language before coming here. I thought that obviously people would understand English everywhere but I was wrong. Then, I started taking my Portuguese lessons seriously.” (Rahul, son, 15 years)

It was also found that age factor played a very important role on how easy or difficult it was for the young immigrants to learn the language. It was particularly interesting to know that the young immigrants who arrived here when they were 13 years or older had difficulty to learn the language. However, for all other young immigrants, they expressed that it was fairly easy for them to learn the Portuguese language. Rabin (son, 18 years) was strong to his point that “I was never able to learn Portuguese language even though I try to. It is very difficult for me and it immediately started showing up in my studies. So, my parents shifted me to an English-medium school. Now, I don’t have to really learn language because I can easily study in English.” Rabin came here 5 years ago when he was 13 years of age. Contrasting to Rabin’s opinion, Sanil (son, 17 years) who came here 7 years ago at the age of 10 mentioned, “It was easy for me to learn Portuguese because I came here when I was quite young. I spent most of my times in school, and with friends where I had no other choice but to speak Portuguese.” This notion that arrival of children at young age during family reunification is a strong factor for learning the language of the host country can be affirmed from example of Aarushi and Kusum who came here at the age of 6 years and 4 years respectively. During the interviews, the researcher observed that both the daughters had a fluent Portuguese than English and Nepali language. Parts of interviews with Kusum was taken in Portuguese language as she couldn’t speak properly in either Nepali or English language. “I have been speaking Portuguese language all my life, and there are not many places except home when I have to speak Nepali. I understand most of the Nepali language but can’t really write it.” (Aarushi, daughter, 16 years). They emphasized on the fact that being fluent in Portuguese language helped them easily to be integrated into the school, and make friends very easily.

Meanwhile, it was a different situation for Rabin, who doesn’t know Portuguese properly and he responded that, “No one would speak to me in school because I didn’t know the language. I felt like I couldn’t connect with anyone. I still feel like I can’t relate with anyone here.” (Rabin, son, 18 years) Language can be seen as the major medium to develop friendships with Portuguese counterparts in school. Apart from this, it can also be an influencing factor in the level of self-esteem in the young immigrants. Aarushi mentioned, “I feel very confident with all the languages I know. There’s a weight when I tell people I know 4 languages.” (Aarushi, daughter, 16 years) Similarly, Aadesh (son, 17 years) who has been working said, “Learning the language has definitely helped me boost my self-confidence when I am working. Previously, I only used to attend English speaking costumers but now, I can easily attend Portuguese speaking costumers as well.” Bilingualism in the receiving country has been long associated with successful integration into school, work and enhancing self-esteem of the immigrants according to various research studies as well (Portes and Rumbaut, 2001). This also affirms that language is a very important aspect for the young immigrants to enter into the labour market of the host country.

While learning the language from the host country can be a benefit for the young immigrants to integrate well into the school, social circle and labour market, it was also important to understand their proximity with the language from their home country. The concern that the young immigrants wouldn't continue speaking Nepali language was particularly seen within the parents. One of the mothers shared, "Previously, we had to insist them to speak Portuguese language more so that they would learn it. Now, they always speak Portuguese so have to insist them to speak Nepali." (Kamana, mother, 32 years) It could also be perceived that learning multiple languages since a young age could create confusion among the young immigrants on which language they associate more with. "I know Portuguese, Danish, Swedish, French, English and Nepali. I can't say which language I know less or more. But yes, among all my Nepali language is worst." (Urusha, daughter, 14 years) Urusha's mother, however, explained that "I really would like my daughter to speak Nepali more. But its our fault that we have been moving through different countries through these years and never had the time to teach her properly." (Urmila, mother, 39 years) Similarly, the same opinion was found in all the parents' interviews where they preferred that their children speak Nepalese language in their life rather than Portuguese language. This clearly indicates that the parents' strategies for linguistic integration is very different than their young children.

4.5.2 Religion and Festivals

Religion and festivals are the major components which reflect the cultural discipline followed by the families. Particularly, in context of Nepal, religion plays a vital role in defining the cultural orientation of the families. Among the families, one family followed Buddhism whereas the remaining 6 families followed Hinduism. Similarly, among the FGD participants, 3 participants followed Buddhism and 4 participants followed Hinduism. The common thing found within all the families was that they continued the celebration of the biggest festivals in Nepal such as Dashain¹, Tihar², Teej³ and Lhosar⁴. "We make sure that at least we celebrate Dashain and Tihar so that my children would remember it even in future." (Urmila, mother, 39 years) Similarly, the young immigrants also stated that they try to follow these major national festivals of Nepal, and acknowledged the fact that these occasions bring all the families/Nepalese people together. "I loved celebrating Dashain and Tihar here rather than Nepal. It's because its only during those days when I get to meet all our close people here, and enjoy the Nepalese vibe." (Rahul, son, 15 years) These festivals can be seen as an opportunity for the young immigrants to stay close with their culture from home country. For Aarushi, who has been in Portugal since she was 6 years old, expressed that she didn't understand the significance or religious stories but try to support her parents in continuing these festivals. "My mother does all the religious rituals while celebrating festivals. I don't understand them but I try to at least join my hands while praying. Personally, I don't really have any specific religious views." (Aarushi, daughter, 16 years) Contrasting to this, Aarushi's mother mentions, "I follow each and every cultural ritual at home, from praying in the morning to

¹ Dashain, popularly also known as Bijaya Dashami, is the longest Hindu festival of Nepal occurring in the month of September/October.

² Tihar is a five-day long Hindu festival of Nepal where people decorate houses with lights, eat Nepalese cuisines, sing, dance and gamble.

³ Teej is a festival observed by Hindu women, coming from Brahmin and Chhetri caste group during which they fast for the whole day for longevity of lives of their husbands.

⁴ Lhosar is the celebration of Tibetan New year, observed by Buddhists and certain ethnic groups of Nepal such as Gurung and Tamang.

offering *diyo*⁵ and *jaal*⁶ to gods because I want my daughters to know these traditions.” (Kamana, mother, 32 years) Similar occurrence as in ‘language’ can be seen here, where the age of the young immigrants at the time of their arrival in Portugal played an influencing role in determining how they perceive the religion and festivals from the home country. Urusha (daughter, 14 years) who had been living the last 11 years in Europe says, “I celebrate Dashain, Tihar, Christmas, Halloween and even the other Portuguese holidays here. I don’t know which gods are worshipped in each of these festivals but I enjoy them.” Urusha expressed her confusion on being able to associate to one single religious views during informal conversations as well. Contrasting to this, Suvam (son, 17 years) told, “I really miss all my friends and relatives during the festivals. It’s not the same like in Nepal. We just celebrate Dashain, Tihar and Lhosar but what about all other festivals.”

However, development of enthusiasm for Portuguese festivals and holidays was also seen among the young immigrants. One of the participants from FGD shared, “I really like Sardinha festival⁷ here. I like the carnivals and celebrating Christmas as well.” (Nishan, male, 19 years) Other young immigrants also mentioned about the carnivals, Christmas, Halloween and fish fiestas to be very interesting for them. Aadesh stated, “Just like in Nepal’s Gaijatra⁸, people dress up and do different acts during carnivals. I find it very interesting.” (Aadesh, son, 17 years)

4.5.3 Gender

As common in the patriarchal system of Nepalese society, the gender dynamic with women standing at a lower hierarchy than the men in the family, was existent in all the families taken for the study. It was particularly interesting to find vast differences between the activities done by the male young immigrants and the female young immigrants. All the male young immigrants can be seen to be extensively active in sports, specially football. In contrast to this, all the female young immigrants were seen to be more engaged with household chores or spending time with family/relatives. An excerpt from the interviews with a brother and sister from same family: “I am usually spending time with my mother or aunties (friends of my mother) besides school, they all have children and they find me good with babysitting the kids. Other times, I am usually with my friends.” (Swikriti, daughter, 16 years) Similarly her brother shared, “I play football besides school. I am usually occupied to go practice sessions after school, or we also play football with friends in the weekend.” (Sanil, son, 17 years) From the conversations with these siblings, it was also understood that Sanil had a sense of more freedom than Swikriti. Similarly, the word “freedom” emerged during interviews with other young immigrants as well where the boys were positive that they had more freedom than their girl counterparts. Suvam (son, 17 years) mentioned, “I think I always had freedom since Nepal. Here, I have even more freedom now. My mother can’t wait here outside the home for me always you know.” However, he added a completely different opinion when asked about her sister’s freedom. He said, “My sister usually wants to go out with her friends but my parents don’t allow her, then she quarrels about going out. I also think she shouldn’t be out until late night because it’s not safe for girls here to be on streets, I have seen so many alcoholic people roaming around here, anything can happen.” (Suvam, son, 17 years)

⁵ Diyo is a small traditional Nepali light bowl.

⁶ Jaal is considered as the purest form of water offered to deities in Hinduism.

⁷ Sardinha Festivals are fish fiestas occurring during various times during summer in Portugal.

⁸ Gaijatra is an annual Hindu festival celebrated in Nepal where people parade in fancy costumes in memorial of deceased family members and relatives.

In the same way, all the parents were affirmative about being more protective and cautious with their daughters than sons. This is a common instance found in Nepalese families where a protective behavior is projected towards the female members, that they need to be more cautious. Interestingly, even in the family who had been living in Portugal for more than 10 years, the same situation was found. Aarushi (daughter, 16 years) mentioned, “I am not allowed to be out of house until my parents talk with the friends and their parents I am meeting. There have been so many times when I didn’t even bother asking because I knew the answer would be “no” already, so what’s the point.” Meanwhile, Aarushi’s mother stated, “I get worried when it becomes a little bit late for them to come back from school or somewhere. So, I make sure I know the friends they’re meeting and also, talk with their parents to ensure everything is alright. I don’t allow them to go out for hanging out in café or night outs.” (Kamana, mother, 32 years)

4.5.4 Leisure and Interests

It was significant to identify the activities in which the young immigrants were engaged in during their leisure, and understand their interests so as to indicate if there is a commonality between interests of Nepalese young people and Portuguese young people. Through both the interviews and FGD, it could be implied that there was a huge similarity of same pursuits between these young people. One of the most noticeable traits among the male young immigrants was their leisure pursuit for football. In fact, all of these young boys responded that they had expected to meet Cristiano Ronaldo⁹, a famous footballer from Portugal before migrating. Among the participants, two of them are also training in the junior league of Sporting¹⁰ and Benfica¹¹ football club from Portugal which is a strong indicator of integration of these young Nepalese boys. It was also found that these young boys have a network consisting of both Nepalese and Portuguese teammates to play football during their weekends and holidays. One of them said, “I like to play football all the time, and am very keen to continue this as a career in future as well.” (Sanil, son, 17 years) While football is fairly prominent in Nepal as well, many Nepalese young people don’t consider sports as a career choice. Similar to Sanil, another participant also mentioned, “I am actually very busy since I started playing football seriously here in Portugal. I am currently playing in the junior league of Sporting and usually have to go there after my school, even during weekends. Football is taken very seriously here, and I like it a lot too.” (Rahul, son, 15 years)

Besides sports, all the young immigrants stated that they are interested in watching Television (TV) shows, listening music, dancing and going out with friends in parks for barbeque/picnics. Some of the participants also mentioned that they watch Spanish or Portuguese TV shows, and Portuguese music as well. A very interesting fact found out regarding leisure time was everyone coincided to be spending maximum amount of time in social media, particularly Instagram¹². Most of them expressed that their major times go on chatting with friends in social media, and browsing through its contents. The researcher was also asked for her Instagram profile before and during all of the

⁹ Cristiano Ronaldo is a popular Portuguese football player who plays in International football clubs.

¹⁰ Sporting is a popular Portuguese football club which plays in national leagues.

¹¹ Benfica is a popular Portuguese football club which plays in national and international leagues.

¹² Instagram is a recent social media, popular among young generation, to upload and share pictures.

interviews with the young immigrants, and being connected through social media helped the young immigrants to familiarize and connect with her well.

“I think except for during classes, I am always on my phone scrolling through Instagram or watching videos. Did you know people here like Instagram more than Facebook?” (Swikriti, daughter, 16 years)

However, all the young immigrants’ parents responded that they discouraged their children from using social media all the time. One of the fathers expressed, “This generation is spoiled because of all the social media. I make sure to check their phones all the time. Even with that, sometimes they put passwords in their phones so I wouldn’t access it.” (Amrit, father, 40 years) Another parent added, “My children are in their phones 24 hours, like they never even get tired of it.” (Sushma, mother, 42 years)

4.6 Interactive Dimension

4.6.1 Friendships and Sociability

Understanding the social circle of the young immigrants and their approach to sociability was essential to understand their network in Portugal. This is one of the other strong indicator of how well they have integrated into the Portuguese society.

When discussed about the composition of social circle of these young immigrants, all the young immigrants, who have been in Portugal since 7 years or less, responded that they have more Nepalese friends than Portuguese friends. The young immigrants who associated with Nepalese social circle strongly reasoned that it was easier for them to build friendships among the people from their own country because of the common language “Nepali”. However, for three young immigrants (Urusha, Aarushi and Kusum), who have been in Portugal since they were of young age, they responded that they find it easier to build friendships with Portuguese. Being fluent in “Portuguese” language was the main casual factor for other young immigrants having more Portuguese friends. “I am fluent in Portuguese. In fact, I have the same exact tone and accent like any other Portuguese person. For me, I feel comfortable speaking Portuguese with my Portuguese friends rather than Nepali with Nepalese friends.” (Aarushi, daughter, 16 years) Another participant also presented: “It is only during the class time when I see my Portuguese friends. Other times, I don’t mingle with them because I am embarrassed to go speak to them as they don’t know much English and I don’t know Portuguese.” (Suvam, son, 17 years) Besides this, it is also influence of a strong Nepali community in Portugal where there has been a huge inflow of Nepalese immigrants in recent years. Similarly, parents’ role in determining which social group the young immigrants associated with more was also reflected from the interviews. In all the families taken for study, the parents responded that they prefer their children to have friendships with Nepalese people rather than Portuguese people. One of the fathers share, “We usually organize gatherings or dinners where my sons can meet other Nepalese people. For me, I like them making more Nepalese friends than from other countries, after all its about same culture and country. (Ravi, father, 40 years)

It was also observed that except for the young immigrants who arrived Portugal at a young age, others had a nostalgic feeling and “missing” feeling for their friends back in their home countries, and that it influenced their emotional well-being extensively during their post-migration

experience. Most of the participants mentioned that they had the feeling to go back to the countries because they felt isolated and had feeling of “loneliness” to stay away from their friends in back home. “It was one of the most difficult times for me. I felt very lonely here without my friends. I even insisted my parents that I would like to go back but I had to stay because it would have affected my process of making the card.” (Rabin, son, 18 years) Another participant added, “I really wanted to go back in the beginning. It was like my studies were going worse and then, I had no friends here. I missed how freely I roamed around streets with my friends everyday after school, and even during holidays. It was like I were with them everyday and suddenly, I had no friends here.” (Suvam, son, 17 years)

While these young immigrants reminisce about their friends from Nepal, Urusha had a different experience to share. She had migrated from Denmark to Sweden, and then from Sweden to Portugal living most of her life in Europe until now. She mentioned, “I had very close friends from Denmark whom I still miss a lot. I made some Swedish friends too. Now, I have one Nepali friend here and others are from Portugal, Spain and Mozambique. I am content that I have many friends from many countries and it’s not a big deal among us that we are from different countries.” This suggests that being exposed to a multi-national environment since a young age or for a longer time period can create more sociability of the young immigrants in the host country as compared to those who had spend extended time in their home countries. This also leads to tendency of building friendships with people from own country rather than with those belonging to the host country as it represents a strong diaspora feeling.

It was also perceived that sociability with Portuguese people was not only a product of effort from Nepalese young immigrants, but also a by-product of attitude they perceived from their Portuguese counterparts. This can be specifically reflected from the FGD where the participants shared, “We wanted to make Portuguese friends but I don’t think we can have any real Portuguese friends. They are all just ‘hi’ ‘hello’ friends and we speak only during the classes.” (Preeti, female, 17 years) In addition, another said, “Yes, all of our Portuguese friends scatter away immediately after the classes are over. Well, its their way as they all are very individualistic. For us Nepali people, we stick together with our friends through thick and thin.” (Tenzing, female, 17 years) However, another participant contested this idea that perception of Portuguese colleagues towards them is a natural behavior, and not intentional according to his experience. He further suggested that becoming friends with Portuguese colleagues is a matter of effort on language from their side rather than the reaction they receive from Portuguese colleagues. “I don’t think they do it intentionally. It’s mainly because of language problem, they don’t understand us and we don’t understand them. It’s just like how we would have been if there was a foreigner in our class back in Nepal, we would speak with them of course but for us they will always be “*kuire*”¹³, can never be close friends with them.” (Nishan, male, 19 years)

4.6.2 Vulnerabilities in Nepalese Youth

Another core issue which emerged from the interviews were the existence of social problems in Nepalese youth living in Lisbon. A consistent answer about the high prevalence of drug and alcohol abuse among Nepalese youth, starting from teenage Nepalese people was received from all the

¹³ Kuire is an informal word used in Nepal for referring to white-skinned and blonde-haired foreigners.

participants, including both the young immigrants and the parents. According to the interviews, they mentioned about specific areas in Lisbon where there are collective groups receiving and abusing drugs. These groups tend to be a mix of both Nepalese and Portuguese people, and the participants claim the problem to be on high rise recently. One of the participants told, “The only thing I don’t like about Portugal is everyone is smoking, and drinking beer or I see people doing drugs. In fact, there are so many Nepali people of my age now who are drug addicted.” (Suvam, son, 17 years) While all the young immigrants who participated declined to be involved in any such activity, they mentioned to have known at least a neighbor and friends who have been in the drug abuse problem. Another boy said, “If you just go five minutes from here (Mouraria area), you can see gangs gathering and doing drugs. I even know some of my friends are in it.” (Sanil, son, 17 years) The same concern could be seen from responses from the parents. One of them shared, “The problem of drug abuse is so high in Nepali community now. If only I knew it was going to be like that, I wouldn’t have brought my children from Nepal. I am always worried that they will get spoiled like that.” (Amrit, father, 40 years) It is also critical to overview another opinion from a participant in FGD where she shared, “The trend of smoking and drugs is so high here. In fact, even in my school, I have some classmates who are making joints (weed) while the class is running.” (Norbu, female, 15 years) While this is a huge social problem in rise in Nepalese community, another fact to be considered is the same kind of high prevalence of alcohol and drug problems in Portuguese youth. Thus, it is necessary to understand that integration of young people in migration cannot be only viewed as an end goal achieved through positive factors existing in the host country, but could also be a mal-product of the negative factors.

4.6.3 Bullying

During both formal interviews and informal conversations with young immigrants, existence of “bullying” in school was found. It particularly drew attention of the researcher as the young immigrants who experienced bullying weren’t open about the topic in initial interviews, but this topic was elaborately discussed during informal conversation and FGD. It can be noticed that the bullying faced by the young immigrants weren’t necessarily because of “Nepalese” background, but based on “appearance” as mentioned by the participants. Kusum shared her emotional turmoil following her bullying experience at her school as:

“I have basically lived my whole life in Portugal, speak Portuguese only. I don’t even know how to speak Nepali much. But I have been continuously bullied by my classmates at school since about three years now, and it is just because I have an Indian look. Sometimes they call me names like “Nepales” or sometimes “Indiana”. This has been very upsetting for me because Portugal is my country now. As I don’t speak Nepali properly, I don’t have Nepalese friends. It’s been very hard on me.” (Kusum, daughter, 14 years) It is to be noted that Kusum’s elder sister, Aarushi expressed that she never had felt any such experience: “Contrary to my sister, I never had that experience. As I told you before, many people can’t guess that I am Nepali because I don’t look like one but my sister has a very particular Indian/Nepali features.” Interestingly, the mother of Kusum and Aarushi had a completely different perception on bullying, and said: “My daughter usually told me that she is facing some sort of bullying in her class. But, it’s nothing serious because they are small children and these small children don’t have an idea of what they speak or do. They must be just playing and teasing with each other.” (Kamana, mother, 32 years) This depicts a very typical characteristic found in Nepalese families or schools of Nepal as offensive actions such as bullying in schools have been clearly normalized, and not taken seriously. In the same way, few of the participants

from FGD shared that they have been also bullied in their schools. One of the participant shared, “In the beginning of my school, I used to be thrown with papers or stuffs during classes. I even complained to the teacher but she didn’t take any action. They called me names and kept making fun of me. It was horrible of them.” (Norbu, female, 15 years) In the same way, another participant shared, “Because of my Mongolian face (flat face and Asian shape of eyes), usually people start calling me Chinese or Japanese. Though it is not a big thing, but I wish they acknowledged that I am actually Nepali.” (Preeti, female, 17 years) It could be seen that school is basically the place where the young immigrants face any such kind of bullying or stereotypes. As discussed in 5.3.3 ‘school system’, it is the first place where integration of young immigrants initiates, and they socialize with Portuguese counterparts. Therefore, the fact that bullying exists in school system raises a very crucial matter regarding how bullying can affect the school integration of young immigrants in the host country.

4.6.4 Partnerships and Marriages

Migration studies have found that one of the main concerns within the parents in families in migration is the choice of partnership or marriage to people from host country. The main concern for the parents is not being able to continue family lineage through partnership with people who share common culture, language and traditions. During interviews with families, the same context was observed where all the parents revealed that they strictly prefer to have their children choose Nepalese partners for them. One of the fathers expressed, “I would never want my sons to bring foreign daughter-in-laws under any circumstance. They should be Nepali, and I believe my sons know that.” (Ravi, father, 40 years) Similarly, another father also shares, “I am an educated man, but still this topic worries me. I am sometimes afraid that my son and daughter will have a boyfriend or girlfriend from Portugal. I am fine if it will be Nepali but accepting Portuguese partner would be difficult for me. So, I make sure to check their cellphones or where they go all the time.” (Amrit, father, 40 years)

During the interviews, it was also perceived that the parents were rigid not only about the nationality preference for partners for their children but also, about modern dating regardless of nationality. This is a very common characteristics of Nepalese society where any kind of relationship between male and female is not viewed with honor unless bonded with marital status. While dating has been fairly getting common among Nepalese youth recently, the existence of the same opinion among the parents denotes the generational gap in thoughts.

Another parent also mentioned, “Wherever we go, we will always be Nepali. So, I would not allow my daughters to have boyfriend or girlfriend, it’s not our culture. Besides, there is no question about having Portuguese or any other foreigner for partner even in the future.” (Kamana, female, 32 years) Kamana’s family (Malla family) has been living in Portugal for more than 10 years, and represents a very good example of how there can be differences between the opinion of parents and children irrespective of the time period spent in the host country. A complete contrasting opinion to Kamana’s, her daughter Aarushi stated, “My mother says I will be doing arranged marriage, and then I say no way. How can you just marry someone without being in a relationship? Besides this, I am open-minded about choosing partner from any country as well, doesn’t necessarily have to be a Nepali.” (Aarushi, daughter, 16 years) Her mentioning about arranged marriage also shows another traditional occurrence in Nepalese families where marriages usually takes place as a pre-arranged match making done between families of the partners. A participant from FGD answered,

“I actually like arranged marriage. I think it’s a good way to choose a partner, but yes, I would like to know that person a year before the marriage at least.” (Preeti, female, 17 years) Another key characteristic in Nepalese marriages is the inflexibility for marriage outside of your own caste group. These instances were also evident from the interviews taken. One of the participants told, “I think my parents would prefer a same-caste marriage as much as possible, we are Chhetri so we need to marry a Chhetri only. But, if that won’t be possible, I would prefer at least Nepali partner.” (Swikriti, daughter, 16 years)

Interestingly, it was seen in all the responses of the young immigrants, except for Aarushi and Kusum, that they all prefer Nepali partners for marriage in the future. “There’s no doubt that I will be choosing a Nepali only. It will be good as we will have same culture and language. I don’t think I even prefer Indian partner though we share similar culture.” (Suvam, son, 17 years) Another participant also stated, “I really can’t connect with people from here. It’s all about language, culture and your country. I prefer Nepali partner only.” (Rabin, son, 18 years) Rabin’s brother also mentioned the same view: “I have few Nepali friends who are dating Portuguese. But, I don’t think relationship with Portuguese works out. I have seen Portuguese people getting married, and then divorced. I really don’t like that, so I don’t think I will prefer a Portuguese partner.” (Rahul, son, 15 years) This demonstrates a strong presence of preference for partners from Nepal among the young immigrants. A participant from FGD also mentioned, “I like seeing the foreign girls here, they look pretty but my heart doesn’t match with them I guess.” (Nishan, male, 19 years)

4.7 Identificative Dimension

4.7.1 Feeling of Acceptance and Belongingness

Understanding integration is a chronological process as it’s expected for the immigrants to have acquired a feeling of belongingness and acceptance into the host country after they have fulfilled integration into the structural, cultural and interactive dimension. Thus, understanding if the young immigrants have achieved this sense of identifying oneself with the Portuguese society was another significant part of this study. It was seen that time factor was crucially influencing in determining how much they associated oneself with the society from the new country. For Aarushi who has been in Portugal since she was 10, she mentioned, “Portugal is my home now. Many of my friends can’t even guess I am originally from Nepal. I can actually say that I am Portuguese now to be honest.” (Aarushi, daughter, 16 years) In the same way, for Urusha who has been in Europe since she was 5 years, she expressed, “I think I belong here now. I don’t even remember how Nepal looks or what things are there. The only Nepali people I know are the few people we meet here in Lisbon.” (Urusha, daughter, 14 years) Except for Aarushi, Kusum and Urusha, who have been away from Nepal for more than 10 years, all other young immigrants responded that they still identify themselves as Nepalese people rather than Portuguese. However, a distinct opinion obtained from the interviews was that the feeling of being “Nepalese” doesn’t coincides with the feeling of being “accepted” in the Portuguese society. “I think Portuguese people are very kind and hospitable, just like Nepalese people. They always try to help you in difficult situations. I have never felt like they have degraded me because I am a Nepali immigrant.” (Suvam, son, 17 years) A similar perception was also found from several other interviews where the participants mentioned that they felt a strong sense of being welcomed and accepted by the Portuguese society, helping them to adjust better in the environment of a new country. A participant from FGD mentioned, “Some of my

Portuguese friends come and tell me that they like to go and eat in Nepali restaurants. They ask me questions about Nepal, they are quite nice people.” (Preeti, female, 17 years)

However, from some other interviews, it was also found that there was a passive presence of stereotypes felt by the participants. While conversations with a parent, he said, “I have often faced teasing by my colleagues at work by being called “Nepales”, and even after insisting they don’t stop. They might be just making fun of me but it actually really disturbed me. It is just like how we teased Indians back in our country. So, I felt that discriminating sentiment.” (Amrit, father, 40 years) Similarly, another participant shared, “I think its natural for Portuguese people to look at us differently. It’s just like how we would look at foreigners back in Nepal. It’s not like they are trying to humiliate us, but its just a natural reaction. Anyways, Portuguese people here already knows South Asian culture and restaurants here, which shows they perceive us quite well.” (Hari, father, 38 years) A varied opinion like this also demonstrates that the feeling of “acceptance” is a very individual feeling, and is determined by how positive or negative outlook is taken by the immigrants as well.

4.7.2 Future Ambitions

It was imperative to identify the future goals of the young immigrants regarding their career and living to understand the direction of their migration trajectory. A uniform response found in this topic was that all the young immigrants targeted to join higher education or university. However, they all shared to be less aware of the higher education system of Portugal, and thus, not known about the requirements to join university here. One of the participants stated, “I think there is no Nepali students from immigrant families who are studying in university here. That’s why I want to join university but I really don’t know about it much as the Nepali community are not much aware about it.” (Suvam, son, 17 years) Similarly, another participant from FGD also mentioned, “The Portuguese students in my class are very competitive in studies and in extra-curriculars as well. They know that they need good points and grades to join university later. For us, we don’t have any idea about it.” (Tenzing, female, 17 years) However, it could also be seen that some young immigrants have been encouraged to develop a career in Portugal through the system of internship (*estágio*). Having internship opportunity in different areas can be confirmed as a good approach to help the young immigrants plan for their career. Aadesh (son, 17 years) is firm about his future career goal and said, “My main goal in Portugal is to study and work. After doing Estágio, I am now even more confident that I want to pursue computer and technology related career field in future, in Portugal only.” While Aadesh who already has some working experience in Portugal mentioned Portugal is his choice to stay in future, other young immigrants shared that they would like to move to another European country after receiving the nationality as it was planned by their parents. One of them said, “I will go to the UK or Denmark after I finish my high school here. First, very less people speak English here and secondly, I would like to get experience of studies from other countries.” (Rabin, son, 18 years) As with Rabin, the same opinion was also found in other young immigrants. Sanil and Swikriti, who are moving to the UK soon, had a common thought “We are very happy to be going the UK. Soon, I will be searching for university and I’m pretty excited about it.” (Sanil, son, 17 years) In the same way, parents also had the same perception about it. “I would definitely want my children to go out of Portugal to at least study or work. Our main purpose to tolerate all the struggles to get the European passport is all for our children, and expect them to go in another developed European country to make their future. We are giving them all the opportunity they need.” (Ravi, father, 40 years)

However, another interesting thing found in the study was that though all the young immigrants planned for future studies either in Portugal or outside of Portugal, except for Aarushi and Kusum, who have lived in Portugal since a young age, all other young immigrants were firm that they didn't prefer the tendency to start independent life after they reach age of majority, which is the threshold of adulthood usually occurring at 18 years or above. It could be understood from their responses that they associated closely with Nepalese culture where the children stays with families throughout the adulthood. One of the young people asserted, "No, there is no way I can think of ever leaving my parents. I might go alone to study for sometime but I will always live with them after the studies. It's very common in Portuguese or western youth but I don't follow that view." (Rahul, son, 15 years) Similarly, Urusha, who has been in Europe for a long period of time, mentioned: "I cannot leave my family under any circumstance. I need to look out for my parents, and also for my smaller two brothers." (Urusha, daughter, 14 years) The only opposite opinion was found in Aarushi who maintained her strong desire about being independent during the entire interview, and said, "I am very open about being independent. It's good idea to go and explore the world on your own, just see how you can live your life on your terms. Parents are important for me, but I would still like to experience being independent, maybe after I am 20." (Aarushi, daughter, 16 years)

The researcher also found a strong disapproval of the trend to start independent life in adulthood in Portugal among the other young immigrants. One of the participants from FGD mentioned, "I feel very sad when I see elderly men and women in Continente or Pingo Doce (grocery stores) strolling their walking aid all by themselves, and only having sticks to support them. I can never abandon my parents like that and will always be together with them. How can you just leave your parents and start a life all by yourself?" (Norbu, female, 15 years)

5 Conclusion and Prospect for Future Research

The main purpose of this research study was to determine the integration process of young Nepalese immigrants who arrived through family reunification (belonging to age 14 years or older) in Portugal, and identify the challenges that they have faced during this process. Additionally, the study also covered perspectives of the immigrant children's parents on the same area. The maximum number of years that the young immigrants spent in Portugal was 10 years and the minimum number of years was 2 years.

The migration profile of each family showed a distinct trait where the “father” of the family arrived in Portugal or Europe in the beginning. The interesting fact was all of them arrived in Portugal routing through another European country in a student visa or a tourist Schengen visa. This particularly highlights the characteristics of a representative Nepalese family where patriarchy is situated at a higher hierarchy in a family, and considered as the bread-earner. This characteristic is also very distinct in other immigrant groups found through migration studies. It's also important to note that the year of arrival of all of them coincides with the time period when Portugal revised its Nationality law (2006) and the Immigration Act of 2007. The study also confirmed that the migration motivation of all the ‘fathers’ of the families who participated in this research was attaining the residency status in Portugal, and ultimately bringing their spouses and children through the family reunification. It was also identified in all the families that the end goal of the migration was to obtain the citizenship or ‘red passport’ (Portuguese passport) after being resident for required number of years and tax fulfillment in Portugal. As the study covered post-migration experiences of the fathers, mothers and the children, it was apparent that the children (young immigrants) had more convenience in achieving residency status in Portugal as compared to their parents. This can be directly reflected with favorable family reunification policies adopted by Portugal through the Immigration Act of 2007. The range of years taken by the families for family reunification process was 3-7 years after the arrival of the ‘fathers’ in Portugal.

There was a distinct inter link between the migration trajectory of each family and their strategy for integration. As seen in all families, the main motive of getting the Portuguese citizenship was a path leader on how they adjusted in the Portuguese society. This majorly included fulfillment of tax and residency which eventually lead all the families to be involved in labour market or small businesses, integrating the young immigrants into the education system, or taking up language classes given by the municipality. This indicates that the families are integrating into these different dimensions through the obligatory fulfillments for staying in Portugal. While the initial motive can be to receive nationality overtime, it also raises the possibility that many of these families will not migrate from Portugal after having spent extended time in these different dimensions acquiring a certain level of integration.

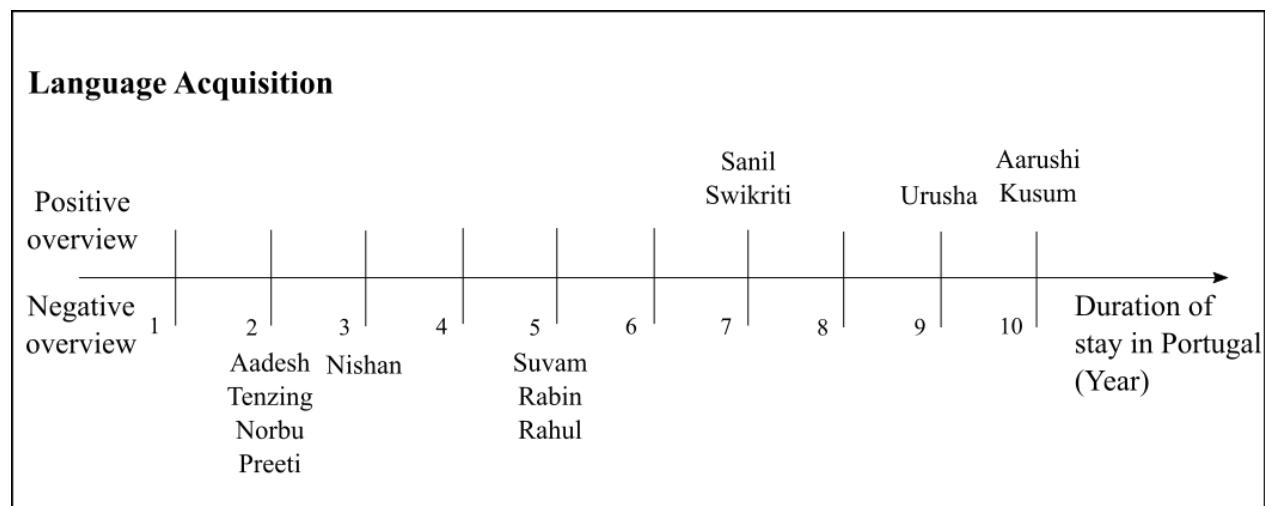
The integration process was studied in classification of different dimensions namely: Structural, Cultural, Interactive and Identificative dimension. The structural dimension consisted: acquisition of citizenship, labour market, school system and housing condition. Similarly, cultural dimension focused on the integration related with language, religion and festivals, leisure and interests, and gender perspectives of the young Nepalese immigrants. Then, interactive dimension included understanding the friendships and sociability, partnership and marital choice, vulnerabilities and bullying of the young Nepalese immigrants. Finally, identificative dimension concentrated on

getting the viewpoints of these immigrants on their feeling of acceptance and belongingness to Portugal. The study also looked into the future ambitions of the young Nepalese immigrants, and problems prevalent in the Nepalese youth in Lisbon.

One of the key findings which emerged from this study was the heavy influence placed by time factor in the integration process for these young Nepalese immigrants. There was contrasting difference between the responses provided by the young immigrants who have lived in Portugal for 7 years or more, and those who have lived in Portugal for lesser number of years. It was also observed that the age of the young immigrants when they arrived in Portugal also made a difference on their integration levels. Many of these young immigrants spent their time away from at least one parent in Nepal for a significant period of time; some of the respondents also spent their entire school life in hostel while one or both parents migrated to Portugal. This presents with a challenge for these young immigrants where they have to readjust their relationships with parents at personal level, while having to deal with integrating into a completely new society on the other hand.

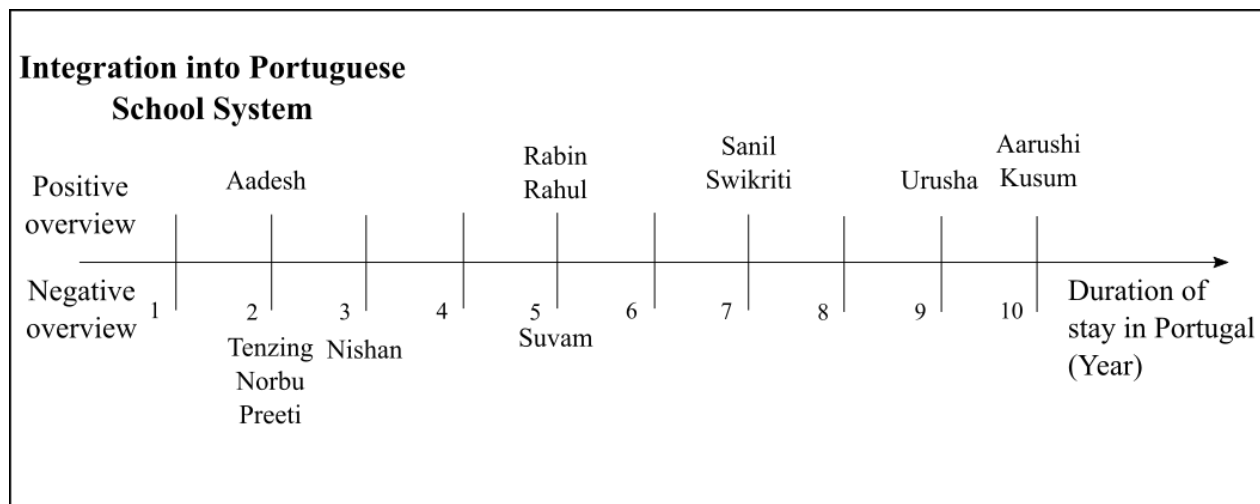
Particularly, language fluency was seen as a major topic of discussion throughout the research process. It was clear-cut that the young Nepalese immigrants who have been in Portugal for longer time period were fluent in Portuguese language while those who have been in Portugal for 5 years or less responded that language acquisition has been the major problem for them. This validates that timing of arrival into the host country can be a determinant factor on the language-learning process for these young immigrants. Figure 5.1 shows that as the time of years spent in Portugal increased, the respondents had positive response regarding their language acquisition whereas remaining respondents who have been in Portugal for 5 years and less gave a negative response. As Portes and Rumbaut (2001) iterates, experience with the language in the host country affects several other factors such as academic performance, self-esteem and relating with the native peer groups. Agreeing with the same notion, the findings also show that consequently the respondents who were positive about Portuguese language fluency had an optimistic viewpoint about their integration to Portuguese school, peer groups, and the interest to enter into the Portuguese labour market, and vice versa.

Figure 5.1 Overview of Respondents' Language Acquisition



As Figure 5.2 demonstrates, there was varied opinion on integration into the school system, and different causal factors were informed by the respondents. However, the main influence factor was again the time of years spent in Portugal as the respondents who have lived in Portugal for 7 years or more emphasized that they were able to smoothly adapt to their schools as they started schooling in Portugal when they were of young age and learnt Portuguese well. The exception for the case of Aadesh, who has been in Portugal only for 2 years and still learning Portuguese, was that he received adequate support from the school. As he reasoned that the proper guidance from teachers and school administration encouraged him to adapt to the school, it justifies the essentiality of school management in Portugal which acknowledges diversity and inclusion of migrant children. As for the case of Rabin, he informed that he was able to adjust into the school only after being admitted into English-medium schooling. This again exposes high importance of language acquisition required for integration process in the host country. Similarly, Rahul stressed the fact that he felt comfortable in his school here because of presence of other Nepalese students, which eliminated his challenge to develop friendship with his Portuguese counterparts. For all the remaining respondents who gave negative response about their integration into Portuguese school system, the chief causes were language difficulty and difficulty in developing peer relationships with Portuguese colleagues at the school. This can also be reflected with the data of the Nepalese students' registration and transition in Portuguese regular education where only 26% of Nepalese students who concluded high school.

Figure 5.2 Overview of Respondents' Integration into Portuguese School System

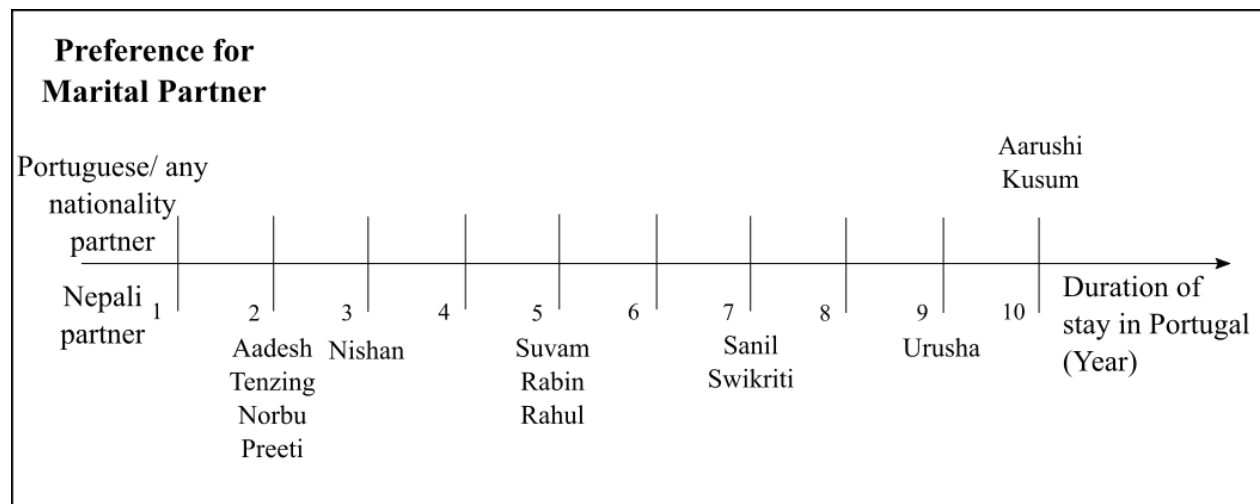


Friendships and sociability with native peer groups was definitely major challenge found for the integration of these young Nepalese immigrants. It was obvious from the responses that all of the young immigrants preferred developing friendships with Nepalese people than Portuguese, except in the case of Urusha, Aarushi and Kusum. Here, it should be noted that these three young immigrants moved to Europe at a young age, are fluent in Portuguese and attends school consisting of no Nepalese colleagues. However, even in the case of Swikriti and Suvam, who apparently are fluent in Portuguese, responded to have better peer relationships with Nepalese than Portuguese because of high level of presence of Nepalese neighborhood in Lisbon. All other Nepalese young immigrants also were pessimistic about developing with Portuguese people considering the fact that there was a large Nepalese community present in Lisbon. They referred to them as 'real friends'

from ‘homeland’ through which they get the feeling of being one community, sharing familiar culture and loyalty (Premdas, 2004).

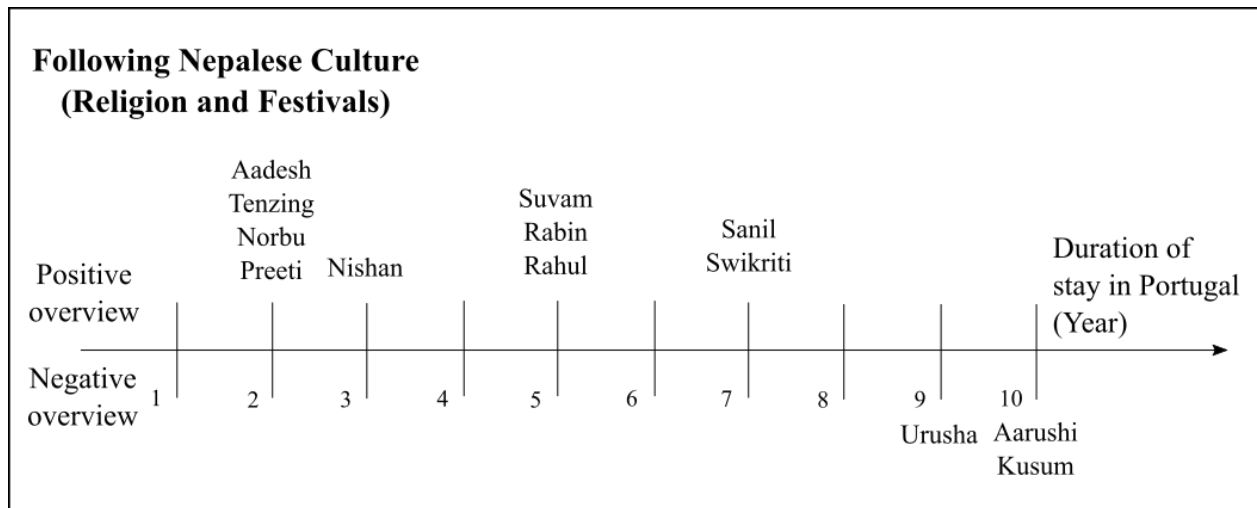
As it can be seen from Figure 5.3, the same instance was present regarding the preference of these young immigrants for partnerships and marriages. Undivided majority opinion from the respondents were that they preferred Nepali partner for marital relationship in the future whereas only for two respondents, who belongs to same family and lived in Portugal for 10 years preferred Portuguese partner or from any nationality. The major reason found for preference of Nepalese partner among the respondents was commonality with one’s culture, language and traditions, and feeling of ‘responsibility’ to remain close to one’s roots. As Portes and Rumbaut (2001) said, many of the immigrant youth move between the two cultural worlds continuously while trying to fit in and also remain loyal to previous cultural heritage.

Figure 5.3 Overview of Respondents’ Preference for Marital Partner



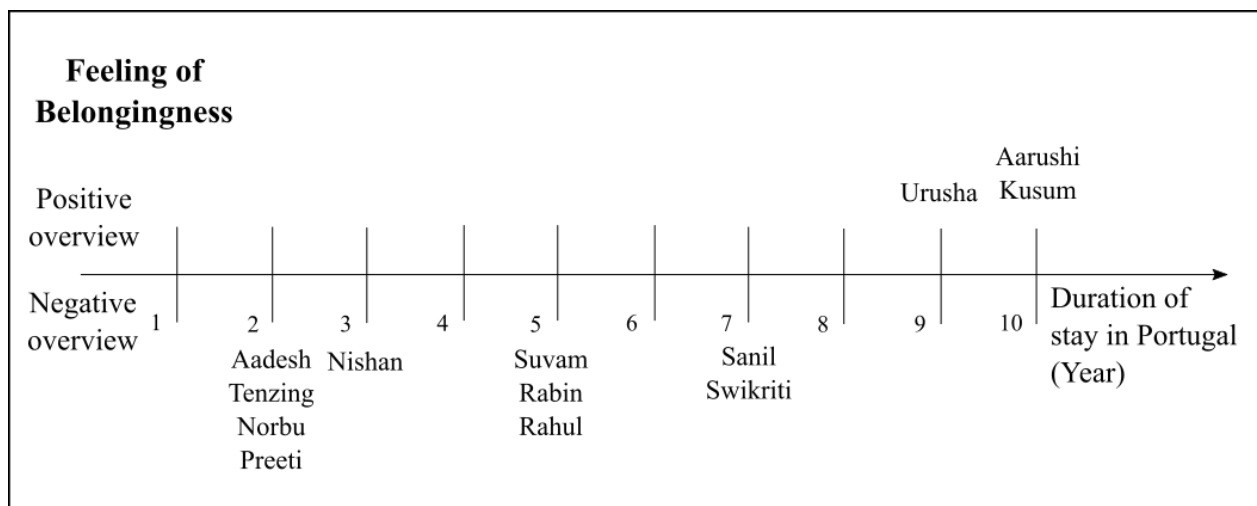
Subsequently, there was also high preference of Nepalese young immigrants to follow Nepalese culture, specifically the religion and festivals, which they carried from their home country as presented in Figure 5.4. This is an understandable reality as the respondents have resided in Nepal and inherited the cultural values since their childhood. On the other hand, for the three respondents who have lived in Portugal and Europe for 9 and 10 years, their response suggested to be not enthusiastic about Nepalese culture, and being inclined towards a more open-mindedness perception on the topic of ‘culture’ and ‘religion’.

Figure 5.4 Overview of Respondents' Tendency of following Nepalese Culture



This information also matches with another factor about the feeling of belongingness to Portugal as shown in Figure 5.5. The majority response about feeling accepted and belonging to Portugal was negative for all the respondents, except for the three young immigrants who have been in Portugal for extended time period. The feeling of 'being Nepalese' and 'being Portuguese' emerged during the research process with the participants where they specifically discussed about emotional attachment with this 'feeling'. It is further interesting as several of the families have already acquired Portuguese citizenship, while others plan to receive it in future. This verifies with the current end- goal of immigrants in Portugal, that is to acquire Portuguese citizenship and then, migrating to another European country with more economic opportunities.

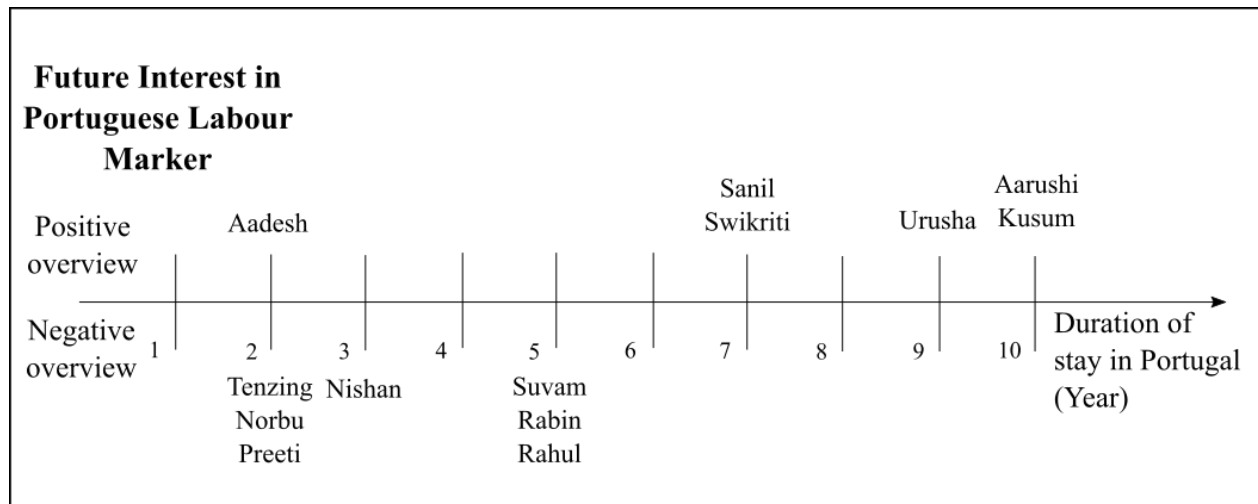
Figure 5.5 Overview of Respondents' Feeling of Belongingness



As family obligations play a major role in the achievement orientation of immigrant youth (Portes and Rumbaut, 2001), it was important to find out the interest of these young Nepalese immigrants regarding their future ambitions and interests to enter Portuguese labour market. This was

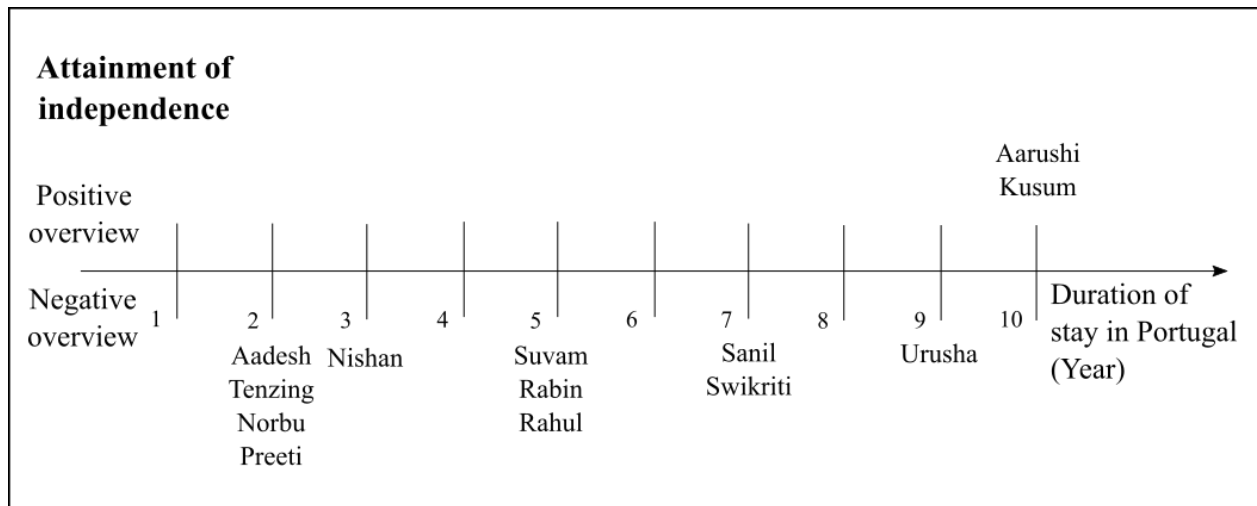
significant to check if these interests matched with their family' aspirations for them. In this area as well, it was identified that for the respondents who have lived in Portugal for more years, they expressed their interest to be engaged in Portuguese labour market as shown in Figure 5.6. However, for others who have been living in Portugal for 5 years and less, they pointed out that their main ambition for the future is to migrate to another European country for work and study. Interestingly, all the parents of the young immigrants had laid down their wish that they would like their children to move to another country with better opportunities after they receive Portuguese passport. Conversely, there was one exceptional case of one of the respondents who have been in Portugal for only 2 years. According to him, his central migration goal was to work in Portugal, and earn income. He further reasoned that individual motivation plays a chief role in determining the labour market integration of the immigrants. Another remarkable fact related with his case is this young immigrant has a huge network of families and relatives in Portugal which highlights the influence of social capital and family stability in immigrants' life during integration process (Portes and Rumbaut, 2001).

Figure 5.6 Overview of Respondents' Future Interest in Portuguese Labour Market



While all respondents expressed their ambition to continue education at higher level, and also work either in Portugal or another European country, one of the central findings regarding this area was about attainment of independence after reaching the threshold age of adulthood (generally 18 years) which is presented in Figure 5.7. It was another undivided opinion by the respondents that they didn't want to be independent of their parents in future. They were firm that the trend of being independent in Portugal or in Western culture had negative consequence for their parents, and leave them on risks of being alone and isolated. It should be noted here, that Nepalese families belong to collectivist culture, and most of the immigrant youth show tendency of feeling 'responsible' towards their families. However, a contrary opinion was obtained from the two young Nepalese girls who have been living in Portugal since a very young age. They were open-minded about being independent after the threshold adult age, and stressed on its importance for making themselves more capable.

Figure 5.7 Overview of Respondents' Perception on Attainment of Independence



Reflecting the integration areas from parents' perspective, more weightage could be felt on their responses regarding expectations from their children, and obligations to follow culture from the home country. In a wholesome, all the parents showed the tendency of having a parental authority over their children, and expecting them to perform excellent in academics and language. It was also seen that the parents are closer to the Nepalese community through which most of them reinforce Nepalese culture, communal values and discipline on the children. As already mentioned earlier, the families' major motivation to move to Portugal was to get the European passport for benefitting the children's future. Regarding this, all the parents elaborated on the matter of why they were obliged to struggle for the citizenship, and that the children should understand their struggle. It could be particularly identified that the parents' perception on integration of their children were emphasized at macro level where they gave importance to being integrated into school, language and labour market. However, the parents showed negative perception on integration of their children at micro level that is to be closer to Portuguese social circle, marital partnership with Portuguese, attaining independence at the saturate age of adulthood, following Portuguese lifestyle, and overall having the 'feeling of Portuguese'. Another key highlights from parents' perspectives regarding lives of their children in Portugal was their concern about increasing social problems in Nepalese youth in Lisbon.

It was identified that many Nepalese youths are in drug and alcohol abuse problem, and causing many drop outs from schools in Portugal. As each interview and FGD participant intently stressed out this problem in front of the researcher, it raises the possibility that this issue lies at a very disturbing level in Lisbon. Besides this, another alerting issue raised by the young immigrants was the problem of experiencing bullying in school. It drew a very important information as the young immigrant who experienced a harsh bullying experience has been living in Portugal since the age of 4 years, and is completely integrated into the language, culture and peer groups of Portugal. This presents with the likelihood of vulnerabilities, unfair treatment and social exclusion of the young immigrants, specially as such experiences formulated in school settings which compose the main premise for integration of the young immigrants in host country.

Therefore, on the basis of this occurrence, it could also be debated if time factor can be an all encompassing influencing factor for integration of immigrant youth in the receiving society, and raises the essentiality that the country develop more migrant-inclusive programs concentrated in schools. Despite the existent vulnerabilities and challenges in the integration process, the study also found that there was a noteworthy competency and acceptance in the young immigrants to be in the new society. They acknowledged the obstacles which have caused the different integration issues, and freely expressed different ideas for solutions. This is definitely a striking characteristic which indicates an emerging empowerment within these Nepalese young immigrants.

Prospect for Future Research

In the present context, notable research works on Nepalese migration and integration have been very few in comparison to studies conducted on other national groups present in Portugal. As this research drew some key findings regarding the integration of Nepalese youth in Lisbon, Portugal with prevalence of youth problems related to drug and alcohol abuse, it elevates the need to do more studies on this particular subject matter, and identify the root problems along with possible measures to eliminate them.

As already seen through the profiles of the participants, it could be determined that there was a drastic increase of the Nepalese immigrant youth in Portugal in a short span of time, and the fact that very few research studies conducted in this area means this research area in Portugal is still very young. Thus, the major prospect is to conduct a longitudinal study on the young Nepalese immigrants which can compare results on integration covering different generations of immigrants. Elaborating on this, the integration study needs to be extended over the group who were born in Portugal. According to Maternidade Alfredo da Costa, there were a total of 140 infants born there from Nepalese mothers, giving it a second rank after Brazil (Visão, 25/03/2018). According to the Social Security, there were 206 Nepalese who received pre-natal family allowance whereas 889 received family allowance for children and youth in the year 2017 (Visão, 25/03/2018). This shows that there has been a considerable increase in the young immigrants' population in Portugal. As migration studies show that the integration process shows variation between the immigrants and their descendants, it would be illuminating in the field of migration and integration for Portugal to understand this phenomenon. Integration is understood to be an ever-lasting process without a standard pattern to trace its end-point. Therefore, only a comparable studies covering large time periods can give a clear-cut definition of integration for these young Nepalese immigrants.

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Appendix 1: Interview Guide for Young Immigrants

Basic Demographic Profile

Full Name: **Age:**

Sex:

Ethnicity:

Citizenship/Nationality :

Naturality:

Religion:

Languages you speak:

Education level completed:

i) In Nepal: a) District Level b) S.L.C. c) Intermediate Level d) Others:

ii) In Portugal: a) Middle b) Secondary c) Vocational

Current Education level:

Family Type:

Nepal	Portugal
1.Lone person household	1.Lone person household
2.Several person without marital relations	2.Several person without marital relations
3.Couple without children	3.Couple without children
4.Couple with children	4.Couple with children
5.Lone father with children	5.Lone father with children
6.Lone mother with children	6.Lone mother with children
7.Extended households	7.Extended households
8. Multiple nucleus households	8. Multiple nucleus households

Total Number of People living in the household:

Who are they? :

Duration of Stay in Portugal:

Duration of Stay in other country (if any):

Place of Residence in Nepal:

Place of Residence in Portugal:

Dimensions of Integration

1. Before Migration

- 1.1. Can you tell me about which situations lead you to move here? Was it your independent decision?
- 1.2. How was the application process to move to Portugal? Did you face any problems during application process?
- 1.3. What were your expectations, in general?
- 1.4. How did you feel about leaving your life in Nepal back then?

2. Initial Experience in Portugal (First year)

- 2.1. How did you feel at first here in Portugal?
- 2.2. What things did you like and dislike in the beginning?
- 2.3. Did you have any challenges during your initial experience? (regarding culture, administrative works, school, language, family and friends)
- 2.4. Who/what were your main support resources during the initial time here?

3. Mid-experience in Portugal (After first year)

- 3.1. Can you tell me about your experience the following years? Did you feel easier or more difficult as the time went on?

4. Present Life in Portugal

- 4.1. How do you feel about being here in Portugal now?
- 4.2. Is the feeling same or different than your initial experience? What changed in your life after moving here?

5. School Life

- 5.1. How aware were you about the Portuguese school system beforehand?
- 5.2. What were your expectations about the school system here, and were they fulfilled?
- 5.3. How similar or different did you find Portuguese school system from Nepalese school system? Were they challenges or opportunities for you?
- 5.4. Could you narrate about your present daily school experience - academic achievements, experience with teachers, classmates or school extra-curricular here?
- 5.5. How much are your parents engaged with your school activities? What do you think are their expectations?

6. Health System experience

- 6.1. What were your expectations about the health system here? Were your expectations met?
- 6.2. Could you share about your present opinion on health system here.

7. Housing system experience

- 7.1. What is the composition of your household? Do you live in good/enough conditions? How do you feel about the housing system here?
- 7.2. How easy or difficult was it for you to adapt to your housing condition?
- 7.3. What improvements would you want to see regarding this?

8. Language

- 8.1. Did you have the chance to learn Portuguese language before coming to Portugal?
- 8.2. How difficult or easy was it for you to learn the language after coming here?
- 8.3. Which language do your parents/family encourage you to learn and speak?
- 8.4. Which languages do you speak in your day to day life now and how often - Portuguese, Nepalese or your mother-tongue (if any)?
- 8.5. Do you think you have been able to adapt well to the Portuguese language by now? In what areas is language a barrier for you- try to identify the specific areas like school, friends, sports, etc.?
- 8.6. Is the school system helpful for learning language?
- 8.7. Do you think your level of Portuguese affects your school performance and self-esteem?

9. Sociability

- 9.1. Could you narrate about your social circle in Nepal? Where did you meet with your friends in Nepal, and what kind of activities were you involved in?
- 9.2. How is your social circle here in Portugal: Which nationalities are they composed of, where do you meet with them usually and what kind of activities do you do together?
- 9.3. Could you tell about your experience with making Portuguese friends? How and in what ways was it difficult or easy for you to build friendships with them?
- 9.4. Could you tell about your experience with making Nepalese friends here?
- 9.5. How frequently do you use social media to keep communication with your social circle in Nepal and in Portugal? Has it helped to connect with any groups here? (Also ask which social media they use usually)
- 9.6. What is your opinion on Nepalese people having friendships/relationships with people from other nationalities here?
- 9.7. How do you think your family/parent's feel about your social circle here? Do they encourage you to mingle with Portuguese/other nationalities or Nepalese friends?

10. Culture

- 10.1. What is your general view on Portuguese culture and traditions? Which things you like and dislike?
- 10.2. What do you think about your own ethnic culture and traditions?
- 10.3. What are the similarities and differences you found between Portuguese culture and Nepalese culture?
- 10.4. Could you share your experience about how you continued/ didn't continue your Nepalese values/beliefs here?
- 10.5. Which culture do you associate more with now – Portuguese or Nepalese? What factors have contributed to this?
- 10.6. What do you think is your parents'/family's perception about you following Portuguese or Nepalese culture?

11. Leisure and Interests

- 11.1. What do you like to do during your leisure time? Is it different than what you did in Nepal?
- 11.3. Do your parents encourage you to pursue your hobbies in your leisure time? (Ask in context of Nepal and Portugal)

12. Work Situation

- 12.1. Have you ever been engaged in any work in Nepal or Portugal?
- 12.2. What are your expectations regarding working in future?

14. Social Representation with Portugal

- 14.1. How near do you feel to the Portuguese society? What factors have caused proximity/distance from the Portuguese society?
- 14.2. What do you think is the perception/attitude of Portuguese society towards Nepalese community here?
- 14.3. Do you feel accepted and acknowledged in the Portuguese society? Have you ever felt any kind of bias because of your immigrant background?

15. Socialization of Parents

- 15.1. Are you aware of the reasons why your parents migrated to Portugal?
- 15.2. What is your perception on life of your parents in the Portuguese society, in general?
- 15.3. What kind of differences between your parents' opinions and your opinions after migrating here?
- 15.4. In which situations, in daily life have you helped your parents in integrating to the Portuguese society?

16. Gender

- 16.1. Do you think there is a different attitude of parents towards their children, depending on whether they are boys or girls?
- 16.2. Do you do certain activities depending on if they are girls/boys?

17. Perception of Nepalese community

- 17.1. What is your opinion on the Nepalese community in Portugal?
- 17.2. What things do you think are needed to improve the lives of Nepalese community here? In your opinion, do u think Nepalese community is well integrated into Portugal?

13. Future ambitions

- 13.1. What are your short-term and long-term expectations for future? (Academic or work)
- 13.2. What is your view on people here leaving the family to start an independent life after they are adults?
- 13.3. Do you plan to stay or leave Portugal, and why? Where to? Need to know if this is autonomous or is influenced by family or not?
- 13.4. What Profession do you want to have and why?

Appendix 2: Interview Guide for Parents

Basic Demographic Profile

Full Name: **Age:**

Sex:

Ethnicity:

Citizenship/Nationality :

Naturality:

Religion:

Languages you speak:

Education level completed:

i) In Nepal: a) District Level b) S.L.C. c) Intermediate Level d) Others:

Family Type:

Nepal	Portugal
1.Lone person household	1.Lone person household
2.Several person without marital relations	2.Several person without marital relations
3.Couple without children	3.Couple without children
4.Couple with children	4.Couple with children
5.Lone father with children	5.Lone father with children
6.Lone mother with children	6.Lone mother with children
7.Extended households	7.Extended households
8. Multiple nucleus households	8. Multiple nucleus households

Total Number of People living in the household:

Who are they? :

Duration of Stay in Portugal:

Duration of Stay in other country (if any):

Place of Residence in Nepal:

Place of Residence in Portugal:

Questions

1. Before Migration

1.1. What situations lead you to migrate to Portugal? Were your children aware about why you migrated to Portugal?

1.2. What were your expectations, in general?

1.3. How did you feel about leaving your life in Nepal back then?

2. Experience in Portugal

2.1. Could you tell me about your first experiences here in Portugal?

2.2. What were the main challenges you faced to adjust in Portuguese society in the beginning? Did the challenges get easier or more difficult as time went on?

2.3. So how's life now in Portugal? Is it different or same than your first experiences?

2.4. When and how did you decide to start with family reunification? Could you narrate about how the whole process of family reunification went.

3. School Life of children

3.1. How aware were you about the Portuguese school system before you brought your children here?

3.2. What were your expectations about the school system here, and were they fulfilled?

3.3. How similar or different did you find Portuguese school system from Nepalese school system?

3.4. How similar or different do you find your school experience than your children's school experience?

3.5. How much are you engaged with your children's school activities?

3.6. What are your expectations from your children regarding academics and extra-curricular? how do your children perform well in school- academic success? If not, why?

3.7. What do you think are your children's expectations from you regarding their school life? Do you think you have met these expectations?

3.8. Do you think your children have well-adjusted to the school system here?

6. Health System experience

6.1. What were your expectations about the health system here? Were your expectations met?

6.2. Could you share about your present opinion on health system here. Regarding your children and health system, how was the experience?

7. Housing condition

7.1. How do you feel about the housing system here?

7.2. How easy or difficult was it for you to adapt to the housing system here? How is your housing conditions here/?

7.3. Do you think your children have been well-adjusted to the housing condition here?

7.3. What improvements would you want to see regarding this housing system?

8. Language

8.1. What is your experience regarding learning and adapting to the Portuguese language?

8.2. How do you see your children's experience of learning the Portuguese language?

8.3. Which languages and in what ways do you encourage your children to speak- Portuguese, Nepalese or mother-tongue (if any)?

9. Sociability

9.1. Could you narrate about your social circle in Nepal?

9.2. Were you aware of your children's social circle in Nepal?

9.3. How is your social circle here in Portugal: Which nationalities are they composed of, where do you meet with them usually and what kind of activities do you do together?

- 9.4. Are your children aware of your social circle here? Do they mingle well with them?
- 9.5. Are you aware of your children's social circle here in Portugal- who are they, where they meet and what they do?
- 9.6. What do you think about your children building friendships with Portuguese or other nationalities?
- 9.7. How frequently do you use social media to keep communication with people in Nepal and in Portugal? Has it helped to connect with any groups here? (Also ask which social media they use usually)
- 9.8. What is your opinion on Nepalese young people having relationships with people from other nationalities here?

10. Culture

- 10.1. What is your general view on Portuguese culture and traditions? Which things you like and dislike? (Ask for stories if any)
- 10.2. What do you think about your own ethnic culture and traditions?
- 10.3. What are the similarities and differences you found between Portuguese culture and Nepalese culture?
- 10.4. Could you share your experience about how you continued/ didn't continue your Nepalese values/beliefs here?
- 10.6. What do you think about your children following Portuguese culture: in what ways do you encourage or discourage this?

11. Leisure and Interests

- 11.1. What kind of activities do you encourage and discourage for your children to do during their leisure time?

12. Work Situation

- 12.1. What was your work life in Nepal, and how same or different is it now in Portugal?
- 12.2. What are your expectations from your children regarding work/employment?

13. Future ambitions

- 13.1. Are you aware of your children's future plans regarding their studies or work?
- 13.2. What are your expectations from your children in future?
- 13.2. Do you think you are prepared to support your children fulfill their future career goals?
- 13.2. What is your view on children here leaving the family to start an independent life after they are adults?

14. Social Representation with Portugal

- 14.1. What do you think is the perception/attitude of Portuguese society towards Nepalese community here?
- 14.2. Do you feel accepted and acknowledged in the Portuguese society? Have you ever felt any kind of bias because of your immigrant background?
- 14.3. Are there any concerning issues you can think of which can be challenge for your children to integrate in Portuguese society?

15. Relationship with children

- 15.1. What kind of activities do you usually engage with your children? (Ask in context of both Nepal and Portugal)
- 15.2. What is your perception on children-parent relationship of Portuguese families, in general?
- 15.3. What kind of differences do you find between your opinions and your children's opinions after migrating here?
- 15.4. In which situations, in daily life have your children helped you in integrating to the Portuguese society?

16. Gender

- 16.1. Do you think girls/boys are obliged to be engaged in different activities? Why?

17. Perception of Nepalese community

- 17.1. What is your opinion on the Nepalese community in Portugal?
- 17.2. What things do you think are needed to improve the lives of Nepalese community here

Appendix 3: Focus Group Discussion(FGD) Guide

(Introducing with your name, age, place of residence, education level, year of arrival in Portugal)

1. Opening Question: Tell one interesting fact about yourself.
2. For what reasons, did you come to Lisbon?
3. Tell about your best experiences in Lisbon.
4. Tell about your worst experiences in Lisbon.
5. Is there any adventure you would like to do in Lisbon?
7. How was your experience with learning language in Portugal?
8. What is your perception on Nepalese culture and Portuguese culture?
9. Tell about your future ambitions.

Appendix 4: Interview Excerpts

Participants		Age(yrs)	Citizenship	Work Situation
Father	Amrit	40	"I came Portugal to get the red passport. Though it has been several years of struggles, I hope to finally get the passport and go to my dream countries either USA or Canada."	"If you know Portuguese language, it's fine to work here. But, for my children, English is better so I think they wouldn't be working in Portugal in future."
Son	Suvam	17	"My father told me since beginning like- come here, we will make your card and then passport."	"Before, I thought I would go some other country but now I think, I can also work here, just need to work on my language."
Mother	Sushma	42	"Finally, all the stress and problems are gone after our nationality was approved."	"We are moving to the UK for our children, and hoping for them to get better work/study opportunities there."
Daughter	Swikriti	16		"I just wanted to experience to work here once. So, I went to do a part-time work in Cascais.....It didn't pay much but I liked working."
Son	Sanil	17		"I am planning to work soon now, but it will be in the UK."
Father	Tirtha	38	"We moved here because we had some visa issues back in Denmark. Hopefully, we will be able to get the European paper (nationality) here."	"As you can see, I am running this small shop here. This is nothing, but soon after we get nationality, we will move to another country for other business."
Mother	Urmila	39	"We want to get the European passport, not for us but for the future of our children."	
Daughter	Urusha	14		"I haven't thought about work or anything yet."
Father	Ravi	40	"Every Nepali who comes to Portugal, has only one purpose which is to get the European passport."	"For us, Portugal's working condition is fine.....we can manage with this income now. But my sons have more capability, it would be better for them to go another country."
Mother	Akriti	37	"We were lucky that we came some years back when the whole process of receiving the card and citizenship was easier here."	
Son	Rabin	18	"I had to stay back here after coming as I had to renew my residency in order to get the nationality."	"I wouldn't want to work here in Portugal."
Son	Rahul	15	"My father already has the nationality from here, and for me, I would like to be wherever they are."	"I would like to work here in Portugal, like even playing football is a kind of work here so I would like continue in that."
Father	Hari	38	"We had our Portuguese citizenship few years back. But, it's just in paper, it doesn't mean I am Portuguese."	"You just need to search for opportunities here and have a good plan, then you can do good work here as well."
Mother	Kamana	32	"My husband was already here, and had his papers done. He brought us here.."	"Our business is running very well here in Lisbon. My children can choose to stay and work here, or go other country."
Daughter	Aarushi	16	"Well, I am Portuguese now. Nepal is my country as well, but this is my country too now."	"I would definitely be joining some part time job after I finish my school this year."
Daughter	Kusum	14	"As I came at a very small age, Portugal has always been my country."	
Son	Aadesh	17		"My target has always been working and studying.....I want to contribute by managing at least my pocket money."

Participants	Age(yrs)	Participants	Housing Condition
Father	40	Amrit	"We are sharing this apartment with another Nepali family. It's not easy to live together with other people... we need to see our budget too."
Son	17	Suvarn	"I didn't know we had to live like this after coming to Portugal."
Mother	42	Sushma	"We had to compromise in the beginning. But, we had some problem with the people we lived together and then we moved to a single apartment."
Daughter	16	Swikriti	"We lived with other people in the beginning, and they were all Nepali. So, it was just like a house with lot of relatives."
Son	17	Sanil	
Father	38	Tirtha	"We are sharing our house with another family as well, and as they are Nepali, it hasn't been any problematic."
Mother	39	Urmila	"We make our children celebrate Dashain, Tihar, Nepalese mother's day and father's day... these are four compulsory festivals they need to follow."
Daughter	14	Urusha	"I know there are many gods in Hindu but I don't understand any stories."
Father	40	Ravi	"Like other Nepalese people, we also lived with other people. We also try to help new comers here by giving them place to live if needed."
Mother	37	Akriti	"We have few people here living with us right now until they are able to manage."
Son	18	Rabin	
Son	15	Rahul	"At first, I was surprised to see that we were living with other Nepali people. Well, wherever you go here, there are all Nepalese."
Father	38	Hari	"I know so many people who are able to own their own apartment but they don't want to save money.... But we all need privacy."
Mother	32	Kamana	
Daughter	16	Aarushi	"As long as I remember, we have always lived in good housing."
Daughter	14	Kusum	
Son	17	Aadesh	"My family has been living with an uncle who came from Nepal. There hasn't been any problem sharing the apartment yet."

Participants		Age(yrs)	Language	Religion and Festivals
Father	Amrit	40	"Language problem has been huge for my children. I encourage them to learn but they don't seem to be much interested about it."	"We celebrate Lhosar in a grand way. As my children came later only, for them also Nepalese culture and festivals mean a lot."
Son	Suvam	17	"I didn't have the interest to learn even though my father had told me I would need to. I found the Portuguese words very funny."	"I really miss all my friends and relatives during the festivals. It's not the same like in Nepal."
Mother	Sushma	42	"Both of my children have very good Portuguese and I take them to grocery, or SEF so they can help me out."	"Following culture, festivals have been ditto like in Nepal. There has been no difference."
Daughter	Swikriti	16	"It was easy for me to learn Portuguese as I was quite young when I started learning."	"I follow all the Nepalese culture as my mother is a very religious person, and she wants us to follow it exactly."
Son	Sanil	17	"I spent most of the times in school and with friends where I had no other choice but to speak Portuguese."	"I do follow as my parents tell me to."
Father	Tirtha	38	"All my children have lived here since they were babies, so I guess they will now learn language from here only."	"It has been the responsibility of my wife to make the children follow these culture stuffs..I am usually busy in the shop."
Mother	Urmila	39	"My wish is that my children know Nepali and also mother tongue. But, its impractical to teach them as we all are so busy."	"We make sure that at least we celebrate Dashain and Tihar so that my children would remember it for future."
Daughter	Urusha	14	"I know Portuguese, Danish, Swedish, French, English and Nepali...among all, my Nepali is the worst."	"I celebrate Dashain, Tihar, Halloween, Christmas and some Portuguese holidays too. I don't know which gods are worshipped."
Father	Ravi	40	"My younger son has learnt Portuguese quite well but it has been problem for my elder son."	"Yes, we make sure to make celebrate Dashain and Tihar, be with relatives so that my sons would learn all of it."
Mother	Akriti	37		"We celebrate all the Nepalese festivals, and it's not difficult also as there are Nepalese shops selling all the needed materials."
Son	Rabin	18	"I couldn't learn the language, and I can't connect to people here at all. It started showing up in my studies as well."	"I will always follow my religion and culture from Nepal, same goes for the Nepalese festivals."
Son	Rahul	15	"I thought people would obviously understand English everywhere but I was wrong. Then, I started learning Portuguese seriously."	"I love celebrating Dashain and Tihar here than Nepal...it's the only day when we meet all our close people here and enjoy the Nepalese vibe."
Father	Hari	38	"We are trying our best to make our children learn Nepali language, and its compulsory for them to speak with us in Nepali."	"Yes, my wife does all the worshipping and rituals parts, and I am sure my daughters are learning it."
Mother	Kamana	32	"Previously, we had to insist them to speak Portuguese...now they speak so much Portuguese so have to insist them to speak Nepali."	"I follow each and every cultural ritual....I want my daughters to know all the traditions."
Daughter	Aarushi	16	"I have been speaking Portuguese all my life, and there are not many places except at home when I need to speak Nepali."	"My mother does all the religious rituals...I don't understand them but I try to at least join my hands while praying."
Daughter	Kusum	14	"I speak Portuguese all the time, I have problems while speaking Nepali or English."	
Son	Aadesh	17	"Learning the language has definitely helped me boost my self-confidence when I am working...I can easily attend Portuguese customers now."	"I like the fish fiesta here. Just like in Nepal's gajjatra, people dress up and rally during carnivals as well. I find it very interesting."

Participants	Age(yrs)	Gender
Father	Amrit	40
Son	Suvam	17
Mother	Sushma	42
Daughter	Swikriti	16
Son	Sanil	17
Father	Tirtha	38
Mother	Urmila	39
Daughter	Urusha	14
Father	Ravi	40
Mother	Akriti	37
Son	Rabin	18
Son	Rahul	15
Father	Hari	38
Mother	Kamana	32
Daughter	Aarushi	16
Daughter	Kusum	14
Son	Aadesh	17

“Yes, I am a little bit more cautious with my daughter. It’s not because we discriminate but we are only worried for her safety.”

“My sister usually wants to go out but my parents don’t allow her, then she quarrels with us. I also think she shouldn’t be out until late night because it’s not safe for girls here to be on streets...anything can happen.”

“I have never done any difference between my son and daughter.”

“I am usually spending time with my mother or aunts besides school, they all have children and they find me good with babysitting the kids.”

“Girls have their own groups and things to do, and I think boys have their own. Like we play football most of the times.”

“I don’t have any difference behavior for my daughters and sons.”

“My daughter takes care of everything at house like cooking, cleaning or taking care of her small brothers when I am not around.”

“I usually am busy taking care of my brothers or cooking when I don’t have school work.”

“I think typically in Nepalese families, even here, people tend to be stricter with their daughters but its foreign lands, how much can you really limit between boys and girls.”

“I have no idea if there is any kind of differences between girls and boys here.”

“I won’t allow my daughters to go out or do different things like nights out until they are adults.”

“I make sure I know the friends they’re meeting and also, talk with their parents to ensure everything is alright. I don’t allow them to go for hanging out or night outs.”

“I am not allowed to be out of house until my parents talk with the friends and their parents I am meeting. There have been so many times when I didn’t bother asking because I knew the answer would be “no” already, so what’s the point.”

“My parents are very strict with me and my sister.”

“I feel I have more freedom here, but that doesn’t mean I am misusing it.”

Participants	Age(yrs)	Friendships and Sociability	Partnerships/Marriages
Father	Amrit	40 "My children are more close with Nepalese friends because we have so many Nepalese people here now, its just natural."	"This topic worries me, I am sometimes afraid that my son and daughter will have a boyfriend or girlfriend from Portugal."
Son	Suvarn	17 "I don't mingle with Portuguese friends because I am embarrassed to go speak to them as they don't know much English and I don't know Portuguese."	"There's no doubt that I will choose a Nepali partner...I don't think I even prefer an Indian partner though we share similar culture."
Mother	Sushma	42 "Both mine and my children's social circle have Nepalese, they are usually all our neighbors."	"I hope my children don't fall into relationship with people from other caste or country."
Daughter	Swikriti	16 "I have Portuguese friends from school, rest of the times I am hanging out usually with my Nepalese friends."	"My parents prefer a same-caste marriage, we are Chhetri so we need to marry a Chhetri...I would anyways prefer a Nepali partner."
Son	Sanil	17 "I meet my Portuguese friends when we play football."	
Father	Tirtha	38 "My daughter doesn't know many Nepalese here, she has friends from different countries through her school and its totally fine with me."	"I am strict with this, I would never allow my daughter or sons to have foreign country people as partners for them in future."
Mother	Urmila	39 "My daughter has one close Nepali friend who often visits our house, other friends are from her school."	"I can't assure if they will follow but I hope they will have Nepali partners in future."
Daughter	Urusha	14 "I had very close friends from Denmark whom I still miss a lot...now I have one Nepali friends and others are from Portugal, Spain and Mozambique."	
Father	Ravi	40 "We usually organize gatherings or dinners where my sons can meet other Nepalese people...I like them making more Nepalese friends."	"I would never want my sons to bring foreign daughter-in-laws under any circumstance. They should be Nepali."
Mother	Akriti	37 "My younger son has Portuguese friends from his football classes."	"As there are so many Nepalese in abroad now, I don't think it would be a problem to find Nepali partners for my children in future."
Son	Rabin	18 "I felt very lonely here without my friends. I even insisted my parents that I would like to go back."	"It's all about language, culture and your country. I prefer Nepali partner only."
Son	Rahul	15 "I have both Nepalese and Portuguese friends. I made more Portuguese friends when I started playing football in Sporting club."	"I have few Nepali friends who are dating Portuguese. But I don't think relationship with Portuguese works out...I don't prefer Portuguese partner."
Father	Hari	38 "My daughters have Portuguese friends more than Nepalese as they were here since very young age."	"As much as possible, I would like them to be with Nepalese in future."
Mother	Kamana	32 "My daughters have always studied in schools where there are no other Nepalese. So, they have all Portuguese friends."	"I wouldn't allow my daughters to have boyfriend or girlfriend, it's not our culture. There's no question about having Portuguese for partner even in future."
Daughter	Aarushi	16 "I feel comfortable speaking Portuguese with my Portuguese friends rather than Nepali with Nepali friends."	"My mother says I will be doing an arranged marriage and I say no...I am open-minded about choosing partner from any country, doesn't have to be Nepali."
Daughter	Kusum	14 "I don't speak Nepali at all so I really don't have Nepalese friends."	
Son	Aadesh	17 "I speak with my Portuguese friends from class about homeworks in the WhatsApp group, rest of times its all Nepalese friends."	"I don't think there is an option, it will definitely be a Nepali partner."

Participants		Age(yrs)	Leisure and Interests
Father	Amrit	40	“They are usually out with their friends, sometimes they say there’s a birthday party or something like that..we do make sure they are going to right places.”
Son	Suvam	17	“I usually got to play football with friends whenever I am free from school, and during weekends.”
Mother	Sushma	42	“My children are in their phones 24 hours..”
Daughter	Swikriti	16	“Except during classes, I am always on my phone scrolling through Instagram or watching videos in YouTube.”
Son	Sanil	17	“I like to play football all the times, and am very keen to continue this as a career in future as well.”
Father	Tirtha	38	“My daughter is usually busy with her school and homeworks, and other times she helps her mother in household.”
Mother	Urmila	39	“My daughter uses so much social media that I need to keep telling her to stop.”
Daughter	Urusha	14	“I like to meet my friends and then, when they are not around we talk in social media.”
Father	Ravi	40	“One of my sons is very much into football, and other son is more reserved so he doesn’t go out much.”
Mother	Akriti	37	
Son	Rabin	18	
Son	Rahul	15	“I am actually very busy since I started playing football seriously in Portugal. I am currently in junior league of Sporting...I like it a lot.”
Father	Hari	38	“They go out with friends, sometimes they go for parties at their friend’s house or sometime we organize parties at home for their friends.”
Mother	Kamana	32	“I tell them always- join sports or gym, or take some extra classes in English instead of just going out with friends.”
Daughter	Aarushi	16	“Well, I like to watch English TV shows, or English music and also Kizomba music.
Daughter	Kusum	14	
Son	Aadesh	17	“I usually take leave from work sometimes to go play football with my friends.”

Participants		Age(yrs)	Acceptance	Bullying
Father	Amrit	40	"I have often faced teasing by my colleagues at work by being called 'Nepales', and even after insisting they don't stop. They might be just making fun of me but it actually really disturbed me."	
Son	Suvam	17	"They always try to help you in difficult situations. I have never felt like they have degraded me because I am a Nepali immigrant."	
Mother	Sushma	42	"I have always felt like Nepal here because of Nepalese community."	
Daughter	Swikriti	16	"It has been easy for me to mingle in Portuguese environment as I learnt the language very well."	
Son	Sanil	17		
Father	Tirtha	38	"Portuguese people receive us quite well, most of my customers are Portuguese too."	
Mother	Urmila	39		
Daughter	Urusha	14	"I think I belong here now. I don't even remember how Nepal looks or what things are there. The only Nepali people I know are the few people we meet here in Lisbon."	
Father	Ravi	40	"Most of the Portuguese people who visit my restaurant are warm, and they really appreciate our culture, food."	
Mother	Akriti	37	"Till now, we hadn't had any kind of problem such as discrimination from Portuguese people."	
Son	Rabin	18	"I can't connect with people here at all."	
Son	Rahul	15	"Only once during football practice, my coach wasn't sure that I can play football because I was Nepali."	
Father	Hari	38	"Portuguese people here already knows South Asian culture and restaurants here, which shows they perceive us quite well."	
Mother	Kamana	32		
Daughter	Aarushi	16	"Portugal is my home now. Many of my friends can't even guess I am originally from Nepal. I can actually say that I am Portuguese now to be honest."	
Daughter	Kusum	14		"Sometimes they call me names like 'Nepales' or sometimes 'Indiana'. This has been very upsetting for me because Portugal is my country now. As I don't speak Nepali properly, I don't have Nepalese friends. It's been very hard on me."
Son	Aadesh	17		

Participants		Age(yrs)	Future Ambitions	Problems in Nepalese Youth
Father	Amrit	40	“I would like them to do something on their own, continue their studies .maybe in another country than Portugal.”	“The problem of drug abuse is so high in Nepali community now. If only I knew it was going to be like that, I wouldn’t have brought my children from Nepal.”
Son	Suvam	17	“I want to join university but I really don’t know about it much as the Nepali community are not much aware about it.”	“The only thing I don’t like about Portugal is everyone is smoking, and drinking beer or I see people doing drugs. In fact, there are so many Nepali people of my age now who are drug addicted.”
Mother	Sushma	42	“We are moving to the UK for the future of our children.”	“Many Nepali boys from the age group like my son are doing drugs, its increasing in Nepalese community here.”
Daughter	Swikriti	16	“I would like to pursue law in my university, it will be in the UK.”	“Even younger kids of age like 12/13 years are into smoking here.”
Son	Sanil	17	“We are very happy to be going the UK.”	“If you just go five minutes from here (Morario area), you can see gangs gathering and doing drugs. I even know some of my friends are in it.”
Father	Tirtha	38	“I would like my children to be doctors, nurses or engineers.”	“There are certain parks here where the Nepalese kids are always in groups, doing drugs, smoking, etc. They skip their classes, and can be found there.”
Mother	Urmila	39		
Daughter	Urusha	14		
Father	Ravi	40	“I would definitely want my children to go out of Portugal to at least study or work. Our main purpose to tolerate all the struggles to get the European passport is all for our children, and expect them to go in another developed European country to make their future. We are giving them all the opportunity they need.”	“At present, the huge problem we have found in Nepalese young people is of drug abuse. It’s alerting as many of us have brought our young children here, and afraid that it will spoil them too.”
Mother	Akriti	37	“I believe my sons will take good care of me in future.”	
Son	Rabin	18	“I will go to the UK or Denmark after I finish my high school here. First, very less people speak English here and secondly, I would like to get experience of studies from other countries.”	
Son	Rahul	15	“I might go alone to study for sometime but I will always live with them after the studies. It’s very common in Portuguese or western youth but I don’t follow that view.”	“There are people who are into alcohol and drugs, but we don’t do those.”
Father	Hari	38	“I want my daughters to build their future, I have invested everything for them. Now, its their turn.”	
Mother	Kamana	32	“For study or work, they can go outside of Portugal.”	“It’s so much freedom here that young people can do anything.”
Daughter	Aarushi	16	“I am very open about being independent. It’s good idea to go and explore the world on your own, just see how you can live your life on your terms. Parents are important for me, but I would still like to experience being independent, maybe after I am 20.”	
Daughter	Kusum	14		
Son	Aadesh	17	“After doing Estágio, I am now even more confident that I want to pursue computer and technology related career field in future, in Portugal only.”	