School of Sociology and Social Policy

Social Integration of International Chinese Second Generation of Immigrants

Research on the Youth from
15 to 24 of Chinese Immigrants in Lisbon, Portugal

Lan Li

Dissertation submitted in partial fulfillment of the requirements for the degree of

Master in Family and Society

Supervisor:
PhD Maria das Dores Guerreiro, Assistant Professor,
ISCTE-Instituto Universit ário de Lisboa

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ABSTRACT

Since the first group of immigrants from China arrival to Portugal, from 1950s on, more Chinese people came to work and live in this south European country. Under an in general flexible migration policy, Portugal becomes one of the springboards for immigrants entering EU. Migration is always a reflection of policy and economics, while concurrently affects the local society. Portugal has a long history of both emigration and immigration. Since immigrants are taking an important role in the hosting society, it is vital to pay attention to their living conditions. Second generation of immigrants is a group that grows up with the local's. They are both contributors of supporting and creating future. In fact, this group in general is more vulnerable, with high risks and less care while growing up. My research chose the Chinese second generation of immigrants from 15 to 24 years old. Through Socialization and Social Integration theories, I am trying to find out their integration situations from three perspectives of family, school and community. The conclusions prove second generations of Chinese immigrants are mostly family-oriented, have a high drop-out rate and a high cognition of Chinese culture. Culture Identity highly manipulates the second generations' practice in the three fields. Educational level limits their social development. The important findings are: Positive correlation between the social integration level of second generations' and their parents'. The integration ability strongly represents their Family Social Capital competence. Besides, the local Chinese organizations play as the platform for second generations' social participation and personal realization.

KEY WORDS: Second Generation of Chinese Immigrants, Culture Identity, Family Integration, School Integration, Community Integration

RESUMO

Desde o aparecimento do primeiro grupo de imigrantes provenientes da China, durante os anos cinquenta do século passado, mais chineses vieram viver e trabalhar neste país do Sul da Europa. Num processo correspondente a uma política de migração relativamente mais flexível, o país de chegada tornou-se uma das portas de ingresso na Europa para estas pessoas. A migração é sempre um reflexo da política do país, afectando simultaneamente a sociedade local. Portugal tem uma longa história de emigração e imigração. Posto que os imigrantes estão a desempenhar um papel mais importante na sociedade de acolhimento, é vital prestar atenção às suas condições de vida. A segunda geração de imigrantes é o grupo que cresce juntamente com o grupo local. Os seus membros são uma parte das futuras forças criativas e de suporte da sociedade. De facto, este grupo é mais vulnerável, correndo riscos maiores e dispondo de menos cuidados durante o seu crescimento. Esta pesquisa escolheu a segunda geração de imigrantes Chineses entre os 15 e os 24 anos de idade. Recorrendo às teorias da socialização e da integração social, procvrei descobrir os seus níveis de integração sob perspectivas familiares, escolares, laborais, de organização social e de identidade cultural. Os resultados permitem concluir que os imigrantes chineses da segunda geração são predominantemente guiados pelos valores familiares, apresentam uma elevada taxa de desistência escolar e um conhecimento mais elevado da cultura chinesa. O seu nível educacional limita o seu desenvolvimento social. Duas importantes constatações são a correlação positiva entre o nível de integração social dos imigrantes chineses de segunda geração e aquele dos seus pais. A sua capacidade de integração representa a importancia do respectivo capital social familiar. Adicionalmente, as organizações locais chinesas agem como plataformas de participação social e realização pessoal para as segundas gerações.

PALAVRAS CHAVE: Imigrantes Chineses de Segunda Geração, Identidade Cultural, Integração familiar, Integração Escolar, Integração na Comunidade.

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ABBREVIATIONS

SEF   Serviço de Estrangeiros e Fronteiras

CNAI   Centros Nacionais de Apoio ao Imigrante

ACIDI   Alto Comissariado para a Imigração e Diálogo Intercultural

YRC   Youth Religious Community

IST   Instituto Superior Técnico

1. INTRODUCTION

1.1 Two stories

"I wrote my dad a letter and asked him to read on the flight back to Lisbon. In the letter, I said, going to university is my dream. In the past three years, I've been studying hard on it, now my chance comes, let me go and see how it is, just have an idea then I will join you in Lisbon for our new life." (Chen Chen, 22 years old, Jeans Seller, 2011)

Chen Chen came to Lisbon with her mother, two sisters and one brother for family reunification in 2002. Her father at that time worked in a Chinese "SanBaiDian"[1]. Half a year after their arrival, they started their family-owned jeans shop. Right now, her youngest brother is studying at a public primary school, Chenchen and her two other sisters are working in this jeans shop. They also take some part-time jobs in the other local shops run by Chinese.

"I am not planning to go back to China any longer, I am 20 years old now, stayed 5 years abroad already. Compared to my other friends, they are all studying in Universities in China, but I am only a secondary school graduate. I am now on the 11th grade, having no difficulties in speaking Portuguese, but I am much older than the other classmates. If I come back to China, what is my competence?" (Li Wen, 20 years old, Assistant at Escola Chinesa, 2011)

Li Wen comes from Shandong Province. Lisbon is the second city she lived in Portugal. Before that, she worked in a Chinese restaurant in Lagos for two years, a nice summer holiday attraction of south Portugal. This restaurant is run by her relatives. After a long separation with her beloved Mom, the first two months of life aboard attracts her. Family reunification as a strong migration policy brings a great number of children from other countries to Europe. As she described, the new environment and a bright future promised by her father seems to come soon. In this "wonderland", she is going to receive a higher graded education and brighter future. While, so far, "I am always repeating the same part-time jobs. I am not sure about the future."

International migration is one of the biggest social developments in the modern world.

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[1] Name for Chinese grocery shops among Chinese Community in Portugal

More and more cross-national movements are being carried on for pursuing a better working or living environment. Chinese is a nation has a long history of immigration. The original flux to Europe could date back to the Qing dynasty for reasons of business, cross-national labor force supplement and etc. Nowadays, more and more Chinese are joining in the biggest international migration. There is an ancient Chinese Poem which says, "Wherever the Ocean waves touch, there are overseas Chinese." It is roughly estimated in the year 2012 the total amount of overseas Chinese reached 50 million[2]. Records show that the Chinese were already present in Portugal in a small community as early as the middle of Twentieth century, but not until 1980s did they start to immigrate to Portugal in a large numbers (Oliveira, 2002: 229). Soon, Chinese organizations formulated. Portugal and China, two countries spotted on the opposite edges of the Eurasia continent, are distant in geography, but closely connected in political, cultural and commercial activities, especially as Macau had ever been the colony of Portugal, the interactions and civil communications between countries have never been stopped.

Since the end of 19th century, American geographer Ernest George Ravestein developed his "Law of Migration". He concluded that unfavorable conditions, for instance, oppressive laws, heavy taxation, bad weather in one place push people out, and favorable conditions in an external location pull them in, while among all the effects the most initial one is their pursuit of ampleness. In the year of 1938, R.Herberle pointed migration is brought from a series of effects, it includes the pushing-effects forcing people away from their home place and pulling-effect attracting their migrating in. The Neo-Classical Economic Theory explains that the Income Gap is the only basement for blooming migration behavior, and behind the truth of income is the gap of welfare. Neo-Classical Economic insists, all the migrations behaviors are after mature consideration by comparing the situations of where they are and what they expect, and also what the costs might produce. It has no differences as all theories prove migration is an Interests-Oriented behavior. Places with possibilities of more profits, surely will be preferable when there are migration chances. In this theory, based on the estimate of benefits, if it brings remarkable profits after the comparison with cost, the migration behaviors happen.

Migration is not only an economic and political issue, concerning to the family

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[2] More information about Overseas Chinese, click *http://en.wikipedia.org/wiki/Overseas_Chinese, 2011*

perspective, migration leads to family transformation and children development. Once immigrants are settled, they start sending for their family or relatives. Especially in the beginning when a new ethnic group settled. The new immigrants will be mostly needed as pioneer labor force and meantime enhance the kinship.

Nowadays, the main migration trends in Europe are Family Reunification, Working Migration, Refugees and Asylum Seekers. Since 1970s, Working Migration from outside Europe almost stopped. The new labors mostly come from the new joint EU members like Poland, Ukraine and Belarus. Family Reunification becomes the main access for non-European come into EU. The Portuguese General Consul in Shanghai, Mr. Lemos mentioned in our interview that in the year of 2011, among 400 succeeded visa applications, only 4 applied for working. Among all others, 80% are raised for family reunification[3].

Family reunification is a long process of movement, only when the first generation settled down with legal identity and nice income, will they start to bring in their family. "According to the Law No. 23/2007[4] from July 4, children under the year of 18 could easily migrate in under the name of Family Reunification without other documents besides duty proof. Ones above age of 18, are needed to prove a paper of School's enrollment. This principle leads out an unexpected phenomenon that most of the children are applied at the age of 16-17 or even closer to their 18th birthday" (Mr. Lemos, 2012, PT Consul General Shanghai). Parents decide the best time for children to join the family; in this case, financial situation and legal identity, as what we concern, are not the only criteria for a family welcoming their reunion moment. More reasons will be explained in *Chapter 4: Family Integration and Features.* In this circumstance, the second generations of Chinese immigrants who were born in China mostly had a long "left-behind" period without parents accompanied. Meanwhile, migrating aboard leads to the result that their former relations run with friends, schools and home society are broken-up. Except from the children born in

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[3] Data from the interview with Portuguese Consul General in Shanghai, China, August 2012

[4] The family members covered by the right to family reunification, under paragraph 1 of Article 99 of Act 23/2007, of July 4, are the following: Spouse; Underage or incapable children under guardianship of the couple or of one spouse; Minors adopted by an unmarried applicant, by a married applicant or by the spouse (this decision needed to be acknowledged by Portugal); Children who are of age and of whom the couple or one of the spouses in charge, and study in a Portuguese teaching institution; Progenitors in first direct line of kindred to the resident or the respective spouse provided they depend from either of those; Underage brothers or sisters provided they are under the tutelage of resident (this decision needs to be acknowledged by Portugal).

China, the ones who are locally born also face the challenges of racism or from social class. On one hand Chinese second generations are being assimilated by the local culture, on the other hand, the family culture greatly impacts on their personality and value formulation. The traditional Chinese culture based on group requires a strict loyalty for the family and their name, while the European culture emphasis on individuals, orients to the maximized independence and freedom. These dual-cultural environment and conflicts are the initial challenge for immigrated children in the new society.

The story of today's immigrants is also a saga of their children who integrate into the local society and help with the social development. While children's story is a fascinating and critical but too often forgotten chapter of the immigrant experience (Carola Suárez-Orozco and Marcelo M. Suárez-Orozco, 2002). So far, in the fields of social integration and children welfare, there is not any research about Chinese second generations of immigrants in Portugal.

My research is mainly on the Chinese second generations who have Family Reunification background, between ages of 15 to 24 which is the period that local individuals complete their adulthood transformation, step from family into society.

For my personal interest, as a sociology Master's student from China, I would like to know their living condition in this society: Do they have a nice interaction with the local society? How is their integration situation? Are there any integration differences between Portugal-born and Chinese-born children? How do they regard themselves in foreign culture? Meanwhile, as at the same age, I would also like to know what their future plan will be.

For Lisbon Society, together with Portuguese youths and all others nations', Chinese youth are expected to perform as a part of the contributor. Even this is what racisms against, the truth that immigrants are helping building the society, contributing on taxes, especially the remarkable function on anti-aging issue cannot be denied. I hope my research could help the locals to understand more about Chinese groups with better understandings and friendship; I would also appreciate if it can help to improve the children's situation.

In the field of Social Science, there are always thousands of interesting topics; so far the studies about Chinese ethics in Lisbon mostly concentrate on the entrepreneurs from the economic perspective. Nobody studied on their integration and welfare situation yet, let alone on the group of the second generations. So this dissertation and its attached conclusions could be regarded as an explorative research. It will be valuable if it can raise the attentions from Chinese families, Chinese Community and Lisbon Society.

1.2 Literature Review

1.2.1 Theoretical Study on Social Integration of Second Generation of Immigrants

Most of the studies on second generation's integration are from the United States. As the biggest migration country, it faces lots of conflicts from cultural diversities. At the meanwhile the society has responsibility to balance resources among each group. Since the end of 20th century, their achievements covered also the group of immigrant children.

Scholars Carola Suárez-Orozco and Marcelo M. Suárez-Orozco pointed out in their book *Children of Immigration* that the integration process of immigrant children has two different patterns. Pattern of Assimilation depicted a generally upward mobile journey; they foretold that the longer immigrant stayed in the migrated society, the better they would do in terms of schooling, health and income. In general, time in foreign country and the integration situation are positively correlated. The longer stay the better for immigrant children to involve into the local society. Alienation pattern pointed that segmentation could root in the host society. Time as a main factor will not positively change the situation, on the converse, situation will be even worse if it is a longer stay. A large-scale National Research Council study considered a variety of measures of physical health and risk behaviors among children and adolescents from immigrant families, which are general health, learning disabilities, obesity, emotional difficulties and risk behaviors. The research shows that immigrants' youths were healthier than their counterparts from the nonimmigrant families. Besides, the longer that immigrant youth remain in the host society, in this case of U.S.A, the poorer their overall physical and psychological health is. Meanwhile, go in depth of the localization, more of the immigrants' youth are engaged in risky behaviors, such as substance abuse, unprotected sex and delinquency. Researcher Reverend Virgil Elizondo phased a vivid sentence to describe the image: "I can tell by looking into their eyes how long they've been here. They came with sparkling eyes full of hope and the first generation find hope rewarded. Their children's eyes no longer sparkle".

Bubén Rumbaut and Alejandro Portes pointed in their book *Ethnicities: Children of Immigrants in America* a theory of Segmentation Pattern based on Social Capital differences. This pattern argues that segmentation can be rooted and existed in the migrate society. It generates new patterns of immigrant insertion into the local culture. Such factors as race,

parental education, social economic status, as well as interactions with other ethnic minority group work together to shape the experience of child immigrants. Migration time as the main factor discussed in Assimilation and Alienation patterns does not relate to any achievements in their research. Owning to the possession of the Social Capital, some immigrants are progressing up the socioeconomic status, and they have higher expectation for their achievements; while others who lack of social resources are at the risk of gaining less in education, work and development than the first group. The social capital that immigrant families carry, like economic resources, social status, educational background, health and social network, greatly help with the children's integration and development. Besides, legal identity, race, color and language all the variables decide how will they go through the migration process. Economic opportunities and community, includes the school quality, social class, attitude towards immigrants in the local society, cohesion inside ethnic group and crime rates, will all influence on immigrant children entering local society. In their research, the children are polarized, who have more social capital are easily to reach their expected social Identity; while the other are struggling the lives with less support from the family, mostly this group has higher drop-out rate, lower in the education achievement.

1.2.2 Theoretical Study on the Culture Identity

Berry, Trimble and Olmedo (1986) raised three Culture Identity Models from the perspective of Acculturation Theory in order to describe the differences of immigrants on culture attitude, values and behaviors when they encounter the conflict of two diverse cultures. 1) Linear Polarization Mode shows the culture identity or the sense of belonging is visualized on a straight line, one side is strongly attached to original culture, and the other side is the migrated culture. If the immigrants are tending to admit the migrated culture, it has no possibilities to keep their original one. 2) Bidirectional Mode, it mentions two cultures do not locate on the opposite sides of a straight line; one could contain the other one. In another way, in this mode the immigrants could admit to original and migrated culture at the same time. 3) Multi-variation mode insists the choice whether immigrants accept migrated culture or keep their original one is quite influenced by all kinds of background variables, for instance gender, age and nationality (Berry, Trimble & Olemde, 1986:291-324).

Hutnik (1991) and Berry (1997) categorized Culture Identity into four modes of differences. 1) Acculturative Mode, means highly identified with both original culture and

migrated culture; 2) Assimilative Mode, lowly identified with original culture but highly with migrated one; 3) Dissociative Mode, in contrast with Assimilative, is highly identified with original culture while low in the migrated one; 4) Marginal Mode, it is the most tough situation since immigrants feel not belonging to either original culture or migrated culture (Hunik, 1991:45-47).

Besides, Cummins, Foley and other scholars recommend, Culture Identity strongly influenced second generation immigrants' integration level. Cummins (1986) said whether the immigrants youth can integrate into the society depends on the ethnic group. In other way, if the ethnic group connects well with the migrated society, the youth immigrants won't fail. Also in Cummins study, youth immigrants who have low identification with the original culture are easy to fail at their study. Many researches point out; school achievement is highly attached with their integration level, and also correlated to their attitude towards original and immigrated culture (Cummins, 1986: 18-35).

Foley (1991) investigated the research about the new Mexico Middle Class children; they are based on their original culture, and strategically use the migration one for improving their school achievement (Foley, 1991:60-86). Ogbu (1971) also found out, some Asian immigrants are keen on their original culture, while in order to take better job, they will also take advantage of the local culture. On the contrary, some ethnic groups never tried to connect with the local society, since learning the local culture is regarded as a symbol of breaking up with the ethnic alliance. Furthermore, some researches proves that if youth immigrants can identify with local culture, they are more emotionally and physically healthy, and ones who choose against the local culture, are easier to have problems of depression, self-underestimation and high pressure (Ogbu, 1991:86).

1.2.3 Research on the Social Integration Study

Social integration is a key concept in the research fields of sociology; it was firstly announced by French Sociologist Emile Durkheim, who contributed significantly to the theory of Social Construction and Social Integration. It is theorized that personal interactions and societal integration gives humankind pursuits and meanings in life. In a highly integrated society, people from different cultures could understand, respect and appreciate others.

Durkheim strongly believed in the importance of social integration to individuals. His studies concentrated in political units, domestic units and religious units. Especially, he

emphasized that the impact of religious groups could help person interact with society. Those who could affiliate with some sort of religious units were less likely to become depressed and marginal. Associated belief and obliged supports, as the most important things religion units bring, will help the new immigrants to build the social network so as to improve their integration situation.

A lack of social integration leads to what Durkheim saw as a dangerous state of mind. He named it "Excessive Individualism". The theory is that social bonds and attachments along with an established place within a group are the things that keep people grounded in emotional reality. Without social integration, thoughts of worthlessness are prevalent among individuals who feel isolated from others. People need to be part of a society.

The protrusion of Durkheim's research is the study on individuals when they are living without the sphere of personal interaction and social integration. First he listed Family Integration; person's level of family integration could be measured by marriage, family size and kinship; in Political Integration, events such as war, revolutions and political upheavals could help with social integration. The "Enemy of my Enemy is my Friend" idea leads people to combine with ones who stand on the same side in the conflict. Having a common enemy brings people together and integrates individuals into a group. Besides, people can build steady and trustable relations in the religious unit, Durkheim found, people who get more support in a religious unit have less tendency in committing suicide and depression. The shared belief and obliged support will help the new immigrants create social network, included into social relations. At the end, Durkheim said, people in a level of low integration will be expelled out of the welfare system and unrestricted of social regulations.

Sarah Spencer from Oxford University raised Inclusion Theory on immigrants' integration and equality. 8 units are engaged for the inclusion. Public should offer hospitality and help immigrants' foster sense of belonging; NGOs provide flexible services, advices and opportunities to help immigrants contact with public; Relatives share information, support language and accommodation; State in charge of making policies for keeping basic rights and obligations under the Law; Media should keep the neutrality, and guarantee all news and reports of immigration is based on reality; Organizations protect immigrants away from exploitation and provide possibility of new network; Employers offer skill training and accesses to jobs, while Immigrants themselves should learn languages, obey laws, norms, pay taxes and contribute to the development of the local society.

Besides, more scholars incline to research from the classical dimensions, for instance,

from perspectives of political, economic, cultural and societal. Political integration cares about how the immigrants participate into political activities in the local society, for instance join as a member of any Parties, labor unions or participate in voting, it also takes consideration of their achievements after all efforts; Economic integration is valued as the most initial criterion for entering the local society. Economic integration refers to the immigrants' situation in labor market, occupations, income, consumption patterns, and accommodations. The integration level could be measured by the comparison with that of native habitants. In the culture identity perspective, immigrants experience shocks from different cultures, values and ideologies. Social integration, more specifically in my study, Community Integration, follows economic situation; it mainly refers to the involvements in social relations, social network or social organizations. It is recommended to research from the factors of inner community interactions, social organization participation and kinships (梁波，2010).

1.3 Concepts Definition

1.3.1 Second Generation of Immigrants

American scholars firstly defined and categorized immigrant children from different perspectives. In the book *Children of Immigration*, the writer listed two key concepts "Immigrant Children" and "Children of Immigrants" from the variable of birthplace. In their research field, "Immigrant Children" are foreign-born children who migrate to the new society after birth, while "Children of Immigrant" are generally refer to all children in the migration family; it does not specifically indicate to the birthplace.

In *Growing-up American: How Vietnamese Children Adapt to Life in USA*, Prof. Zhou Min categorized the Second Generation of Immigrants by their time length staying in the U.S. Among all the existing studies about the international second generation of immigrants, Vietnamese is a specific case. In the year of 1990, 79% of the Vietnamese Children could be included into the "Second Generation", they were natively born in the America, or had already migrated before the age of 5; the other 17% of children can be defined into "1.5 Generation", since they had the experience of migrated into America between the age of 5 to 12; the other 4% of the children, they were already teenage when they first appeared, they

are categorized into the "First Generation". Scholar from the South California extended the concept of "1.25 Generation" based on Zhou Min's classification, which means the children of immigrants who finished their primary and secondary study in home country, but all the rest study in the U.S.

Above all, the definition of the second generation of immigrants could narrowly refer to the ones that were born and grew up in the migrated society, or skip the restriction of birthplace, also include ones who migrated after birth in their original country.

In this research, I chose to study the Chinese youth in Lisbon between 15-24 years old. The range is settled according to the educational system in Lisbon. Mandatory education (Ensino Básico) lasts 9 years; local kids normally enter school at their age of 6. Later, when they are 15, they can choose further study in three years' Secondary School (Ensino Secundário). During the time in secondary school, students should be well prepared for universities or professional institutions; they are arranged into different disciplines. One research done by Harvard and Asian Developing Bank proves that nowadays 6.7% of the entire world populations hold a Bachelor degree. When I design a normal personal development routine, youths in Lisbon are hypothesized to go to University and receive three years of Bachelor or even longer to achieve a two years' Master. Under the circumstances, most of the Portuguese youth between 15 and 24 will accomplish mandatory education and have higher education in this period. Education is vital in each person's life, and the basic right based on the best interest of children. In this case, how about the situation of immigrant youth, do they receive education? What's their educational choice? What's the reason if they failed in study?

Since there is not great number of Chinese immigrants in Lisbon, let alone the second generations. In my research, the concept of Chinese Second Generation of Immigrants covers the ones who were born in China and currently live in Lisbon through the application of family reunification, when they were applied there was at least one upper-generational Chinese guardian. The concept also refers to the ones who were born in Portugal or the other foreign countries, currently live in Lisbon, and accommodate with at least one upper-generational Chinese guardian.

1.3.2 Culture Identity

Samuel Huntingdon from Harvard University discussed in his book *The Clash of Civilization* that in the new world situation, the main conflicts bloom no longer from diverse ideologies or economic factors, but mainly from culture conflicts. In order to cope with this challenge, Sellin raised the Culture Conflict Theory. The theory explains why the conflicts were raised when individuals or groups are challenged from a new culture, especially when they have to judge it from their own one. The first generation of immigrants normally behaves under the guidance of morals and values from the original culture; it is easier to raise conflicts and impacts on their young generations' integration. Harker believes culture conflict and its adaption problems will pass to their next generation, and add on the maladjustment (Harker, 2001:79).

For most of the migrated children, they were challenged by differences between family culture and societal culture. The second generations might regard themselves as the "Third Group", hiding away from the locals and immigrants which lead them end with marginalization. Chinese scholar Zhuang Shengyi said when the culture is judged and the differences exaggerated, it is hard for vulnerable groups to identify themselves, more difficult to adapt to the new environment and easier for them to lost their dignity (庄胜义, 2008: 155-163). However, from the other side, if the youth immigrants could take advantage of local culture, they will be more competitive than youth just with one background. Some researches show, families keeping their original culture while living in another culture-based society will provide their children with challenges but also nice training so as to invoke their ability. Hence, there could be rather encouragement than resistance that helps youth to get wide contacts with the culture, norms, morals and social behaviors for a better socialization (Ghuman, 1997:23-25).

Based on the research above about the culture conflicts and the immigrant youth's intentions on integrating diverse cultures, I understand Culture Identity as a decisive perspective for migration study. Immigrants formulate their different identities, being socialized by family, schools and communities, at the mean time participate in the social integration. In my research, culture identity means attitude and the sense of belonging that second generations sculptured through integrating the original and local cultures. The identity or the exact belonging sense will directly impact on their social integration level, reflects on their willingness and outcomes.

1.3.3 Social Integration

Migration integration study is widely talked in Sociology, Political Science, Demography, Anthropology and many other social sciences disciplines. Along with the widening trend of globalization, more researches on Migrations will be raised. Different disciplines provide diverse perspectives. Varied interests combine with the complexity of each migration society make the concept of social integration hard to define. Social integration means a process in which ethnic groups pursue with strong willing the equality in rights, opportunities and services. The other definition regards Social Integration as a contrary of Social Confrontation and Social Exclusion. It specifically indicates individuals establish a relation with family, friends and the other units, so as to formulate their own social network, through which they can interact with society, make friends, and create identity. Meanwhile, social relations and network will influence on their value, attitude and behaviors. W. Ellingsen insists that social integration is a multi-dimensional concept; it includes the integration between individuals, or in-between groups, or among states, for instance National Integration (Erik, 2002: 389-420). Integration between immigrants could be defined as processes or status that individuals or groups being equally included into the mainstream of each social area. This concept must contain the dual-adaption process between immigrants and the local society (Winfried, 2003: 42). In the researches of Durkheim in Social Integration Theory, Sarah Spencer "8 Functional Units" Theory and the Classic Model, they conceptualized Social Integration into different dimensions and indicators; the form below represents all the indicators in these three theories.

Figure 1.1 Initial Indicators in Immigrants' Social Integration Research

Durkheim: Social Political Integration
    Family * (Marriage, Family Size, Family Relations)
    Religious Unit *

Sarah Spencer: Social Environment; Non-government Organizations;* Family Members*;
    State; Public Media; Ethnic Organizations; Employer; Immigrants

Classical division: Political (Party; Election; Labor Union; legal rights)
    Economic (Employment*; Income*; Social Status*; Consumption Model;
        Accommodation *)
    Culture (Culture*; Value*; Ideology*)
    Society (Social Relations*; Norms*; Customs; Community Interaction* ;
        Social Organization Participation*)

Source: Elaborated by the Author of this research;
Parts with * are used as variables in this research

This research focuses on the second generations of Chinese immigrants in Lisbon from 15 to 24 years old. Family, school and community are the main fields that they interact with other people, participate in and practice socialization process. Meanwhile, these three fields cover all the indicators of integration theory we've discussed in the above form.

Family: Family Size, Family Member, Kinship, Accommodation; Family Expectation

School: Achievement, Expectations

Community: Work Participation (Employer, job, income, social status),

Social Organizations (Religious Unit, NGOs, Ethnic Organizations), Social

Environment, Public Media, Social Relations and Community Interactions

In general, Social Integration in this research refers to a process in which the second generations of Chinese Immigrants encounter multi-culture conflicts, formulate their culture identity, build social network with family, schools and community, and carry on cross-dimensional interactions with the local society in order to pursue qualities in civil rights, services and opportunities.

1.4 Methodology

1.4.1 Research Process

This is a qualitative research in the field of Sociology. It began from November 2010. After 2 months of living in Lisbon, I was amazed by the overseas Chinese community here and started concerning about my specialty: the youth welfare. This research started with limited resources. Until then, not many studies were about Chinese ethnics or about its young generation. In this case, formulating my research network and collecting original data are very important. For better understanding my research group, I joined their living world through observation, interviews and questionnaires and completed my first data collection in July 2011. At then, I had 20 successful cases and basic outputs. The analysis proved me a qualitative research method is better suggested than quantitative. My second year was mainly in China, where is better for me to do more literature reviews in Chinese academic fields. As a fact, the literature reviews were enhanced. Based on existed studies of immigrants' integration, I improved in the framework the importance of Culture Identity. Besides, one of my honors is the successful interview with Portugal Consul General in Shanghai Consulate, through whom the confidence of my data is ensured. I came back to Portugal in August 2012. One year gap becomes a nice chance for a short longitudinal research. In one month, I contacted 14 from the former 20 cases and updated their information in the thesis. Details could be found at Appendix B.

1.4.2 Collection of the Research Group

Migration policy adjustments activate the interactions among immigrants, their family and the local society. Second generations are practicing diverse methods to enter and participate in the society. Through the interviews with local Chinese, around 40% of the Chinese Second generations of immigrant, in total 46 are from age 15 to 24. They mostly study at 10th or 11th grade in Escola Chinesa or join the Youth Religious Community. Calculated from it, the amount of all Chinese youth in Lisbon who can meet the research definition is about 120. Under the permission of rector of Escola Chinesa, I worked two months as senate at school for observation. In the first month, I explored 4 cases, the rest ones were collected

through Snowball sampling. They kindly introduced their friends in Grocery Shops or restaurants to this research. In total, I interviewed 20 Chinese youths; it reaches 19% of the whole amount. The cases are from Escola Chinesa, YRC, wholesale stores, grocery shops and restaurants. In the twenty cases, there are 10 girls and 10 boys; 17 of 20 were born in China and then migrated to Portugal, 2 were born in Spain and 1 in Lisbon. So far all these 20 youths still hold the Chinese Nationality, 18 of them got the residence permit, 12 have already lived in Portugal for more than 7 years, 5 of them lived between 3-7 years, and only 3 of them just lived in Portugal for 0-3 years.

1.4.3 Data Collection Methods

The most difficult part with starting this research is to get the "Entrance Ticket". More specifically, how to search and build relations, in order to get access to local Chinese community and make contacts with the 15-24 years second generations. Chinese community abroad is comparatively conservative. Many of them had a disgraceful experience in the migration experience. Children in the family are educated to maintain the family confidentiality and avoid unnecessary communications. Based on many possible doubts of my intensions in doing this research, sometimes, even if they accepted my invitation at the beginning, some of them refused me in the end for reasons of "too busy" or "what's the meaning of this research." Under all the circumstances, it was important to frame my research network, especially took some key persons who can support me with more data and interviewees.

In the year 2009, there were 443,100 immigrants living in Portugal. As the host country for the well-beings of immigrants, Portugal provided many services through certain public departments. Immigrants could consult and get support in CNAI which is the national migration center. It offers free information about Resident Permit Application, Language Study, Living Instructions and Professional Training. The center also arranges social workers that speak same language as the 7 biggest ethnic groups in Lisbon. Meantime, Lisbon owns an Immigrants' Research Center ACIDI, this is where most of the current researches about Chinese immigrants were performed, mainly on the Chinese entrepreneurs was done during 1998 to 2003 by Catarina Reis Oliveira in ACIDI. ACIDI works more with the policy issue, based on the achievements made by ACIDI. I did a review of the related policy reformation after year 2000, in order to describe Chinese community development background. It will be

wholly presented in Chapter 2.

The key persons in my research network are Chinese Social Worker in CNAI, Scholar specific at Chinese Migration study in ACIDI, Headmaster of Chinese School, Leader of the YRC, and Director of the local Chinese Newspaper. This dissertation accomplished in two years, includes one year when I was back in China. For better understanding the immigrants' situation, I got the special chance to talk with the Portuguese Consult-General in Shanghai Consulate. As a judge for second generation of Chinese immigrants migrated to Portugal, he shared a lot about his work and dilemmas.

Above all, my data is mainly from six units: CNAI provided me accurate principles of Law and policy, ACIDI supported me with the existed researches, social workers in CNAI broadened my perspectives on local supports, Chinese school and Chinese shops offered me chance to contact directly with my research group, only this way can I took the original materials. Besides, the newspaper applied not only history but also the current Chinese living sphere. This is a public media for Chinese get to know the environment without the language barriers, political prejudice and for them to present their voices.

Figure 1.2 Recourses for Researches
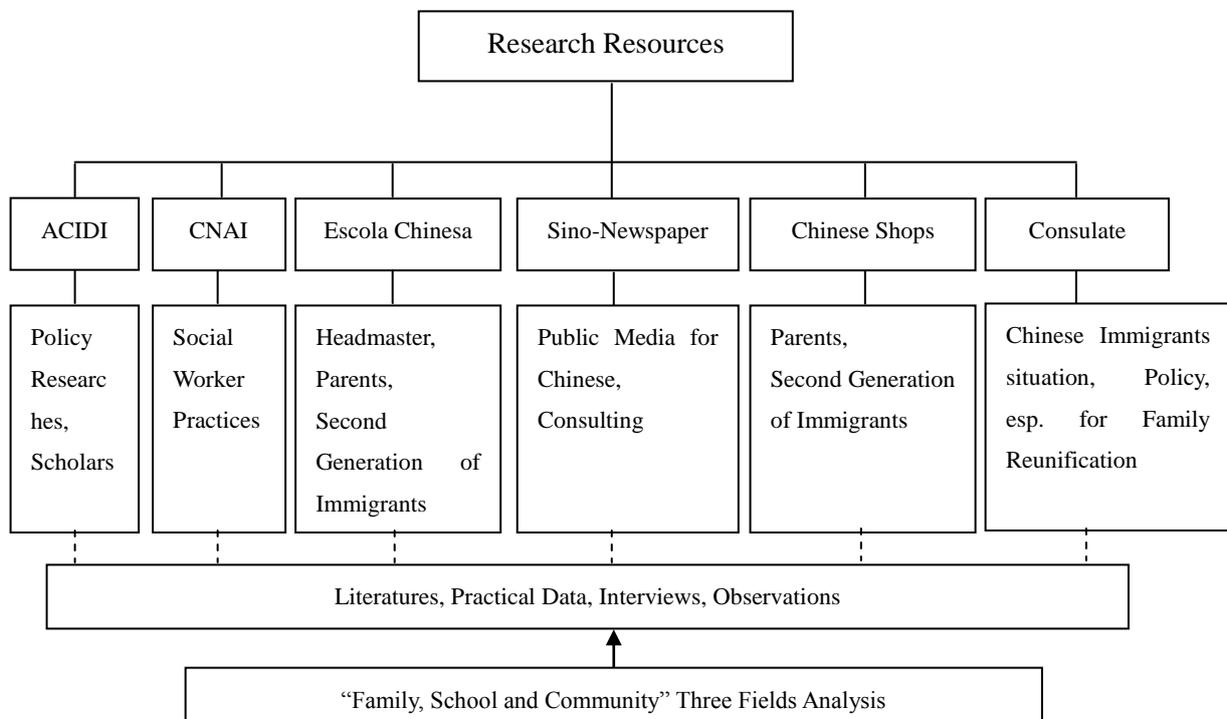
Source: Elaborated by Author of the Research

1.5 Framework of Dissertation

The purpose of this research is to present the current living situation of Second generation of Chinese immigrants in Lisbon, and through several dimensions to understand their social integration status, so as to evoke the attention for second generation from all the society, community, parents and themselves, the final purpose is to improve their best interests. The research question is the capability and situation of second generations integrate into the local society.

For a holistic description of the living condition of second generations, I did the background analysis for Chinese living in Portugal. Since there is no existing study from the perspective of integration, the first part of dissertation will focus on the Chinese immigrants' history and transformation of migration Law and social Policy.

From Anthropological view, all the immigrants' studies should be based on the culture view. Lisbon is a city mixed with multiple cultures, and it is essential to start the topic from perspective of culture differences and culture integration; it helps to understand all related immigrant issues. Connected with the definition part, Chapter 3 talks about culture identity, will mainly focus on how the second generation immigrants identify themselves? How the public media influences their defining procedure? And how do they understand China?

The following dissertation is categorized from different dimensions to illustrate the integration situation of second generation immigrants. For data collection and analysis, it mainly follows Durkheim Social Integration Theory, searches the influences from Family, Political Units, Religious Organizations; and consider the 8 Units, public, NGOs, relatives, state, media, organizations, employers and immigrants; also follow the classical factors from Economic, Political , Societal and Cultural dimensions, combined with three main practical fields for the second generations to practice. I will design the analysis structure from three dimensions and their secondary indicators.

Family integration includes parental marriage format, family size, kinship and family cohesion. Through the literature review, my research hypothesizes that Family is the main unit that influences second generations to "integrate" in the local society. The hypothesis also includes that Parental integration standard will intergenerational pass to their children, which makes it quite hard for the second generations to join the locals. For analyzing the integration of parental generations, I will mainly choose the indicators of economical

situation, occupation, language ability and etc; the data will be collected basically from their own description.

School functions as the first platform for the second generations to enter the society, in which they can learn culture and knowledge, make friends and also learn the important skill of language. All these pave the way for them entering the society as member. In this dimension, I will partially take peer groups as a research index. Peers acquainted in the school could have better influence on them. How do they get along with the peers from different family background, culture background? Will there be any clue to predict their future integration situation in the society? Besides, inside the school integration, I will also consider the School type, environment, educational achievement and expectation.

The last dimension is community integration. Working situation will directly reflect on their living standard and model in the local society. Working integration includes the types of work, income level, occupation expectation, and also their working environment. Whether it is affected by racism, discrimination or anything unequal owns to the ethnicity. Both in the study of Durkheim and Sarah Spencer, community organizations are important for the individual's integration, and the appearance of ethnic organizations will symbolically present the immigrants' calling of rights and their participating capability. Histology points, individuals gather into organization by their common interests, purposes. Organizations can spread their strength and voices more than simply sum them up in a mathematic way. In Lisbon society, many ethnic organizations have established. Some of them are even originally organized by the second generations. It is a great proof of their initials and abilities for participation.

In the conclusion part, I will summarize the paradigm of second generations' integration and borrow systemic theory to analyze how all the dimensions interact with each other in elaborating a path of individual's social integration.

2. HISTORY AND PRESENT OF CHINESE IMMIGRANTS IN PORTUGAL

2.1 Review of the Immigrants in Portugal

Right now, the main migration trends in Europe are Family Reunification, Working Migration, Refugees and Asylum seeker. Since the 70s of last century, south Europe became a district with high density of migration. From the year 1995 to 2000, the total amount of migration in south Europe climbed from 1,880,000 to 6,240,000. In the year 2004, Portugal had 251,400 immigrants; year 2008, the number increased to 446,333; 2009, it slightly fell to 443,100. King who worked on the Southern European immigrants said, combined with societal and personal reasons, I could explain the big migration flux into South Europe during the last 90s to 2000 (Russell King,2000). Even though the Western Europe has a great vacancy in the labor market, the migration policy became very strict. It proves in a way that first, it becomes harder for an undocumented immigrant to get legal identity, and second even if they have a law protected status, it is getting hard to keep an ideal life. At the meanwhile, countries in South Europe, for instance, Portugal, Spain, Italy and Greece still provide some free markets to explore. Immigrants could take the advantage of the mobility inside Schengen Area and find more commercial or job opportunities in southern Europe.

Similar to the other South European Countries, Portugal has a long history of migration. Between 1880 and 1960, more than 1.5 million Portuguese emigrated, mostly to Brazil, North America, and other European Countries (Oliveria and Rath, 2002). Social policy and Social transformation are both factors that strongly affect on migration behaviors. Portugal just became a migration destination around 1970s in the process of international decolonization with independence of its former African colonies, Guiné-Bissau, Angola, Mozambique, island groups of Cape Verde and São Tomé and Principe declared independence. More than 500 thousand foreign habitants immigrated into Portugal. This decade is regarded as a turning point of Portuguese migration history, which marks the closure of the emigration trend which started from 15th century in the glorious discovery and colonization era, and meanwhile forebodes the beginning of opening door to the immigrants.

The main flow during these decades was working immigration, which reveals the main characteristic for the first generation of immigrants. Most of them were unskilled African

migrant workers. Few were high-skilled immigrants, who returned to Portugal from the former colonies. In the 1980s, immigrants from Asia and South America gradually rated over the Africans. Most of the research on immigration into Portugal notes that Asians demonstrate an aptitude for trade and enterprise, whereas most of Africans take up employment in low-status sectors of the labor market, mainly in construction industry and home service. Since the late 1990s, the flow that came to Portugal changed. Immigrants from Eastern Europe, namely from Ukraine, Moldova, Romania and Russia, came to Portugal for job opportunities. Although Eastern European immigrants have relatively high educational and professional qualifications, they are employed mostly in low-paid and low-status jobs, such as construction, industrial cleaning and home service, especially for female labors. However, there is a significant percentage of Eastern Europeans working in agriculture field, especially in Alentejo, Ribatejo and Oeste regions, as well as in intensive industrial areas in Northern Portugal. Generally speaking, it is hard for immigrants to climb up to the same social status level or in career achievement and self development.

Chinese migration flux into Portugal started from last 80s and covered three main phases. The first group of Chinese immigrants was the Cantonese Chinese who had run business in Mozambique until its independence. They arrived in Portugal between 1975 and early 1980s. During the 1980s, more Chinese from the mainland began to arrive, and they highly originated from the Zhejiang Province, especially from Wenzhou and one of its towns Qingtian. The first flux lasted 10 years. Immigrants migrated out for chasing economic profits. They geographically concentrated from the provinces of Zhejiang, Shandong and Dongbei. Director Zhan described people migrated out from different part of China but with regional homogeneity that they are QingTian Peasants, WenZhou Private Business runner and DongBei lay-off workers. The following flux started from 2000. Structural and historical factors could combine to explain this trend. Influenced by the economic situation, migration policy became stricter and the business activities shrunk. Benefitting from the mobility inside the Schengen Area, many Chinese entrepreneurs from North and Western Europe came to South Europe. In the year 2002 and 2007, Portugal modified the Migration Law. Principle 82 provided opportunities for undocumented immigrants legalizing their identity. Influenced by this policy, many immigrants declared themselves in Portugal, which led the third flux of migration. In the year 2008, SEF, Foreign Services Department received 49,598 residence permit applications, among which Family reunification took 27,000.

2.2 Demographic Data of Chinese Immigrants

2.2.1 Population of Chinese Immigrants

Since the first biggest migration flow started in the last 1980s, now there are many Chinese immigrants living in Portugal. Conservative parties and Racism believe that migration could aggressively take away the territory, and intrude the native culture. Situation will be even worse if the ethnic group is closed in the local society, which leads to more misunderstandings and conflicts. Meanwhile, most of the Chinese participate in the business area. Chinese immigrant entrepreneurs are competitive in business area relying on their ample production market. This raised more disputes on the Chinese immigrants in the society.

The growth of Chinese immigrants' population is significant. According to official data from SEF, The Chinese immigrants reached a total of 2202 in the year of 1995, and 9059 in 2003, took around 2.3% of the official number of foreigners in Portugal, ranked as the largest Asian community and the twelfth largest migrated community. In the year of 2004, the number climbed to 11,087; and 2006, 10,167; year of 2007, the number was 10,448. The lasted data released from SEF showed the number of Chinese immigrants in Lisbon in 2009, reached 14,396 in which, 6815 female and 7581 male (SEF, 2009). 2011, Local Chinese Journal estimated the number of Chinese in Portugal were between 22,000 and 23,000, half of which live in the capital city Lisbon.

From 1995 to 2011, the Chinese immigrants in Portugal multiplied by 10 times. The great speed is accordance with the international migration trend in the South Europe. The immigrants were directly from China or came from the other European countries affected by the new-modified migration policy. These two groups separately presented the main part of the second and third Chinese immigration flux. Even at 2004, the increase of Chinese population reached its summit, it decreased 7% in the coming year 2005, and then 1.6% drops in 2006, but the total amount of Chinese immigrants is continuously climbing.

The average age of Chinese population is much lower when compared to the local residents. Since year of 2005 in Lisbon, the Chinese below 40 took 68% of the total population, in which below 30 years was 29.6%, ones from 31 to 40 years old were 38.5% and 24.7% were between 41 to 50 (Oliveria, 2003).

2.2.2 Migration Group Transformation

Immigration is basically founded on those countries that have maintained a close relationship.

The international decolonization movement after the Cold World War created an important historical moment reformulating the Chinese immigrant structure in Portugal. 20th of December, 1999, Macau as the former colony of Portugal returned to China. The transformation of sovereign rights started an opening in communication and business. Actually, during 1996 to 1998, many Macau-born Chinese worried about the hidden risks of societal transformation and the ownership and stability of their processions. Owning to this, some of them applied to migrate to Portugal. The main two streams were for family reunification, or investment migration for transferring their property.

Another group of Chinese immigrants is the result of inter-cultural activities and study programs. The first contract of Culture and Technology cooperation was signed in April 8th of 1982. It was resigned in 2005 for admitting mutual degree and certificates. In 2008, the number of Chinese students in Portugal was 120, which mostly studied on Naval Architecture and Ocean Engineering at IST or came for language learning in Lisbon University. In the recent years, especially in the past two, the number of Business students is climbing. Also there are some researchers exchange under the protocol between Universities in China and Portugal. Most of them take more than 5 years study and perform actively in Chinese business, education and some other fields. The joint intelligences group contributes to the framework of immigrants in Portugal even it is just a small part in the whole group.

Catarina Reis Oliveira raised an initial survey among the Chinese entrepreneurs in 2002, who listed four main groups in the Chinese community. They are: 1) the Chinese coming from Mainland China; 2) People from Macau, most of whose partner is Portuguese; 3) students from Post-graduates and above; 4) the overseas Chinese from the former Portuguese colonies, especially from Mozambique.

In my research, I basically agree with Catarina's categories, while 10 years after the last survey, the population structure has changed a bit.

The first new joint group is the Chinese employees hired by the local Chinese enterprises. In the year 2002 and 2003, two Chinese Telecom companies invested in Portugal and broadened the traditional Chinese business formats. The companies are branches of companies in China, the employers and employees are with signed contract. Some of the

employees are required from China by holding the working visa and some of them are hired in Portugal. The appearance of the work migration didn't challenge the former migration structure. But what's important is the appearance of standard job relations in a general social network. Meanwhile, the companies bring in better-educated high professional Chinese, mainly in fields of engineer or marketing. Some of them took a long residence and bring their family out into Portugal. Moreover, the influences on the job market changes. Chinese graduates could find a qualified job after graduation, which probably meet their requirements such as working environments, social status, personal development and level of income. Rex (1988, p.123) believes that the immigrant economy is forced into areas considered as undesirable by members of the host society. In the past it was believed that jobs in co-ethnic firms were equivalent to the inferior segment of the external labor market, which lessened the change of future mobility. However more researches show that it is on the opposite, employment inside the ethnic enclave will better lead to supervisory positions, leadership and acquired business. Studies show that the education required at the beginning of starting a job can be better rewarded in ethnic firms than in the general market. In this way, the entry of Chinese telecom companies could urge the highly educated Chinese to stay.

Another strengthened group is Chinese students. Along with the more intense inter-cultural cooperation between China and Portuguese speaking countries, more study programs have been investigated between China and Portugal. The existing cooperation has already covered around ten Chinese cities, for instance, Beijing, Shanghai, Macau, Xi'an, Nanjing, Chengdu and Guangzhou. More students are temporarily living in Portugal now for study, some of which showed their interests to stay.

2.2.3 Residence Concentration

Chinese immigrants have a geographic concentration tendency when they come to Portugal. Data from SEF shows, over three quarters located in the three main cities of Lisbon, Porto and Faro, in total represent 76.1% of the community. Most of Chinese immigrants live in Lisbon, and tend to move around the country. Chinese immigrants' distribution has a positive reletion with the local economic situation. When the summer time comes, the tourism business opportunities appear in the South Portugal, both Chinese entrepreneurs and Portuguese businessmen, as economic migration flow move from their living cities to the south. However, no matter moving or habiting, the geographic distribution of Chinese is

connected with regional economic development and the maturity of the consuming market. In general, the possibilities for immigrants moving to a secondary city rise along with their stay-time, since there are more business opportunities.

The decision of choosing place for accommodation concerns not only on the basic infrastructure but also its symbolical meaning, for instance economical level and social status. The middle class are gradually abandoning the crowded metropolitan areas, or rather to choose the suburb with good transportation and convenient living facilities. Meanwhile, many low-incomers are squeezing in the old town with bad facilities and low costs. In case of Lisbon, most of the Chinese locate their shops or apartments in Martim Moniz neighborhood. It is a concentrated area for mostly Asian immigrants. Multi-ethnic groups cohabitate here and run their business around. There are no official regulations that restrict where immigrants can choose to live. Their decision is quite based on their own economic situation and preference. However, most of the immigrants choose to live with their own ethnics.

2.3 Features of Chinese Immigrants

2.3.1 Close relations link China and Portugal

Even though immigrants leave away from their home-country, they always keep a tight connection with their family and relatives both in economy and emotions. The established network helps to bring out new immigrants who are mostly encircled. After the migration, transnational remittances will support their family members who are still in China. In traditional family mode, male members are the main breadwinner, while female members are in charge of care-giving, raising children and the old. The traditional migration mode belongs to the same gender division: the males migrated out and send remittances back for supporting family; females are staying in the home-country for housework. Most of the migrated families begin with long time separation linked with financial support from abroad to home. Later when their accumulation reaches a proper level and combine with a stable identity, immigrants will bring their family members out through the strategy of family reunification. It is worth to mention that, the process of obtaining a stable identity mostly takes longer time than reach the economical level. As mentioned before, the release of the

Migration Law, 2007[5] helped many immigrants get their resident permit. However, as for the economic crisis, it is said Article 88 is questioned to be changed and the new strategy that government intend to release is about easing restriction on investment immigration to attract foreign capital and create job opportunities.

2.3.2 Increase of the Chinese Immigrants

Since 1980s, the three fluxes of immigrants have promoted to form the Chinese groups into a community. The settled immigrants started to organize family and raise babies. Portugal is a country with low birth rate. Data shows that in 2009, the growth rate of Portugal's population was 0.28%, new born babies from immigrants' takes 9.6% of all the annual growth. The average age of immigrant population in the EU is younger that the locals, while EU citizens abroad are younger than the home ones. This situation also suits Portugal. Chinese immigrants in Portugal worked decades in the local society and brought out their family and children, until 2000, the Chinese immigrants welcomed their first baby-boom. Many of the second generation of immigrants were born in Portugal during this period; it raises the percentage of native born children. Before this, most of the second generations were born in China with migration experience. The growth number of local-born second generations makes it possible to carry a comparative research between different birthplace groups.

2.3.3 Limited Social Mobility Strategies

The first mobility strategy for immigrants is working from the bottom of the society, and struggling into the middle class by efforts and accumulations. This path is suitable for people who are low in education, without professional skills and unfamiliar with the new society. Assimilation Theory is abstracted from the experience in this path. However, in the time of post-industrialization and globalization, manufacturing industry declining and social economical system being reconstructed, it is rare for workers in the bottom climbing to the middle or high classes even through hard work. Chinese immigrants in Portugal mainly lead

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[5] In point 2 of Article 88, an exceptional regime for granting residence permit to immigrants who do not have a valid residence visa and/or have not entered Portugal with a residence Visa, but who fulfil the following conditions: they have an employment contract; they have entered and resided in Portugal legally; and they are registered for Social Security.

lives running their own business. It is not easy for them climbing on social classes.

The second mobility routine is taking education as a strategy for entering the main fields of the society. In the past, in U.K., France, U.S. and Canada, even though the immigrants and their children received high education, their mobility to middle class was blocked by racial discriminations and policies. While nowadays the situation greatly changed, a lot of Chinese immigrants and their children entered the local university for bachelor, master or PhD degree. It is easier for the ones who with well education background to find their certain place in the society. While even it is easy to get the entrance ticket now, they often faced the "Glass Ceiling" dilemma, with an invisible obstacle at their career life, especially when they are closing to the top level of occupations. While the Chinese practices prove that, it is normally a result accumulated by generations and based on social capital. Only parts of the Chinese young generations from wealthy family background succeed through this method.

The third common strategy is through starting ethnic business. Most of the Chinese immigrants now are leading their life through this method. Chinese entrepreneurship is mainly centralized in international trade and restaurants. Social mobility could also be realized inside the ethnic community by capital accumulation. In the Chinese community, their business situation is correlated with social status. Ones who run a better business have higher reputation in the community. For instance, they could represent the other entrepreneurs in their Commercial Union.

2.3.4 Formulation of Chinese Organizations

Even if there are not many occupational differences among Chinese immigrants, after years of developing, there are organizations orienting to diverse occupations or interests. Social organization strongly links the state and families. Chinese scholars WangYi and Sun Bingyao pointed out in their study of organizations in XiaoShan that the new-born organizations are the bridge for state and society. Social organizations have a great function on social transformation and social construction recreation.

Until July 2011, there are 38 Chinese organizations in Lisbon which separately present different Social Units, including commercial, service, education, religion and interests. For example, the Zhejiang Commerce Union, Escola Chinesa, Buddhism Organization Fo Guang Shan, Young Men's Christian Association, Sino Newspaper, Lawyer Agency, Chinese

Medicine Clinics, Yoga studio and etc. All these organizations or Commercial Units provide a platform for individuals carrying on social communication and participation. While, the research also shows that biological social network based on family relations is the steadiest one. The first group of immigrants insists that the real Chinese immigrant community is not yet established. But based on these social organizations and all the functional units, the Chinese immigrants could find their stage to perform civil communication and practice.

3. CULTURE IDENTITY OF SECOND GENERATION OF IMMIGRANTS

3.1 Dissociative Mode Dominants Culture Identity of Second Generation

Summing up all the interviews, 17 youths regarded themselves as Chinese, 12 of 17 felt proud of being a Chinese. And it is very important to have this identity. China as one of the fastest developing countries in the world, its growing strengths and voices made it an important part of the world nowadays. The recent two international events, Peking Olympics and Shanghai Expo presented a modern image of China to the world and greatly encourage the national confidence and self-esteem. Many second generations are planning to mark China an essential part of their self-development. Even some youths live aboard since they were born, to them China is still a magic place mostly emphasized as a place with lots of possibilities. My research proves, most the second generation of immigrants, their attitude towards original culture and local culture could be concluded into Dissociative Mode, which means they are mostly highly attached to the original culture and with low connection with the migrated culture. Most of the second generations, they are not only emotional belong to original culture, but also with strong willing to know more. Many of them said if there were chances, they would like to join more activities related with original culture in order to learn more about China. In another word, even these Chinese second generations who are from migration background, they still feel very proud to attach with Chinese culture. In this research, second generations no matter born in China or Portugal have parents from a same background. The dual-cultural environments run by the Chinese parents have the main influence on the second generation of immigrants, especially in their socialization and value formulation period.

Besides, the life aboard is different from their former expectation, disappointments reduced their belongingness to the local society. Before migration, the new environment is often described or dreamed as a fantastic land. For one side, information they could obtain before migration is quite limited and mostly out of credibility, from the other side, their development is constrained by many factors, for instance their social capital possession. A mother worked in a shoe shop in Martim Moniz said, the life abroad in Lisbon is worse than their home situation in Zhejiang province, She had two children, all the family has squeeze

in a old apartment close to their shop, the place is so small, the two children have to share a room; compared with their three-floors house in the suburb Zhejiang, situation here is disappointing. Besides, their consuming mode changed, after staying here for a long time, it is not possible to buy anything that I want, not because of the money but we all want to save money. In this case, even if their wealth grew, the living standard decreased. However, she and her family are not going take the current life mode forever. "The apartment we live in Lisbon is rented. We are not planning a life stay." Regard to this as a principle, they can save more money compare with the time at home, even though it is smaller than their expectation. When I asked her, why not coming back to China to enjoy more comfortable life, she hesitated for a while and replied: "since we are already out, we should at least make us something, if not why did we come". Answer from this mother is so simple and true, it represents most of the Chinese immigrants' believes. Make themselves somebody since after the determination of migrating out could be a perspective to understand immigrant Chinese.

Wang Lei is the third son of a wholesales cloth store. He has already lived in Lisbon for 4 years. During these years, he changed from a teenage to a young adult. In the year when he was in middle of high school time, his father insisted the education he was receiving at that time in China could not help him with a bright future. Meanwhile he as a father stayed abroad for 12 years with no social connections which always are regarded as a main factor for supporting young generations start a nice career and life in China. In his mind, the best way of finding his son a nice future is bringing him to Lisbon. In the past four years, Wang's parents paid a lot attention to his education. He has joined in public schools, private schools and different language institutions. Even so, he dropped out finally last year. In the talk he mentioned a one year study tour cooperated by American and European universities. "Even though the fee is high, my dad will strongly support me. This is what he promised and the one path for me entering Universities now." "Portugal is like a tent, China is my home, I don't know why I am still staying here, but I spend my youth here; I don't regret."(Wang Lei, 18 years old, student and part-time in his family cloth store, 2011)

Cases like Wang is uncountable, the great gap between their expectation and the coming reality lowered their enthusiasm about the local culture. Many of the second generations believe that they will come back to China and start their career and life there. Migration is just a process of time.

3.2 Marginal Identity in Dual-cultural Conflicts

Culture is the shared value practiced by some groups in the society. It has inheriting ability and always passes from one generation to the other. Meanwhile culture diversity raises conflicts between different groups (Ting-Toomey, 1985:72). Most migration parents keeps on running the original culture environment which is totally isolated from that of the local society, this embarrassed second generations by living in-between these two cultures. The more they feel unpleasant with their family, the more they are hypothesized to be against Chinese culture. Some of them are highly loyal to their family, the loyalty passes to the culture behind. As a contrary, they are not so interested to contact with the local culture. In the sociology field, we call it "Second Generation Dilemma". Once there is an intergenerational culture conflict, parents will decide their children choice, even it is unintentionally. They will have more pressures and troubles.

Self identity is a main criterion to value their culture identification. Many youths feel lost in the dual-cultural conflicts.

Zhang Lin was interviewed in the shopping center of Martim Moniz.

"When I play around with Chinese, they say I look like Portuguese; when I am with Portuguese, they say I am Chinese. I am in a public secondary school now, there only few Chinese students. I just have some classes there, I don't like talk; after school I always come here to my mom, make some necklace or help to sell; My Chinese is not good, I can't understand everything, but the best friends of mine are all from China, while even though we choose to talk in Portuguese for sometimes".

"I am in my 11th grade now, I will graduate next year."

"What's your plan after graduation?"

"I don't know, never think about it before."

"Will you help your mom run this shop?"

She thought a while and said, "Probably, it is OK, right?" (Zhang Lin, 18 years old, 11th grade, 2011)

Many interviewees similar to Zhang Lin; they could not find themselves in either of these two cultures. Theoretically, we name situation like this the Marginal Modes. Second generations in this case are low identified with both original and local culture. Marginal

cases mostly happen in a foreign born group. For them as the second generations, they have to wander in between two cultures only because of their parents. In general, second generations in this case lack of emotional attachment with China, the only ways they know about the original society and culture is through travelling, parents' stories or public media. The tricky situation is, even they were born aboard, the environment for them to grow up is the same as who was born in China and migrated out. Mostly they interacted within the Chinese business circle, depending on the Chinese community and had few contacts with the local society. The number of youths between 15 to 24 years born aboard is quite limited, hence there are not so many youths in the case of Zhang Lin, confused about identities, so as to negatively work on cultural conflicts.

3.3 Few in Acculturative and Assimilative Mode

It is hypothesized that the birth place and culture identity were highly correlated. Local born Second Generations are higher connected with the Portuguese culture than the ones born in China. Acculturative Mode refers to ones who get along nicely with their original culture and also positively adapt with the local culture. Yang Feng is the case among all performs best between two cultures. Yang Feng and his brother and elder sister were all born in Lisbon; they can know Portuguese and Chinese and use it in their daily life. The eldest sister is 26 years old and currently studying Law in Lisbon University. She is planning to work as a lawyer in the future. Yang Feng is now studying the local high school. Unlike Zhang Lin, he thinks he has a lot of friends from different nationalities, while the best of them are from Pakistan, Afghanistan and some other Asian countries. He has no problem with communicating with friend, both language and topics, after school they often organize some football activities. Generally speaking, he is quite satisfied with his situation now; even he also has to help in his Mom's grocery shop. When we talked about future, he mentioned he wanted to further his study of architecture in London, and works with China in the future. About China, his comments were:

"To me China is a remote country, mystery and attractive, I have a strong feeling that my career will start from there. I want to learn architecture. I guess I will have more chances in China. Portugal is my familiar place, my home is here." (Yang Feng, 20 years old, 12th student and after-school support at his mom's shop, 2011)

Assimilative Mode means immigrants are totally admitted to the local culture. They are highly connected with local culture and lower with original one. It is judged that local culture is better than the other. In my study, no youth appears in this case, but I think there must be some cases existed just out of my research network. So what leads to this?

If we come back to Chapter 2, when I introduced the history and current situation of Chinese immigrants in Portugal, detailed fluxes, I mentioned the first group of Chinese came to Portugal were from Canton, they ran the business in Mozambique and came to Portugal in the process of decolonization. As the first group of Chinese immigrants, their descendants are now down to third or fourth generation. Group like this are entirely using Portuguese as language, and lead their life the same as native residents, they can participate or compete with natives in the main fields of the society. Expect for an Asian face, they have nothing in common with a Chinese. Because of the above reason, they are not supposed to be in my research according my definition on second generation of immigrants. Meanwhile, through the observation I got in Escola Chinesa, a big group of young second generations are talking freely through Portuguese after class, they were born in Portugal with young parents, and they are characteristically belonged to my research group, only when they are above 15. Hence, they are not in this research, but will be a vital part if there is any long-term study in the future. Then I will make a wide hypothesis that the growing up second generations will suit more in the Acculturative Mode.

4. FAMILY INTEGRATION AND FEATURES

Family is a domain of identity. For the study of immigrant family, besides the traditional concepts, they have the experiences of migration. From political division, territory boundaries limit the free movements. People are the habitants in a certain geographic area, while among the influential factors like political persecution, hostile society drive away people from their original areas, they are moving and continuously making the family formats. Doreen Massey points out, to the immigrants, the home they have in migrated society is not a place they belong to, while it is even not a place they identified, but only a place belongs to them (Alan Smart and Josephine Smart, 1995:29). In this theory, the home of immigrants is the place they have ability to own, but might be not what they want. Home in modern life could be understood as a "field" produced by people in different places. It is only a mark in the perspective of geography.

4.1 Family Integration

14 of the 20 interviewees are from a multi-children family; in the mainland of China owing to One-child policy, family structure like this is not common. Since the interviewees are all from 15 to 24 years, most of them are the eldest child in the family. 17 of all showed a great respect on the family relations. Through interview, I found many of the second generations are on the extremes, some of them are pre-matured and some are post-innocent. The polarized phenomenon does not only appear in my research, Swedish social worker Mikeal Soderstrom who is professional within accompanied Children Asylum seeker found out the same feature among the unaccompanied children in his group. Age from 15 to 24 covers the process from teenage to young adulthood; youths at this period might catch role transformation stresses and risks.

Chen Chen is the eldest sister in this big immigrant family. She has a strong sense of family response, especially that her father spent 6 years working alone in Lisbon and support them in China. She feels she has the obligation to support her father whatever he requires. In the interview, she said,

"My father worked aboard so long by himself, but all the money he got were spent on

our education and living, now he needs us to come and support his business, be his company, I feel it is the thing we should do. Well, I still believe China could offer me more opportunities, and the environment there suits me better. When here all things settled down and his restaurant becomes better, I will come back to China. Family to me is very important, I couldn't ignore his feeling." (Chen Chen, 22 years old, Jeans Seller, 2011)

4.1.1 Different Childhood

Left-behind children, especially the ones before educational age, around 6 or 7, are out of parental care in their home country. Lots of the young parents, who are involved in restaurant are fully occupied by their hectic work, they have no energy and free time to take care of the children. The bad living situation at the beginning of their migration journey could not meet their requirements to bring the children out. On considering all these, they prefer keep the children back at home; at least they could be taken care of by relatives, who mostly are their grandparents. The migrated parents will definitely economically support their family by sending back remittances regularly. It is widely criticized among local Portuguese about the separation deliberately led by Chinese immigrant parents. Mr. Nuno Lopes, Visa officer in Portugal Consulate Shanghai, said in the interview: "That is something I couldn't understand. Each time when the parents apply their children, they gave us a baby picture[6], but later it is a young child or teenage standing in front of me. I ask do you know your mom's name, he shakes head. Then I asked, then how do you call her? He replied: "I only call her mom"." "If it is me, I will never let my child alone, I have been working in China for 7 years and my child is always with me. I want to see his growth and different looks each day." (Nuno Lopes, 2012) Many local Portuguese could not understand why some parents applied their children when they are close to 18 years or send their young children back to China. However, for them, this is the option they will never choose. Long separation mostly will lead to estrangements among the family members, some children are in the problems of being unsociable. Some extreme cases are for those children who were left-behind for a long time in China. Their parents already have a new-born baby when left behind children reunited with the family. The transform of family structure brings children feelings of being abandoned.

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[6] Parents applicants should hand on a living picture with the children respondents as one proof document.

Migration behavior, especially whole family's migration mostly orients to a predictable improved future living situation. For many of the immigrants, cross-national movements help them with more opportunities. While in this procedure there are also risks of losses, one of the most remarkable parts is the sacrifice of Children's welfare. Family reunification is a long process with pains and waits, most of the second generation of immigrants experienced a long time away from their parents taken care by relatives. Parents' absence will easily lead to a risky childhood. "My parents never joined parents' meeting at school. Each time was my grandfather with others' father or mother."(Mo Cong, 23 years old, Editor at China Journal, 2011) While most of the children could understand that their parents are not abandoning them, they are both fighting for our future, all the discrete and sufferings are the inevitable exchanges for a better life. However, not all of the parents are willing to sacrifice their child. Yu Xin is a father who took care of his son for 7 years in China while his wife doing PhD and research in Lisbon. Later on he also applied to be a scholar and brought his son here. Now they are all settled down. Besides the "Domestic Care", which offered by close family members, in the prospective of social relations, the "Care-giving Market" naturally formulates "care givers" as compensation. Extended family or friends could temporarily receive children as a foster system. Fostering, compared to bring children with them without the consideration of material situation, is more accepted and better for the children's well-beings.

4.1.2 Challenged Reunification

When the long separated children reentered the family, both parents and children need to redefine their roles in the family, the challenges come also from the different living mode, daily schedules and family structure change, or from new joint family members.

Jie Qiang and Hao Zhen are brothers, Jie Qiang is 15 years old and Hao Zhen is 13, they are from Qingtian, Zhejiang. Soon after Hao was born, their parents joined an immigration group to Spain, and after several years, they migrated to Portugal. After ten years of working, they now own a small clothing store. Four years ago, Jie Qiang and Hao Zhen were brought out through Family Reunification.

"At first we were very happy to be with our parents again, but when we arrived, we found they have had a 4 years old child. Our parents are busy at shop every day, so we have the response to take care of the young brother. He was born in Portugal, and eats breakfast

like a Portuguese. We hardly find something in common. It is not so easy to feel close with him as much as we are, and to our parents is the same. While we guess our parents like the youngest one more." (Jie Qiang, 15 years old, part-time in a Chinese grocery store, 2011)

It is the fifth year since Li Wen arrived at Portugal. Owing to the economic crisis, her father just changed his business to France. She and her mother are still in Lisbon. Even there are plenty of rooms in "my mom's home", Li Wen still choose to live in an apartment shared with friends. In this case she has to support herself with the rent. "I cannot say why I moved out, we are very close, but maybe it is because of our different daily schedule. I sleep late and wake up late. They sleep early and wake up early. We could not meet in a whole week even though we live together. So there is no need for us to live in a same house. And now, I got free space."(Li Wen, 21 years old, Teacher in Escola Chinesa, 2012)

4.1.3 Residential Choices Based on Best Interests

Unlike the old generations' experience, people are no longer need to squeeze in a small room. Most of the second generations and their family are individually sharing their own apartment or rented one. In the beginning of many migration journeys, people get to know each other since they were all members of the same restaurant or shop. Some intended to live together, and some were arranged to. Take Chinese restaurant for example, in the beginning, normally the boss will rent an apartment or reconstructed the backyard of their restaurant and place the non-accommodated employees together. When their children come, if they were too young to work, they could only stay in the same room with their parents. While now, most of the parents will skip any situation like this, they won't apply for their children until their financial accumulation achieve a level which could meet the basic living standard. That could be one reason for long time of separation and waiting. Surely, under some special circumstances, for instance, when shops are new opened and new labor is urgently needed, some family will choose to fasten the process, even when they are not well prepared.

While in general, the group of Chinese immigrants passed over this tough explorative period. They could locate their residence based on their best interest. As what I discussed in Chapter 2, the demographic data of Chinese immigrants: most of the Chinese chose to live close to their business area, namely Martim Moniz and Chelas. It is also easy for them to formulate their social network by living close. So in this case you could mostly acquaint Chinese on the Metro line green and line red, which cover these two areas. Based on the two

groups of interviews I had with one year gap. Most of the second generations are leading the same residence model as what they had one year ago, which mostly is with their parents, any changes are all attached to their family's decision. Li Wen, as I described above, moved out of her family and started leading an independently life by supporting herself loans and sharing life with colleague friend she made at work.

Another residential phenomenon mostly happens when they have bigger apartment than each individuals' need. When there is vacancy, they will rent it. In some tourism area, it could also change into a temporary hostel. Compare to the location of the groups' residence, the bigger change is the number of people they live with. Besides family members, the usage of vacant rooms contributes to the flexible number.

In general, the first generations take response to prepare well for their families. In all my 20 cases, 8 of them are living in their own apartment, 10 of them are renting apartments. Their financial situation mostly bettered along with their time staying aboard. Residential ownership sometimes is regarded as part of their financial competence, but it is not the idea of all immigrants. "Even though I have money, I won't do that. Once when you have an house, you won't easily go home. Like now, if I want to go back or change, one ticket and one luggage are enough". (Zhuang Wei, 44 years old, shoe seller in Martim Moniz, 2011)

4.1.4 Parental Integration

Three main fluxes of Chinese immigrants in Portugal differentiate from each other from their places of original, which also from their language, culture, and social network.

4.1.4.1 Children's migration background links with parents' Occupational Diversity

Occupation diversity provides a perspective to understand the parents' integration level. Unemployment is the breeding ground of all kinds of problems. Most of the parents are running business, mostly in restaurants and wholesales, only few of them are working as researchers in University or as well-educated and skilled professionals. Since the migration policy changed from 1997, currently it is possible to guess their parents' occupation by knowing their children's birthplace, ones who were born in China are majority which parents as private business runner. While after the grown-up of children born in the baby-boom, this specific correlation might disappear.

4.1.4.2 Children linguistically support Parent

For the first generation of immigrants, even they have stayed a long time in Portugal, Chinese is still the main language that they can master, even since many of them origin from the same district, Wenzhou dialect and Qingtian dialect are the widest used in the family. Language is more challengeable for the first generations; they need people who can speak Portuguese as support. Hence, many children and young family members are expected to master the language. Actually, there are many language institutions in Lisbon, and also translation agencies for language services.

While for those second generation who were born in Portugal or migrated abroad since very young, they could not speak Chinese but only Portuguese. In the family talk, the parents are trying to speak Chinese with maximum Portuguese words and the children are trying to cope with in the other way. "I am not certain if he understand me each time when I lesson him. I am a father. I want to play the role as a father does."(Chen Yu, 2012)

4.1.4.3 Refluxes in Crisis

Many studies showed immigrants treat migrant city as a working place, after a certain amount of accumulation, they will come back to original country for rest of their life. While, in my research, since more family members and relatives are applied out and the new built social networks are enhanced, not all of the Chinese prepare to return. The refluxes, mainly owe to the economic crisis since 2008, are flowing to the other European countries or China.

4.1.5 Second Generations derivate their parents' social network

Besides birth-place, educational background, residence place, second generations are actually grouped as a derivation of their parents' social network. As described by Li Wen, she categorized her peers (Chinese second generations) into 4 groups: children of entrepreneurs, children of job-hunters, children of overseas students and children from illicit business family background. Actually the interactions among these 4 groups are not active. Li Wen is from an entrepreneur family, her father has a history of running fruits store, and contracture team. So she mainly contacts with the peers who are from the same background. Her family gives her confidence, "We hired people to work for us. Some of them have

already worked in our store more than 8 years, they started with my father, and their child works in our store too". "I can't say we are higher than them (children from job-hunter family), if they work hard, they could have their own business. I know some examples. This is the great part of being in Europe. The environment is much simpler. If you work, you could make your life." (Li Wen, 2012)

"But we don't like the overseas students, they are too "Chinese", I can even distinguish them by their looking. Some of them are working for us also. They don't know this society. But they look arrogant." "For the children from illicit family, we are forbidden to contact with them." (Li Wen, 2012)

4.2 Features of Family Integration

4.2.1 Family Oriented Sense of Response

Second generation of immigrants, especially who had migration experience of their own are mostly family-oriented, high with family response. Most of them appreciate what their parents did, and hope to compensate by supporting their business. When talking about the reasons possible for migration behaviors, when policy permitted, migration behaviors are carried out by pursue of property, welfare, working environments and others. Among many of these pull factors; a lot of parents would like to improve their children's living environment by migrating them aboard. Family reunification is long process, in which both parents and children are sacrificing for the better future. Second generations who worked with parents are even easier to understand and treasure their achievement. They are helping with the business or taking care of the young members. In the multi-children family, when the family resources are limited, the elder child mostly shared their own well-beings. For instance, quit the education for maximizing the well-being of the whole family.

4.2.2 Positive Correlation between Parental and Second Generations' Integration

Influenced by the birth place, and related migration experiences second generations live in Lisbon have greatly difference in the language ability and other integration level. Research shows native-born second generations are better in speaking Portuguese, and higher

identified with the local culture. But there is no significant integration difference between these two groups, since parental integration, as the main influence is the same. It is showed that parental integration is positively correlated with their children's. Most of the second generations' parents share same background in culture, education and social status. In this case, it doesn't that matter where the second generations born, since they grow up in a similar environment, and participated in the same routine as their parents did. The social capitals are passed from generation to generation. It will be easier for children to integrate when their parents have comparatively better achievement.

5. SCHOOL INTEGRATION AND FEATURES

In the modern society, well-educated background is obviously related with the possibility of development. According to the research, most of the second generations have the education routine in the way of doing their mandatory study in China and migrated out in the process or after it is finished. The Chinese immigrant parents could be categorized into three groups according to their education awareness: the best group highly concentrates on their children's education; they focus on not only knowledge but also their ability of combining both Chinese Culture and Portuguese one; the second group with less ambitious in educational achievements also support the basic education, but their idea is to combine education as a fast trip to business, for instance, language ability; the last group is holding the "Three-No" policy, no support, no disagree and no attention. Parents' educational awareness presents the educational and integration level they obtain.

5.1 School Integration

5.1.1 Diverse Educational Resources

Main educations the second generations receive are language and basic education; the same like local children, they could choose between private and public schools. Ability of using local language is regarded as the entrance for social integration in most of the studies on immigrants. Most of the second generations received language trainings, since there are lot of institutions providing possibilities. In Migration Center CNAI, there offers free Portuguese courses; also many private and public universities are available for intensive training or other classes with flexible arrangements. From the community sector, some Chinese organizations, for instance language organizations, religious organizations, and Economic Department of Macau offer free Portuguese classes too. There is another interesting mode for Portuguese learning, more like the copy of home-visit method for the after-school education in China, visit teacher will be in the family for fixed time each week, or the students could all go to the teacher's place. This format combines education and attendance; it is a useful strategy finding children a support for parents who are always

occupied by work.

I am placing all these language trainings into the education category in my research. While also, many of the second generations received basic educations in Lisbon too, 10 of 20 interviewees are in this case. Besides, many of the institutes are ranked, among which private International Schools are the top choice. Even schools like this cost a lot, in a U.K. International school the tuition fee is 600 euro per month (Chen Yu, 2012), but English teaching environment will be better for children to meet more other nations, escape the language adapting period, especially language obstacle could be a reason lead to high drop-out rate; meanwhile, English as the teaching language will provide more chances for future educational plan in U.K or U.S.. So far as I know, some of the international schools will directly provide opportunity to join university in U.K or U.S. after their education in Portugal. "I don't like them (who are required to work at Chinese shop while studying). If you want to talk to them you could go to Martim Moniz or YRC." "I will go to U.S. for college. My sister is studying PhD there." (Xiao Wen, 15 years old, 9th grade student in U.S. International High School and former student in Escola Chinesa, 2012)

A study about the New-immigrant Children between 4 to 6 years old in schools of JiLong Taiwan shows that families with better financial resources, their children's school achievements are better. Ones who joined international schools with better educational resources, their future development are better than the normal average. Also, English is an included discipline in mandatory education of China, which is the basement for a success journey of their study life. Collected data shows that even if international education is high valued most of the second generations still join the local public ones.

5.1.2 Expectation Gap on Education

Most of the second generations feel safe at school, cases like robbery, racism or violence seldom happened to them. Among all the 20 interviewees, only one girl told me she was stolen some stationary and there was group fight in her school. Most of the Chinese parents trust on the school environment, but doubt on the education quality because Portugal and China have different idea about mandatory education. In Portugal, same as many other Western countries, the purpose primary or secondary school is helping children raise their interests, such as playing football, dance and etc; while in China, since their first entry to school, the most efforts are put into intelligence development, such as mathematics, English

and so on. Chinese parents treat these abilities as the essential competence for their children's future development. Different educational ideologies increase the difficulties of school integration, combined with over-school-age entry, expectation gap and inappropriate education mode, many of the second generations dropped out, which also lowered their parents' expectation.

When Chen Chen was interviewed, she said, "I am the oldest child in the family, so my parents will take my suggestions on our education issue. My youngest brother is now studying in primary school for four years; each time when I asked him, what he learned at the school, he always answered, football. We are all worrying if this continues, he will soon over with his future. So my dad and I are wondering if it will be better to send him back next year." (Chen Chen, 22 years old, Jeans Seller, 2011)

Along with the raised awareness of children's education, many Chinese parents would prefer applying their children after high school, or quite earlier before they enter primary school.

5.1.3 Choice on Making Friends

In the perspective of social interaction, all the interviewees answered it is not hard to make international friends. But in reality most of them just play around at school, few of them have any contacts after class or graduation. The biggest obstacle in peers' interaction is not language, but their emotional tendency, or specifically the topics they could raise based on living environment sharing. Even when the second generations have the language ability, in process of adapting to the new environment, they are naturally escape the unfamiliar environment, unknown neighbors but prefer more to find people share with them the same cultural identification. Friends they made at school mostly are from Asia.

For the Chinese second generations, school doesn't function as a place of meeting new people and making friends. In the study, I hypothesize School discrimination, language ability as the factors influence their integration situation, while the result proves there is not strict discrimination in school; and what's more out of expectation, many of the second generations show their talents speaking Portuguese. In this case, what's the biggest challenge for second generations at school? In my understanding, Dissociative Mode of Culture Identity is the main influence; many of second generations don't have enough interests or motivations in making local friends.

5.1.4 Low School Achievement and Expectation

Rumbaut mentioned in his book *The Story of the Immigrants Second Generation,* in a globe context, most of the Chinese second generations are greatly involved in school and ambitious about their achievement. It is hypothesized in my study that the second generations in Lisbon are also hectic on this study. While the school achievement and expectation is averagely low for this group. Regard of exam, they said "Of course I can't fail, but I never thought about get to the top."

Since language training is taken as a part of education for the second generations. I conclude their language ability into the school achievement.

"Practically, we are not expecting the first generation of immigrants could integrate into the society. Language as a skill is so important and could not be ignored. But for most of the second generations, they have already covered this problem."(Zhang Liang, Director of China Journal, 2011)

Many of the second generations only expect themselves finish high school. 3 of 20 interviewees show the willing to have further education, and among these 3, 2 of them were born in Portugal, the other one already have 8 years immigration experiences, and like her current neighborhood and school.

The labor lack situation in immigrant's economic blooming period, forced many second generations could not chose but worked under their parents expectation. Most of them step early into adulthood. Now, even the average of parental expectation and children's educational investment greatly rise, the second generation's education expectation is still low. Mo Cong, who works in the Chinese Journal said, "Every year I have some time visiting China, the longest one, I joined a 6 months' programming course; I hope to improve my professions, and now I am learning Photoshop by myself, I will plan more courses in China in the future." (Mo Cong, 23 years old, Editor at China Journal, 2011)

5.2 Features of School Integration

5.2.1 Low Level in Education and Expectation

The current school integration situation is not ideal both in education level and expectations.

The ones who had full mandatory education or just partially attended in China seldom further their education in Portugal; comparing to this, second generations born in Portugal are more active in education participation. While, explicit from the aspiration talk, the reality is almost full percentage of the second generations between 15 and 24 had already ended education and started work.

Attribution analysis I did for low education level takes in the objective factors such as unbalanced possession of educational resources, lack of opportunities and so on, while the interviews shows this result is led more by the ambition of their own. Comprehensively, the parents' living path has the demonstration effect on their children. The business they are running doesn't require high education background, endless efforts and commercial intelligence are enough for their business. So even there is no against voice anymore, second generations still prefer to follow their parents' route, which is faster-success and risks-avoided. Language ability and peers integration add on their study resistances; children who are low in resilience easier arise frustrated feeling towards study.

5.2.2 Lack in Information and Low usage of Educational Resources

Owning to the low expectation in education, most of the second generations only want to take language training resources. Through all my observations and participation, as stated above, there are many public and private educational opportunity. However, on the contrast, the usage situation is not as good as expectation; most of the second generations have no idea about the courses provided by Chinese organizations and local Public Service. School or shops are the mainly spots in their every life, it is not practically easy for them to search for the extra opportunities, especially when they are not interested. The information lack limits their development.

6. COMMUNITY INTEGRATION AND FEATURES

Community Integration is the process through which individual creates connections with the others, families or social organizations. Through these medias they interact and integrate into the society, formulate their identities. In each person's socialization process, family, school and community are the main fields they based on and function. To the second generations from 15 to 24 years old, family and school is the preparation period for them going into the society. Chinese immigrants in Lisbon mainly interact with the society through two paths. Firstly, work is the direct platform for contacting the society; the second one based on social organizations, rely on which they participate in social interactions.

6.1 Community Interaction through Work

6.1.1 Working Experience and Income

16 of the 20 interviewees had working experiences before, 14 of them are taking the full-time job. Most of them are involved in Chinese business, including groceries, wholesales and restaurants. Besides the similarity on occupation, their employers are all Chinese. This situation does not change since 2011. The other 2 are working together with studying, they are helping in the Chinese shops too, mostly their own family business. The salary form work could support their daily cost, if calculated meticulously, they can also save a part from it. Those who work in their family shops are "paid" in other way, they won't receive a certain amount of money each month, but their pocket money requirements never been refused. The interviewee Shan Lei said, "I never felt short of money."

6.1.2 Family's Best Interest

14 of the interviewees said they would prefer to choose a job that orients to their family's best interests, which mostly is supporting at their parents' shop. When talking about the family integration situation of the second generations, research proves most of the second generations are high responsible to the family and would prefer to compensate their parents'

sacrifice. Even now the labor market is not as demanding as before, and parents could allow children to develop new fields. Still many of the second generations are joining in Chinese business. Fang raised a very interesting metaphor to describing her attitude towards occupational choice. "We are like the fish in the sea, we jump out of the water and see the land, it is very attractive, but who can predict if it will be a success. One thing we are sure is that, in the sea, we still have a lot to explore and we know we could be better." (Li Wen, 21years old, Teacher at Escola Chinesa, 2012)

6.1.3 Social Interaction

The purpose of social interaction is to know more people through work, relations broaden social network and add social capital. Second generations mostly gathered in their parents' business circle. During their working life, they will meet more Chinese with the same background. In Martim Moniz, ones who can speak Portuguese could know more people in other ethnic groups, for instance Indians, Africans.

6.1.4 Social Discrimination

My purpose of raising this perspective is trying to check if besides color, social network, language limits, does the society provides an equal sphere. While many of the second generations have no intention to join the companies or work units run by other nationalities. Their past jobs are mostly introduced by their parents, friends, so it is not so appropriate to discuss the discrimination issue. But from the previous research, only 8.7% of the Chinese labor declared they had discriminated experiences, 69.3% of the Chinese immigrants felt there is no discrimination in Lisbon's labor market.

It is not easy to make indexes to measure the discrimination level of a society. Experience of being discriminated is much related to their own definition about what is discrimination. In my research, this open question receives many different answers. 13 interviewees felt they have been discriminated, but none of them can describe the feeling in details, only one said, "This is just a feeling. I was not really offended in any cases. For instance, some people on the street called me Chinoca, or they shouted to us, Vai para tua terra." (Tan Yan, 18 years old, 10th grade student and part-time in grocery shop in Martim Moniz, 2011)

6.2 Social Participation based on Chinese Organizations

6.2.1 Social Organizations provide welfare

Among many of the Chinese organizations, Escola Chinesa directly works with Chinese second generations. According to their different Chinese speaking level, there are 10 grades. Chinese learning is carried out as a volunteer behavior; the purpose of the school is to encourage overseas Chinese could still have chances to know the language and closer to Chinese original culture. The school has already run for 11 years with 200 students now. All Chinese Schools are in the name of overseas Chinese educational system but independently running. Each summer school hold summer camp back to China to visit historical places and talk with local Chinese. School normally just offers language courses, but in practical, it also helps with young children caring. Many parents leave their kids all Saturday in the School. The legal working time for shops in Lisbon is from Monday to Saturday, the local Portuguese public or private schools give classes from Monday to Friday. In this case, Escola Chinesa nicely meets the parents' need, it is assured to let their kid study and be taken care of in School. And also, there they prepare some culture activities and competition, simply saying the school broadened second generations' extracurricular life, and moreover, it functions like as a well-fare provider.

6.2 .2 Religious Organizations

The other functional group is Chinese religious organization. Buddhism and Christianity are the main religions in the Chinese community. The role that religion could take is not only providing beliefs, and also it shared a field to foster emotions. Religious activities, no matter Buddhist or Christian are providing the humane cares and disciplines of social support. Besides, religion is not isolated by origins, races. Church is always a best place for immigrants to find their belongingness.

6.2.3 Participate in Social Organizations

Joining activities could help second generations show their talents, and realize their life

values. During the one year I lived in Lisbon, there were cultural activities like karaoke competition, Anniversary Performance, New Year's celebration show and others. The activities help with their after-class experiences, and are the platform for them finding close-minded friends, enlarge social network and encourage peers' supervision and promotion. Most Chinese youth never participated in the local activities.

6.2.4 Second Generations' Own Organizations

The Chinese second generations voluntarily formulated their own organizations; the biggest one is YRC. Their activities are held every Sunday, the priest holds the preaching of the mass, chooses episodes from Bible and translating them into the morals that businessman should obey. After the ceremony, the church will prepare some free dinner. The Sunday activities are a nice match with their weekly schedule, since it is only one free day for each week. Religious or organization activities could enrich their life and larger their network. During my visit of the Sunday Mass, young kids of the believers were all gathering on the above floor taken care by some sisters and brothers, they are growing up with the other familiar backgrounds. Chinese organizations already become the platform for second generation participation.

6.3 Features of Community Integration

6.3.1 Similarity in Occupation Choice

Most of the second generations followed their parents' job path. The interviewed second generations from 15 to 24 mostly participated in grocery shops, wholesales and restaurants. Occupational hereditary would be seen as a result that parents' life model is generally accepted by their children. Ones who have their own future plan but hard balance their study and work life are hesitating to make a life choice. There are few second generations that will keep on studying in University which combines their different dreams. Birth place is regarded as a variable connected to the second generations' choice, ones who were born in Portugal and received a higher education here showed their ambitious work. It is not controversial to my conclusion about parents' integration influence second generations'

situation, since only few of them who work on life development are from a business family background.

6.3.2 Organizations are the Main Field for Second Generations' Personal Realization

Chinese community organizations provide an important field for them to carry on diverse life activities; it is a buffer zone for lessening social conflicts. Under its help, the second generations could build social connections out of the family circle, in case they will suffer maladjustment problems if they go directly into the society. Social organizations could help immigrants to solve their daily problems and also supply a middle-stage for them to function. More important is the social belonging feeling they create through participating activities or taking some roles in the organization.

7. CONCLUSIONS

7.1 Culture Identity Influences Family, School and Community Integration

Culture identity strongly influences on family, school and community integration. In my research, the second generations are mostly belonging to the original culture, it "takes away" some of their willingness to know more about the foreign one; as a result for the family relations, second generations with migrated background are more loyal to their family and relations respected. The parents dominate the family relations, their integration level influences their children's achievements. The Dissociative Identity Mode leads to a low school integration level, weak in peers' relations and less competitive of school achievements, they are not intending to learn more about the local culture and participate in the local relations. In the community integration level, culture identity decides the work choice. Second generations who in the Dissociative Mode have no career plan, they have been applied out for family reunification without the personal interest of the new environment, they help with family business for their parents as a way of spending the boring time. Second generations in this group are holding the idea that after several more years they will return to China, and they arrange their life in the future back in China. Comparatively, for the ones who are more active and have their own pursuit in China, I cannot judge their different attitude about original and the new culture, but it is verified that they accept themselves as a member in the local environment. They are not in the dissociative mode. Above all, we discussed at the beginning that the decisive factor for second generations' integration achievements is the identity mode increase or decrease their initials to join the new society.

In the diverse culture integration mode, any case with culture preferences or judgments is bad for the integration. The Dissociative Mode may lead to more depressions, low-self-esteem and high pressures which will be bad for their living adaption, school and community integration. If second generations could combine original and local cultures through absorbing the beneficial parts they might have better integration situation. From the perspective of culture diversity, each culture has its own value and practicality, when different cultures meet in a specific environment, the parallelism fades and followed with

culture stratum influenced by politic, power, economic and relations. People are easy to choose the one closer or more beneficial in the comparison, it mal-lead the integration result. Many foreign researches points out, second generations are attached with their original culture, but also for hunting better opportunities, they will receive the local culture and education, who are finally benefit from this combination.

7.2 Interactional Influences among Three Practical Fields

My research focuses on the second generations between 15 and 24, put them into the historical background, most of them have the Characteristics of Local Born and Migrated and this experience challenged them from all aspects of language, norms and etc. Language, for a certain period, delimits their boundaries of behaving and social connection, which also lowers their opportunities to further their study in Portugal. I call it Acquired-congenital weakness. In the migration family, the parents' educational level and their integration situation decided their children's possibility. The current second generations from 15 to 24 are living in a similar background since their parents have the homogeneity of low in education and social integration situation. Together with different manifestation between cultures and education ideology, most of the second generations have low education expectation; the long frustration they had from study will affect their personality development, and finally led to high drop-out rate. No matter what is the other influences come from school integration, the direct outcome is, the second generations are currently low in education and their choices for occupations are limited. This definitely explains from one perspective why most of them followed their parents' path. Meanwhile, the parents' way of living is the model for many second generations, together with their strong family-oriented intension; they mostly copy themselves to their parents'.

Figure 7.1 Interaction Model for Second Generations' Social Integration
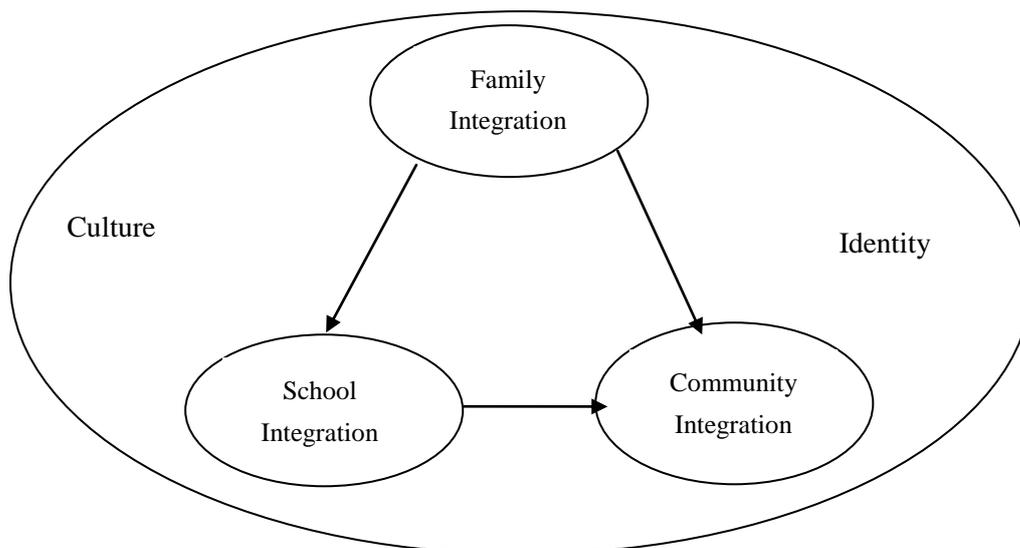
7.3 Chinese Second Generations Social Integration in Segmentation Mode

American scholars Carola Suárez-Orozco and Marcelo M. Suárez-Orozco in their book *Children of Immigration* did historical comparison by time as the main factor; they conducted achievements second generations get on culture identity and social integration are relied on each person's development, some of the immigrants are associative with the local culture and climbing on in the society, and some of other second generations losing their interest and ability to join the local society. Since there is no extraordinary time difference between my study groups, these two Time-theories could not be used to explain the situation here. However, combined with the stated features of second generations, they are in a way presenting the theory of segmentation. Bubén Rumbaut and Alejandro Portes pointed out in Segmentation theory. Social capital is the primary variable in the study and there is not assured correlations between time and achievements. The procession of the social capital influences their social integration level. Ones with more resources have higher status expectation; on the contrast, the other one with low amount of opportunities expect less in school, job and personal development than their peers. Chinese Second Generations have more difficulties in social integration, since some of their parents are weak of social resources, and many of them could receive from their parents as a gift. As a result, second generations are easily polarized, ones already good will be better, and the weak could be more vulnerable.

As when I described in Chapter 1, my purpose of this research is to present the Chinese community in Lisbon and the second generations living situation. And to analyze their integration in a way through different dimensions, in order to raise awareness of individuals, families and society for improving the groups' well-beings. My current study mainly could be regarded as an explorative and descriptive research with cause analysis. I did not raise any practical suggestions or strategies on the issue. While according to the interview experience, researchers should avoid labeling the target group with names of vulnerable. It is suggested to study them from the strength perspective. Since no matter what environment they are in, each individual is full of competences.

This research almost meets my targeted research purpose, answers my research questions, and accomplishes explorative study and cause analysis on Chinese second generation of immigrants in Lisbon. During these two years, especially the period of interviews, this group amazed me time and time again, they are my teachers for this thesis. Many thanks.

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APPENDIX

A. Questionnaire of Social Integration of Chinese Youths in Lisbon

里斯本华人青少年社会融合问卷

Privacy Declaration
All your information will be protected. I am hereby to promise all the data will be used just for academic research.

Thank you very much for your time and participation. For data checking and further study, your contacts will be very important. If you like, would you please fill in your personal information? All your support to this study is appreciated.

诚挚承诺
本次调查旨在了解里斯本地区华人青少年的社会融合状况，诚如您所了解的，旅葡华人人数增加及事业发展集中在近十年，在此过程中，华人二代数量不断增长。年轻的华人在里斯本的整体生活状况如何，是我感兴趣并想了解的。

考虑到语言掌握情况不同，本问卷包括中、英文，请您选择较为熟悉的语言，理解并回答问卷。本问卷大约将占用您 **15** 分钟的时间，感谢您抽空填答。

我们在这里承诺，**您留下的所有信息都仅为学术研究之用。**

感谢您的回馈，**如果你愿意，请留下您的联系方式，以便我再次向您核实信息。**您的个人信息和回复都将得到保护，**如您仍旧对填写个人信息感到不安，本问卷接受匿名填写。**

感谢您的配合。

1．您的名字？
2．您的电话？
3．您的电邮地址（Email）？ _____

根据您的真实情况，填写以下问卷。
For each question, please find an answer suit your situation or write above the line provided.
1．年龄 Age： _____
2．性别 Gender： _____
3．您是否在中国生活过？　A 是（接着回答下面一题）　B 否
　　Have you ever lived in China?
4．您在中国时的常居地？ _____
　　Your residence city in China is?
5．您在葡萄牙生活的时间？ _____
　　How long have you lived in Portugal?
6．您在里斯本生活的时间？ _____
　　How long have you lived in Lisbon?
7．您在葡萄牙的身份类型？ _____
　　Your identity in Portugal is?
8．您在里斯本的居住地？ _____
　　Your residence is Lisbon is?

家庭融合情况　FAMILY INTEGRATION
我们很想了解一下您的家庭的基本情况，　请您回答下面的问题。

We would like to know a little more about your family. Here are a few questions about them:

9. 在里斯本，您有多少个家庭成员？ _____

   How many members do you have in your family in Lisbon?

10. 您当前的婚姻状况？　　A 已婚　B 未婚

    Your current marital situation is?

11. 您是否有子女？　　A 有　B 没有

    Do you have sons or daughters?

12. 以下哪种情况最好的描述了您的情况？

    Which of the following statement best describes your present situation?

    (Please read the whole list, and then check the option that applies to you)

A 我和亲生父母或者养父母住在一起

   I live with my (biological or adoptive) father and mother.

B 我和父亲和继母住在一起

   I live with my father and stepmother (or other female adult).

C 我和母亲和继父住在一起

   I live with my mother and stepfather (or other male adult)

D 我和父母亲其中一方住在一起

   I live with my mother or father alone.

E 我在轮流住在离异的父母亲家里

   I alternate with my father and mother who are divorced or separated.

F 我和其他成年监护人住在一起

   I live with other adult guardians.

G 其他情况（简单描述）（Others, Please explain） _____

13. 除了父母或监护人之外，您还和谁住在一起，他/她多大？居住海外时间？

    Which of the following people in addition to your parents or guardians, live with you, and how old are they, how long have they stayed overseas?

A 兄弟或继兄弟　共　　　　人，年龄　　　　，海外生活时间

   Brothers or Step-brothers　　　How many　　　　Age　　　　　Year

B 姐妹或继姐妹　共　　　　人，年龄　　　　，海外生活时间

   Sisters or step-sisters　　　　How many　　　　Age　　　　　Year

C 祖父或祖母　共　　　　人，年龄　　　海外生活时间

   Grandfather or grandmother　　How many　　　Age　　　　　Year

D 父母亲的兄弟姐妹　共　　　　人，年龄　　　，海外生活时间

   Uncles or aunts　　　How many　　　　　Age　　　　　Year

E 其他亲戚　共　　　　人，年龄　　　，海外生活时间

   Other relatives　　　How many　　　　　Age　　　　　Year

F 非亲戚　共　　　人，年龄　　　，海外生活时间

   Non – relatives　　　How many　　　Age　　　　　Year

G 没有其他人 No others

14. 包括你，总共有多少人和您住在一起？

    In total, how many people, besides you, live in the same house with you?

15. 你在家使用什么语言？

    Which language you speak when you are at home?

A 中文 Chinese　B 葡萄牙语 Portuguese　C 其他 Others

16. 除了上题你选择或填写的语言，你还掌握其他语言吗？

    Do you know a language other than the one you chose above?

A 是 Yes　B 没有 No

17. 如果你选择了"是"，它是什么语言？ _____

    如果你掌握两门或以上的语音，其中哪一门你最擅长？

    If yes, what language is that?

    If more than one, please list the language you know best.

18. 对于其他家庭成员，除了汉语，在日常家庭沟通中，他们还说别的语言吗？

    Do people in your home speak a language other than Chinese?

A 是 yes　　　B 否 no

请描述一下你父亲或者男性监护人当前的工作，或最常从事的工作？
　　Please describe the present or most recent job your father, step father or male guardian do?
19.他当下的情况？
　　Is he currently working, unemployed, retired or disabled?
A 工作中 currently working　　B 失业 unemployed　　C 退休 retired　　D 残障 disabled
如果您选择了"B,C 或 D"其中一项，请基于他最近的一项工作回答，如果他同时从事两项以上的工作，请基于他花费时间最多的其中一项工作回答，继续回答下面的问题：
　　If your father is unemployed, retired, or disabled, answer the following questions for his most recent job. Also, if your father works more than one job, please answer for the job you consider to be his major one.
20. 他通常从事什么工作？　＿＿＿＿＿＿＿＿＿＿
　　What kind of work does he normally do? That is, what is the job called?
21. 请简要描述他在哪个地区工作？他工作的单位是做什么的？　＿＿＿＿＿＿＿＿＿＿
　　Where does he actually do the job?
22. 他的最高学历是什么？ What is the highest level of education that he completed?
A．小学或未受教育 Elementary school or less
B．中学 Middle school graduate or less
C．高中 Some high school
D．中专或技校 Some college or university
E．大学或大专 College graduate or more
F．　其他 other　＿＿＿＿＿＿＿＿＿ Explain

请简要描述一下你母亲，继母或女性监护人的工作情况。
　　Describe the present or most recent job of your mother, stepmother, or female guardian.
23.她当下的情况？
　　Is she currently working, unemployed, retired or disabled?
A 工作中 currently working　　B 失业 unemployed　　C 退休 retired　　D 残障 disabled
如果您选择了"B,C 或 D"其中一项，请基于他最近的一项工作回答，如果他同时从事两项以上的工作，请基于他花费时间最多的其中一项工作回答，继续回答下面的问题：
　　If your mother is unemployed, retired, or disabled, answer the following questions for her most recent job. Also, if your mother works more than one job, please answer for the job you consider to be her major job.
24. 她通常从事什么工作？　＿＿＿＿＿＿＿＿＿＿
　　What kind of work does she normally do?
25. 在那个工作她通常做什么？　她在哪个地区工作？　＿＿＿＿＿＿＿＿＿＿
　　What does she actually do in that job? Where do they work?
26. 她的最高学历是什么？
　　What is the highest level of education that she completed?
A．小学或未受教育 Elementary school or less
B．中学 Middle school graduate or less
C．高中 Some high school
D．中专或技校 Some college or university
E．大学或大专 College graduate or more
F．　其他 other　＿＿＿＿＿＿＿＿＿
27．　你经常因为和父母亲的生活方式不同而陷入尴尬吗？
　　How often do you get in trouble because your way of doing things is different from your parents'?
A 一直 always B 大多数时候 most of the time　　C 有些时候 Sometimes　　D 从不 never
28. 你现在住的房子或公寓所有权情况？
　　Do your parents own or rent the house or apartment where you now live?
A 归你父母所有 own　　B 租借 rent　　C 其他情况 Other
29. 同一年前比较，你如何看待你家庭的经济情况？

Compared to one years ago, how do you think that your family's economic situation now:

A 好多了 much better　　B 好一些 Better

C 基本没变 About the same　D 差一些 worse　E 差多了 much Worse

30．如果让你预计一下以后三年，你认为你家庭的经济情况将会？

And three years from now, do you think that your family's economic situation will be?

A 好很多 much better　　B 好一些 Better

C 基本一样 About the same　D 差一些 worse　E 差多了 much worse

31． 如下对家庭成员关系的描述：

Choose the following explanation which fits you best?

	A 从不 never	B 某些时候觉得 Once in a while	C 有时候 Sometimes	D 经常 Often	E 一直 Always
1.家庭成员喜欢相处在一起 Family members like to spend free time together					
2.家庭成员关系很亲近 Kinship is close					
3.家庭成员相处在一起很重要 Important to be with family					

32. 你对自己未来的家庭生活什么期待？What do you expect from your future family?

32.1 您最看重您另外一半的什么特征？（国籍？教育水平？外形？个人品质？）

What do you value most from your partner or future partner? (Nationality? Education? Looking? Personal Characteristic?)

32.2 你期待怎样的家庭生活？（ 生活地？家庭人数？家庭收入方式？夫妻分配？）

What do you expect from your family live? (Living place? Family number? Income? Distribution?)

32.3 你对孩子的期待？（数量？性别？交给父母抚养或自己带？教育期望？）

What is your expectation for you future kid? (Number? Gender? Raise by yourself or hand to your parents? Your expectation on their education?)

学校融合情况 SCHOOL INTEGRATION

33. 你在里斯本上学的时间？＿＿＿＿＿＿＿

Have you ever studied in any school in Lisbon?

34．你学校的名字是？ What is the name of your school？＿＿＿＿＿＿＿

34.1. 这是一所 It is 　　　A 基础知识学习，（小，中，大学） B 语言学习

35. 你现在所在的年级是？ What grade are you in?

36. 对于以下的关于你学校和老师的描述你的同意程度是：

How much do you agree with the each of the following statements about your current school and teachers?

	A 非常同意 Agree a lot	B 基本同意 Agree	C 基本不同意 Disagree	D 非常不同意 Totally disagree
1.学校有良好的校风和秩序 Nice environment in the school				
2.不同种族的同学会互相交朋友 All nationalities make friends				
3.教学质量好 Nice educational quality				
4.在学校感觉安全 Safe at school				
5.学习的时候经常被其他同学打扰 Easily disturbed by others				
6.不同种族的同学之间经常发生争执 Lots of conflicts among nationalities				
7.学校里发生过使用枪支或刀具等暴力冲突 Violence like gun or knife in the school				
8.学生被公平的评价 Equally judged				
9.学校规章公平对待每个学生 Equally treated				

37． 一下的情况曾经或正发生在你身上？
Did any of the following things happen to you at school?

	A 非常同意 Agree lot	B 基本同意 Agree	C 基本不同意 Disagree	D 完全不同意 Disagree a lot
1. 财务在学校被盗 Things stolen at school				
2.有人在学校向我出售毒品 Someone offered me drugs at school				
3. 有人在学校恐吓或伤害过我 Someone threatened or hurt me at school				
4.我与其他人在学校发生过肢体冲突 I got into a fight at school				

38. 在学校你使用什么语言？ Which language you use most at school?
A 中文 Chinese　　　B 葡萄牙语 Portuguese
C 英语 English　　　D 在学校我很少说话 seldom speak
39. 你的葡萄牙语程度怎么样？ How do you regard your Portuguese level?
A 一无所知 not at all　B 不是很好 not well　C 一般 well　D 非常好 very well
40．一周你用在学习上的时间？ How many hours do you spend on studying each week?
A 少于五个小时 Less than five　　B 五到十个小时 five to ten
C 十到十五个小时 Ten to Fifteen　D 多于十五个小时 Fifteen or more
41．学业碰到困难时，谁有可能给你提供帮助？
　Who helps you most with your homework when you are in trouble?
A 父母 My father or my mother　B 兄弟姐妹 my brother or my sister
C 朋友 my friends　D 老师 my teachers　E 其他人 other＿＿＿＿＿　F 没有人 no one

42．每周在看电视和玩电脑游戏上花的时间？

How many hours do you spend watching television and playing video games in one week?

A 少于五个小时 Less than five   B 五到十个小时 five to ten

C 十到十五个小时 Ten to Fifteen   D 多于十五个小时 Fifteen or more

43 在学校你有多少的好朋友？How many close friends do you have at school? _____

44.你的这些好朋友当中有多少是外国人？How many foreigners in all your friends?

A．没有 none   B.有一些 Some _____   C 许多或者大多数 Many or most

45．请根据你的朋友的情况，选择下面的选项

According to your friends' situation, choose

	A 没有 None	B 一部分 Some	C 大多数 Most
1.辍学　Drop out without graduation			
2．没有上大学计划 No plans to go to University			
3.计划在高中后全职工作 Plan to take full-time job after high school			
4.计划学习技能 Plan to learn some skills for living			
5．计划三到四年的大学 Plan to join University for 3 to 4 years			

46.同学校同学聊天，你常常使用哪种语言？ _____

What language you use to communicate with your classmates at school?

47．你使用这个语言和学校同学交流的频率怎么样？

How often do you use this language when talking with your school friends?

A 很少 seldom   B 偶尔 from time to time   C 经常 often   D 一直 always

48．你预期达到的最高学历是什么？What's the highest level of education you expect?

A 低于高中 less than high school   B 高中毕业 finish high school

C 参与一些短期课程 join some training courses   D 完成大学本科 get a degree

E 硕、博士或博士以上学业 finish a graduate degree (master，doctor etc.)

49.从现实角度来讲，你觉得你将会获得的最高学历是？

What's the highest level of education you will get according to your situation?

A 低于高中 less than high school   B 高中毕业 finish high school

C 参与一些短期课程 join some training courses   D 完成大学本科 get a degree

E 硕、博士或博士以上学业 finish a graduate degree (master，doctor etc.)

50．从父母亲的预期角度来讲，他们觉得你将会获得的最高学历是？

What is the highest level of education that your parents want you get？

A 低于高中 less than high school   B 高中毕业 finish high school

C 参与一些短期课程 join some training courses   D 完成大学本科 get a degree

E 硕、博士或博士以上学业 finish a graduate degree (master，doctor etc.)

51．你理想的职业是？ What job would you like to have as an adult? _____

52．从现实角度讲，你认为你获得这份工作的可能性？

How do you see your chances to get this job?

A 很渺茫 Very poor B 不太可能 poor C 有可能 good   D 可能性非常大 very good

53.如果你想继续大学的话，你理想的大学情况？ _____

If you plan to attend university, which one you would like to attend?

54．大学所在地区？ Region of the University

A 葡萄牙 Portugal Uni. B 中国 Chinese Uni. C 其他欧洲 Other EU Uni.

55．你所想攻读的科系？ What's your favorite major? _____

56.如果你不想攻读大学，原因是什么？What is the reason you do not plan to go to Uni.?

A 经济状况 Economic situation   B 个人意愿 personal reason

C 父母期望 parents' expectation   D 其他原因 other

57. 当前你有收入的工作吗？ Do you have a paid job at present? A 是 yes B 否 no

58. 如果有，请您简单描述一下这是一份怎么样的工作？
   If yes, what is your job? (Please describe)

59.这是一份 This is a A. 全职 Full-time   B 兼职 Part-time

60. 你的雇主是 Your employer is
A. 葡萄牙人 Portuguese   B 中国人 Chinese   C 其他 other

61. 这份工作的时间是？How many hours per week do you work at it? _____
   通过这份工作，每月大概你能挣多少钱？
   Approximately how much do you earn in this job? _____

62. 您被纳入当地的福利体系？   A 是 Yes   B 否 No
   Are you a part of Portugal Welfare system according to this job?

63. 对于如下的描述，你怎么认为？ How important each of the following means to you?

	A 不重要 Not Important	B 有点重要 A bit important	C 非常重要 Very Important
1. 有很多钱 A lot of money			
2. 稳固的友情 Firm friendship			
3.稳定有前景的工作 Steady and nice work			
4. 亲密的家庭关系 Close Family Relations			
5. 脱离现有的生活环境 Away from the current environment			

社会融合 COMMUNITY INTEGRATION

64.你怎么定义自己的身份？（亚洲人?中国人?葡萄牙人?）_____
   How do you call yourself?

65．这个身份对你有多重要？How important this mean to you?
A 不是很重要 Not Important   B 有些重要 Somehow Important   C 非常重要 Important

66. 在里斯本就业市场上存在种族歧视？
A 非常同意 Agree a lot B 同意 Agree C 不同意 Disagree D 非常不同意 Disagree a lo

67. 生活中你有没有被歧视的经历？Have you ever felt discriminated?
A 有 Yes B 没有 no

67.1 如果你选择了"有"，你被谁歧视过？（可多选）If Yes, who made you feel so?
A 老师 teachers B 同学 Students C 陌生人 Strangers D 葡萄牙人 Portuguese
E 外国人 Foreigners in general   F 其他 others _____

67.2 如果有的话，你认为被歧视的原因是什么？ What do you think was the main reason?
_____

68.你做居住的社区是？Which community you live in?
A 葡萄牙社区 Local Neighborhood   B 移民社区 Immigrants Neighborhood

69. 你有宗教信仰吗？ Do you have any religion? A 有 yes B 没有 no

69.1 如果你选"有"， 你的宗教信仰是 If you have, what is it? _____

69.2 你有经常参加宗教活动吗？ How often do you practice it? _____
A 每周一次 Once a week B 每月一次 Once a month C 不经常 Not often

69.3 你通过宗教活动结交一些朋友嘛？A 是 yes   B 否 no
   Do you have any friends from this religious group?

70．你知道里斯本地区有华人社团吗？A 是 yes   B 否 no
   Do you know there are some Chinese organizations in Lisbon?

70.1 你有亲戚是这些华人社团中的成员吗？A 是 yes   B 否 no
   Are there any relatives of you member of these organizations?

70.2 你是某个华人社团中的成员吗？A 是 yes   B 否   no
　　Are you a member of these organizations?
71. 你有参加过某一华人社团的活动吗？A 是 yes   B 否   no
　　Have you joined any activity held by these Chinese organizations?

补充了解 FOR FURTHER INFORMATION
72. 请你选择一下最适合你的选项 Find the option suits you best

	A 非 常 同 意 Agree a lot	B 同意 Agree	C 不同意 Disagree	D 非常不同意 Disagree a lot
1.有工作机会，人们更倾向介绍给亲戚 Job opportunities are easier for relatives				
2.面对困难时，亲戚更有可能提供帮助 Relatives are more open to offer help				
3. 应该选择对父母有帮助的工作 Better find a job could help parents				

73．请选择你对下面描述的看法 Choose the one suit your idea?

	A 非常同意 Agree a lot	B 同意 Agree	C 不同意 Disagree	D 非常不同意 Disagree a lot
1.我是一个有价值的人，和别人一样 Like the other people, I am a valuable person				
2.我有很多很好的品质 I have a lot of nice Characterizes				
3.我觉得我很失败 I feel I am a failure				
4.我和其他人一样有能力 I have capability like others				
5.我觉得自己没有什么可以骄傲的 I feel I have nothing to be proud				
6.我有积极的价值观 I have positive values				
7.总的来说，我对自己很满意 Generally I am satisfied with myself				
8.我希望自己信心更多 I hope I could have more confidences				
9. 我有时觉得自己一无是处 I feel I have no competence				
10.我对自己长相很满意 I am confident at my looking				
11. 我在同学中人员不是很好 I am bad at making friends with colleagues				

74．这些对年轻人的描述，选择合适你的选项
It is another list that describes young people. Please click the one fits you

	A 非常同意 Agree a lot	B 同意 Agree	C 不同意 Disagree	D 非常不同意 Disagree a lot
1.我父母非常喜欢我 My parents like me very much				
2.对我来说成绩好很重要 Nice grades is very important to me				
3.父母经常因为我对未来的规划和我争吵 Parents often quarreled on my future plan				
4.父母对我的意见不是很感兴趣 Parents are not interested with my ideas				
5.不管我成绩多好，都会被歧视 No matter how great I am, I am a foreigner				

75．很多事情都会影响年轻人，在过去 3 年，以下这些发生在你身上？
Lots of things happen in family that may affect young people.
In the last 3 years, did any of the followings happen on your family?

	A 是 Yes	B 否 No
1.搬迁新居 Move into a new apartment or house		
2.父母离异 Parents' divorce		
3.父母其中一方失业 One of the parents is employed		
4.我有家庭成员过世 Family members passed away		
5.我兄弟姐妹中有人辍学 Some of my siblings dropped out		
6.经济状况下滑，家庭计划回国 Plan back to China because of the Economic crisis		
7.我父母拿到了葡萄牙长居 My parents got residence permit		
8.我拿到了葡萄牙长居 I got residence permit		

76．最后，以下的这些选项在你生命中重要的是？
Finally, how important each of the followings means in your life?

	A 不重要 Not important	B 不是很重要 Not very important	C 非常重要 Very important
1.子女　　Children			
2.有闲暇时间从事自己的爱好 Have free time for personal interests			
3.离开父母或原有环境，成为独立的人 Left parental environment, to be independent			
4.在工作领域有成就感 Work achievement			
5.接受良好的教育 Received nice education			

非常感谢你花时间的配合！
请将填写完的问卷发送到
YOUTHPORTUGALSURVEY@GMAIL.COM
如果您对调查结果感兴趣，也可在六个月后致信 **YOUTHPORTUGALSURVEY@GMAIL.COM**
Thank you very much for your cooperation!

B. Analysis of 20 Interviewees

	Case 1	Case 2	Case 3	Case 4	Case 5	Case 6	Case 7	Case 8
Age(2011)	24	22	17	19	23	21	22	18
Sex	M	M	F	F	M	M	F	F
Original Place in China	Qintian	Qintian	Wenzhou	Qingtian	Wenzhou	Wenzhou	Qingtian	Wenzhou
Years in PT (2011)	4.5	2	5	8	1	4	3	18
Education in PT	Never	Never	Used to	Now	Never	Used to	Used to	Now
Occupation(2011)	Table Waiter	Table Waiter	Table Waiter	Part-time	Supermarket	Table Waiter	Seller	Part-time
Occupation(2012)	Table Waiter	Table Waiter	Table Waiter	Part-time	Cashier man	Cashier man	Seller	--
Employer –Nationality --Family Member	Chinese Yes	Chinese Yes	Chinese Yes	Chinese Yes	Chinese Yes	Chinese Yes	Chinese Yes	Chinese Yes
Marital status(2012)	Single	Single	Single	Single	Single	Single	Single	--
No. of children(2012)	0	0	0	0	0	0	0	--
Household type(2011)	Extended	Nuclear	Nuclear	Nuclear	Single Person	Nuclear	Nuclear	Nuclear
Household type(2012)	Nuclear	Nuclear	Nuclear	Nuclear	Single Person	Nuclear	Nuclear	--
No. p live together(11)	8	4	3	4	3	3	6	6
No. p live together(12)	4	4	3	4	4	2	5	
Live Freguesia (2011)	M.M	Arroios	Arroios	Arroios	Arroios	Arroios	Arroios	M.M
Live Freguesia (2012)	M.M	Arroios	Arroios	Arroios	Arroios	M.M	M.M	
Work Freguesia (2011)	M.M	M.M	M.M	M.M	M.M	M.M	M.M	M.M
Work Freguesia (2012)	M.M	M.M	M.M	M.M	M.M	M.M	M.M	
Father Occupation (11)	Restaurant	Restaurant	Restaurant	Grocery	China	Restaurant	Wholesale	--
Father Occupation (12)	Restaurant	Restaurant	Restaurant	Grocery	--	Restaurant	Wholesale	
Mother Occupation (11)	Restaurant	--	Restaurant	--	China	--	--	Grocery seller
Mother Occupation (12)	Restaurant	--	Restaurant	--	--	--	--	--

No. p= Number of People ; Martim Moniz=M.M ;

	Case 9	Case 10	Case 11	Case 12	Case 13	Case 14	Case 15	Case 16
Age(2011)	18	20	24	21	21	19	22	16
Sex	F	M	M	M	F	F	F	F
Original Place in China	Zhejiang	Zhejiang	Wenzhou	Wenzhou	Qingdao	Wenzhou	Qingtian	Wenzhou
Years in PT (2011)	18	20	7	7	4	8	2	7
Education in PT	Now	Now	Used to	Now	Now	Never	Never	Used to
Occupation(2011)	Part-time	Student	Jeans Seller	Student	Assistant	Seller	Table Waiter	Seller
Occupation(2012)	--	--	Jeans Seller	--	Teacher	Seller	Table Waiter	Seller
Employer –Nationality --Family Member	Chinese Yes	--	Chinese Yes	--	Chinese No	Chinese Yes	Chinese No	Chinese No
Marital status(2012)	--	--	Single	--	Single	Single	Single	Single
No. of children(2012)	--	--	0	--	0	0	0	0
Household type(2011)	Extended	Extended	Nuclear	Nuclear	Nuclear	Nuclear	Extended	Nuclear
Household type(2012)	--	--	Nuclear	--	Single Person	Nuclear	Single Person	Nuclear
No. p live together(11)	6	6	5	5	3	3	5	4
No. p live together(12)	--	--	4	--	3	2	4	4
Live Freguesia (2011)	M.M	M.M	M.M	M.M	M.M	M.M	M.M	M.M
Live Freguesia (2012)	--	--	M.M	--	P.E.	M.M	M.M	M.M
Work Freguesia (2011)	M.M	--	M.M	--	Anjos	M.M	M.M	M.M
Work Freguesia (2012)	--	--	M.M	--	Anjos	M.M	M.M	M.M
Father Occupation (11)	--	--	W.O.	W.O.	F.O.	Grocery	Restaurant	--
Father Occupation (12)	--	--	W.O.	--	Constructor ltd	--	Restaurant	--
Mother Occupation (11)	G.O.	G.O.	Seller	Seller	Cashier	--	--	Grocery
Mother Occupation (12)	--	--	Cashier man	--	F.O.	--	--	Grocery

No. p= Number of People ; Martim Moniz=M.M ; P.E.= Plaza de Espanho; W.O.=Wholesale Owner; F.O.=Fruit Store Owner; G.O.=Grocery Owner;

	Case 17	Case 18	Case 19	Case 20
Age(2011)	24	15	23	20
Sex	F	M	M	M
Original Place in China	Zhejiang	Qingtian	Wenzhou	Wenzhou
Years in PT (2011)	10	10	7	12
Education in PT	Never	Now	Now	Used to
Occupation(2011)	Lawyer Assistant	Student	Student	Cloth Seller
Occupation(2012)	Lawyer Assistant	--	--	--
Employer –Nationality --Family Member	Chinese Yes	--	--	Chinese Yes
Marital status(2012)	Married	--	--	--
No. of children(2012)	0	--	--	--
Household type(2011)	Nuclear	Nuclear	Nuclear	Extended
Household type(2012)	Nuclear	--	--	--
No. p live together(11)	2	5	4	6
No. p live together(12)	2	--	--	--
Live Freguesia (2011)	Sintra	Arroios	Chelas	Chelas
Live Freguesia (2012)	Sintra	--	--	--
Work Freguesia (2011)	M.M	--	--	--
Work Freguesia (2012)	M.M	--	--	--
Father Occupation (11)	Lawyer ltd	--	G.O.	G.O.
Father Occupation (12)	--	--	--	--
Mother Occupation (11)	--	--	G.O.	G.O.
Mother Occupation (12)	--	--	--	--

No. p= Number of People ; Martim Moniz=M.M ; P.E.= Plaza de Espanho; W.O.=Wholesale Owner; F.O.=Fruit Store Owner; G.O.=Grocery Owner