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SOCIAL IDENTITY WITH MULTIPLE CITIZENSHIP OF FIRST-GENERATION IMMIGRANTS IN THE EUROPEAN CONTINENT AND THE EUROPEAN UNION

A Qualitative Study

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Abstract

Over the decades, the European continent and the European Union accepted more than a million immigrants from different parts of the world. However, many non-European heritage immigrants may face challenges in their social identity, sociocultural problems, and understanding. The purpose of this study is to understand and explore the sociocultural experiences, social identity, and social challenges of first-generation immigrants who were originally born outside of the European continent and currently living in the European Union for life-long developments and investments. With the interpretative phenomenological analysis (IPA), six East Asian Portuguese citizens were invited to share their lived stories based on two interview sessions, focus group activity, remarkable item sharing, and member checking interview sessions. The results of this study indicated that multiple citizenships with different social identities played important roles. The results of this study outlined the social identity of a group of non-European heritage European Citizens who gained their European Union citizenship by the right of blood in the East Asian setting. The outcomes of this study will fill the gaps in the fields of social identity, immigrants, and non-European heritage citizenship who are facing challenges of sociocultural problems, social identity, and multiculturalism in the European Union. Government leaders, policymakers, NGO leaders, and researchers may further reform the current immigration and multiculturalism policies to help people from different places and locations have better life backgrounds and environments in the European continent and the European Union.

Keywords: dual citizenship, European Union citizen, first-generation immigrant, social identity, sociocultural experience

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1. Introduction

1.1. Background of the Study

According to Dwertmann and Kunze (2021), immigrants have become an important human resource in many countries and regions. A recent statistical report from the United Nations (United Nations, 2015), based on birth records or citizenship applications, indicates that the number of immigrations significantly increased from 173 million in 2000 to 244 million in 2015. Over 60% of international migrants stay and invest their lives in European and Asian countries and regions (Dwertmann & Kunze, 2021).

The United States, a country with multicultural understanding and communities, has the highest number of immigrant communities (i.e., 47 million immigrants, nearly 20% of the overall population in the country). In the European continent, the United Kingdom has many international immigrants; in the past decade, nearly 10% of British residents were non-British citizens (Office for National Statistics, 2018). Although skilled immigrants and underage children become the main human resources and manpower in the workforce management, the conflict between sociocultural perspectives, language barriers, religious practices, and understanding has led some government departments, local residents, and policymakers to express their concern and confusion over immigration and border control (Brubaker, 2013; Curtis, 2014; Erisen, 2017).

Immigrants and immigration are important topics in the European Union and the European continent. For centuries, immigrants have come to the European continent for personal, financial, and family development (Fleischmann & Phalet, 2018). Although Europe is not one of the largest continents, there are many individuals, groups, and communities with different cultures, languages, religions, personal beliefs, nationalities, and backgrounds in the European continent from their homeland. Therefore, conflict, misunderstanding, and social stigma can occur due to the differences between the majority and the minorities (Curtis, 2014; Erisen, 2017).

Some international immigrants move to other countries and regions for better lifestyles and career opportunities. A recent study (de Diego-Cordero et al., 2021) indicated that Spain has the fourth-largest number in Europe of migrant and international workers. During the 2007 global economic crisis, international workers came to Europe for potential opportunities, particularly in the health profession (Fahy et al., 2019; Guma & Dafydd Jones, 2019; van Schalkwyk et al., 2020).

Besides skilled professionals with qualifications and registrations, refugees and asylum seekers have also come to the European Union as potential active workers. Some studies (Brekke & Brochmann, 2015; Ostrand, 2015; Postelnicescu, 2016) point out that political unrest in Africa and the Middle East has significantly impacted the decision-making process and behaviour of asylum seekers and refugees. Although some European Union member states have welcomed a reasonable number of asylum seekers and refugees to join their workforce, large immigrant populations have significantly undermined the social welfare system of some European Union member states, such as Greece, Hungary, and Italy (Brekke & Brochmann, 2015; Guild et al., 2015; Hatton, 2015).

Besides the skilled immigrants and asylum seekers, it is important to focus on the community of returning citizens from overseas or former European Union member states' territories (e.g., Macau, French Guyana, East Timor, Goa). From the early 13th century, many European countries started to expand their overseas powers and territories (known as the Age of Discovery). Portugal was one of the countries that significantly expanded its overseas colonies and territories outside its original homeland in Europe: in Africa (e.g. Angola, Guinea-Bissau, Sao Tome and Principe, and Mozambique), South America (e.g. Brazil), and Asia (e.g. Macau, Indian-Goa, and East Timor). By 1571, the sea route from Lisbon to Nagasaki had been successfully established via Africa, India, and South Asia. The Portuguese

Empire connected commercial, social, cultural, and human interactions between the East and the West (Cheng, 1999; Hao, 2020)

As the Portuguese government and companies established stations, departments, and companies in the overseas locations, these overseas territories, factories, and companies needed Portuguese officials and workers for operation and management. However, women including wives, mothers, and daughters, were not allowed to travel via the sea route, meaning that no European or Portuguese women could be stationed in the overseas locations. Therefore, some of the Portuguese population married local residents in the overseas territories, such as East Asian women in Macau. Also, some Portuguese decided to stay in the overseas territories for long-term and personal development, making it their home (Cheng, 1999; Hao, 2020).

In the case of Macau, Portuguese people were stationed in Macau for more than four centuries (from 1553 to 1999) and interracial marriages between Portuguese people and local Chinese residents were not uncommon. Based on the *Jus Sanguinis* (right of blood), nationality and citizenship can be gained based on one or both parents' nationality regardless of birthplace. The offspring of Portuguese citizens receive the same full citizenship and rights as other Portuguese people. In addition, based on the Portuguese nationality law (37/81) of 1981, individuals born before 30th October 1981 could gain Portuguese citizenship based on the right of soil in any Portuguese land and overseas territory, such as Macau. As a result, in the case of Macau, many Portuguese, local Macau residents, Portuguese-Chinese, and Chinese-Portuguese people gained full Portuguese citizenship, and were able to consider themselves overseas Portuguese citizens and residents.

However, based on the historical background of Macau, not all overseas Portuguese residents and citizens enter mainland Portugal in their lifetime, despite having the right to go to Portugal without restrictions. A significant group of local Macau residents, Portuguese-Chinese, and Chinese-Portuguese people, gained their Portuguese citizenship based on the *Jus Sanguinis* (right of blood) or the Portuguese nationality law (37/81 of 1981). The social identity, social description, and personal understanding of these individuals and groups have not been widely examined, particularly of those who have returned to the European Union or the European continent for the long term. The findings of this study may fill the gaps in this area and shed light on the social identity of this group of people.

1.2. Purpose of the Study

The purpose of this study is to understand and explore the sociocultural experiences, social identity, and social challenges of first-generation immigrants originally born outside of the European continent and currently living in the European Union for their life-long development and investment, in this case, from Macau. Based on the right of blood acquisition policy, the participants have gained their European Union citizenship due to the bloodline of their parents. Two main streams of data were captured in the study:

- 1) The researcher captured the comments from a group of six Portuguese citizens originally from Macau Special Administrative Region (Região Administrativa Especial de Macau, in Portuguese), a former Portuguese overseas territory located in southern China, which was returned to China in late-1999.
- 2) The researcher categorised a literature review to outline the background issues.

Based on the theoretical framework of social identity theory, the current study was guided by two research questions:

- 1) As first-generation immigrants in the European Union with full Portuguese citizenship, how do the participants describe their social identity as East Asian/European Union citizens?
- 2) How do the participants balance their sense of belonging and social identity as first-generation immigrants in the European Union with full Portuguese citizenship?

1.3. Significance of the Study

Europe and the European Union are open to legal immigrants and diasporas (to return) for personal and life-long development. Historical factors mean that European Union citizens from different global communities may grow up in families with sociocultural and language backgrounds that differ from traditional practices in the European continent. For first-generation immigrants, confusion in social identity and cultural assimilation may challenge their positions and understanding as European Union citizens. In this study, Portuguese citizens born in Macau (i.e., the former Portuguese territory in southern China) were studied.

The findings of this study will fill gaps in this field and provide recommendations to government leaders, policymakers, scholars, and non-profit organisation leaders to reform and improve current immigration policies and regulations.

2. Theoretical Framework and Literature Review

2. 1. Social Identity Theory

Social identity theory was used in this study. The following section explains and outlines the details of the theoretical framework. Social identity theory (Tajfel, 2010; Tajfel & Turner, 1986, 1979) is a useful theory in studying the social behaviour and understanding of immigrants, individuals, and groups in a particular social context, and in investigating individuals' sense of belonging based on their understanding and membership of groups.

Tajfel and Turner (1979) argued that individuals and the groups to which they belonged were significant factors, influencing their social behaviour, self-belief, self-understanding, contribution to the community, and self-esteem. A sense of belonging and membership can provide individuals and groups with a social identity within the sense-making process of the individuals in their own social world and context. Tajfel and Turner (1986) described that immigrants to a new social context usually carried their own positive self-concept to enhance their self-esteem. Although some refugees and asylum seekers face challenges from their home nations, which may impact their social status (both in their home nation and the new social context), the in-group favouritism and social competition could become an alternative way to improve their sense of belonging, sense-making process, and self-esteem in the new social context (Erisen, 2017).

Erisen (2017) further argued that ethnic, sub-national and regional groups, nationalities, and the European Union have categorised social individuals, groups, and people that both European (i.e. people from the European continent) and people from non-Europeans continents can identify with. Without an understanding and description of how people identify themselves, government leaders, policymakers, non-profit organisation staff, and researchers may not be able to improve current policies and regulations for immigrants (Pehrson & Green, 2010; Shinnar, 2008).

2.1.1. Social Identity Theory and Relevant Literature

Social identity theory has been used as the theoretical framework to understand the behaviour and social situation of immigrants internationally. A recent study (Mangum & Block, 2018) investigated the social identity problems of new immigrants in the United States (that has one of the largest population of first-generation immigrants). The study indicated that although first-generation immigrants identified themselves as local (i.e., American) people, the social pressures from both parties (i.e., the local American people and communities of their own backgrounds) restricted their identity and social behaviour (Phinney et al., 2001).

Another study (Erisen, 2017) argued that although non-European Union residents gained legal immigration status, such as refugee status, based on the appropriate regulations, their social identity and social behaviour does not change due to their belief in their own social identity and social behaviour, such as sense of belonging (Pehrson & Green, 2010). Nationality or immigration status does not play a significant role in the sense-making process of immigrants. Although some immigrants were considered to be second-generation immigrants or residents of the European Union, social behaviour and challenges continue to impact their social identity and sense of belonging (Midtbøen, 2014).

However, Curtis (2014) argued that immigrants from non-European Union countries might receive higher social status because of their social status, visa status, or nationality. Having dual nationality or European Union nationality may increase a sense of belonging or self-esteem due to their new nationality, particularly for immigrants (both European Union citizens and non-European Union citizens). Therefore, immigrants may be open to comparing their nationalities and European Union status or sense of belonging to others (e.g., European citizens, non-European citizens, and third parties) because of their social identity and self-identity (Oshri et al., 2016).

In the context of this study's particular focus on the people from Macau, there are few studies that apply social identity theory as the means to understand the experiences of people from Macau. Therefore, the results of this study will fill the gaps in this area.

2. 2. Sociocultural Interactions of the European Continent

The European continent is not a homogeneous society (Boswell & Geddes, 2011; Larsson, 2015; Seol & Skrentny, 2009), and European people have long had interactions with people from the Near East regions, Middle East regions, and Africa. For example, political movements in the Roman Empire had interactions with people and government leaders in the Middle East, such as Israel. Further, during the 13th century, Venetian merchant and explorer Marco Polo visited China, Persia, India, and Japan via the Silk Road from 1271 to 1295. Following the Mongolian invasion, European people had the chance to interact with people from the Far East region (Chin, 2017).

Besides the establishment of the European Union in the mid-20th century, other political issues, such as the Cold War integrated different states and nations into the European continent. As a result, many states and nations in the European continent have different types of agreements, business trading schemes, and human movements between the European Union and non-European Union states, such as Iceland.

Despite developments and improvements in business behaviour and political movements, sociocultural and human problems have continued. Some researchers have argued that social welfare (Andreotti & Mingione, 2016; Ferragina et al., 2015), energy supplies, human resources and workforce management (Duda-Mikulin, 2019; Read & Fenge, 2019), financial management (Prosser, 2016), and educational contributions (Bruzelius, 2019) have major problems that could significantly impact the living standards of people in different European Union member states. Although the European Union and related agencies establish and review current policies and regulations in order to meet the needs of different member states from all parts of the European Union, no policies can fit the needs and the problems of all member states (Andreotti & Mingione, 2016; Ferragina et al., 2015; Kulin & Meuleman, 2015).

Historically, European countries have invaded and occupied cities and regions all over the globe, including the Americas, Africa, Asia, and Oceania (Chin, 2017). During the 20th century, although many European states and countries decided to give up their overseas colonies and territories (i.e., granting independence to the territories), there are still nine outermost regions (OMR) still considered to be part of the European Union as of 2022, including the Azores (Portugal), Madeira (Portugal), Canary Islands (Spain), French Guiana (France), Guadeloupe (France), Martinique (France), Saint Martin (France), Mayotte (France), and La Reunion (France). There are also 13 additional overseas countries and territories of the European Union: Greenland (Denmark), Curacao (Netherlands), Aruba (Netherlands), Sint Maarten (Netherlands), Bonaire (Netherlands), Sint Eustatius (Netherlands), Saba (Netherlands), French Polynesia (France), New Caledonia (France), Wallis-et- Futuna (France), Saint Barthelemy (France), Saint-Pierre-et-Miquelon (France), and French Southern and Antarctic Lands (France). These nine outmost regions and 13 overseas countries and territories of the European Union enjoy many rights from the European Union, such as the common mechanism and taxes. Furthermore, ten member states' territories have special agreements in their relationship with the European Union: Melilla (Spain), Ceuta (Spain), Aland (Finland), United Nations Buffer Zone in Cyprus (Cyprus), Livigno (Italy), Campione d'Italia (Italy), Busingen am Hochrhein (Germany), Heligoland (Germany), Monastic Republic of Mount Athos (Greece), and the Faroe Islands (Denmark). Although the Faroe Islands are a part of Denmark, they are not categorised as a part of the European Union. Besides the currently enrolled outermost regions, many former outermost regions previously existed, including Macau (Portugal), Goa (Portugal), East Timor (Portugal), and Andorra (Portugal).

2. 3. Ways to Immigrate: Leave Acquisition

In terms of the policies of the legal status of persons, the two ways of identifying an individual's nationality are: 1) *Jus Sanguinis* (right of blood) and 2) *Jus Soil* (right of soil). Right of blood refers to

the right of an individual's nationality and citizenship to be based on one or both parents' nationality regardless of birthplace. Right of soil refers to the right of an individual's nationality and citizenship to be based on their birthplace or location. Currently, many states and countries follow a mix of the right of blood and right of soil, whilst others only have the policy of right of soil.

Besides the traditional acquisition of nationality by birth, some other types of acquisition have been established to meet the needs of global citizens through: 1) naturalisation, 2) investment, 3) asylum-seeking or refugee status, 4) birth abroad on aeroplanes or ships, and 5) dual citizenship. In the European continent and the European Union, global citizens from different parts of the world with different sociocultural backgrounds may come to Europe for their personal development.

Cheng (1999) indicated that as European states and countries invaded and occupied overseas cities and regions over the past few centuries, there were and are several potential groups of people who might come back to Europe after their service in the overseas territories: 1) European officials, personnel, and family members who had gone overseas for family development and business management. 2) Single European officials and personnel who married local residents and brought their families back to Europe. 3) Residents who came to Europe for services and personal development. 4) Residents who gain their nationality and citizenship via the right of soil policy. 5) Residents who gain their nationality and citizenship via naturalisation (i.e., from permanent residency to citizenship; Hicks, 2014).

The concept of immigration refers to individuals who live outside their homeland and are considered to be immigrants. First-generation immigrants are the first foreign-born family members to gain citizenship or permanent residency in the country. Second-generation immigrants or individuals are born in the host country to one or more parents born in a different location that are not the relocated or host citizens of offspring born in the country (Piquero et al., 2016).

As for the first-generation immigrants, although the individuals have lived in the relocated or host countries for decades, many first-generation immigrants may experience confusion and challenges in their social identity, living standards, spoken language, sociocultural behaviour, and religious practices. (Mok et al., 2007). As the European continent and the European Union welcome individuals and groups outside Europe to invest their personal life and future in this land, it is important to understand the problems of the first-generation immigrants originally born outside Europe (Erisen, 2017).

2. 4. Relationship between Macau and Portugal: The Portuguese Occupation

The Portuguese empire started its overseas expansion from the North African city of Ceuta in 1415, an expansion that spread to Madeira in 1420, Cape Bojador in 1434, Cape Branco in 1441, Cape Verde in 1445, Gambia in 1446, Cape of Good Hope in 1487, Calicut in 1498, Ormuz in 1507, Goa in 1510, and Malacca in 1511. Based on the timelines and locations, the Portuguese overseas expansion gradually moved to the east coast from Africa (i.e. Ceuta) to south-eastern Asia (i.e. Malacca). In 1513, Jorge Alvares entered the South China Sea region from Malacca and settled in Tunmen (i.e. 屯門, Tuen Mun or Tamau), which is part of Hong Kong, and Nei Lingding Island (內伶仃島), which is part of China. Alvares brought spices and food from India and Malacca, made a huge profit and returned to Portugal. In 1515, Rafael Perestrelo achieved a similar trade from Malacca to China with similar huge profits and incomes (Cheng, 1999; Hao, 2020).

The turning point occurred in 1553 when Portuguese businessmen began business trading in Macau. When the Portuguese people arrived at the port and asked the local people the name of this city, the local residents thought they were asking for the name of the temple, known as "Ma Kok Temple". As a result, the name Macau was established based on the translation of the Ma Kok Temple as referred to by the local residents (Cheng, 1999; Hao, 2020).

Although the Chinese government did not allow trading and commercial activities between foreigners and the Chinese in Tunmen and China, trading activities continued due to the high profits at stake. In

1553, the Portuguese traders asked the local officials and government leaders for a small land to dry their products before the sea route. As the Chinese government had established regulations to ban trade and commercial activities with foreigners, the Portuguese traders offered 500 silver dollars per year to the chief official (Wang Bo, 汪柏) as a bribe. Consequently, the Portuguese government did not leave but established the settlement in Macau for the next four centuries (Cheng, 1999; Hao, 2020).

Although Macau was lent to the Kingdom of Portugal in 1553 from the Chinese Ming Dynasty as Portuguese Macau, which lasted over four centuries, local Chinese residents in Macau continued to follow their local and Chinese traditions, educational systems, languages, customs, and social behaviour as Chinese residents (Cheng, 1999). It is significant that the Chinese and Portuguese people did not share the same educational system – Chinese students did not attend Portuguese schools, and vice versa. Over the centuries, although both Chinese and Portuguese government departments, officials, and non-profit organisational leaders encouraged cultural assimilation and cultural integration, only religious missionaries and religious preachers successfully contributed to the local communities in Macau (Cheng, 1999; Hao, 2020).

Although the Portuguese government occupied, managed, or borrowed Macau over four centuries as one of its overseas territories or colonies, local Chinese residents did not recognise themselves as Portuguese citizens or residents due to the disconnection between the two groups of people (Cheng, 1999). According to Amaro (2016), based on the ideas of Bourdieu's notion of the habitus, local Chinese residents in Macau saw the Portuguese language and related cultures as the aftermath of Portuguese colonisation. Local residents were unmotivated to learn as the Portuguese culture and language reflected its former colonial history. Consequently, although Macau has experienced over four centuries of Portuguese colonial management, many local residents did not recognise the language, culture, and management of the Portuguese government (Cheng, 1999).

2.4.1. The Return of Macau from the Portuguese to the Chinese Government

The Portuguese government gave up or offered independence to all its overseas colonies to exercise democracy. Following the 1974 Carnation Revolution in Portugal, the Portuguese government decided to give up the authority of its overseas territories by granting the independence of the territorial governments (Hicks, 2014). Overseas colonies and territories such as Angola (1975), Mozambique (1975), East Timor (1975), and Goa (1987), gained independence from the Portuguese government.

The Portuguese government discussed with the Chinese government the independence or return of Macau. However, as the Chinese government was experiencing the cultural revolution, no constructive results were made, and the Portuguese government made Macau a Chinese territory under Portuguese administration (Cheng, 1999). In 1987, based on the Joint Declaration on the Question of Macau, the Portuguese government handed over Portuguese Macau to China as the Macau Special Administrative Region of the People's Republic of China on 20th December 1999 (Amaro, 2016).

2. 5. The Citizenship Policy of the Republic of Portugal: Brief Explanation of the Portuguese Nationality Law 1981

Traditionally, Portugal had followed the right of soil policy, allowing individuals to gain their citizenship by birth in the land of Portugal (Marques & Gois, 2013). However, in 1981 the Portuguese nationality law (37/81) of 1981 indicated that individuals born after 30th October 1981 could not gain Portuguese citizenship based on the right of soil in any Portuguese land or Portuguese overseas territories such as Macau. Therefore, the offspring of Portuguese citizens could only gain Portuguese citizenship based on the bloodline of one or both parents, regardless of the location of their birth (Marques & Gois, 2013). In this case, a group of Macau residents who gained their Portuguese citizenship before 1981 (from the right of soil) or after 1981 (from the right of blood) may come to the European continent or the European Union for their personal development.

2. 6. Population of Macau: Portuguese Citizens and East Asian-Portuguese Citizens

In the case of Macau, although neither the Portuguese nor Macau governments had statistics or reports on the population of East Asian-Portuguese (i.e. Chinese / East Asian residents who gained their Portuguese citizenship based on the right of soil) internationally, several newspaper articles indicated that about 168,000 Portuguese citizens, regardless of race, were registered and eligible to renew their national ID and passport in the embassy (Chen, 2020). According to the Statistics and Census Service of the Government of Macau Special Administrative Region, as of 2020, the total population of Macau was 683,100. In other words, about 24.6% of the population in Macau were Portuguese citizens or individuals with dual citizenship. In addition, only 1.1% of the total population in Macau were categorised as Portuguese (i.e., non-East Asian-Portuguese residents). Therefore, based on this calculation, in 2020 about 7,515 residents in Macau were Portuguese.

2. 7. Definition of Terms

First-generation immigrants: the first foreign-born family members to gain citizenship or permanent residency in the country.

Jus Sanguinis (right of blood): individuals' nationality and citizenship can be gained based on one or both parents' nationality regardless of birthplace.

Jus Soil (right of soil): individuals' nationality and citizenship can be gained based on birthplace location.

Macau Special Administrative Region: (Região Administrativa Especial de Macau, in Portuguese) is one of the former Portuguese overseas territories located in southern China, and returned to China in 1999.

Second-generation immigrants: born in the relocated/host country to one or more parents born in a different location that are not the relocated/host citizens of offspring born in the country.

3. Methodology

3. 1. Qualitative Research Method

A qualitative research method was used in this study (Merriam, 2009). This is useful for understanding and exploring the sociocultural experiences, social identity, and social challenges of first-generation immigrants originally born outside the European continent and currently living in the European Union for their life-long development and investment. A qualitative research method is non-experimental research aimed at collecting people's lived stories, experiences, behaviour, and understanding. Qualitative research methodologies are useful for studying elements that are hard to measure through statistics, surveys, questionnaires, and numbers (Creswell, 2007). Larkin and Thompson (2011) described qualitative research methodology as a way to understand and study social behaviour and social issues from the perspective and viewpoint of individuals and groups involved in the research. Those people with experience and interactions in the social issue or research phenomenon may share their lived stories and perspectives based on qualitative research methodologies and related data collection tools (Merriam, 2009).

3.1.1. Interpretivism

This study used interpretivism as the social paradigm (Burrell & Morgan, 1979). Interpretivism is a useful social paradigm in social and political science, and argues that individuals have consciousness, understanding, belief, behaviour, and descriptions of their social and inner worlds. Although individuals and groups may live in the same communities, societies, countries, and regions, the experiences and understanding of each individual and group can be different and complex.

Qualitative research studies using interpretivism can gain an in-depth and rich understanding of the viewpoints of individuals' and groups' lived stories, experiences, motivations, and reasoning (Clandinin & Connelly, 2000; Hymes, 1996). Qualitative research methodology with interpretivism allows the researcher to collect lived stories, experiences, and data to describe the social phenomenon and how individuals and groups make sense of their experiences.

3. 2. The Application of Interpretative Phenomenological Analysis

Interpretative phenomenological analysis (Smith et al., 2009; Smith & Osborn, 2003; Tang & Dos Santos, 2017) is one of the latest qualitative research methods, and was employed in this study to collect qualitative data from six participants. Interpretative phenomenological analysis is a useful qualitative methodology that enables researchers to collect in-depth and rich lived stories from a small group of participants.

According to Smith and Osborn (2003), interpretative phenomenological analysis can be used to capture the "*cognitive, linguistic, and affective and physical being and assumes a chain of connection between people's talk and their thinking and emotional state*" (p.54). Research studies that use interpretative phenomenological analysis aim to understand individuals and groups' complex thinking and the relationship between their thinking, behaviour, and personal beliefs as a whole package. As social behaviour and sense-making processes are complex, the application of interpretative phenomenological analysis can be used as a means to explore and describe the connections between them (Smith et al., 2009; Smith & Osborn, 2003; Tang & Dos Santos, 2017).

Interpretative phenomenological analysis (Smith et al., 2009; Smith & Osborn, 2003; Tang & Dos Santos, 2017) also focuses on the sense-making processes of individuals and groups. Based on interpretivism (Burrell & Morgan, 1979), researchers and scholars aim to understand how individuals and groups describe their experiences, lived stories, and personal beliefs and the connections between these factors and their sense-making processes. The purpose of this study is to understand and explore the sociocultural experiences, social identity, and social challenges of first-generation immigrants

originally born outside the European continent and currently live in the European Union for life-long development and investment.

3. 3. Participants and Recruitment

Purposive and snowball sampling strategies (Merriam, 2009) were used to collect six participants for this study. The researcher invited six participants based on personal networks, connections, and referrals. As this study looks at East Asian-Portuguese people originally from Macau, the population and target is very narrow. It was not easy to recruit many participants for the study.

First, the researcher contacted three participants based on personal networks. After these three participants agreed to participate in the study, the researcher sent the consent form (i.e., agreement), protocol, risk statement, and related materials for consideration. After the data collection procedure, the participants referred other participants who met the criteria of this study. After several referrals, six participants agreed to join the study. Table 1 outlines the demography of the participants. Please note that the participants needed to meet all the following points:

- Consider themselves as East Asian Portuguese citizens
- Consider themselves as Macau residents
- Born in Macau
- First-generation immigrant in Europe
- Currently living in Europe and consider Europe as their homeland
- Have stayed in Europe for at least five years
- At least 18 years old
- Non-vulnerable person

Table 1. Brief Demography of the Participants

Name	Age	Gender	Citizenships	Current Living Country	Occupation
Participant #1	30s	M	Macau (Chinese) Portuguese Spanish	Spain	Mid-level manager
Participant #2	30s	M	Macau (Chinese) Portuguese	Germany	Mid-level manager
Participant #3	30s	F	British Macau (Chinese) Portuguese	Germany	Housewife
Participant #4	40s	F	British Macau (Chinese) Portuguese	France	Housewife
Participant #5	50s	M	French Macau (Chinese)	Italy	Tour guide

Participant #6	50s	F	Portuguese Italian Macau (Chinese) Portuguese Spanish	Portugal and Spain	Restaurant owner
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3. 4. Data Collection

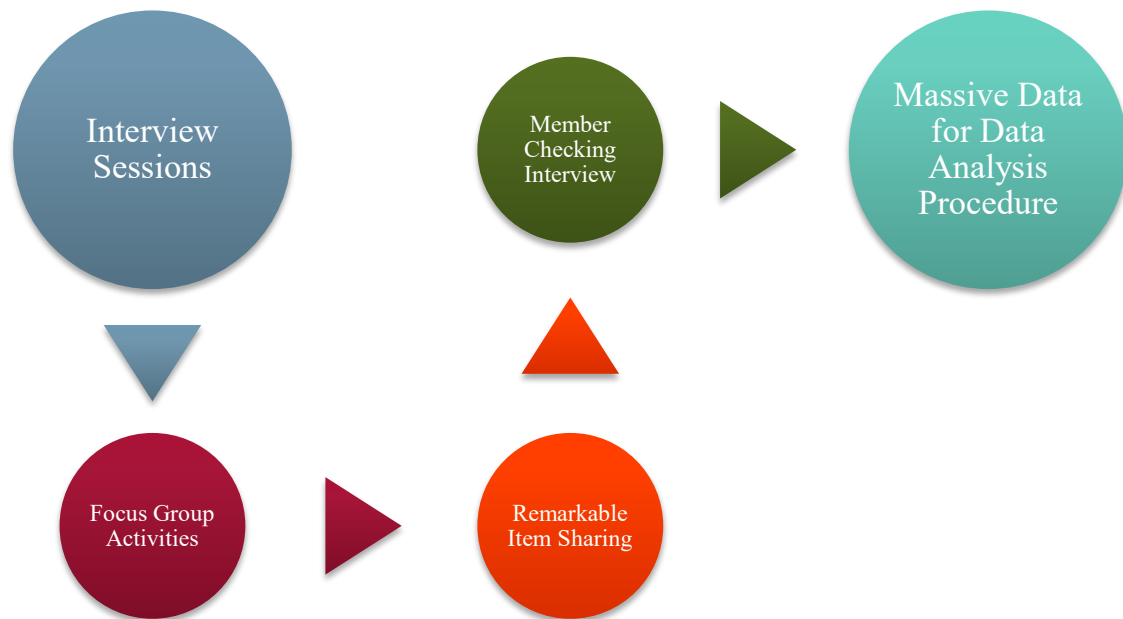
Four qualitative data collection tools were employed: 1) two sessions of semi-structured interviews, 2) a focus group activity, 3) remarkable item sharing, and 4) one member checking the interview session. Interpretative phenomenological analysis (Smith et al., 2009; Smith & Osborn, 2003; Tang & Dos Santos, 2017) argues that individuals' lived stories and personal experiences are hard to capture from a single data collection tool and session. According to Seidman (2013), the in-depth interview should be captured and collected from multiple interview sessions. Based on these guidelines, the researcher designed two semi-structured, private, and one-on-one interview protocols/sessions to capture the participants' in-depth and rich data.

After the participants had completed the interview sessions, the researcher invited all six participants to join the focus group activity (Morgan, 1998). This activity collected data and lived stories through a discussion-oriented format. During the focus group activity, the researcher served as the moderator, coordinating the questions and processes of the activity. All participants exchanged, shared, and echoed their lived stories and experiences with each other, so enriching and enhancing the data.

In terms of the remarkable item sharing (Merriam, 2009), the participants could bring any items to the interview sessions and the focus group activities for further discussion. As the data collection procedures were conducted via Zoom and WhatsApp, the participants might share pictures, videos or show items to the camera for discussion. No physical items were sent to any parties.

After the participants completed the interview sessions and focus group activities, the researcher categorised the related data based on each participant. In order to confirm the validity of the data, the researcher sent the related materials to the participant for confirmation. Therefore, the member checking interview sessions were hosted. During the member checking interview sessions, the participants confirmed their own materials and data and approved for further development. For the data collection procedure details, please refer to Figure 1.

Figure 1. Data Collection Procedure

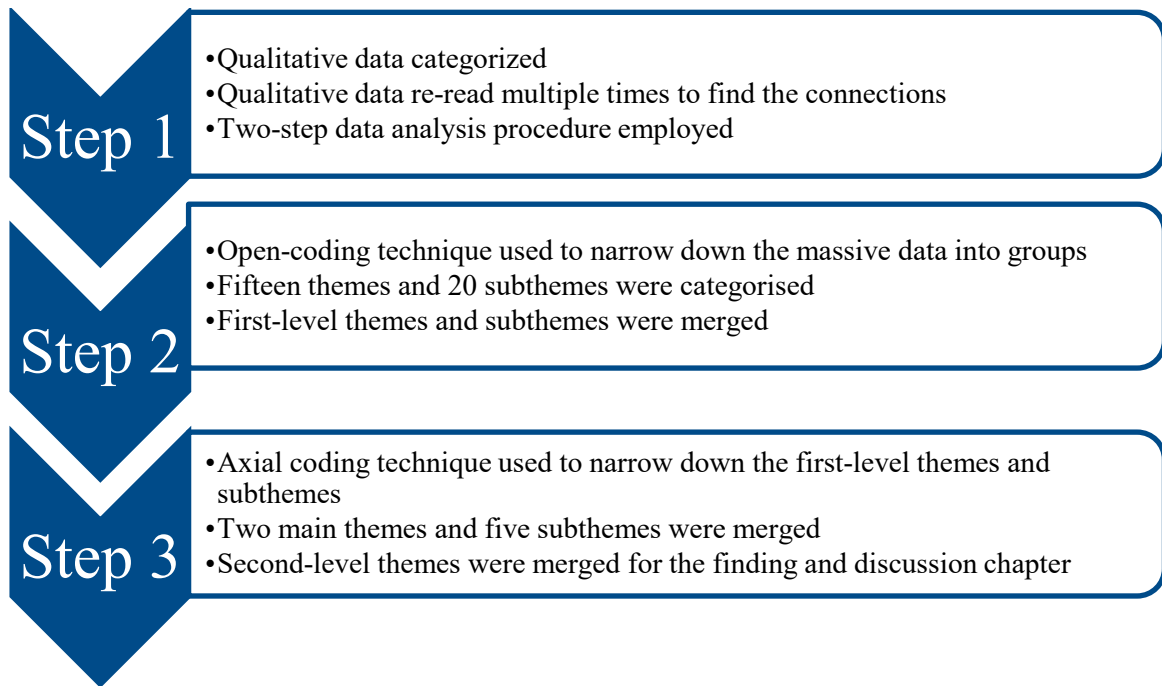


Due to the COVID-19 pandemic and international travel restrictions, the data collection procedures were conducted online via Zoom and WhatsApp. During data collection, the researcher used a digital recorder to record voice messages from the participants. No visual images were captured. All participants agreed to this arrangement before the data collection procedure.

3. 5. Data Analysis

Once the researcher had completed the data collection procedure, the qualitative data was re-read multiple times to determine the relationships and groups for the next step, and a two-step procedure was employed to study the qualitative data. Open-coding and axial-coding techniques (Strauss & Corbin, 1990) were used to narrow the data to meaningful groups and themes. First, the open-coding technique was used to narrow the raw materials into themes and sub-themes as the first-level themes. During this stage, the researcher categorised 15 themes and 20 sub-themes (e.g., dual citizenship). Further developments were required, so the axial-coding technique was used to further analyse the data and materials. As a result, two themes and five subthemes were yielded as the second-level themes for this study. Figure 2 outlines the procedure of data analysis.

Figure 2. Data Analysis



3. 6. Human Subject Protection

Privacy is very important to this study. The researcher locked the signed consent forms (i.e., agreements), personal information, personal contact, voice messages, written transcripts, computer and related materials in a password-protected cabinet. Only the researcher could read the materials. After the researcher completed the study, the materials would be kept for up to 24 months, after which they would be deleted and destroyed to meet the human subject protection procedure. Please note that pseudonyms were given to protect the personal identity of the participants.

4. Findings and Discussion

The purpose of this study is to understand and explore the sociocultural experiences, social identity, and social challenges of first-generation immigrants originally born outside the European continent and currently living in the European Union for life-long development and investment. Based on the social identity theory (Tajfel, 2010; Tajfel & Turner, 1986, 1979), two research questions guided this study, as the following:

- 1) As first-generation immigrants in the European Union with full Portuguese citizenship, how do the participants describe their social identity as East Asian European Union citizens?
- 2) How do the participants balance their sense of belonging and social identity as first-generation immigrants in the European Union with full Portuguese citizenship?

Table 2. Themes, Subthemes, and Connections to the Research Questions

Themes and Subthemes			Research Question Connection
4.1.	Multiple citizenship with different social identities		Research Question #1
	4.1.1.	Social identities and uniqueness, as East Asian (Chinese and People from Macau)	
	4.1.2.	Social identities as Portuguese (East Asian Portuguese)	
	4.1.3.	Social identities as European Union Citizens	
4.2.	Relationship between my social identity and my sense of belonging		Research Question #2
	4.2.1.	Conflicts and arguments for social identity and sense of belonging: perspectives as parents	
	4.2.2.	Fallen leaves return to their roots: back to Macau after life (落葉歸根)	

Although all participants were living in different cities, countries, and regions, and had different occupations, all shared some level of similar experience, understanding, personal belief, social identity, and cultural assimilation challenges as East Asian Chinese-Portuguese citizens in the European continent and one of the European Union member states. Based on the participants' data, the researcher categorised three themes. Table 2 outlines the themes of the study.

Two main themes and five subthemes were categorised. The findings of the first theme were designed to guide and answer the issues of research question #1, whilst the second theme answered the issues of research question #2.

4. 1. Multiple Citizenships with Different Social Identities

Based on Portuguese nationality law, individuals born after 30th October 1981 cannot gain Portuguese citizenship based on the right of soil in any Portuguese lands or overseas territories, such as Macau. In this study the participants were either born before 30th October 1981 (gained their Portuguese citizenship based on the right of soil) or were born after 30th October 1981 (gained their Portuguese citizenship based on the right of blood). Unlike the United Kingdom, which categorised its overseas citizens and residents based on their place of origin, such as 'British National Overseas' for residents in Hong Kong (Shiu-Hing, 2001), the Portuguese government granted full rights and citizenship to its overseas citizens, such as people from Macau, regardless of their place of origin. In this study, the participants had gained

Portuguese and Chinese citizenship during their early childhood but grew up in Portuguese overseas territory in China.

Currently, there are several ethnic groups in Macau, including:

- 1) Ethnic Portuguese (i.e., Caucasian Portuguese)
- 2) Macanese (i.e., people of predominantly mixed Cantonese, Malay, Japanese, English, Sinhalese, and Indian roots and Portuguese)
- 3) Chinese-Portuguese (i.e., individuals who gained their Portuguese citizenship based on the Portuguese nationality law)
- 4) Chinese (i.e., individuals who were not born in Macau before 1981),
- 5) Naturalised Macau residents,
- 6) Overseas residents.

Due to the nature of this study, only the Chinese-Portuguese individuals were invited. Unlike other people who usually receive a single nationality based on their parents or place of birth, gaining a second citizenship (i.e., Chinese and Portuguese) is not uncommon for people in Macau. In fact, not all Chinese-Portuguese individuals and groups (particularly the groups in Macau) had lived in the European continent for their whole life (Hao, 2020), particularly those who considered Macau as their place of origin regardless of their ethnic background. However, due to their nationalities, both the governments of Macau and Portugal recognise the status and citizenship of these groups of people, and the special status of dual citizenship and nationality. The researcher captured some interesting stories regarding this special status from the participants, particularly descriptions of the social identities of multiple citizenships. For instance,

...gaining multiple citizenship from my parents and place of origin is a special status for some people in Macau...I cherish my status and social identity...holding multiple citizenships do not limit my social identity and understanding of myself...it is an advantage of my background...that allows me to live in different places and invest my life in different countries and continents...(Participant #1, Focus Group)

...although gaining multiple citizenships is not uncommon...many East Asian countries and regions do not recognise dual citizenship...in China, Singapore and Japan...people can only have one citizenship...but we are fortunate that our backgrounds, cities, regions, and countries...allow us to do that...with the multiple citizenships...(Participant #3, Focus Group)

In line with social identity theory (Tajfel, 2010; Tajfel & Turner, 1986, 1979), all participants recognised and understood their social identities and the status of their multiple citizenships. A recent study (Vink et al., 2019) indicated that in 2020, 76% of countries recognised multiple citizenships, allowing their citizens to gain an additional citizenship without giving up their original citizenship. Countries in different continents and regions hold varying recognition and understanding of this concept. Oceania (93%), America (91%), and Europe (80%) have a higher acceptance than the global average of 76%, whilst countries in Africa (70%) and Asia (65%) tend to have a more conservative approach. Although the governmental approaches in Asia have limited opportunities for dual citizenship acquisition, the perspectives and concepts of individuals and groups could be different. The Transfer of Sovereignty of Macau on 20th December 1999 between China and Portugal meant that the Chinese Constitution and the Basic Law of the Macao Special Administrative Region of the People's Republic of China (The Basic Law) took effect in the Macau Special Administrative Region. Although the Chinese government and the Chinese Constitution do not recognise dual citizenship, The Basic Law allowed multiple citizenships

for all residents in Macau, including but not limited to Chinese citizenship and Portuguese citizenship (Cheng, 1999; Edmonds, 1993; Hao, 2020).

The findings of this study indicated that the participants fully recognised and understood their special status and background regarding the Basic Law. More importantly, the advantages and policies of multiple citizenships allowed them to build up their sense-making processes and sense of social identity as citizens of multiple countries and regions (Tajfel, 2010; Tajfel & Turner, 1986, 1979). The following sub-section outlines the findings and discussions about the social identities of East Asians: Chinese and People from Macau.

4.1.1. Social Identity as East Asian: Chinese and People from Macau

The participants (full European citizens but grew up in China with a Chinese education and social identity) viewed themselves as East Asian people or Chinese with European social understanding in their descriptions and understanding of social identity. Several interesting lived stories were captured:

...being a Portuguese citizen...a European Union citizen in Europe...I am glad that I can exercise my Chinese religious practice...and I can speak multiple languages with different nationalities, cultural practices, and even citizenship...(Participant #1, Interview)

...I do not believe in any western religions...I believe in Chinese folk religion...I worship my Chinese folk religion and exercise traditional Chinese practices...although I am a Portuguese from Macau for this life...my religious root is still in Asia and Macau...(Participant #2, Focus Group)

...just like many Muslim European people in Europe...we have our own rights to practice the religion that we want...I have my own religion...one of the Chinese religions in Macau...but I do not think I should change my religion because of my place of origin or the place that I am current living...I identified myself as European with Chinese and Macau religion... (Participant #5, Focus Group)

Many participants worship one of the Asian religions. Although Asian religions are not common in Europe or the western world, the participants admired and were proud of their religion and had a strong sense of self-efficacy (Bandura, 1995). In accordance with a recent study (Froio, 2018), religion played a role in individuals and groups' social identity and self-understanding, regardless of their backgrounds and cultural practices. Furthermore, in line with social identity theory (Tajfel, 2010; Tajfel & Turner, 1986, 1979), Chinese religious practices were significantly connected to the self-identity and the sense-making processes of the participants, particularly in the way they described their status and role in Europe. The participants also indicated food culture in identifying their status and role in Europe, particularly in the relationship between Chinese and European residents. For instance,

...I eat rice and have Chinese soup...it doesn't mean I hate European food...but my personal preference...would be the Chinese food and cooking style...but it doesn't mean I am not European...I am European with a Chinese living style...in an Asian body...(Participant #4, Focus Group)

In line with social identity theory (Tajfel, 2010; Tajfel & Turner, 1986, 1979), although nationality played a role in the participants' sense-making processes, Chinese living style, food culture, and religious practices also played significant roles in their self-understanding and self-identity.

4.1.2. Social Identity as Portuguese: East Asian Portuguese

Although the dressing style of individuals in the East Asian region has been significantly impacted by westernised fashion over the past few decades, many participants argued that they would like to keep their own East Asian dressing and personal East Asian style. Unlike Muslim traditional dressing codes and practices, the participants indicated that during the Lunar New Year, the East Asian communities

usually wear red clothing to show their happiness and good fortune to their families and communities. For instance,

...the Lunar New Year or the Chinese New Year is the biggest festival for almost all East Asian people and communities...people from China, Korea, Taiwan, Malaysia, Singapore, and Vietnam always go to Chinatown or East Asian streets for the celebration...we all wear red clothing and say good words to all people...this is the East Asian festival and how we live in any foreign countries...(Participant #6, Focus Group)

...I love the red colour, and I love the Chinese New Year festival with my friends and family in Europe...all East Asian people celebrate this festival...and of course, we have red and new clothing...for the whole family...we cannot miss this festival because of our tradition and as East Asian people...(Participant #4, Interview)

As well as the Lunar New Year or Chinese New Year, many East Asian people also celebrate the Mid-Autumn Festival, described in a popular poem written by Su Shi (蘇軾) named the *Water Song: When Can We Have the Moon?* (水調歌頭。明月幾時有). Traditionally, East Asian people celebrate family reunions during the Mid-Autumn Festival. However, as the participants and their family members were living in Europe, many could not celebrate with their families in Macau. As a result, the participants and their family members in Europe would celebrate the Mid-Autumn Festival with other East Asian friends and communities in the local area. Although the participants do not live in Macau, they are proud of their cultural festivals and practices as East Asian people. The researcher captured two interesting stories based on this cultural and social behaviour:

...[East] Asian people need to celebrate the Mid-Autumn Festival because it is one of the most important events in [East] Asia...yes, we are in Europe...but we need to follow our traditions...because we grew up in [East] Asia...and my family members and my friends are in Macau too...we have the same chat groups and cultural heritage...my living location could not limit my understanding and cultural practice as [East] Asian people...(Participant #3, Interview)

...my family and friends here always celebrate some [East] Asian festivals, such as Chinese New Year, Mid-Autumn Festival, and Winter Solstice [冬至]...all these festivals...are for family reunion...the Chinese and [East]Asian communities in this country...always have good celebrations and events...this is not only the festivals for Chinese people...all [East]Asian people love these festivals too...(Participant #2, Interview)

4.1.3. Social Identity as European Union Citizens

Dual citizenship is allowed in many European Union member states (Yanasmayan, 2015), such as Portugal and France; however, it is uncommon to gain two citizenships from birth (e.g., Portuguese and Chinese) and an additional citizenship from naturalisation. Although individuals may gain multiple citizenships through different channels, the social behaviour, social identity, practice, and religious practices may be handled or controlled by one source (Brubaker, 2013). From the perspective of religious practice, some participants shared their lived stories:

...I believe in Buddhism...this is obviously not a western religious practice...but as many people in Macau...and East Asian countries... believe in folk religion and Buddhism...I learnt that from my mother and grandparents...I brought this practice with me...as an East Asian European Union citizen in the European continent...(Participant #3, Interview)

...I do not think my religious practice will impact my social identity as a person from Macau... an East Asian country...and a European Union citizen...I have my own rights for religious practices...why can't a Portuguese citizen or European Union citizen practice Chinese folk religion?...(Participant #4, Interview)

Some researchers (e.g., Doebler, 2014) have shown that non-western immigrants have brought their religious practices, such as Muslim, from their homeland to the European continent. Although some researchers (Chin, 2017; Iriving, 2011; Kim & Jeon, 2017) have argued that the European Union and the European continent face challenges in multiculturalism and cultural assimilation due to different regional, national, and European Union-wide policies and regulations, the participants indicated that European policies do not influence their personal beliefs, religious practice, social identity, or understanding. Although some religions may require large worship facilities, such as mosques, the participants in this study tended to join private religious practice that did not require large facilities. In this way they were able to handle the balance between their multiple understandings, behaviour, and social identity. Another interesting point was identified in the conflict between eating habits and social identity. For instance,

...I don't live very European...I eat Asian food...I cook and make Asian food too...my family also eats Asian food...often...my children do not discriminate against different food...because they understand my habit...I can buy Asian food in many supermarkets and local stores too...(Participant #5, Interview)

...at least I can select my own food...I am proud of my social identity as an Asian person...people in Europe do not discriminate against me...I can tell people that I am Asian and European...or European with non-European heritage and skin colour...it is fine in Europe...(Participant #4, Interview)

...my social identity...must be Asian...my social behaviour and eating habit tend to be Asian...at least I can have my own selection...people do not challenge me, and I can do things that meet my wants...I am glad that my social identity with European background are greatly protected...(Participant #3, Focus Group)

...it is interesting to have multiple social identities...as Chinese, Portuguese and Spanish...my Chinese practices and social identity built my daily practice...I eat Chinese food and listen to Cantonese music...but I speak Spanish and Portuguese at home and in our community...(Participant #6, Interview)

Koçtürk (2004) has indicated that eating habits might change due to people's location and immigration status. Although some may change their eating habits, others may not due to their social behaviour and social identity, such as following Halal or Jewish eating standards (Bonne et al., 2008). In this study, all participants indicated that their daily food consumption tended to be East Asian food, such as rice and dumplings. Social identity theory (Tajfel, 1969, 2010; Tajfel & Turner, 1986, 1979) indicates that religious practices and eating habits can play significant roles in the social identity of these participants' uniqueness as European Union citizens with both a Portuguese and Chinese cultural understanding and background. Multiculturalism is not uncommon in the European Union due to the Freedom of Movement policy and globalisation (Bruzelius, 2019; Doyle et al., 2006). All participants enjoyed their multiple cultural and social backgrounds based on their birthplace and place of origin.

Due to naturalisation laws and regulations from each European Union member state and the United Kingdom, legal residents may gain citizenship via naturalisation. In this study, all six participants had completed the naturalisation process and had become a citizen of a third country. However, many participants expressed some confusion about their social identity, position, and citizenship as they had grown up and lived in different parts of the world for many years, and many had gained their third European Union citizenship via naturalisation. Some unique lived stories were captured based on their different social statuses and social identities (Chinese, Portuguese, French, British, Spanish, and Italian):

...I speak Chinese Cantonese as my native language...I learnt Portuguese as my third language (i.e., English as a second language) at school...but I speak French as my daily language

today...I do many different practices based on the French culture...but I cherish my Chinese identity....(Participant #4, Focus Group)

...as I grew up in Macau...we learnt and followed the Chinese culture and practices...when I was young...but it is hard to tell people who I am as I belong to different groups...I grew up in Macau as Chinese and Portuguese...I studied in the United Kingdom...and I moved to Germany for my life-long investment as a German...this is my unique background...not only a European...but European with a Chinese nationality...(Participant #2, Focus Group)

According to social identity theory (Tajfel, 1969, 2010; Tajfel & Turner, 1986, 1979), multiple citizenships as Chinese, Portuguese, French, British, Italian, and Spanish offer different social identities, as was the case with the participants in this study. Interestingly, many mentioned that their social identity as East Asian from Macau played a significant role in describing their roles and positions as European Union citizens. Reflecting on previous studies (Curtis, 2014; Erisen, 2017), non-European heritage immigrants tend to have their own self-identity and self-esteem based on their place of origin. Although some had experienced challenges from their home countries, they continue to describe their sense of belonging and social identity based on their place of birth, Macau, on top of their additional citizenships (British, Spanish, Italian, French).

4. 2. Relationship between Social Identity and Sense of Belonging

Social identity theory (Tajfel, 1969, 2010; Tajfel & Turner, 1986, 1979) argues that individual and group social identity may have significant connections to a sense of belonging. In this study, participants had lived in at least two countries and the European Union Member States for different purposes. Therefore, the description of a sense of belonging became a key point in this theme. The participants indicated that they were people from Macau (i.e., not Chinese) as their first identity and Chinese-Portuguese or East Asian-Portuguese as their second identity. For instance:

...my place of origin and birthplace is Macau...it is clearly listed on my passport...I am proud of my place of origin...I lived and gained my second citizenship because of Macau...I am still a person from Macau with Portuguese citizenship...just like you grew up in London for decades...but live in other countries...you still consider your homeland as London...(Participant #3, Interview)

Although many had gained their third citizenship via naturalisation, they still described themselves as people from Macau instead of citizens from their third country in Europe:

...I grew up in Macau, as one of the Portuguese overseas territories...I identified myself as a person from Macau with Chinese heritage and Portuguese citizenship...even today, I live in Italy as a naturalised Italian citizen...I still cannot forget I am a person from Macau...it will not change...I am Italian...but more importantly, I am a person from Macau...(Participant #5, Interview)

...I think I must categorise myself as a person from Macau...yes I do have French and Portuguese citizenship...but I practice my behaviours and social identity as a person from Macau...my citizenship does not change my understanding...people should have the right to categorise themselves...in my case, people from Macau...(Participant #4, Interview)

Previous studies (Ostrand, 2015; Postelnicescu, 2016) have reflected that although new immigrants enter their new host countries in the European Union Member States, as first-generation immigrants, they have their own social identity based on their social understanding and sociocultural and religious practices. In this study, in line with social identity theory (Tajfel, 1969, 2010; Tajfel & Turner, 1986, 1979), participants believed that their birthplace and place of origin (i.e., Macau) played a significant role in their social identity. Although Portugal and the third country of their current living location and

citizenship was their homeland based on nationality and citizenship, their birthplace and place of origin was seen as their social identity. This finding also echoes previous studies (Zimmermann et al., 2007) of how refugees and immigrants describe themselves even if they have lived in their host countries and nations for decades.

4.2.1. Conflicts and Arguments for Social Identity and Sense of Belonging: Perspectives as Parents

All the participants were parents. Their children were all born in Europe as second-generation immigrants. Previous studies (Dos Santos, 2021; He, 2010; Shin, 2010) have shown that second-generation individuals and groups may face challenges and difficulties in the cultural and social understanding, identity, and background of their original culture, in this case, of Macau. The participants indicated that they wanted to teach the Chinese Cantonese language to their children as their home language. Unlike Chinese Mandarin or other East Asian languages, which may be taught in some local schools and learning centres, Chinese Cantonese is not a popular language in the educational system, particularly in the European Union member states. Therefore, the participants could only teach and speak Chinese Cantonese at home as the primary language for their children. Based on this direction of heritage language learning (i.e. Chinese Cantonese), the researcher captured some interesting stories:

...I want to teach and speak Cantonese to my children...they need to learn Cantonese because we are from Macau...I am from Macau, and we must have our roots in Macau...we are in the European Union because of our motherland Macau...so we need to remember that...without Macau, we cannot be here...(Participant #1, Focus Group)

...our culture is about our language...we speak Chinese Cantonese...and I don't want to speak Chinese Mandarin because Chinese Mandarin is not our mother language...Chinese Cantonese is the only language that can represent our culture in Macau...so I want to teach my children Chinese Cantonese...(Participant #5, Focus Group)

Besides heritage language learning, the participants also felt that they needed to tell their children about Macau's cultural and social understanding and perspectives. Many indicated that their family would travel back to Macau every other year to see their friends and family members. The participants felt that introducing their children to people in Macau could increase their second-generation children's social identity and create a sense of belonging for those without a strong connection to Macau. Two stories were captured:

...my parents are in Macau...and my parents-in-law are in Macau too...I have to go back to Macau and see my parents...so I have to bring my children to Macau to see their grandparents too...by showing my children their grandparents...my children can understand that they are not alone...their classmates and friends here all have grandparents...but my children's grandparents are in Macau...it is important to tell them they have grandparents and we are from Macau...(Participant #, Focus Group)

...children should understand their cultural heritage...like many non-White European residents here...children can speak their mother language, practice their original culture, and visit their country...many children here have dual cultures and dual identities...my children should have the same backgrounds as well...they should understand both cultures too...more importantly, the culture from Macau...(Participant #, Focus Group)

In line with social identity theory (Tajfel, 1969, 2010; Tajfel & Turner, 1986, 1979), the participants felt that although their children were born in Europe, the knowledge, cultural practice, and language of Macau should be taught to the next generation. A common practice is to bring their children to Macau every other year to see their grandparents and increase the sense of belonging with family members in Macau. Many studies (Cuenca-López et al., 2021; Dos Santos, 2021; Fishman, 2001; Soler, 2020) argue

that heritage language is a common key to connecting the background and heritage culture of the next generation. Therefore, the findings of this study confirm some previous studies of social identity theory.

4.2.2. Fallen Leaves Return to their Roots: Back to Macau after Life (落葉歸根)

The concept of 'Fallen leaves return to their roots' (落葉歸根) is well-known in East Asian cultural practice. East Asian people believe that individuals and diaspora groups should return to their place of origin after life. All the participants of this study had lived in Europe for at least a decade. However, many still believed they had their own cultural and social roots in Macau. In other words, although they have invested a significant part of their life in Europe, many still see themselves as people from Macau.

For people living in foreign countries and regions, one of the biggest concerns is the arrangement during their later life (Baptist, 2010). In this study, all participants indicated that they would like to spend their later life and make arrangements for after-life back in Macau, their place of origin, particularly for their funeral arrangements. All participants expressed their interest in their funeral arrangements in Macau:

...yes, I lived in Europe for decades...but I still want to go back to Macau...my grave must be in Macau because I belong to that land...my children are in Europe and I am sure they do not want to go back to Macau...but I belong to Macau, and I want to go back...my place of origin...(Participant #6, Focus Group)

...may be this is the [East] Asian practice...[East] Asian people want to finish their life in their place of origin...we belong to Macau...although we live(d) in a foreign country for decades, we still need to go back to our place of origin for the rest...otherwise, we cannot be rested in peace...(Participant #5, Focus Group)

Besides funeral and after-life arrangements, some participants also indicated their intention to go back to Macau for their retirement and later life arrangements. The participants and their spouses may receive their retirement payments after retirement; and may return to Macau for their later life with this retirement payment. The researcher captured the following stories:

...the living standard in Macau is lower than in Europe...although Europe may have better medical services and treatments...I tend to go back to Macau and live in my place of origin...it is great that we have the selection...we will not lose our citizenship because we are a part of the European Union...(Participant #,)

Some participants believed that they would spend their retirement between Europe and Macau. Two stories were captured:

I will spend my winter time in Macau because it is too cold in Germany...but in summer, it is too hot for Macau...so I will go back to Germany...this is a common arrangement for many people in Germany and Europe...as long as I can arrange my own retirement payments and resources...we can legally live in both sides of the world...(Participant #3, Focus Group)

...our family has a restaurant...I want to retire from my position...and transfer my restaurant management to my children...my son loves this restaurant, and he wants to take over the restaurant after I retire...I have enough savings...and I am planning to go back to Macau for the winter and come back to Portugal or Spain for the summer...(Participant #6, Focus Group)

In line with social identity theory (Tajfel, 1969, 2010; Tajfel & Turner, 1986, 1979), traditional Asian and East Asian practice indicate that individuals should be buried in their place of origin (Waterson, 2014). Although participants had lived in Europe for decades, many continued to believe, categorise, and identify themselves as people from Macau rather than citizens of their current locations, such as Germany and Italy. The findings of this study confirmed that the place of origin plays a significant role in the social identity and sense of belonging of this group of participants. The findings may also reflect

the views of other people from the Macau diaspora who hold Portuguese citizenship in the European continent.

4. 3. Concluded Discussion

The current study answers two research questions:

- 1) As first-generation immigrants in the European Union with full Portuguese citizenship, how do the participants describe their social identity as East Asian European Union citizens?
- 2) How do the participants balance their sense of belonging and social identity as first-generation immigrants in the European Union with full Portuguese citizenship?

The first theme, “Multiple citizenship with different social identities”, was used to answer research question 1. The above sections have presented the findings and the previous literature as a combined chapter. The researcher concluded that social identity and uniqueness as East Asian (Chinese and People from Macau), social identity as Portuguese (East Asian Portuguese), and social identity as European Union citizens played significant roles in the social identity of the participants with multiple citizenships and sense-making processes. Based on the social identity theory (Tajfel, 2010; Tajfel & Turner, 1986, 1979), the participants emphasised their uniqueness in their Chinese identity, as Portuguese citizens and European Union citizens who follow both East Asian and European traditions and customs in Europe. Although the participants tended to identify themselves as people from Macau, many also cherished, recognised, and acknowledged their status as European Union citizens currently living in Europe.

The second theme, “Relationship between social identity and sense of belonging”, was used to answer research question 2. The participants shared different understandings, personal stories, practices, and sociocultural identities as people from Macau, and as East Asian Portuguese and European Union citizens. As many of the participants are parents, the participants felt that they wanted to transfer sociocultural understanding and practices to the next generation as the participants saw themselves also as a part of Macau. The participants continued to argue their social identity as people from Macau rather than European Union citizens. For example, many continued to practice their East Asian religion, eat East Asian food, and follow East Asian living standards. Although the participants had lived in Europe for decades, their social identity had not changed. More importantly, many indicated they would go back to Macau for retirement or for their after-life arrangements, and that this was important to their sense of belonging. In other words, many believed themselves to be a part of Macau rather than Europe. Participants referred to a popular East Asian concept “Fallen leaves return to their roots” as a metaphor for their sense of belonging.

5. Limitations and Future Research Directions

First, besides Macau, there were several other Portuguese overseas territories in Asia (e.g., Goa and East Timor), Africa (e.g., Angola), and America (e.g., Brazil). Individuals and groups may gain Portuguese citizenship based on the right of soil and the right of blood based on the Portuguese nationality law of 1981. Therefore, future research studies may employ the current methodology and map to capture the voices and comments from the Portuguese diaspora overseas and in Europe.

Second, besides the Portuguese diaspora and overseas Portuguese citizens, other European Union member states, such as France, have overseas territories and European Union citizens with a non-European heritage. When these groups of European Union citizens return to the European continent, they may face challenges and difficulties in their social identity. Researchers and policymakers should continue to establish counselling sessions and services for these groups of individuals.

Third, although the interpretative phenomenological analysis allowed the researcher to collect rich and engaging stories and qualitative data, a larger sample size may be useful to capture additional stories from the participants. However, due to the limited population and networks, six participants was the maximum for this study. Future research studies may further expand the research populations and samples to upgrade similar studies.

Fourth, first-generation immigration is one of the selection criteria of this study. However, second-generation individuals and groups from Macau may also face challenges and social identity problems. Therefore, future research studies may investigate the problems of second and third-generation immigrants to expand the scope to other overseas Portuguese citizens.

6. Contributions to Practice

First, following the demise of colonialism, many European countries gave up their overseas territories and colonies that had been occupied over the centuries. Eventually, Portugal gave up its last overseas territory, Macau, on the 20 December 1999 to China. Based on the Portuguese nationality law (37/81) of 1981, people born before 30th October 1981 could gain Portuguese citizenship based on the right of soil in any Portuguese land and overseas territory, such as Macau. Over 100,000 individuals and their offspring gained Portuguese citizenship through this law in Macau. Although some of these individuals and families have returned to Portugal or other European Union member states, there are only a few studies focused on the life and experiences of these people. The findings of the current study may fill the gaps in research and practice in this area, through the stories of a group of Chinese-Portuguese people.

Second, the European Union and the European continent are known as welcoming places where individuals and groups can invest in and promote their career, family, and personal development. Due to the Freedom of Movement regulation, citizens from any of the European Union Member States can move, live, work, and study in the European Union without restrictions such as visa approval. However, studies of the experiences of travellers and movements in the current literature database have largely focused on Muslim, Jewish, and Roma people, as well as foreign professionals. There are few studies of people from Macau in the current database. Therefore, the results of this study will fill the gaps in this area, particularly for people from Macau.

Third, due to their colonial history, many European countries and European Union Member States have a large number of overseas territories across the globe. Nationality law allows many of the residents of the overseas territories to be citizens of these countries and to be able to return to European continent. However, due to geographic, sociocultural, language, and background differences, overseas residents may have different understandings of multiculturalism in the Europe. The results of this study offer qualitative results to government leaders, non-profit organisations, policymakers, and researchers to reform and upgrade current practices and management for groups of overseas residents who may face challenges in Europe.

7. Conclusion

Social identity has become a significant topic in the European continent and the European Union and the rest of the European continent, particularly following Brexit and the refugee crisis. This study outlines the social identity of a group of non-European heritage European citizens who gained their European Union citizenship by the right of blood in an East Asian setting. The outcomes of this study will fill gaps in the fields of social identity and immigration, and for non-European heritage citizens who face challenges of sociocultural problems, social identity, and multiculturalism in the European Union. Government leaders, policymakers, NGO leaders, and researchers may further reform current immigration and multiculturalism policies to help people from different places to have a better life and environment in the European continent.

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Appendix 1: Interview Questions

Interview Questions of the First Interview Session

- 1) Why do you want to go to Europe?
- 2) How can you come to Europe? What role? What visa? May you please tell me more?
- 3) Which country or state did you select? Why this country or state?
- 4) Did you move to another country or state for some other reasons? What made this move?
- 5) Did your citizenship impact or influence your previous decisions? May you please share more personal stories with me?
- 6) How would you identify your citizenship, nationality, and/or background?
- 7) Does Macau play any role in your sense-making processes? How?
- 8) Does Portugal play any role in your sense-making processes? How?
- 9) Are you living in a country or state other than Macau and Portugal? Why this country or state?
- 10) Are you a first-generation immigrant in Europe? If so, how would you describe this role?
- 11) Do you think the status as a first-generation European immigrant impacts and influences your sense-making processes and identities? How?
- 12) Follow-up questions.

Interview Questions of the Second Interview Session

- 1) Why do you want to gain third citizenship?
- 2) If some people ask about your citizenship or nationality, which and how would you describe it to them? If there are multiple situations and stories, may you please tell me all these situations?
- 3) How would you describe your status with multiple citizenships?
- 4) Do you think your skin colour, ethnicities, and/or place of origin play any roles in your sense-making processes, identities, and experiences in Europe? May you please tell me some interesting stories?
- 5) Over these years, how would you balance your identity, understanding, and sense-making processes between these countries and states?
- 6) As many European countries and states have their own religious practice, cultures, and customs, how would you follow or make-sense of these factors?
- 7) Do you tend to follow one or multiple cultural practices or living styles in your family? How?
- 8) How would you teach or exercise multi-culturalism at home if you have children? How?
- 9) Based on your unique background and situation with multiple citizenships and identities, do you have any plans after ten years or retirement?
- 10) Do you have any connections, family members, and friends in your place of origin? How would you describe these connections?
- 11) Follow-up questions.

Appendix 2: Focus Group Questions

- 1) May you please tell all of us your current living country or state, citizenship, and place of origin?
- 2) How would you introduce yourself to other people, particularly your citizenship and background?
- 3) Do all of you have any interesting stories about your multiple citizenships and cultural backgrounds previously and currently?
- 4) Are you Portuguese, Chinese, people from Macau, or else? May you please tell me some interesting and significant stories about this statement?
- 5) What brings you (back) to Europe if your place of origin is not in Europe?
- 6) Can you see yourself merging into the European culture? Or would you keep some distance between yourself and the European culture? How?
- 7) Do you want to go back to Macau permanently sometime in the future? Any schedule or plan?
- 8) What is the role of Macau in your mind? Any stories and understanding are welcome.
- 9) Do language, culture, religion, customs, and else play any role in your experiences in Europe?
- 10) If you have children or plan to have children, how would you describe your unique background to them?
- 11) Will you apply or register multiple citizenship for your children? Why or why not?
- 12) Follow-up questions