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I. Introduction.

The problem of migrant integration has till recently been seen as predominantly Western concept and the bunch problems exclusively Western countries have to deal with. It were Western European countries, the USA and Canada who were attracting people from all over the world, of different nations and backgrounds and who had to develop a policy to deal with the newcomers. It were Western scientists and politicians who developed and acted according to the models of multiculturalism, acculturation and distinguished civic and ethnic nationalisms. However with the world changing and the migrant flows becoming more diverse than the old south-north and east-west axis's the issue of migrant integration becomes relevant also in other parts of the world. Since liberalization of its economy in 1980s China has been experiencing a tremendous flow of migrants from rural areas to the cities. The estimated scope of Chinese inner migration has reached by now 221 Million people, with 16,5% of the Chinese population having been on the move in 2010. These figures equal 2/3 of the total inner migration in the world and are bigger, than the total numbers of the total international migration. The scope of this process and its importance for the Chinese and therefore international economy makes the paths along which this process develops as well as challenges and chances it brings worth a more thorough study. Chinese as well as Western author are already paying big attention to the migration issues on China. With this paper I would like to contribute to the existing studies on this issue.

Chinese rural-to-urban migrants are facing various problems when coming to cities. To name just a few. These are job and salary disparities, gender discriminating hiring policies, administrative limitation of the *hukou* system, difficulties in bringing families to the cities and other various kinds of discrimination. Many of them will be addressed later in this paper in more detail. Important is, that inequality and discrimination faced by migrants in China are in many ways comparable to those hitting labour migrants and their descendants in European countries. In this paper I would like to study to which extent the practices of migrant integration and experience of concrete projects in European may be useful to lessen the rural migrants hardships in the Chinese cities.

In fact there are far more similarities between migrants in Europe and Chinese rural migrants, than one would expect. Just like Chinese cities newcomers, people called “migrants” in Europe and lacking integration in the respective society are very often already citizens of recipient country. It is for a good reason, that in German statistics people can be labelled “migrants” even if they are German citizens, but if one or both their parents were originally nor Germans. Same goes for the pretty fluent term *allochtonen* applied in the Netherlands, as social integration, knowledge of language and reduced risks of being discriminated unfortunately do not automatically come with the citizenship. The main difference of which one should be aware when applying Western experiences and practises to China is that the main reason for discrimination differs in the two regions. Migrant discrimination in Europe has predominantly ethnic reasons and is based on prejudices against people with a different skin colour, speaking different language and representing different culture, than the recipient society, which is in most of the cases a mono-ethnic entity. China, in its turn, has always been a multi-ethnic society with more than 400 ethnicities claiming their difference from the Hans and 56 being officially recognized (Буяров 2011: 139). Though discrimination in the cities often gets ethnic connotation (compare: Fan 2008, Fan 2011, Rayila 2011), which will b addressed later, rural migrants are discriminated *en masse* with structures and institutions to help them in becoming a part of the urban society generally lacking. This “indiscriminate” discrimination can be equally faced by Han as well as non-Han migrants.

In this paper I therefore base my research less on the reasons for discrimination (ethnic vs. socio-economic), but on the very fact of a big part of urban society is viewed as second-class people, deprived of social provisions and services the rest of the society is entitled to. Just like in most of the European countries the notion of migration being temporal and that migrants are supposed to go home after a while does not work – a thesis I will expand on later.

Chinese government is becoming aware of the problem of migrant integration in the cities. Though several measures including loosening of the hukou system were taken and change of policies towards migrants continues, rural migrants are still in many respects not integrated into the urban society (Li 2006: 174). The dramatic segregation within the Chinese urban society is becoming a real danger for the social peace and stability.

This paper is structured as follows. I first give a brief overview of the rural-to-urban migration in China, its scope, dominant paths and social and economic importance. Then I proceed with considering in more detail, what are the rights of migrants in the cities, where are they limited and where they are explicitly discriminated. I give a more general picture of the issues, with ethnic discrimination in the cities being a secondary issue in this paper. After identifying concrete areas, where solutions on communal and district levels are needed, I turn to the case of the capital city of Berlin – the most migrant-reach and the biggest German city. I then give description of a number of projects conducted there by the city council, NGOs and civil society initiative groups to face the same or similar issues of discrimination as the ones faced by the Chinese migrants in cities. In conclusion I discuss the applicability of this European experience to the Chinese case.

II. Rural-to-urban migration in China and migrant discrimination.

1. Type and scope of Chinese inner migration

As already mentioned, Chinese rural-to-urban migration has recently attracted a lot of attention from scientists, politicians and NGOs due to its enormous scope and social importance. Chinese themselves use a wide range of terms to describe this process. Migrants can be called *liudong renkou* (floating population), *nongmingong* (migrant workers, peasant workers), *waidiren* or *wailai renkou* (outsiders, population from outside) *dagongzai* and *dagongmei* (working boys, working girls) but also *xin yimin* (new migrants). Also more neutral terms like *xinshengdai nongmingong* (second generation of migrants) or *yidi wugong ren yuan* (working staff from outside) can be used (Gansow 2012). All these terms grasp the predominant nature of migration in China: people (mostly young) go from rural areas to the towns and cities in search for a job.

The first attempts to measure the scope of Chinese inner migration were made in 1990, when respective questions were included in the census conducted then. The second census, conducted in 2000 also measured migration flows, this measurement however was based on a different methodology. It is therefore difficult to compare the numbers from the both censuses – 35.3 million people versus 121.2 million people. However, if one compares the interprovincial and intercounty (within provinces and between counties from different provinces) migration, the difference of 2 to 2.8 times come out - a real and pretty reliable number showing the migration growth within these 10 years (Fan 2008: 20-21).

It are the rural migrants who stir urbanisation in China. In the year 2011 in Chinese cities – for the first time in the country's history – lived more than 50% of its population with the urbanisation expected to grow in the coming years and being one of the proclaimed aims of the Chinese government (Gansow 2012). Till the country reaches the European (75%) or American (80%) urbanisation rates, another 350 million people could move to the cities. However, the migration flows are strictly limited, preventing Chinese cities from being flooded by the newcomers.

Chinese inner migration is linked and structured by the *hukou* system. *Hukou* or the permission for peasants to legally go to the city and find there a job, is the essential part of the *hukou* administration

system, which was established in 1958 with the aim of preventing massive rural to urban migration. Managing particularities of the migrant administration system and taking concrete decisions concerning distribution of residency permits and temporary residency permits is the task of counties and cities. For example, Beijing was one of the first cities to pass “A Directive Concerning *Hukou* Administration of Temporary Residents” in 1985 (Yuwen 2012). The basic premise for the limitation of migration to the cities, implemented by the *hukou* system, is that otherwise cities would be flooded by migrants. The fact, that many rural migrants do not possess the *hukou* influences their lives heavily. It makes health insurance more expensive, school and kindergartens almost unavailable. As the illegal migrants are not entitled to the social provisions, normal for urbanites, they are supposed to pay for them, which they very often simply cannot afford). This produces horror stories like the one which was recently described in the *New Express Daily*, which reported about two migrant workers in Guangzhou, who were chaining their children to the wall at the construction site, where they both were working (Wyk 2012).

However, if one considers the numbers, it becomes obvious, that influx of migrants will on one hand become more difficult to keep down; on the other hand, the need for rural migrants in the cities will grow.

There is already a big surplus of people in the rural areas, who do not have a job whose chances to get one are shrinking.

The labour force in Chinese big cities is already shrinking. According to Bloomberg News, the number of people aged between 15 and 64 declined by 0.1 percentage point in 2011 to 74.4% of the population. Simultaneously, the wages for urban workers at private enterprises climbed by 12% in 2011 (Bloomberg News May 31, 2012). This means, that cities will continue to attract big masses of migrants from different parts of China, regions where ethnic minorities predominantly live included. Expectedly the population of urban population in China will reach 60% by 2020 (Gransow 2012), which means, that integrational issues in big cities will turn even more acute. Even more numbers prove this thesis. According to the data's collected by the Chinese Academy of Social Science, 40 to 50 million people who till recently have been farmers, are landless now, which means, that moving to a city and finding a job is the only way for them to survive. Considering the scope of land takeovers taking place in China, this number can be expected to grow in coming years (Orlik: 2013). Already the census from the year 2000 names the reason “industry/business” is the most frequently named for migration – it was mentioned by 46.4% of questioned. Simultaneously, with the government supporting investment and migration into the cities in the Chinese off-coastal territories, as early as in 2004 lack of cheap low qualified workers was noticed in big coastal cities like Shanghai and Beijing. This may mean, that in these cities the process of migrant integration with better prospects of becoming rightful urbanites is especially urgent.

2. Discrimination of Chinese working migrants

If one tries to identify the main areas in which rural migrants are being discriminated against, the following areas appear to be the most often mentioned in the literature. I also base my selection of 4 issues, in which migrants are discriminated based on the research by Bangqin Li, who has studied what are the biggest anxieties of the worker migrants in Tianjin. His finding was that most of the worries were devoted to children's education with a long list of job-related issues to follow. However, in that list you can also find family reunion and housing (Li 2006: 188). I additionally take the integration into the urban society as Berlin has a lot of projects aiming at lifting this problem to offer.

One of the most broadly discussed and widely mentioned problem of labour migrants in China is that it is almost impossible for them to bring their children with them to the cities. The situation is slowly improving, certain limitations however remain. Originally the owners of rural *hukou* were supposed to pay tuition fees for their children if they wanted them to go to a school in the city.

These were mostly too high amounting for a years salary of the migrant workers. Several cities (for example Tianjin) have dropped the fees, but are still expecting the parents to pay “sponsorship charge”, which is however much lower, than the original fees (Li 2006: 187-188). Formally all primary schools are supposed to accept migrant children, however this policy provision lacks strong implementation tools and remains mostly on paper (Henderson 2009: 10).

The process of migrant children entering urban schools goes slow and uneven in different cities. A solution to this problem was found “on the ground” with numerous non-state school for migrant children have been opened in the recent years. They give migrant children (of whom only in Beijing are approximately 420, 000) an opportunity to get primary education. However, in Beijing a campaign against these schools have recently been started with several of them being shut down as they do not comply with construction standards and do not have all the permits needed (Wang, Lan 2012). Simultaneously studies have proved that the quality of education in these schools is dramatically bad. The problem of the provision of education to migrant children is of tremendous importance due to its scope: apart from estimated 20 million migrant children, living in the cities with their parents, there are approximately 60 million of so-called left-behind children, who are staying with their grandparents or mothers in the villages while one or both parents are working in the city (Chen, Feng 2012: 3-4).

Another big problem is gender-based discrimination of migrant workers. Employers basically prefer unmarried workers of both genders, this criterion being for women even more important than for men. Statistically only 21% of migrants are living with their families, the rest travelling alone (Gransow 2012). Though the numbers of whole families moving to the cities are growing as well as the number of persons migrating due to family reunions (from 7.8% of respondents in 1990 census to 10.7% in 2000) , working migration still remains predominantly singles-driven process (Fan 2008: 64). The anxiety of migrant workers to take their wife’s with them can also be explained by the fact, that women have a bigger difficulty in finding a job. According to statistics, male employment is on average by 30% higher. However, this can simply mirror the traditional labour division in China with the husband working and the wife taking care of the household (Scheineson: 2009). One crucial feature of female and male employment differences is the fact, that man and women predominantly work in different spheres: while men a broadly employed in construction, the sphere of service is dominated by women (Dagongmei 2004). This, coupled with the previous statement can lay ground for efficient project of women support programs similar to those developed in Berlin.

Far more difficult to solve are however such examples of female workers discrimination as preferred hiring of unmarried single women, firing of women after they get pregnant or give birth to a child, harassment and violence – all things, broadly reported by various students of Chinese labour migration (Fan 2008, Gransow 2011, Scheineson 2009).

Yet another sphere, where Chinese rural migrants differ from the urban locals in terms of access to urban facilities are their living conditions. As they are not entitled to the access the publicly subsidized housing and are forced to refer to the private sector or use the living opportunities offered by the employers. Though a good solution on the first glance, both of these ways turn problematic after a closer consideration. On the one hand, migrants cannot afford expensive immobilities in the city centre and move in predominantly in the so-called urban villages on the margin of the city. These former rural areas were upgraded to city districts in the course of urbanisation, have however remained rural in nature with lack of sanitation and not prepared for mass settlement (Hald 2009: 26). Coupled with limited access to healthcare (another big issue, for which there is simply not enough space in this paper) services it leads to dramatic results in terms of lacking disease prevention and a self-perpetuating vicious circle of unsanitary conditions (Gransow 2011). Another housing option for the migrant labourers are dormitories. This is the most rights-limiting type of housing, not only segregating the workers from the rest of the world, but also additionally depriving them of various rights (Mobrand 2006: 265). Living at the construction site or the factory, labourers mostly are not allowed to take their families with them, as in one room

sleep up to 12 persons, genders are segregated. The sanitary conditions are not better than in the city villages, but here people are deprived of any privacy (Henderson 2009: 10).

The last but not least important factor is the lack of migrants' social participation. This one is especially difficult to grasp, which does not however mean, that it should be ignored. It is obvious, that making up such a big share of the urban population, migrants can be a very important driver of urban economy growth with their potential for consumption. The rural migrants consumption is almost impossible to measure. What is measurable are the money transfers made by migrants back to their villages, in 2006 this number amounted 30 billion \$ (Gransow 2012). This is the money, which was earned, but was not spent in the cities, but transferred by migrants back to their wife's, children and elder parents (possibly former rural migrants, who had to go back to the villages as they were not able to find a job after having reached a certain age). However, this money was not spent in the cities also due to the fact, that migrant labourers just do not feel like a part of the urban community and are not encouraged to participate in the cities life. They are very often looked upon by the locals as "worse" and "dirty" people with striking cases of discrimination in public transportation, shops and other public spheres being reported regularly. Migrants are expected to give way to the locals on the streets, there are perceived as ignorant, dirty, prone to criminality (compare: Fan 2008: 111; Li 2006: 189-190; Wang, Zuo 1999: 278).

The last problem can be more or less acute depending on the migrant's appearances and origin. As already stressed above, discrimination of migrants goes mostly along the lines of their rural origin – they are discriminated not for belonging to particular ethnicity as it is mostly the case in Western Europe, but much more because of their otherness along the rural-urban dichotomy. Prejudices against certain ethnicities are deeply enrooted in Chinese social traditions (LINK). It is a big question, whether it is possible to eliminate these prejudices and strategies for this elimination are not the main issue I am going to deal with in this paper. It is however worth stressing, that ethnic minorities have special difficulties in integrating in the urban societies of big cities, even if they are situated in autonomous regions, like several examples from Urumqi show. According to studies, especially high is the risk of harassment and discrimination for non-Han migrants, whose appearances and differ from those of Han Chinese. This is especially the case for Tibetans, Uighurs, Hui and other ethnic minorities (Hasmath 2011:100).

As it becomes clear, most of the migrant problems cannot be solved without a full-fledged intervention by the state and change of the *hukou* system. The market is already getting the upper hand in the management of migration flows as more and more migrants are choosing themselves where to go for work and not directed by the state or the previous employer. As the 2000 census shows, the proportion of people, migrating due to "industry/business" reasons (which basically refer to a conscious choice of a city and employer) has increased in relation to those, who were on the move due to "job transfer" and "job assignment" as state-controlled channels for job-related moves (Fan 2008: 61). It is however obvious, that a major migration-management change cannot take place immediately with thorough work on reforms preparation being needed and urban life being put at the risk of becoming dangerously imbalanced.

It was for example this high social mobility and readiness of rural migrants to go back to their villages any time, which the Chinese government claims to be the reason for a relatively painless transition during the World Financial Crisis in 2008. After having lost their jobs in the factories, migrant workers just went home, where they had their communities and extended families to take care of them (The Economist 2011). However in order to promote the transition from rural migrant viewing himself as a temporary visitor in the city to a fully-fledged urban citizen measures are needed. The above mentioned problems could certainly be easily solved with a change in the *hukou* system. Yet another tool, more flexible and more quickly applicable than the restructuring of *hukou* would be implementation of integration projects, targeting individual problems like gender-based discrimination, employment of middle-aged migrants, housing, or social integration with urban population encouraged to more tolerance towards the newcomers from the rural areas.

This tool has widely been applied in many European countries facing an inflow of migrants. Though the basic problems faced by European cities are predominantly different from the Chinese ones (teaching migrants the language of the country and issues of their employment), definitely certain similarities can be found, based on which European integration experience could be transferred to China.

I will now proceed to considering the migration to Germany and experience in migrant integration into the city society, picking up state- and civil society-induced projects, set up in Berlin.

III. Immigrants in Germany: problems and solutions.

1. Overview of migration to Germany

As already mentioned before, on the first glance the idea of comparing migrant integration in China and Europe might appear somewhat strange. However, if one views it as a most different cases design, which presupposes a similar outcome in cases with different independent variables, the concept appears less weird. While in China as mentioned above migration is state-linked, takes place within the country borders and goes along the rural-urban lines, migrant integration in Europe goes mostly along the lines of reducing cultural tensions.

The very nature of migration to Germany has been changing over the past few decades. It has started – similar to the Chinese one – as labour migration (predominantly from Turkey) in the wake of the “German economic wonder”, when booming German economy – just like the modern Chinese cities – was in need for cheap labour force. Originally designed as temporal migration, the process became irreversible as soon as the migrants were allowed to bring their families to Germany and started residing here. The lack of integration policies on that very first stage of migration lead to current integrational problems, when second and sometimes even the third generation – children and even grandchildren of the migrants from the 1960s – have difficulties with German language and culture, are not sufficiently educated and live in what some newspaper call “ghettos”: neighbourhoods with extremely high concentration of representatives of one culture and ethnicity, where people can live for years without coming in touch with German language and people (Grassmann 2010). Currently the biggest group of migrants from outside the EU is made up by Turkish people and the main reason for coming to Germany is family reunion (OECD statistics via “Die Welt”). And though the main migration-related problems in Germany are language and culture (religion) and therefore differ from those, faced by Chinese migrants, their implications – bad housing in neighbourhoods, separated from the rest of the city, worse education for children, lower female employment and a general lack of integration into urban society, are the same.

Among other European states Germany has long distinguished as the one without a clear-cut migrant integration policy. In the social sciences there was predominantly talk about “the Dutch”, “the British” or “the French” models (e.g. Prügl, Thiel 2009). Active work on integration is a relatively recent development. However, a broad network of institutions on state and communal level has developed, as well as numerous projects, most of which are civil society initiatives. I will briefly discuss how the responsibilities are shared between the Bund and the federal states and then consider concrete projects. I have chosen the example of Berlin for this paper due to several reasons. First of all, it offers the most broad scope of projects in term of their institutional support, as Berlin is a city and a federal state. Secondly, it is the biggest German city with almost 4 Million people and therefore most comparable to the huge Chinese cities. Additionally, though having not the biggest share of migrants in its population (25% as compared to 43% in Frankfurt). Last but not least, it is the city, where the author has already done a number of researches on migrant integration and knows the situation best.

2 Legislature on migrant integration in Germany

The task of migrants integration in Germany is a multi-layered one. The federal government (der Bund) passes the overarching laws, where main general integration aims are anchored. The National Action Plan integration is being reviewed and adapted every five years during a conference where

high-ranking politicians including the federal chancellor are represent. The last and the 5th plan was adopted in January 2012 when it replaced the one from 2007. The Bund and the federal states commonly agree upon concrete aims to be achieved during the 5 years, concrete measures and projects however are taken and the level of states or the communal level. Additionally each federal state adopts its own integration concept and reports on the fulfilment of the tasks set there. These tasks comply with the national ones, but are more concrete. Currently the city is working on the new integration concept and the one from 2007 is in action. Another important document is the the Berliner Partizipations- und Integrationsgesetz (PartIntG) – the participation and integration law of Berlin passed in 2010. As mentioned above, the core problem of German institutions is often the lack of migrants' willingness to work and integrate and their difficulty with learning the language – issues irrelevant for the Chinese case. Though Berlin Integration concept is predominantly aimed at fighting these problems, the issues, relevant for Chinese cities are also partly addressed there. Beneath I give an overview of responses to the problems indicated in the previous chapter by the city policy and the civil society (Fig. 1).

3. Integrational projects in Berlin.

Children education	- Additional financing for schools with 40% and more migrant children; - Bigger numbers of schools with full-day programs;	- Turkish parents union of Berlin-Brandenburg; - Jugend Migrationsdienste
Women employment and integration	- Migrant women integration embedded in the broader gender equality debate	- Sieben auf einen Streich - Netzwerk Frauen in Neukölln
Housing	_____	- „Kulturraum“
Integration into the society	- Berlin braucht dich	- “Bridge”-Integrationslauf

Figure 1: City of Berlin policies and civil society projects' overview.

The city of Berlin encourages civil society integration initiatives. For that end the Capital Integration and Tolerance award has been established in 2007. It is yearly awarded to already active projects aiming at a better incorporation of migrants into the society and is supposed to financially support such initiatives. This communicates the signal, that the city – though putting a lot of its own effort into integration -

According to the Action plan of Berlin the aims are to broaden the access to school education for migrant children as well as reach a bigger amount of schools with a whole-day school program to make a full working day possible for the parents. Schools are encouraged to cooperate with other institutions and organisations to offer as broad as possible program for the children to learn new things and broaden their network after the school. Schools with 40% and more migrant pupils get additional financing. Additionally the transparency of the educational system is being fostered with migrant children being encouraged to continue their education after finishing the school (1: 57-59). This experience could only limited be applied to China, as the problem of *hukou* limited rights of children to enrol in schools would arise. However, a system of financial incentives for schools to take at least some of migrant's children could be implemented to start implementing the legislation and fulfil children's rights to get education.

The two civil society-induced projects also worth considering for Chinese cities are “Turkish parents union of Berlin Brandenburg” and “Youth migrants services”. The first project is trade-

union style organisation, representing the interests of Turkish children and their parents in Berlin and Brandenburg. The organisation pushes for their rights, negotiates with schools and mediates conflicts arising between schools and Turkish parents. Additionally it offers space for children to do their homework after school, if both parents are working and help for those having problem at school. It provides alphabetizing courses for both children and parents and therefore takes care of education of those children who have problems in school. Analogous initiative could be an efficient self-help model for ethnic and regional neighbourhoods in big Chinese cities as it is on the one hand an efficient way to organise parents and get an idea of how many children are eventually deprived of education. On the other hand, such learning institutions would give the children an opportunity to continue their education even in case of limited or no access to a school.

The second project - "Youth migrants services" - is aimed at knowledge transfer between elder and younger children with migrational background. I have listed this project twice – as an educational one and as aiming at general integration into the society, as it is quite multifaceted. The idea is, that elder children, who are already in the secondary school or are about to finish school, take care of younger ones, help them doing their homework and offer different additional courses. The project exists in different cities and aims at establishing a network supposed to transfer not only knowledge, but also crisis-management services, legal advice and other similar services to young migrants by young, but more experienced migrants. The network also organises meetings, cultural and political events bringing young Germans and young migrants together in order to foster social cohesion.

Concerning the integration of women – as well as housing – there are no concrete measures listed in the documents. The issue of women rights, gender equality and violence prevention is traditionally very high on the integration agenda. It comes therefore not as a big surprise, that there are numerous projects, aiming at job-provision for the migrant women. Here I would like to present three of them, pursuing slightly different aims. The first project - "Sieben auf einen Streich" was initiated by a female group consisting of German as well as migrant women. The aim of this project is to give jobs to women with little to no education and to teach them handwork. Women are making costumes for school theatres of the Berlin Neukölln district, get experience of cooperating with public institutions (schools and district management) and are taught a handwork. A children room with a person to look after kids during mothers are working makes participation in this project possible even for mothers with many or very young children.

As opposite to this very little project the network "Women in Neukölln" is supposed to link and bring together individual women, freelancers, small entrepreneurs, but also individual projects, as well as conducts projects in such areas as providing jobs, supporting victims of violence and helping to start own business. It offers on- and offline platform for women of the district and also provides free-time activities like gymnastics or film screening. It offers special help and support for migrant women but is explicitly created for all women of the district, therefore supporting inter-cultural communication and fostering contacts between migrants and the locals.

Housing appears to be far less an issue on the integration agenda of as well the city as the civil initiatives. Migrants have in Germany quite broad housing rights, so that the type of problems migrants in China are facing are irrelevant here. However, there is at least one project, which can be viewed as a model for development of city villages, broadly criticized in the literature for their unit-sanitarian conditions. It is the so-called "Kulturraum" - a house where Roma are living, which was completely renovated with the money of a church initiative. Originally it was an old house, where flats were rented to Roma and the living conditions were extremely poor with several of sanitary norms neglected. With this private investment and a complete renovation two aims were reached: on the one hand, the living conditions of migrants were improved, on the other, the house was "opened" for rental by locals, so that the emergence of ghetto was prevented (Loy 2012). The project turned very famous as it fostered integration of inhabitants of the house in a natural way and works against prejudices towards migrants.

Additional to its actual aim, any integration project fosters interaction between the migrants and the locals, as it becomes clear from the projects mentioned above. There are numerous small and big programs, projects, organisations bridging the cultural gaps through communication, free-time arrangements and special events like “Integrational run”. Dealing with this issue, however, I would like to draw the attention to how the city can present itself as more open.

In the last Integration Action Plan of Berlin the aim of increasing percentage of migrants in public services was set up. The outcome is easy to measure and is pretty impressive: between 2006 and 2010 the percentage of migrants in public services has risen from 8,6% to 19,1%. Therefore the „Berlin brauch dich“ (Berlin needs you) was started - a campaign, encouraging young people with migrant background to get educated at Berlin public service institutions. The jobs and positions for dual education are promoted through cooperation with 31 secondary schools and 25 institutions of public services, which participate in dual education programs. Among such institutions are Vivantes – the company managing city hospitals, Berlin water supplier company and city cleaning company. The explicit hiring of migrants by public services institutions strengthens their ties with the city brings them together with the locals already working there. However it is important to be aware that this strategy only works, if no segregation within public services takes place. If migrant workers are hired only for the lowest positions with managerial level remaining the privilege of the locals, this integration tool will not work properly and might only reinforce exclusion.

IV. Conclusions

Chinese urbanisation is a huge opportunity for millions of people, but it also very often turns into a great challenge for individuals and whole families. Not only hard working conditions and lack of social securities, but difficulty in bringing wives and children with them, awful housing opportunities and discrimination by the locals are factors, motivating Chinese migrants to perceive themselves as only temporary visitors in the cities. Cities, however, need more labour force, so it is highly possible, that current migrants will become urban citizens. In order to solve all the highly interdependent problems concerning migrants integration into the urban society, fundamental reforms of the whole migration policy are needed with the system of *hukou* being one of the biggest hindrances. A possible temporal solution to relief the problems of migrants without fundamental change in policy would be a more flexible and migrants-friendly policy of the cities themselves. While the major problems of migrant integration in Europe differ dramatically from those in China, the number and type of tools, applied in the European cities, might also work in China. In this paper a number of city- and civil society-driven projects were shown, which are conducted in the city of Berlin, Germany and are aiming at the same non-job related problems, which Chinese migrants identify as most acute. While housing problems of Chinese migrants appear to be the issue, where only intensive involvement of the respective city can help, some other issues, like children education or fostering tolerance among the locals seem to be very well at least partly solved by small, civil society projects. To transfer this know-how from Europe to China there is a need for cities' willingness to start analogous projects. The pay-off in form of reduced social tensions and better integrated migrants may however be enormous in the long run.

V. Littrature

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