

Sociability, perceptions and values: a comparison between young Brazilian and Chinese university students *

Marília Pontes Sposito*

Marilena Nakano**

Chen Chen***

Abstract

We conducted a quantitative research with Chinese and Brazilian university students aiming at identifying the differences resulting from the social contexts of both societies and the commonalities between both groups resulting from the globalization processes that have been taking place in the past decades and the emerging inequalities. The paper looks at family relationships, sociability, friendship relationships, values, views on institutions and the experience of being young. When planning for their future, students as a whole fear not to achieve the independence and autonomy typical of adulthood. However, there are significant differences in the way they see institutions, regarding their participation in organizations and in religiosity. Although family is considered important for students in general, it has different meanings for Brazilians and the Chinese. The work experience is unique to Brazilian university students, limiting their possibilities of enjoying their student life. Regarding gender inequalities, young female university students are more sensitive than their male counterparts.

Keywords: comparative study, young university students, family, sociability, values.

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* University of São Paulo, São Paulo, SP, Brazil

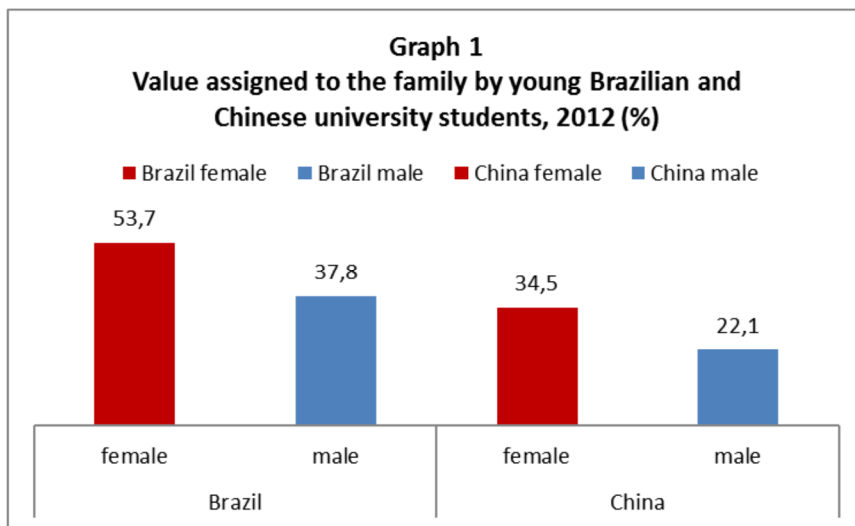
** Santo Andre Foundation University Center, Santo André, SP, Brazil

*** China Youth and Children Research Center (CYCRC), Beijing, China

Family relationships and the various facets that constitute the forms of sociability (Simmel, 2006), perceptions and values mentioned by the young university students that participated in the research highlight similarities and differences. On the one hand, there are commonalities that express the intense social change processes that take place both in Brazil and in China towards globalization. On the other hand, there are historical and cultural differences, which render transnational comparative analyses complex and challenging.

FAMILY AND FRIENDSHIPS: COMMONALITIES AND DIFFERENCES AMONG YOUNG UNIVERSITY STUDENTS

Although university students in both countries state that family is important, although to a lesser extent according to the answers given by young Chinese students, the meaning of the value assigned to family can be different (Graph 1).



Source: IPEA, SBS, CYCRC, CYCRA, 2012

For young Brazilians, the family is an important support in their individuation processes – i.e., greater autonomy and independence – and in their transition to adulthood when there are no specific public policies targeted at this group (housing, finding a job, among other things). The weight of tradition and family hierarchy on their lives is felt to a lesser degree when compared to young Chinese students, since social connections between parents and children are more horizontal in Brazil. However, the support provided by family does not have the same meaning for Brazilian students if we take gender differences into account.

Young women in Brazil consider their family much more important than their male counterparts. These differences may make sense if we consider that young women still consider that caring for their parents and their well-being is part of their values, more so than young men do, expressing gender differences in family relationships.

For Chinese students, following tradition, male children should care for the well-being of their parents in old age, they are the anchors that will ensure a decent aging of their parents. Family plays an important role in the life of young people, roles are well defined and the influence of older family members in the choices made by young people showed up many times in the research. Since these generations have been impacted by social change, access to university is an appreciated asset and, for these reasons, the family interferes with the decisions related to the choice of the higher education degree, particularly in the case of women. The different values assigned to the importance of the family in both countries can be seen, for example, at the time they have to choose which degree they will pursue.

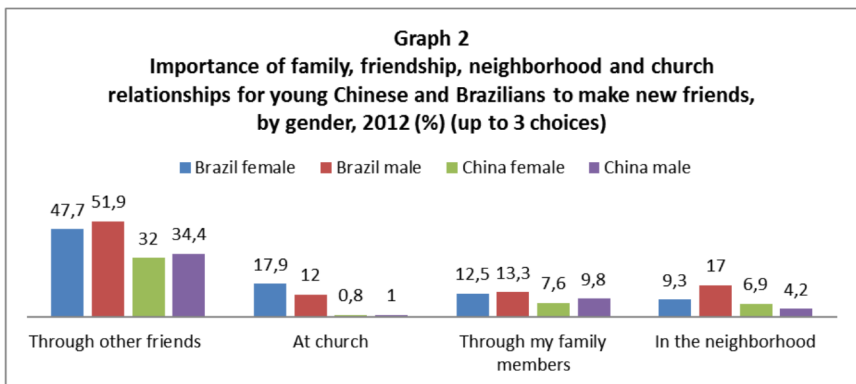
When asked why they chose their degree, students gave answers such as "because I like it" or "family influence" and the latter reason was more frequently given by Chinese students (33.3% for female, 24.7% for male students) than by Brazilians (10.3% for female and 9.9% for male students). In China, women point to this influence more frequently than men do. Young Chinese also consider their personal choices important, but they are more frequently mentioned

mentioned in the choices made by Brazilians. Even if they have the support of their families, both female and male young Brazilians think they have significant leeway to make their own choices.

Regarding friendship, in the Chinese university campus environment, where most students live, there are all sorts of different groups from which they get information and with whom they have social contact.

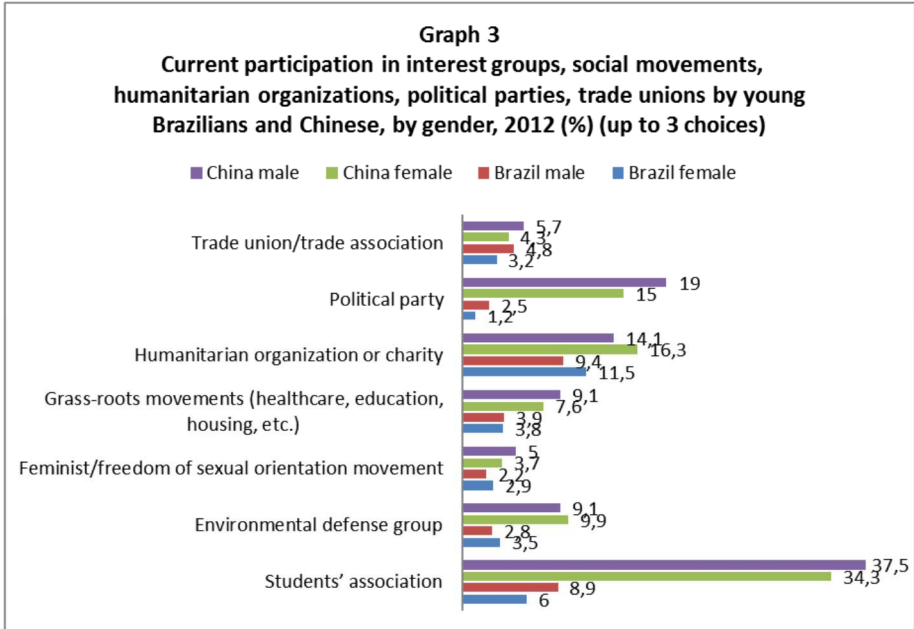
In China, the influence of family members and neighbors, which is more pronounced during the first years of youth, gradually decreases with the autonomy achieved during their university life. Male students interact more with other people than their female counterparts and they are also more fond of being part of sports groups. Making friends and expanding the social circle through team sports is relatively common.

In Brazil, 17.9% of young women and 12% of young men make friends in the church, something that is virtually non-existent among Chinese students. Although to a lesser degree, young Brazilians also make new friends inside primary relationships, like family, friends and neighbors, and they do so more often than the Chinese (Graph 2). The streets and the neighborhood have different meanings for young men in Brazil because, in general, these are traditionally considered male spaces.



Source: IPEA, SBS, CYCRC, CYCRA, 2012

Regarding participation in organizations, we found that this is more common among Chinese university students (Graph 3).

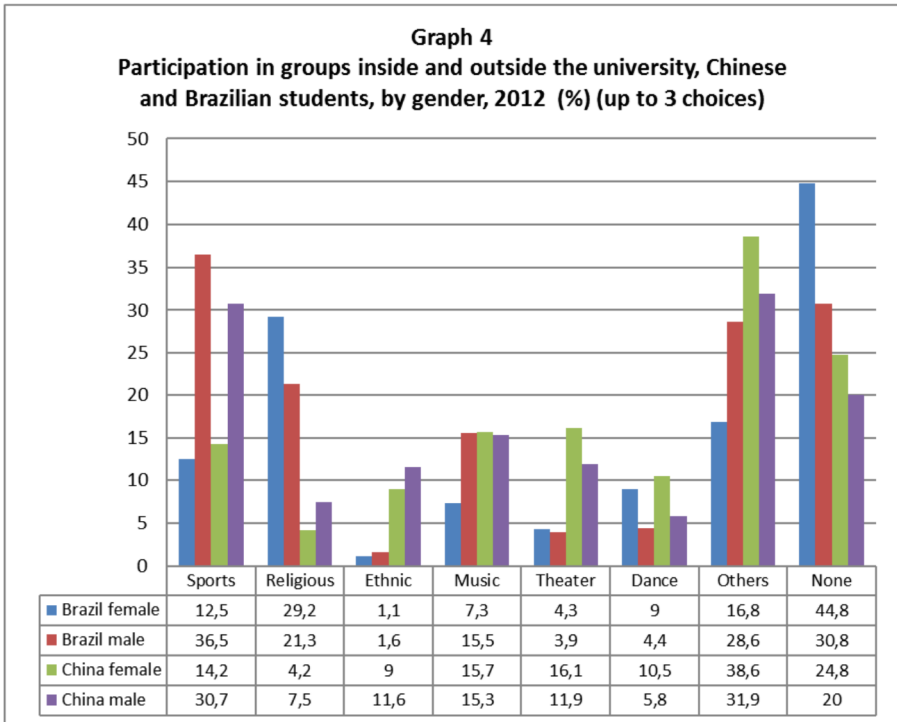


Source: IPEA, SBS, CYCRC, CYCRA, 2012

The biggest differences between Brazilian and Chinese students are found under the item “currently participate”. Chinese students participate more in all types of organizations, particularly in students’ associations (between 34.3% of young women and 37.5% of young men) and in political parties (15.0% and 19.0%, respectively).

A large proportion of Chinese university students were born in the 1990’s and since a very young age they have been exposed to strong competition at school. During the selection processes for admission to high school or college, activities such as music, dance, sports performed during elementary school can add points or provide special skills for the applicants.

However, when we look at the gender variable, the differences found between genders can reveal differences and/or inequalities between men and women (Graph 4).



Source: IPEA, SBS, CYCRC, CYCRA, 2012

The percentage of young Brazilian women who do not participate in any group (44.8%) is much larger than their male counterparts and even larger than Chinese women and men. Regarding religious groups in Brazil, the investigated female university students participate more often than male university students.

A significant percentage of Brazilian (36.5%) and Chinese (30.7%) male university students participate in sports groups, which is not the case among their female counterparts in both countries, with 12.5% and 14.2%, respectively.

Considering that Brazilian university students are more religious¹, the percentage of those who participate in religious groups is greater, particularly among women, than in China.

A striking fact revealed by a deeper analysis of the participation of Brazilian and Chinese students in associations are the percentages of those who “have never participated” in any of the kinds of organizations listed above in both countries, except for students’ associations for the Chinese, bearing in mind that these associations involve sports groups, arts groups, etc. (Table 1).

As for never having participated in any association, among Brazilians the greatest percentage is related to participation in a political party (96.3% of women and 94.1% of men), feminist/freedom of sexual orientation movement (around 95.2% of men and 94% of women), trade union and trade association (around 90%) Regarding the non-participation in associations among Chinese university students the following emerged from the study: feminist/freedom of sexual orientation movement (over 85%), trade union and trade association (over 80%)².

Regarding humanitarian organizations, charities and students’ organizations, the percentages of those who “have already participated, but do not participate any longer” are more significant, including around one fourth to one third of all students in both countries. The same phenomenon was found among Chinese students regarding their participation in environmental protection groups.

¹ In Brazil, 80.9% female students and 68.7% of male students claim that they have some connection with religion, against only 15.5% of the women and 13% of the men studied in China.

² The low levels of participation in labor-related organizations among Chinese students is expected, since most of them just to go to the university and do not have a job.

Table 1 – Type of participation in interest groups, social movements, humanitarian organizations, political

		Brazil		China	
		Female	Male	Female	Male
Students' association	Currently participate	6.0	8.9	34.3	37.5
	Has participated, but not any more	23.1	21.8	34.2	30.4
	Has never participated	70.9	69.3	31.5	32.1
Environmental protection group	Currently participate	3.5	2.8	9.9	9.1
	Has participated, but not any more	9.8	8.6	26.5	27.8
	Has never participated	86.7	88.6	63.7	63.1
Feminist/Freedom of sexual orientation movement	Currently participate	2.9	2.2	3.7	5
	Has participated, but not any more	3.1	2.6	7.7	8.1
	Has never participated	94.0	95.2	88.6	86.8
Grass-roots movements (health care, education, housing, etc.)	Currently participate	3.8	3.9	7.6	9.1
	Has participated, but not any more	13.7	13.3	16.6	20.2
	Has never participated	82.4	82.8	75.8	70.7
Humanitarian organization or charity	Currently participate	11.5	9.4	16.3	14.1
	Has participated, but not any more	29.0	22.7	25.0	24.7
	Has never participated	59.5	67.9	58.7	61.2
Political party	Currently participate	1.2	2.5	15.0	19.0
	Has participated, but not any more	2.5	3.4	6.9	9.7
	Has never participated	96.3	94.1	78.2	71.3
Trade union/trade association	Currently participate	3.2	4.8	4.3	5.7
	Has participated, but not any more	3.0	3.8	7.9	10.3
	Has never participated	93.8	91.4	87.9	84.0

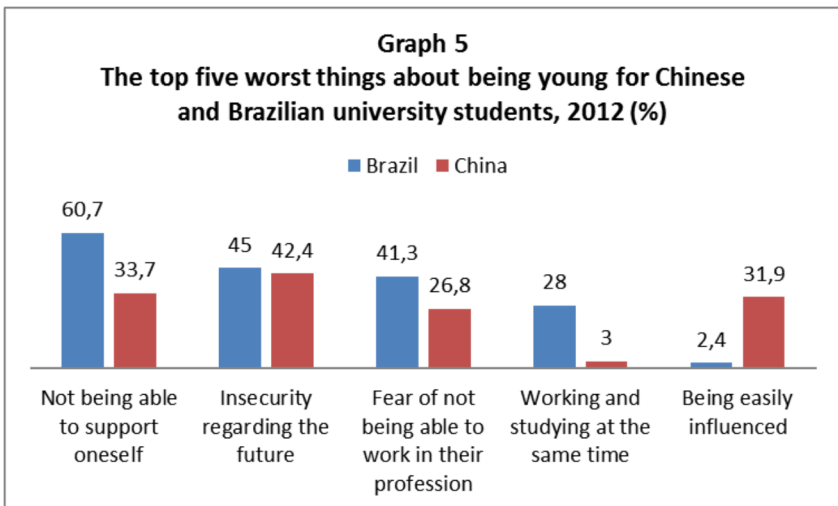
Source: IPEA, SBS, CYCRC, CYCRA, 2012

PERCEPTIONS OF BEING YOUNG AND VALUES

Some differences were found in the way the studied groups view the current phase of their life. Among the worst things about being young (Graph 5) for the young Chinese, insecurity regarding the future comes first, followed, as a consequence, by fear of not achieving their independence. In third place comes the fact that being young may mean that they are easily influenced. These answers may illustrate some unique aspects of the Chinese culture that places the family and adults in higher hierarchical positions regarding decisions related to the future of young people.

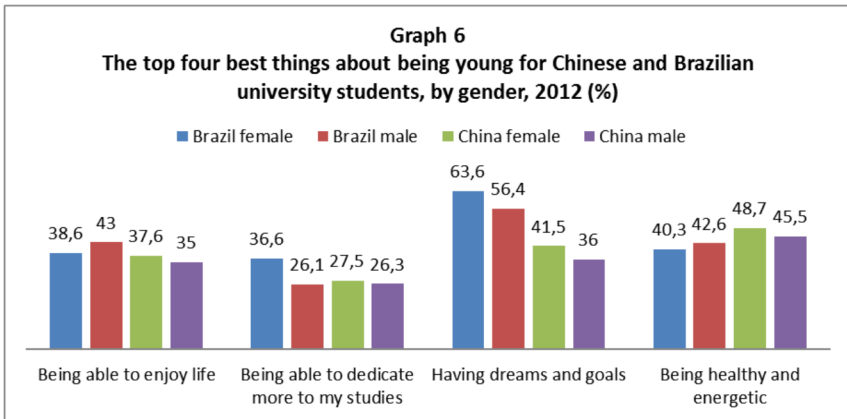
In common with their Chinese counterparts, young Brazilians think that the worst thing is not achieving their independence and they also express their concern regarding their future. However, for young Brazilians the influence of adults in their lives is not an issue, but rather the fact that they have to work and study at the same time, which is not a concern Chinese students have.

Both Brazilian and Chinese women tend to have the same concerns: the fear of not being able to support themselves is greater among Brazilian women than among men; for young Chinese women the influence of adults is more of a negative factor, than for young Chinese men.



Source: IPEA, SBS, CYCRC, CYCRA, 2012

This scenario can be expanded when we consider the answers related to the best things about being young. The top four choices in both groups of university students, at varying degrees, were the following: “being healthy and energetic”; “being able to enjoy life”; “being able to dedicate more to my studies” and “having dreams and goals” (Graph 6).



Source: IPEA, SBS, CYCRC, CYCRA, 2012

Once again, the choices made by the young Chinese regarding the best things about being young did not show major differences among the top four choices: However, “being healthy and energetic” stands out. Young Brazilians, like the Chinese, also stressed being healthy and energetic, being able to enjoy life and being able to dedicate more time to their studies. However, what stands out is the top choice among young Brazilians – “having dreams and goals” – representing a dual dimension: focus on the present and prospects for the future. In general, women gave similar answers, which most frequently had to do with their personal targets (their dreams and goals).

If there are negative things about being young in both countries, we should expect that they are related to current concerns. Table 2 shows the position of young people in both countries regarding their greatest concerns today.

Table 2 – The main concerns of young Brazilian and Chinese university students, by gender, 2012 (%) (up to 3 choices)

	Brazil	China
Violence	52.9	10.5
Drugs	40.1	8.6
Unemployment	29.3	23.2
Living in an unequal world	28.2	46.3
Living in an insecure world	26.3	20.4
Poverty	15.3	10.1
Corruption	15.2	14.2
Moral decline	14.9	34.5
Being discredited	14.9	2.0
Loneliness	12.8	21.1
STD/AIDS	10.9	5.2
Environmental degradation	7.3	17.2
Violation of human rights	5.5	9.0
Violence	0.9	5.7

Source: IPEA, SBS, CYCRC, CYCRA, 2012

In Brazil certainly violence, drugs and unemployment were the most frequently mentioned concerns. But we should highlight that right after that come the perceptions related to inequality and insecurity. If we consider these 5 (five) choices together, we see that three of them are related to the difficulties of achieving positions that are compatible with adulthood. Lack of job opportunities, experiencing inequality and insecurity regarding the future are major concerns for Brazilian students, in addition to the recurrent problems linked to violence and drugs.

Chinese university students are more sensitive to the issue of inequality, possibly because of the intense changes their country has been through in the past few years. Another concern they have is the moral decline in the society where they live, surely another expression of the deep changes that have impacted the Chinese society in the past decades. Unemployment and insecurity are also part of their concerns (Meng, 2018).

Regarding individual values, a series of statements were presented to the students who could either disagree or agreed in a scale from 1 to 10.

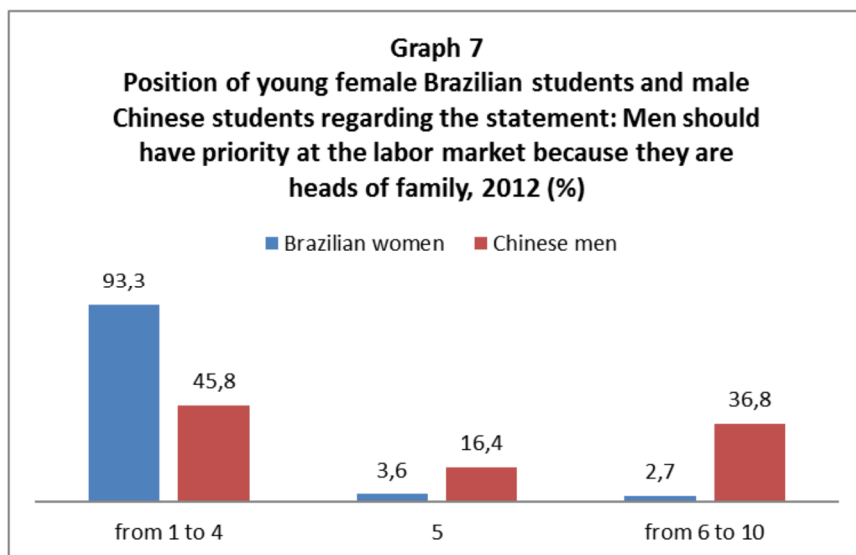
The issue of equality in the labor world got different answers from the study subjects. Thus, regarding the statement "Men should have priority in the labor market because they are heads of family", 81.7% of young Brazilian women disagreed and to a lesser degree Brazilian men (59.8%). In China, the percentage of women against this statement is also superior to that of young men (Table 3). Thus, in both countries gender differences in perception are significant.

Table 3 – Position of young Chinese and Brazilian university students, by gender, regarding the following statement: Men should have priority in the labor market because they are heads of family, 2012 (%)				
	Brazil		China	
	Female	Male	Female	Male
1 disagree	81.7	59.8	49.1	25.4
2	5.5	5.2	7.5	7.7
3	4.2	6.8	8.2	7.2
4	1.9	3.3	5.4	5.5
5	3.6	12.4	12.6	16.4
6	0.9	4.4	5.1	10.2
7	1.0	3.4	3.4	8.6
8	0.6	1.9	3.1	4.9
9	0.1	0.3	1	2.5
10 agree	0.1	1.8	3.8	10.6

Source: IPEA, SBS, CYCRC, CYCRA, 2012

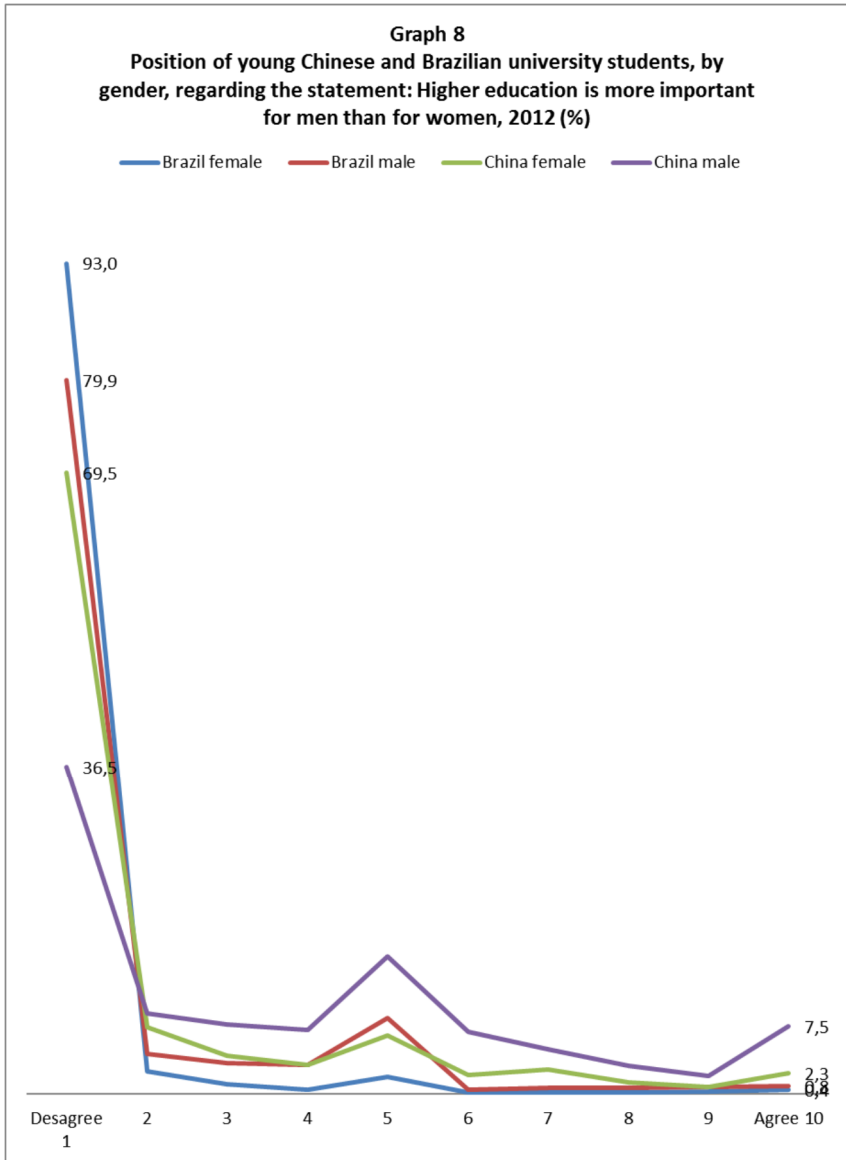
Between agreeing and disagreeing with this statement there are different shades in the 1 to 10 scale. Thus, when data are aggregated, we could claim that almost half of the young Chinese men (45.8%) disagree/somewhat disagree (1 to 4 scale) and a not negligible percentage of 36.8% agree with the fact that men should have priority in the labor market because they are heads of family (Graph 7). Symbolically, the expression "head of family" probably means different

things in both countries, since being a man and providing for the family are significantly different in China when compared to present-day Brazil, where deviations from traditional male responsibilities are accepted (Meng, 2018).



Source: IPEA, SBS, CYCRC, CYCRA, 2012

Similar trends were found, with slight variations, when these young people were asked to say whether they agreed or disagreed with the statement "Higher education is more important for men than for women" (Graph 8).



Source: IPEA, SBS, CYCRC, CYCRA, 2012

University students have also answered a question on the way they saw themselves and other young people – the youth – from the point of view of values. In this case the youth is the “other”, someone of their age, not the individual, but the group.

Regarding their individual values, Chinese and Brazilians have their own differences that deserve deeper analyses (Table 4).

Table 4 – Personal values of young Brazilian and Chinese university students, by gender, 2012 (%) (up to 3 choices)				
	Brazil		China	
	Female	Male	Female	Male
Solidarity	35.9	36.2	22.9	24.7
Responsibility towards the common good	14.8	14.1	2.7	3.0
Ethics and honesty	49.1	53.3	39.9	29.1
Freedom	9.6*	17.2	36.4	41.6
Respect to sexual diversity	15.1	12.8	6.0	6.6
Equality	18.6	16.7	37.6	33.6
Respect to ethnic/racial diversity	27.4	24.3	10.0	10.8
Fairness	22.2*	27.5	30.6	31.1
Respect to older people	17.6	15.0	14.2	13.3
Valuing the family	53.7*	37.8	34.5	22.1
Valuing traditions	4.2	5.9	5.3	6.1
Competitiveness	6.9*	18.0	9.3	14.2
Respect to the environment	12.6*	8.3	13.0	11.6

Source: IPEA, SBS, CYCRC, CYCRA, 2012

Young Brazilian university students more frequently cite three common values: ethics/honesty, solidarity and family. But among these values what stands out is the difference in the value assigned to the family by young female students, who consider it much more important than their male counterparts.

Chinese students present some similarity regarding the three top values. Young Chinese men mentioned freedom, equality and fairness, whereas young Chinese women cited equality, freedom and family. Young Chinese women mentioned equality more often than their male counterparts.

In both countries, valuing traditions is not mentioned often, thus illustrating, once again, the very fast processes of social change that impact particularly the young generations. Considering the gender variable, young Chinese and Brazilian men assign value to "freedom" and "competitiveness" slightly more than their female counterparts.

The greater value assigned by Brazilian young people to "respect to racial diversity" when compared to their Chinese counterparts seems to illustrate how the general principles of "fairness" and "equality" are materialized in Brazilian society, since the perception regarding this issue in China is different. In Brazil, the issue of racial diversity is an integral part of the history of the country because black people have been discriminated against since colonial times. The presence of the black movement in the public scene to advocate for redress policies as a way to fight historical inequalities black people have experienced and to search for equality represents the position of young Brazilians regarding a racial democracy.

The choice of another issue, "respect for sexual diversity" by some young Brazilians more than by the Chinese is also an expression of the way Brazilian society is impacted by mobilizations that have been organized in the past ten years by specific groups who fight for the "freedom" of sexual orientation, namely the LGBT- Lesbian, Gays, Bisexuals, Transvestite and Transgender movement. This choice seems to reveal young Brazilians who associated the value of equality to freedom, freedom of the individual in citizen equality, expressed by Balibar (2010) with the word "equaliberty". Both the sensitivities regarding racial issues in Brazil and those related to sexual orientations also show a search for acknowledgement and affirmation of plural identities (Fraser, 2006; Honneth, 2003). However, the public debate in Brazil has not managed to fully eliminate violence against women, racist and homophobic acts, which can be seen

seen in violence by the police and among groups of civil society or in intimate relationships, particularly in large cities. We should also stress that from the point of view of the Chinese society, other issues may be occupying the public debate and juvenile sensitivities in the context where the investigation was conducted.

As Dubet (2001) stated, more than a demand for values that express forms of integration marked by the ideas of “equality of individuals in spite of and beyond real social inequalities”, young Brazilians tend to defend values based on the actions of collective actors in the public sphere, as in the case of the movements around sexual diversity and fight against racial prejudice.

Table 5 shows that the image young Brazilians have of the “other”, the youth, is the opposite of the image they have of themselves. They think that the most important values of the youth (the other young people) are “competitiveness” and “freedom”. We might say that the investigated young people have a generous view of themselves and are more critical of the “other”, of the more abstract collective, “the youth”, as if there were a clear frontier between these universes. Apparently, the “other”, an unknown individual, is someone who is in a position that is opposite to their own (Araújo; Martucelli, 2012): solidary, ethical and honest young people as opposed to the competitive youth. However, as stated by Danilo Martuccelli (2007), we must look at the results achieved from the idea that the same individual experiences plural situations to which he/she may respond in a contradictory manner, as was the case above. Adhering to values does not mean that contingencies will not be taken into account. The values of young Brazilian university students can be, at the same time, solidarity, ethics, honesty and competitiveness, depending on the situations they face. Therefore, we have this disconnect between the assessment individuals make of themselves, as young people, and the collective universe – the Brazilian youth – expressing few modes of belonging to a group, in this case, their young peers. Chinese university students, in turn, present a greater agreement between their personal values and those they assign to young people in general.

This set of values assigned both to individuals and to the group – the youth – should find some resonance in the field of institutions, since the latter can support the realization of these values or, paradoxically, hinder them.

Table 5 – Youth values according to young Brazilian and Chinese university students, by gender, 2012 (%) (up to 3 choices)

	Brazil		China	
	Female	Male	Female	Male
Solidarity	9.9	8.9	21.8	16.7
Competitiveness	60.6	64.1	24.0	33.6
Respect to ethnic/racial diversity	17.0	17.7	10.6	9.1
Respect to sexual diversity	31.8	26.0	6.9	6.4
Respect to older people	2.4	5.0	12.1	10.3
Respect to the environment	13.1	13.9	10.4	8.8
Ethics and honesty	3.9	3.7	33.0	21.4
Freedom	61.2	57.4	41.1	45.9
Equality	14.0	14.2	39.0	34.9
Fairness	17.6	16.0	31.5	29.6
Responsibility towards the common good	7.1	7.8	2.4	2.2
Valuing the family	6.9	8.0	17.2	10.2
Valuing traditions	2.0	5.0	4.0	3.3

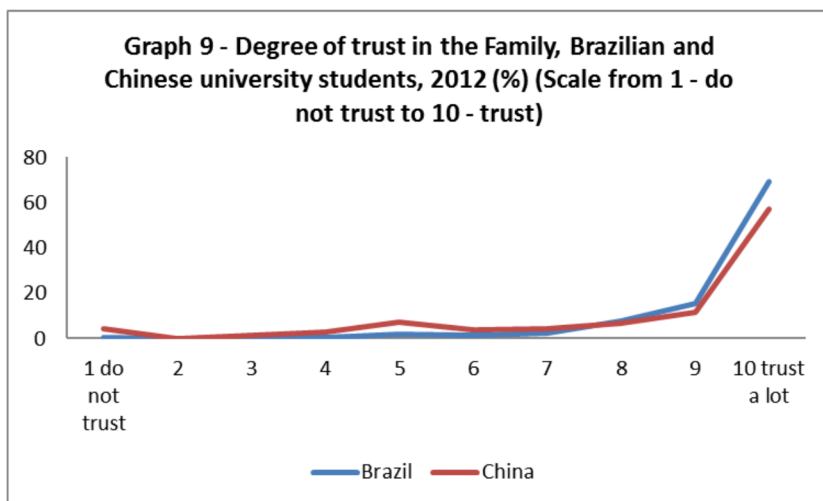
Source: IPEA, SBS, CYCRC, CYCRA, 2012

The data collected on the degree of trust in institutions show some similarities, but also some differences between university students (Tables 6, 7, 8, and 9, Graphs 9, 10, 11, and 12). In both countries, the family is considered a very reliable institution and their assessment of the school does not present major differences, being slightly more positive among Brazilians. Differences are more visible in the assessment they make of the parliament and the government. Young Brazilians are more skeptical in relation to these institutions than their Chinese counterparts. An issue to be further studied in other studies is related to how young Brazilians see the field of institutions that constitute the pillars of representative democracy and, particularly, what are the representations they build around the idea of democracy.

Table 6 Degree of trust in the Family, Brazilian and Chinese university students, 2012 (%)
(Scale 1 – do not trust to 10 – trust)

	do not trust	2	3	4	5	6	7	8	9	trust a lot
Brazil	0.5%	0.1%	0.5%	0.6%	1.9%	1.3%	2.5%	7.7%	15.5%	69.3%
China	4.5%	0.5%	1.5%	3.0%	7.1%	3.7%	4.1%	6.5%	11.8%	57.2%

Source: IPEA, SBS, CYCRC, CYCRA, 2012

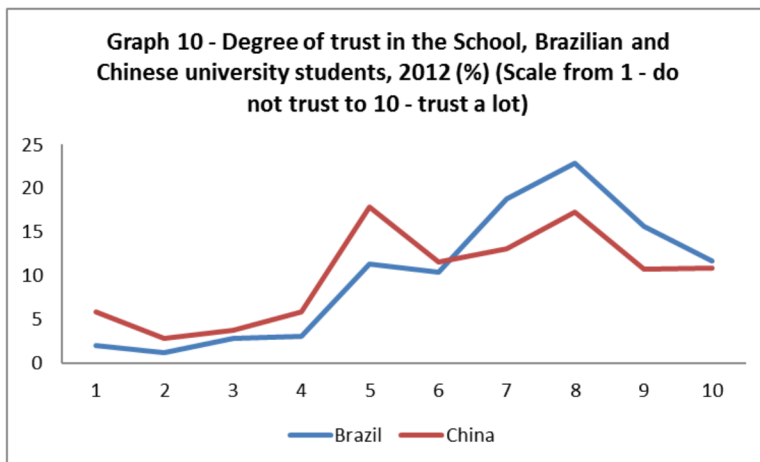


Source: IPEA, SBS, CYCRC, CYCRA, 2012

Table 7 Degree of trust in the School, Brazilian and Chinese university students, 2012 (%)
(Scale 1 – do not trust to 10 – trust)

	1	2	3	4	5	6	7	8	9	10
Brazil	2.0%	1.2%	2.8%	3.1%	11.3%	10.4%	18.8%	22.9%	15.7%	11.7%
China	5.9%	2.8%	3.8%	5.9%	17.9%	11.6%	13.1%	17.3%	10.7%	10.9%

Source: IPEA, SBS, CYCRC, CYCRA, 2012

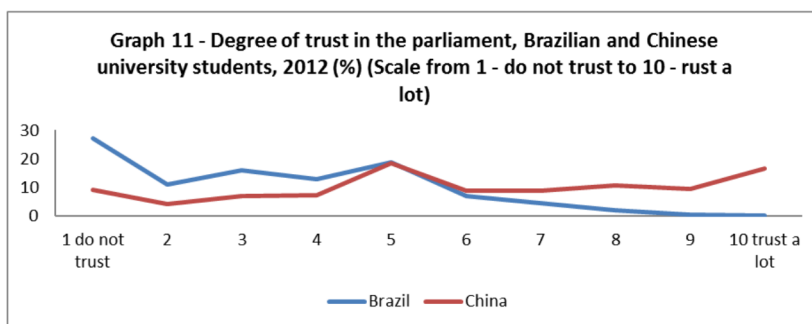


Source: IPEA, SBS, CYCRC, CYCRA, 2012

Table 8 Degree of trust in the Parliament, Brazilian and Chinese university students, 2012 (%)
(Scale 1 – do not trust to 10 – trust)

	1 do not trust	2	3	4	5	6	7	8	9	10 trust a lot
Brazil	27,1	11,1	16,1	12,9	18,8	7,1	4,4	1,9	0,4	0,2
China	9,2	4,3	6,9	7,2	18,4	8,7	8,7	10,6	9,4	16,5

Source: IPEA, SBS, CYCRC, CYCRA, 2012

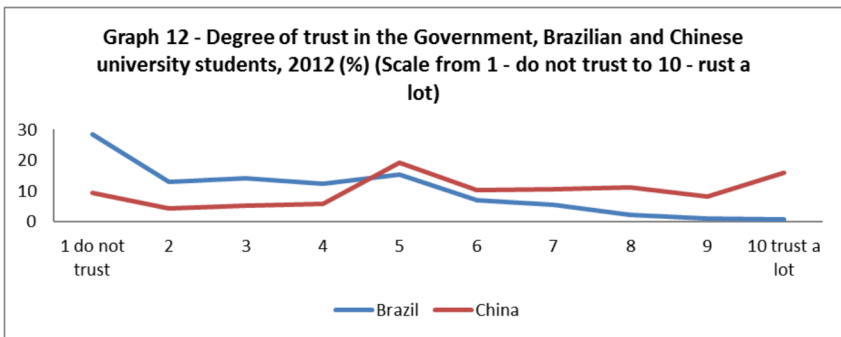


Source: IPEA, SBS, CYCRC, CYCRA, 2012

Table 9 Degree of trust in the Government, Brazilian and Chinese university students, 2012 (%)
(Scale 1 – do not trust to 10 – trust)

	do not trust	2	3	4	5	6	7	8	9	trust a lot
Brazil	28.4%	13.1%	14.2%	12.3%	15.4%	7.1%	5.6%	2.3%	1.0%	0.8%
China	9.3%	4.4%	5.1%	5.9%	19.1%	10.4%	10.6%	11.1%	8.2%	15.9%

Source: IPEA, SBS, CYCRC, CYCRA, 2012



Source: IPEA, SBS, CYCRC, CYCRA, 2012

In China, the value system is divided into: values directed to oneself and values directed to the society, which includes values directed to family members, acquaintances, authorities and other people. When Chinese express their values, they frequently use the word “we” meaning “I”, which is a way of guiding oneself in relation to the collective. Simply put, the orientation of values can be classified as: those that have a direct impact on the way people work and act and those that guide people’s actions and their strategic decisions. The orientation of values influences an important element in interpersonal relationships of university students, it is related to the life of students, whether is it happy and harmonious. From the point of view of significance/importance, Chinese university students today represent the trends in development and the change in the value system.

When analyzing the values of Chinese students, we cannot separate their identities from the current historical context. University students born in the 1990's have values that are clearly different from those born in previous decades. They have a strong sense of independence, but they still depend heavily on their family to live, including financially. At the same time, this generation is formed by only children. As a consequence, sometimes there is a lack of understanding in interpersonal relationships, and therefore they can at times be rebel, obstinate and stubborn. Their parents created a better life for them, however they may have difficulties in face of frustration. But since this generation grew up with the Internet, they are used to receiving/accepting new things and thus their ideas and practices are more active and their creativity more enhanced. They like to learn new things in the Internet and get new information. Additionally, they present a strong self-awareness and are not very interested in politics, social issues or issues that involve other people. They are concerned with their own life and their own future. When comparing the data from both countries, we can see that more young people in China are interested in politics than in Brazil, but the number is not high, with more young people concerned with issues related to personal development.

FINAL REMARKS

Possibly, in these two societies individual paths and the experiences in university life are different due to distinct cultural traditions. There are, for example, significant differences in the way they see institutions, in the level of participation in organizations and in religiosity. Although all value the family, they do so in different ways. Additionally, the fact that Brazilian university students have to work certainly impacts their ability to enjoy their student life. In both countries young people rely on their family and therefore it appears in many different situations throughout the research: most young Brazilians live with their family; the family influences the choice they make regarding which degree to pursue, particularly for the young Chinese; also for the Chinese, being able to rely on the support of their family is one of the best things about

being young, although they also recognize the control their parents/family have over their lives.

In the studied group, young Brazilian and Chinese women are more sensitive to gender inequalities, showing the importance of the recent transformations in the access to the school system which ensured greater participation of women.

We found significant commonalities in the way all study subjects project their future, being afraid of not achieving the independence and autonomy typical of adulthood (Singly, 2004). We could assume that the intensity of the changes that occurred in the past few years in both countries provided a range of new possibilities, but also a number of challenges, considering that both in China and Brazil social inequalities, which are persistent inequalities according to Charles Tilly (1998) still influence the life of many young people.



Marília Pontes Sposito - PhD in Education from the University of São Paulo (USP). Professor of Sociology of Education in the Faculty of Education at USP. She holds a Research Productivity Scholarship at the National Council of Scientific and Technological Development (CNPq). ✉ sposito@usp.br

Marilena Nakano - PhD in Education from the University of São Paulo (USP). She is Professor at the Santo André Foundation University Center (UFSA) and president of the Center of Political and Social Studies of ABC, in São Paulo. ✉ marilena.nakano@wanadoo.fr

Chen Chen - PhD in Sociology from the Renmin University of China. She is Research Associate at the China Youth and Children Research Center (CYCRC). ✉ chen@cyrcr.cn

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