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Toruń, Poland

*CORRESPONDENCE

Desheng Shi
✉ 506282444@qq.com

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Sanjiangyuan Eco-immigrants: lifestyle, social adaptation, change of idea and urbanization process

Desheng Shi^{1*} and Zicong Yang²

¹Cultural Sociology, School of Public Administration, Hohai University, Nanjing, China, ²Social Work,
School of Public Administration, Hohai University, Nanjing, China

This paper describe the lifestyle about Eco-immigrants after relocated into city during the implementation of Sanjiangyuan ecological protection plans, and study the social adaptation and change of ideas about Eco-immigrants in the rapid urbanization. Then the author thinks that the lifestyle of immigrants presents heavy traditional characteristics because lack of prominent pluralism, little social mobility, low occupational differentiation, and heterogeneity. At same time, Eco-immigrants experience cultural oscillation and forms marginal personality in social and culture adaptation process, due to the slow process of rationalization, secularization, without forming a stable and complete market economy and urban lifestyle, urbanization of Eco-immigrants is at the primary stage.

KEYWORDS

Eco-immigrants, lifestyle, social adaptation, idea change, primary urbanization

1. Research background and problems

1.1. Research background

Sanjiangyuan area¹ is the birthplace of China's Yangtze River, Yellow River, and LanCang River, which provide 25, 49, and 15% of the total water volume of Yangtze River, Yellow River, and LanCang River, respectively, so it is known as "China Water Tower". However, in the past few decades, due to population increase, human production and business operation activities increased, and global warming, ecological environment deterioration of Sanjiangyuan has reached alarming levels. In order to strengthen the ecological protection of the Sanjiangyuan area, In January 2005, the State Council approved to establish "Qinghai Province Sanjiangyuan Nature Reserve Area Ecological Protection and Construction Overall Plan". The plan includes Eco-migration, wetland protection, meadow grassland ecological protection and management, wildlife protection, returning farmland to forest and grazing grassland. According to the Eco-migration planning, a total of 10,140 households, 50,000 herdsmen live in 18 core area of Eco-protection area will be overall relocated to the resettlement sites established nearby cities. After 2005, the Sanjiangyuan migration project has been rapidly promoted, and tens of thousands of migrants living on the grassland have been relocated to resettlement sites around the city. Therefrom, due to institutional arrangements, Eco-immigrants were quickly and collectively relocated to cities, start learning to living in cities and towns, embarked on the road of adapting and rapid urbanization.

¹ Sanjiangyuan area is the birthplace of China's Yangtze River, Yellow River, and LanCang-Mikong River, it is in southern of Qinghai Province, center of Qinghai-Tibet Plateau, western of China, is one of the richest water resource areas in the world.

As we all know, human urbanization is a gradual process which includes the change of population identity, the gradual adaptation of life style and the gradual change of ideology. However, compared with the progressive urbanization, Eco-immigrants didn't step half a step into the city, unfamiliar with city, have no previous knowledge and experience about city life, and lack of cognition of urban society. Thus, in the process of living in settlement, their economic life, social life, interpersonal relationships, cultural and value will all faced with many problems in the rapid urbanization process. In this case, would they adapt to city society, whether they experience high levels of stress and anxiety facing complex urban-life, whether feel helpless facing secularized, rationalized, and diversified cities? Whether they miss the original-life and home used to live? What's more, after more than 10 years of resettle and living in cities, have their lifestyles, psychology and ideas changed? Whether they have adapted to the urban lifestyle? Based on the above thinking, the author generated and formed the idea of studying the life, society, cultural adaptation, and level of Sanjiangyuan Eco-immigrants.

1.2. Research problems

In order to clearly study the living conditions, social and cultural adaptation, concept changes, and evaluate the process and level of urbanization of Sanjiangyuan Eco-immigrants, based on the awareness of the above problems, relevant research literature reading and analysis, the author has formed the following research ideas and questions. First, study and analyze the lifestyle and characteristics of Sanjiangyuan Eco-immigrants. Second, study and analyze the social adaptation of Sanjiangyuan Eco-immigrants in detail. Third, study and analyze the ideas change of Sanjiangyuan Eco-immigration in detail. Fourth, according to the above research, analyze urbanization process of Sanjiangyuan Eco-immigrants.

2. Literature review

After the implementation of the Sanjiangyuan Eco-migration Plan, In order to find out the livelihood and development problems existing in the resettlement, and seeking appropriate solutions, lots of scholars have studied the lifestyle, social adaptation, and culture changes of Sanjiangyuan Eco-immigrants, the views of some representative research results are as follows.

2.1. Study on the lifestyle of Sanjiangyuan Eco-immigrants

Zhang studied and analyzed the lifestyle changes of Sanjiangyuan Eco-immigrants from the aspects of clothing, food, housing, and transportation, also considered that because they lost the basic carrier of animal husbandry economy after relocation, the way that needs to satisfied of food, clothing, housing, and transportation changed from self-sufficiency to

market exchange, they lost interest in settling down in the town (Zhang, 2007). Sheng (2006) considered that Eco-immigrants have low cultural quality, poor labor skills and narrow channels to choose jobs. Traditional production mode is difficult to change. Problems arising from migration and acculturation. Zhou (2010) believe that cultural quality of Sanjiangyuan Eco-immigrants isn't high, production and life style are traditional and backward, the effect of subsequent industry cultivation is not obvious, the skills training of ecological immigrants lags behind, and the infrastructure of small towns in the relocation area is weak.

2.2. Study on the social adaptation of Sanjiangyuan Eco-immigrants

Qi considers that due to the lack of daily communication and exchange between immigrants and local governments and people, the relationship between immigrants and local people is gradually estranged, and sometimes there are many disputes of interests. Interpersonal relationship between communities is also relatively indifferent, which is not conducive to the social and cultural adaptation of new immigrants. In addition, since the subsequent industrial allocation of ecological migration has become the most difficult thing, coupled with the increasing burden of urbanization and the extremely low employment rate, this relocation method has been questioned (Qi, 2015).

Meng consider that family size of Sanjiangyuan Eco-immigrants was small, the proportion of one-person households and two-person households is relatively high, the proportion of households with 3–5 members is relatively low. Sanjiangyuan Eco-immigrants have their own unique modes of production, lifestyles, and spiritual sustenance. Since there is no pasture and land for the immigrants, their original production and living skills cannot play a role. Most of them face a series of changes in language, living habits, culture, and religious practices (Meng, 2011).

2.3. Study on change of culture about Sanjiangyuan Eco-immigrants

Wei (2013) believe that Eco-immigrants of Sanjiangyuan moved from the original nomadic culture to the cultural type dominated by urban culture, which belongs to the transformation change and is an all-round and large-scale "drastic change", covering three levels: surface: material culture, middle: institutional culture, and inner: spiritual culture.

Cairen explains the cultural change of Sanjiangyuan Eco-immigrants from three aspects. First, the change of mode of production, productive forces and relations of production, industrial structure, and life style. Second, spiritual and cultural changes, including identity (occupation and household registration), entertainment culture, religious belief. Third, institutional and cultural changes, including ownership, organizational system (family, community), education system (Cairen, 2007).

2.4. Study on urbanization about Sanjiangyuan Eco-immigrants

Qi (2015) considers that the subsequent industrial allocation of ecological migration has also become the most difficult thing. And the increasing burden of urbanization and the extremely low employment rate make urbanization level is lower.

Sheng (2006) considered that immigrants have low cultural quality, poor labor skills and narrow channels to choose jobs. Traditional production mode is difficult to change. Problems arising from migration and acculturation.

In general, although the above studies have carried out researches on the lifestyle, social adaptation, cultural change, and urbanization process of Sanjiangyuan Eco-immigrants, however they have not set up a multidimensional analysis system to analysis, and evaluation these changes in detail, meanwhile, they haven't the process of urbanization about Sanjiangyuan Eco-immigrants. Therefore, the author will absorb the advantages of the above research, build a multi-dimensional analysis framework based on relevant theories, adopt questionnaire and in-depth interview methods, to study the lifestyle, social adaptation, ideas changes and evaluation the urbanization process of Sanjiangyuan Eco-immigrants.

3. Theoretical basis and analytical framework

3.1. Theoretical basis

In order to study and analysis the lifestyle, social-adaptation and ideas change of Eco-immigrants, and analyze and explain the state urbanization process of Eco-immigrants, answer the above questions clearly, according to literature review and author's assumption, In the course of research, we would applied lifestyle theory, social adaptation theory, cultural shock and marginal personality theory, and urbanization theory.

3.1.1. Lifestyle theory

Wang (2001), a famous lifestyle sociologist believes that lifestyle refers to "a system of all forms of activities and behavior characteristics formed by different individuals, groups or all members of society under certain social conditions and guidance of values to meet their own needs of life", and lifestyle can be divided into economic life, social interaction, political life, religious life according to the field of life; it can be divided into natural and market economy lifestyle according to the economic form; it can be divided into traditional lifestyle and the lifestyle of modern cities.

3.1.2. Social adaptation theory

Zheng and Lei (2002) believes that social adaptation is a process in which individuals adapt to the constantly developing and changing social living environment, master various social norms, and form behavioral patterns to adapt to society in the interaction with social, economic, and cultural environment. It is

also a process for individuals to coordinate their own behaviors, ideas, and external environment requirements.

Feng (2004) believes that social-adaptation is the process of understanding and grasping the social norms and behavioral patterns of the current living environment, coordinating their own behaviors, achieving cultural and psychological adaptation, and fully integrating their body and mind into the current living environment, social structure, and network.

3.1.3. Cultural shock and marginal personality theory

Toffler (1996) believes in the famous book *Future Shock* that cultural shock is the impact and shock on people's social psychology caused by social and cultural upheaval or the immigration of external culture, it makes people feel psychologically shocked and at a loss after suffering too many changes in a very short time.

Zhou (1998a), Senior Professor of Nanjing University believes that culture shock is the strong impact of the great changes in modern society on human psychological life and a specific social psychological response caused by rapid social and cultural changes, and it fully reflects the unquestionable impact of social and cultural changes on human social psychology and behavior.

The idea of marginal Personality originally originated from the *Stranger*, written by Simmel (2002), a German sociologist. Later, Park (1928) proposed the idea of marginal people, which refers to people who are in the transition zone between two or more groups, living in the exchange between two different cultures, with intermediate and marginal characteristics, and can't fully integrate into a group or culture.

Zhou believes that in the process of cultural exchange and collision, sociocultural development, and transformation, the social-psychology of individuals and groups will show the characteristics of "marginal personality", and it will be divided into "marginal people" and "transitional people." "Marginal personality" refers to the psychological state of duality or multicultural contradiction that is produced by the horizontal flow or migration of people through social and cultural integration and collision; "transitional personality" refers to the psychological state formed by people due to social and cultural development and transformation. For this reason, it can be considered that marginal personality is a kind of transitional personality arising from the transformation of modern life, multicultural conflicts, and social and cultural changes, and it is the personality characteristics of multicultural interweaving that individuals present through the coordination of self-awareness and psychology when the rapidly changing social and cultural institutions, interpersonal relationship structures and social action norms are in effect. The main characteristics are interpersonal, intercultural, transitional, marginal, and changeable (Zhou, 1998b).

3.1.4. Theory of urbanization

John (2016), an American economist think that Urbanization, as "a complex social process in the national or regional spatial system", includes regional concentration process of population and non-agricultural activities in urban environments of different scales, the regional advancement process of non-urban landscape

gradually transforming into the urban landscape, and the regional expansion process of urban culture, urban lifestyle, and values in rural areas, thus the former is known as the process of urbanization, the latter is called urbanization. In the view of sociology, urbanization is a social evolution process of human culture, education, values, lifestyle, religious beliefs, etc., a change of social structure, a process of socialization in all aspects, a process of gradual weakening of tradition and gradual strengthening of modernity, and a whole process of development and qualitative change from a rural lifestyle to urban lifestyle.

Zhang of Nanjing University believes that urbanization refers to the transformation of social structure, psychological and cultural structure, and it is the transformation from the traditional rural (pastoral) economic, cultural, interpersonal, and other aspects to the urban structure with modern characteristics. He also points out that the characteristics of the macro-structure transformation of urbanization are the deepening of secularization, the deepening and diversification of lifestyles, the imperfect open structure, the fluidity of urban social space, the deepening of the differentiation and heterogeneity of urban social structure, the decline of the first group and the establishment of new social relations, the formation of organic complex network space, the times and modernity of structural elements, and so on. The change of micro structure is the process of qualitative change of people's ideas from traditional to modern, including the changing process of urban lifestyle, values, and social mentality and personality (Zhang, 2003a), such as rationalization, supremacy of reason, secularization, formation of weak relationship network, emphasis on public and private spheres, diversification of personality, marginal personality, etc., it can be said that different people have different opinions (Zhang, 2003b).

In general, I think that urbanization is the concentration of population in cities or towns, the process of urbanization can be divided into three stages, first stage is primary urbanization, at this process, immigrants moving into cities from rural areas and pastoral areas, and it also called population urbanization. Second stage is the process of urbanization of lifestyle, at this stage immigrants not only adapts to the process of city's economic and social life, but also establishes the economic and social foundation in the city and realizes the recognition of the actual city. Third stage is the process of urbanization of culture and psychology, at this stage immigrants achieve psychological and idea transformation, and obtain the identity and acceptance of city residents. Therefore, urbanization is a process of gradual self-adjustment and construction, gradually adapt to urban economic life, social life, interpersonal life and culture life, forming city action logic, ideas and values of immigrants.

3.2. Research and analysis framework

In the process of emigrant into cities and building urban communities, Sanjiangyuan Eco-immigrants will encounter and face city-society, changes of lifestyle and ideas, social adaptation, social identification, rapid urbanization. Therefore, in order to study and analysis the lifestyle, social adaptation and state of urbanization, the author will construct a research framework according to the above theories, and describe the characteristics of

lifestyle, discuss the social-adaptation of Eco-immigrants, explain the change of ideas, cultural shock and marginal personality in the rapid urbanization, and analysis the process of Eco-immigrants. The specific research framework is shown in [Figure 1](#).

First, the author would describe the lifestyle of Eco-immigrants from aspects of economy life, social-interpersonal life, politics life, Culture and Leisure, religious life etc., and analysis whether their living-condition is in traditional state or has adapted to the modern urban lifestyle.

Second, the author will operate social adaptation as three aspects, analysis and judge the state of social adaptation of Eco-immigrants. One is the adaptation of life-style, second is the acceptance of social lifestyle, third is the problems and cultural oscillations of social adaptation that Eco-immigrants encounter in their social and cultural adaptation.

Third, the author will analysis the change of Idea about Eco-immigrants that they undergo in the process of rapid urbanization, culture, and social adaptation, such as occupation ideas, money ideas, consumption ideas, political ideas, religious belief, etc. Therefore, based on cultural shock and marginal personality Theories, the author will analyze and judge marginal personality that Eco-immigrants develop in their psychology, perceptions, and personality.

Fourth, the author will analysis the process, evaluate the process and level of urbanization about Eco-immigrants based on the lifestyle, social adaption and change of idea, and judge whether they have adapted to the economic and social life of city, and established the economic and social foundation in the city, whether achieve psychological and idea transformation and realized the urbanization of psychology and recognition, obtain the identity and acceptance of city residents.

4. Research object and methods

Study the lifestyle, social adaption, cultural shock and change of idea, marginal personality of Sanjiangyuan eco-immigrants is a process of co-existence of understanding and interpretation, as well as a tentative study. Moreover, the Eco-immigration sites of Sanjiangyuan are widely distributed and the number of immigrants is large, it is difficult to make a comprehensive investigation. Therefore, the author choosed a representative Eco-immigrant village: ChangJiangYuan Village of Golmud, and intended that through the study of lifestyle, social adaption, changes of idea of this typical settlement, understand the living conditions and urbanization process of Sanjiangyuan eco-immigrants. In the following, the author first introduces the basic situation of the changjiangyuan village and the methods used in the research process.

4.1. Research object: ChangJiangYuan Eco-immigration village

ChangJiangYuan Eco-immigrants' village is one of the Eco-immigrants' resettlements, it located at southern of Golmud city of Haixi Mongolian and Tibetan Autonomous Prefecture Qinghai Province, it covers an area of 600 acres, green area is 25 acres.

The construction of the Eco-immigrant resettlement-Site start building on September 20, 2004, and Eco-immigrants moved into it on November 20, 2004. At last, a total of 128 households and 407 people left the grassland where they lived and moved into it, and because Eco-immigrants mainly come from TangGula-Mountain town in the Yangtze River source, the settlement site is now named “ChangJiangYuan Village”. In July 2005, a nursing home was built, with 13 elderly people living in it. At the same time, the ChangJiangYuan primary school has been put into use, hospital staff have been working normally, there are four buses extending into the village, China Unicom, China Mobile and China Telecom services are widely available. In addition, in order to realize the local transfer of labor, the Tibetan carpet factory with an investment of 1 million yuan has been completed and put into production, living and employment environment has been greatly improved.

4.2. Research methods

In order to achieve the purpose of exploratory and descriptive research, the author mainly adopts the method of field studies and survey studies, questionnaire survey and in-depth interview were used to collect relevant research dates and in-formations. December 2017, the author distributed 80 questionnaires (1 per household) were distributed to households with a certain level of education, language ability and writing ability, at last 60 valid questionnaires were collected. At same time, the author conducted an in-depth field survey with six immigrants at the ChangJiangYuan village.

5. Lifestyle of Eco-immigrants

5.1. Economic lifestyle of Eco-immigration

The living conditions are as follows: each family owns a small courtyard with an area of 300 m². Among them, the building area of the house is 62.26 m², with a kitchen, toilet, and storage room. As for indoor facilities, with the difference in economic strength, all furnishings are inconsistent. Originally, the living conditions were better, and all kinds of facilities were available at home, and bungalows were built for living. Those with poor conditions are very poor, with only simple accommodation facilities. In terms of diet, meat products are gradually decreasing, while noodles and vegetables are gradually increasing. Milk, milk tea, ghee, and Zanba (one kind of Tibetan) are indispensable. Moreover, immigrants gradually learn to make all kinds of pasta and start using gas stoves. According to the investigation and interview, the main economic production modes of immigrants are as follows: (1) Young people go out to work, mainly in the service industry, and the number is not significant. (2) Some young women and women work in the newly-built Tibetan carpet factory. (3) A small number of people do some business. Overall, because of the large proportion of livestock-free and livestock-deficient households among the downward-moving herdsmen, the original economic foundation is poor. Poor households account for about one-third, which can solve the basic food and clothing of the existing economic income.

5.2. Social-interpersonal lifestyle of Eco-immigration

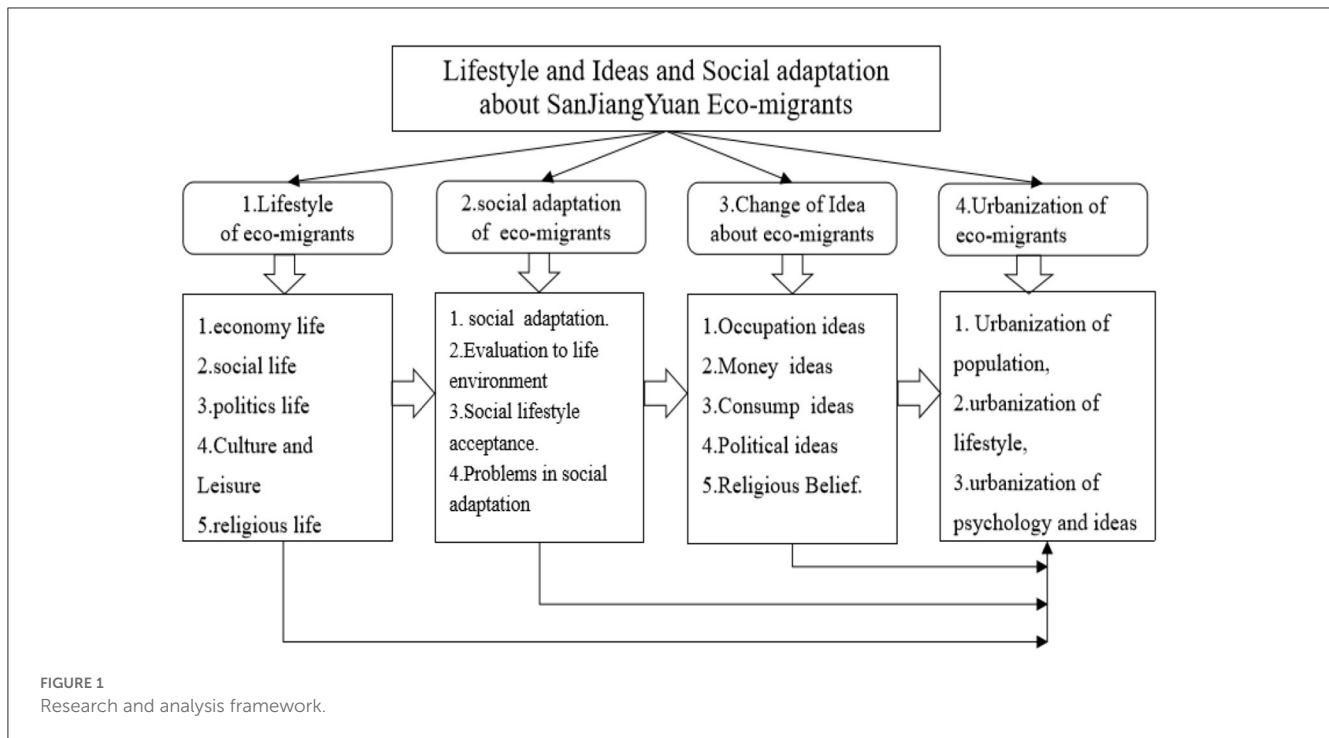
Before the relocation, because of the scattered residence, immigrants basically had no social life in the modern sense. Even if there was a TV at home, few TV stations were available because of the lack of electricity and receiving equipment. Due to the long distance, there are few contacts with people at ordinary times. After entering the city, there is still little communication between the elderly. However, the exchanges between young people have gradually increased, forming a circle of so-called “friends”. There are usually some small gatherings, but this kind of communication is limited to leisure time. The content is mainly drinking and chatting, lacking modern factors, such as business information and employment information. At the same time, they have a yearning for the way of life in the city, but because they haven't integrated into the city, they haven't been recognized and accepted by the residents in the surrounding cities. Therefore, even if there are some activities and contacts, they are limited to immigrant communities.

5.3. Political lifestyle of Eco-immigration

Before emigrated into city, there was basically no political life in the modern sense. Apart from the political activities seen on TV and the continuous policy propaganda in the town, there were few other political activities. After the relocation, the settlement built an office building. If there is policy propaganda, gather immigrants in the conference room. Thus, immigrants have a modern political life. Moreover, the government is equipped with full-time village cadres who often publicize the party's policies and principles, and solve some daily administrative affairs. At the same time, Eco-immigrants' knowledge of society has gradually increased, and their knowledge and ideas have gradually changed. Moreover, in January 2007, the immigrant village elected the village committee according to law. Now, the corresponding grass-roots organizations, such as the Women's Federation and the Medical Insurance Bureau, are sound, and all work has been carried out in an orderly manner.

5.4. Culture and leisure of Eco-immigration

Before the relocation, immigrants basically had no modern cultural life in their original places of residence. If watching TV and listening to the radio is a cultural life, that's all. After moving to the city, the cultural life of immigrants gradually increased. Some young people can often go to the city to watch movies and perform, which increases their understanding of city life. Besides, young people often play mahjong in their spare time (if it is cultural life). The elderly can learn about social and founding events through TV (more channels can be received). Moreover, the government sometimes organizes cultural performance teams to perform in immigration sites. Although the number is small, it still enriches the cultural life of immigrants. It can be said that relocation has greatly expanded the cultural life space of immigrants. However, due to the imperfect basic facilities, such as the activity room for the elderly,



and the lack of the idea of cultural activities, few people participate in spiritual and cultural life.

5.5. Religious life of ecological immigration

The SangJiangYuan Eco-immigrants believe Buddhism, it can be said that religious life is the whole of their spiritual life. After the relocation, religious life is still an indispensable part of immigrants' spiritual life. However, there are no special religious activities in the resettlement. But Eco-immigrants basically have religious facilities in their homes, which are exquisite or humble. For example, every immigrant has a panoramic view of Lhasa, a holy place of Tibetan Buddhism. What's more, some people have a Buddhist temple dedicated to paying homage to Buddha. There are all kinds of facilities, such as niches, Thangka, butter lamps, etc., and the chanting sound in the tape recorder is continuous. It is very solemn and solemn, giving people a sense of peace and detachment.

6. Social adaptation of Eco-immigrants

6.1. Adaptation to social lifestyle of Eco-immigrants

Relocation is a spatial transfer, and it is also a process of change and adaptation of economic, political, interpersonal, and social lifestyles. So, can ecological immigrants adapt to the new living environment? According to the answers to the question: "Do you adapt to the life after the relocation?" (Table 1), 25 people didn't adapt to the current lifestyle, accounting for 41.67% of the respondents; 32 people adapted to the current lifestyle, accounting for 53.33%. It seems that most people are adapted to

TABLE 1 Adaptation to lifestyle after relocation.

	Amount	Percentage
Don't adapt	25	41.67
Common	3	5
Adapt	32	53.33

the current lifestyle. Moreover, according to the interview, most of the immigrants who didn't adapt to the life after relocation are older immigrants, while the young immigrants adapt to the current life. This indicates that the old pattern of long-term nomadic life style affects the social and life adaptation of older immigrants to a certain extent.

6.2. Evaluation of immigrants to the current settlement environment

In addition, the author investigated the evaluation and attitude of immigrants to the settlement life environment of the current settlement, because it has a great impact on the social and psychological adaptation of immigrants. According to the answer to the question "What is your satisfaction with the following aspects of the settlement?" (1 is satisfied, 5 is not satisfied) (Table 2). Ecological immigrants of Sanjiangyuan are satisfied with the living environment and public security conditions of the settlement, but are not satisfied with the price situation, earning opportunities, social security, and the gap between the rich and the poor. According to the interview survey, the main reasons are that there are few opportunities to make money,

TABLE 2 Evaluation to the current settlement environment.

	Amount	Average score
Earning opportunities	45	4.04
Price level	45	4.30
The gap between rich and poor is	35	3.04
Social security	23	3.08
Security situation	12	1.28
Living environment	14	1.00

low ecological compensation subsidies, difficult to cope with the rising rate of prices, and difficult to maintain or improve the standard of living, at the same time, it is also due to concerns about social security and economic development. The author believes that these factors not only affect immigrants' evaluation of their current life and environment, but also affect their social adaptation.

6.3. Lifestyle acceptance of Eco-immigrants

How about social lifestyle acceptance of Eco-immigrants? According to the answers to the questions 2: "Can you accept the present lifestyle?" (Table 3), 40% of immigrants can't accept this lifestyle yet, which shows that the above maladjustment exists. At the same time, from the fact that 50% can accept the current lifestyle, it can be found that immigrants are trying to adapt to this lifestyle with a modern urban flavor. Although they don't adjust to this new way of life, in their minds, this way of life is recognized and acceptable.

6.4. Problems in social adaptation of Eco-immigrants

Are there many problems in social adaptation of Eco-immigrants, according to the answers to the question: "What lifestyles are you most uncomfortable with after relocation" (Table 4), the order of manipulative is economic life and income, social life, and communication, eating habits, health habits, neighborhood, religious activities, housing situation, policies, and so on? According to this sequence and score, it can be concluded that Eco-immigrants are adapted to and satisfied with religious activities, policies, institutions and housing conditions in the current urbanization process, Maladaptation is due to long-term living in the grassland, they accumulated economic activities, social life, interpersonal communication, eating habits, health habits, etc. In the investigation, the author also found that some immigrants still miss the original place and old neighbors, and they have a kind of adopted anxiety and worry in their hearts.

The facts in the interview also prove the existing problems, here is what interviewee D (a middle-aged man) said:

TABLE 3 Lifestyle acceptance of Eco-immigrants.

	Amount	Percentage
Acceptable	30	50.0
Common	6	10.0
Unacceptable	24	40.0

TABLE 4 Problems in social adaptation of Eco-immigrants.

	Amount	Average score
Economic life and income	40	4.00
Social life and communication	40	3.30
Eating habits	36	3.28
Health habits	35	3.44
Neighborhood	35	1.58
Religious activities	23	1.38
Housing situation	20	2.12
Policy system	11	1.11

Before moving, we were full of yearning for our present life, but after moving down, we encountered many maladjustments. One is to have nothing to do. In the past, we were able to herd cattle and sheep. Now that there are no cattle and sheep, we don't know what to do. Watching TV every day is not an option, and it costs electricity. We want to have something to do. In one place, I don't adapt to interpersonal communication. Before, there weren't so many people around me, but now there are many people around me, but there are too many things to do, so I should pay attention to many things when dealing with them. Another, after the older man moved down, some of the people he had known before didn't come down, but they were still up there (Tuotuohe Town). Without contact, they were lonely and embarrassed to make new friends again. They had no spirit and were basking in the sun every day; Also, I'm not used to eating. I used to have more beef and mutton, more ghee, and more milk tea. Now, I don't have any cattle and sheep, I don't eat much meat, and I must buy milk. I'm not used to living, but now I eat more pasta and rice. And when we first came here, we weren't used to going to the toilet. There were no toilets on the grassland.

From these situations, there are many maladjustments in the process of ecological migration, from the maladjustment of life to the maladjustment of economy, society, and interpersonal relationships. For example, the change of diet structure, before the relocation, immigrants used to eat beef and mutton, but now it's different. After the cattle and sheep are sold, they can't be slaughtered for living as before, and there is a lack of meat in life. For example, in terms of economic life, the herding life that they used to adapt to, now let them settle down and adapt to the urban lifestyle, will also bring many maladjustments.

7. Change of ideas of Eco-immigrants

Traditionally, the SangJiangYuan Eco-immigrants have the national characteristics of abiding by the tradition, with the basic idea of “attaching importance to religion, attaching importance to animal husbandry rather than business, attaching importance to justice rather than money, and attaching importance to business and cheap profit.” Their behaviors are manifested as hard-working, working together, fighting corruption and being content, being honest and fair, saving money, and having the ethic of large religious consumption. In general, it is a idea of limited interest. Then, in the 2 years since the relocation and the new cultural pattern, has the idea of immigrants changed, and what changes? Based on the questionnaire survey analysis, the result is roughly as follows.

7.1. Change of occupation ideas of Eco-immigrants

The economic result of urbanization is marketization, occupational differentiation, and diversification, so the free flow of the labor force is the inevitable result of urbanization and marketization. So, what is the attitude of immigrants toward the choice, mobility, and differentiation of their occupations? According to the answer to the question “*what is Your attitude toward people going out to work*” (Table 5), 85% agree with people going out to work, and 8.33% disagree. Therefore, it can be believed that ecological immigrants agree with occupational differentiation and labor flow—to work outside to earn money and to enter the world outside. It seems that the life of moving to cities and urbanization has made eco-migrants gradually recognize marketization, occupational differentiation, and free flow of labor.

But the unexpected thing is that although most people agree to work outside, in the actual investigation, we also know that only a few immigrants go out to work to earn money. According to the interview, the author found that the main reasons are as follows: 1. Without awareness and skills, even if you go out, you can't find a job, so you must work hard. 2. Some people go out to do business, but it's only limited to immigrants with thick family backgrounds. Most of them are waiting for government subsidies. 3. Some women work in Tibetan carpet factories, but their wages are not very high. Therefore, the occupational differentiation is small, and the income differentiation and class differentiation due to occupational differentiation is not apparent. At the same time, there is no industry-bound group in the process of urbanization, and no new social relationship has emerged in the process of urbanization. Family, the primary grass-roots group, is still an important link between people and society.

7.2. Change of money ideas of Eco-immigrants

The result of marketization is rationalization, which is the change of money idea. Then, after 2 years of baptism in the idea of market economy, how do Tibetan people feel about money?

TABLE 5 Attitude toward people going out to work.

Attitude	Amount	Percentage
Agree	51	85
Common	4	6.67
Disagree	5	8.33

TABLE 6 Do you think money is omnipotent?

	Amount	Percentage
Agree	27	45.0
It doesn't matter	13	21.67
Disagree	20	33.33

According to the answers to the question: “*Do you agree that money is important to people?*” (Table 6), 45% of the respondents agree with this idea, it can be known that Eco-immigrants have gradually recognized the importance of money, this may be caused by a strong desire to get rid of poverty or the result of several years of baptism in the market and cities. However, according to the answer that 21.67% who choose “*It doesn't matter*” and 33.33% who choose “*disagree*”, the author knows that not all immigrants agree with the importance of money for people, indicating that traditional cultural concepts and values still have a strong influence, and they still adhere to the concept of “valuing animal husbandry over commerce, valuing righteousness over wealth, valuing commerce over profit”. Therefore, from the perspective of money concept, the phenomenon of secularization and rationalization of immigrants is just in the beginning, at the beginning or slower stage.

7.3. Change of consumption ideas of Eco-immigrants

The consumption idea is the essential evaluation of people's choice of consumption patterns and consumption objects. Consumption is not only an individual rational choice thinking in economics but also has social and cultural connotations and symbols, which is the process of cultural construction. Marshall, an economist, also believes that “consumer demand depends to a great extent on cultural forms.” Then, in the traditional society, Tibetan ecological immigrants who basically practice the traditional consumption ethics of saving savings and religious waste have changed their consumption idea under the influence of urbanization, the market economy, and the colonization of consumer culture. According to the answers to the question: “*What do you think is more worthwhile to spend your money on?*” (Table 7). Children's education and caring for their parents rank first and second. This is instrumental and valuable consumption behavior, and it is also the result of institutional arrangement and thinking. From the actual investigation, we also found that the expenditure on education does account for a large proportion of the household consumption of Tibetan immigrants. From the second point of view of “caring for parents,” Tibetan people's desire for consumption value still has a strong traditional cultural color, and

TABLE 7 What do you think is more worthwhile to spend your money on?

	Education of children	Husband or wife	Caring for parents	Improve Life	Religious	Enjoy-self.	Investment	Save
Percentage (%)	76	23	51	44	41	23	27	4
Amount	45	14	30	26	25	14	17	3

moral obligation still plays a leading role. Judging from the fact that “improving living standards” ranks fourth, with the development of the social economy and the gradual improvement of living standards, Tibetan immigrants are considering how to improve their living standards. From 41% of “religious,” religious culture still exerts a subtle influence on Tibetan people. In addition, it is worth noting that 27% of the people have chosen “investment”. It seems that the relocated Tibetan immigrants are more interested in making money by investing, which shows that urbanization and the market economy have brought great hope to Tibetan immigrants and further stimulated their business awareness.

7.4. Change of political ideas of Eco-immigrants

Caring for politics, participating in political activities, and commenting on current policies are prominent features of modern political life and an inevitable phenomenon of political Change of ideas in the process of urbanization. Then, has the political idea of ecological immigrants changed in the process of Eco-migration and urbanization? Are Eco-migration concerned about current policies? What's Eco-migration comment on the current immigration policy? In order to understand this change, the author first investigated the degree of immigrants' concern for the project. And according to the answers for question “Are you concerned about the implementation of immigration projects?” (Table 8), 86.70% of the respondents indicated that they were “very concerned or relatively concerned” about the implementation of immigration projects, and <13.3% were non-committal or unconcerned. However, it is worth noting that in the survey, immigrants are not only concerned about the implementation of the project but also about the protection of the ecological environment. At the same time, they are more concerned about the follow-up policy of the immigration project, and it is generally believed that the impact of the follow-up social development and industrial structure on them will significantly affect their adaptation to the settlement. I hope that the government can provide them with sufficient development funds and training plans through various efforts on the premise of ensuring their ecological compensation allowance so that they can get out of trouble.

7.5. Change of religious belief of Eco-immigrants

Religious belief culture is an important part of Tibetan culture, and Tibetan Buddhism dominates Tibetan people's behavior, like “collective unconsciousness,” showing traces of the influence of

TABLE 8 Are you concerned about the implementation of immigration projects?

	Amount	Percentage
Very concerned	52	86.7
Common	3	5.00

TABLE 9 Do you often participate in and engage in religious activities?

	Amount	Percentage (%)
Yes	58	98
No	2	2

Tibetan Buddhism culture in all aspects of people's daily life. Then, as migration, urbanization, and socioeconomic and cultural transformation changed the belief of Tibetan immigrants? Can religious activities be carried out normally? This is also an unavoidable problem in this research. According to the answers to the question: “Do you often participate in or engage in religious activities?” (Table 9) 98% have faith, and 2% have no religion, it shows that Eco-immigrant groups still have faith and pursuit of spiritual home, soul, and destination in the face of mental anxiety and discomfort caused by urbanization. Moreover, during the interview, regarding the religious facilities and arrangements in each family, their spiritual sustenance of Tibetan Buddhism, a religion, has not changed at all during the rapid cultural changes, and they have a pure land of faith in their hearts. As before, they can normally participate in religious activities, recite sutras, and pray for Buddha.

8. Conclusion

8.1. The traditional characteristics of lifestyle

From the above discussion, although Eco-immigrants have migrated from space to cities and lived in cities, they still maintain their traditional way of life, showing strong traditional characteristics in the fields of ideology and spiritual life. First, in terms of diet and daily life, although daily life has changed, it still depends on the traditional diet structure. Secondly, modern social communication methods, contents, and ideas are lacking, and there are conventional characteristics in interpersonal communication and spiritual activities, which fail to form the basic structure with urban features. Thirdly, religious belief is still an essential

part of its spirit. In addition, this characteristic is also reflected in economic life, such as the lack of ideas, skills, and means to make a living in modern cities, the lack of enterprising spirit, and the existence of the psychology of “*waiting for what you want*.” Although they are more concerned about political life and policies, they only care about their subsidies. Therefore, in the rapid urbanization process, the ecological immigrant groups still maintain a solid traditional lifestyle. If this situation is considered in the basic process of urbanization, the urbanization of Eco-immigrants is in the first stage; that is, the urbanization of their identity has been achieved, but their lifestyle, psychology, and ideas have not been urbanized, and they have not been fully integrated into the city physically and mentally, and they have not been fully urbanization.

8.2. Cultural shock, integration, and marginal personality

Similarly, from the above analysis, we can also see that immigrants have strong traditional characteristics, so they are unable to adapt to the new social life, eating habits, economic life, interpersonal communication, health habits, etc., in the process of rapid urbanization. They feel overwhelmed by the pressure from the economy, society, culture, and other aspects, which causes significant psychological impact and cultural shock, as social psychology calls it. This is due to this rapid urbanization. The specific social psychological reaction caused by the rapid changes in society and culture is also an inevitable result of the rapid changes of culture and society in the process of rapid immigration.

At the same time, through the change of immigrants' idea, the author believes that: ecological immigrants are trying to adapt to this new social, economic, and cultural environment, constantly absorbing unique characteristics from new cultural patterns, and they live between two cultures, which not only yearn for, inherit and practice traditional culture, but also learn and apply modern urban culture. They are constantly changing themselves and adjusting their behaviors in order to obtain new urban lifestyles, interpersonal relationships, values, psychological states and logic of action, showing the characteristics of the integration of traditional culture and modern culture. Although the simultaneous effects of “tradition” and “modernity” sometimes make them feel lost, out of order, in conflict, and unfamiliar, they are gradually adapting to the choice of the two value systems.

Therefore, in such a cultural transition, they not only experience the differences and shocks brought by the two cultures but also enjoy the fun of cultural integration. At the same time, their personality reflects the characteristics of social psychology-marginal personality. “Traditional” and “modern” values affect their behavior choices and consciousness. They have both the shadow of tradition and the signs of modern culture, showing the characteristics of transitional people in the alternation of old and new cultures. Therefore, it can be said that the urbanization of immigrants' psychology and ideas is underway, their habits are changing, and they are being baptized by the urban society and culture.

8.3. Primary urbanization

Urbanization is the concentration of population in cities or towns and the changes in macro-society, cultural structure, and micro-psychology. According to the adaptation of the above psychology, idea, and lifestyle, incorporating it into the urbanization process, and examining the current situation of the rapid urbanization of Eco-immigrants, the author thinks that the urbanization of Eco-immigrants is only in the primary urbanization process, despite the above-mentioned initial rationalization of economic ideas, the phenomenon of gradual urbanization of social and cultural life. However, due to the limitation of time, financial activities, and social behavior, according to the urbanization theory of Professor Zhang Hongyan, they have not been urbanization, the process of rationalization and secularization is still slow, the weak network of social relations has not yet formed, the diversified situation of lifestyle has not formed, the level of social mobility is low, and the professional differentiation and “heterogeneity” are not deep. Family, the first group, is still the most crucial form of interpersonal activities in life, and the social structure elements are not modern and contemporary. At the same time, from the perspective of lifestyle, consumer life, social life, and religious life still have heavily traditional characteristics, lacking the mobility and heterogeneity of modern cities, and the lifestyle of commodity economy and market economy has not yet taken shape.

Data availability statement

The raw data supporting the conclusions of this article will be made available by the authors, without undue reservation.

Ethics statement

Ethical review and approval was not required for the study on human participants in accordance with the local legislation and institutional requirements. The patients/participants provided their written informed consent to participate in this study.

Author contributions

Both authors listed have made a substantial, direct, and intellectual contribution to the work and approved it for publication.

Conflict of interest

The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

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