

Integration of Migrants

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Abstract:

Migrant Integration Study is one of the most controversial issues in sociology of emigration. The integration or adaptation of immigrants is a highly discussed and complicated topic in sociological studies, because it is a personal phenomenon, as well as interdependent with various social elements in everyday life. 'Integration' is one of the main concepts in social sciences; although according to the situation it gets different meanings. The term is used in different contexts according to the topic discussed '(Sardinha, 2009: 32). This term is used both for economic mobility and social inclusion of immigrants during the process of emigration in the continuity of everyday life and social life.

In the classical literature of sociology there are Marks, Tonnies, Spencer, Durkheim and Parsons, while in classical-modern are Lockwood, Habermas, Giddens, Luhmann and Mouzelis, who in the theories of the social system have made different names and analyzes about social integration. The use of the term integration according to them has had direct meanings with the adaptation of social actors (not just immigrants) to the social life and social order of a society. 'Often integration has been argued as an intangible term by possessing the variety in definitions and at different stages of theories' (Bauböck 1994: 25). Because of the numerous discussions on the term of emigration, Hargreaves argues that the meaning of the term integration is now a 'diseased concept' because of the many meanings given to it (Hargreaves 1995: 33). In emigration sociology, this term occupies a very important place, because more than one term, the integration of immigrants is a personal and social process. Integration is a process that is formed as a result of the many social factors of a society that affects the personal

world and the desire of emigrants to become part of the society they emigrated in their choices to adapt with many of the elements and social institutions of the receiving society. Integration of immigrants is a kind of coexistence, cohesion or social solidarity in the host society.

Key words: Migrant Integration, Migrant, Integration, social integration, social factors, society

A SOCIOLOGICAL POINT OF VIEW ABOUT THE TERM OF SOCIAL INTEGRATION

Migrant Integration Study is one of the most controversial issues in sociology of emigration. The integration or adaptation of immigrants is a highly discussed and complicated topic in sociological studies, because it is a personal phenomenon, as well as interdependent with various social elements in everyday life. 'Integration' is one of the main concepts in social sciences; although according to the situation it gets different meanings. The term is used in different contexts according to the topic discussed '(Sardinha, 2009: 32). This term is used both for economic mobility and social inclusion of immigrants during the process of emigration in the continuity of everyday life and social life.

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of the society they emigrated in their choices to adapt with many of the elements and social institutions of the receiving society. Integration of immigrants is a kind of coexistence, cohesion or social solidarity in the host society.

According to theories of classical sociology, one of the most persistent problems are considered in relation to the various social elements, which, besides forming relationships with one another, still affect the adaptation of individuals to a society. This adaptation is termed as social integration, which can be positive or cause social anomalies.

The importance of this term in sociology of emigration is due to the adaptation of immigrants to the social structure (including social institutions) and to the culture of the host country. According to theories of contemporary sociology, the term 'integration' has also been analyzed as an element of an over-integrated society, eliminating the possibilities of conflicts in the 2 social group. Integration refers to the process in which different ethnicities have close social, economic and political ties (Abercrombie, Hill & Turner, 1994: 218). To explain the link between immigration and social integration, it is necessary to explain the term 'integration', according to some of the sociologists of emigration. 'Integration is the stage or process where emigrants begin to identify with the society and culture of the country where they have emigrated.' (Benyei, 1960:85). In the IOM study on migration terminology, integration is known as the process where emigrants are accepted into society as individuals and groups. The terms of immigrant acceptance differ from one society to another. During the integration process, immigrants also adapt to cultural values, lifestyle, moral principles, traditions, customs etc, of the host country '(Pozdorovkin, 2011: 45). Also, the term integration has been analyzed from different perspectives and approaches, for example, according to Audrey 'integration can be defined as interaction among newcomers with locals, by adapting to the cultural aspects of the host society' (Audrey 2000: 17). In this case, the adaptation or integration of immigrants is a process that is made possible by social interdependencies between the natives and the newcomers.

In sociology literary literature, Spencer defines integration as a very important element in preserving the solidarity of the social system and adapting diversity to the structure and social system of society (Abercrombie, Hill & Turner 1994: 408). Every social system

contains its subsystems, which correspond to the four primary functions: adaptation, achievement of purpose, integration and development (Abercrombie, Hill & Turner, 1994: 432). According to Kaya, the term integration means the process of adaptation and participation of immigrants in the social life of the host society, but without losing the identity and culture of the country of origin (Kaya 2002: 36-37). Integration is a process that affects the individual's social life (in our case of immigrants) and is therefore an important social phenomenon. Integration is the reflection of a series of processes, which appear to be independent, but that contain reciprocal and interdependent relationships. This concept is considered to be difficult to define in its entirety.

Integration contains a dynamic series of a two-way process of interaction and participation of individuals in the social, cultural, economic and civic life of the host society. It involves experiencing each individual's sense of belonging to a collective, adapting to the norms, beliefs and values of that society. This process involves the functioning of social activities and institutions, as well as the fulfilment of social subsystems. During this process, a social interaction between immigrants and the social actors of the host society is fulfilled. Blumer replaces the term 'social interaction' with the term 'symbolic interaction', which refers to the particular characteristics of interaction between individuals. These special features lie in the fact that individuals interpret or "define" the actions of others, forming new interactions between them (Blumer 1969: 78). This situation affects the immigration integration process. Immigrants often perceive and interpret the actions of the social actors of the receiving society and later consider these actions as more acceptable and natural in their social life. As Blumer points out, these are 'imitative' or symbolic interaction actions. The complexity is formed through the difficulty of integration that is apparently acceptable from the symbolism of interaction with other social actors, which in fact may reflect many social problems. This happens between parents and children immigrants, where the second generation of immigrants is more likely to adapt to the lifestyle and mentality of their natives than their parents. Based on the literature about a social interaction of a society, Blau and Homans point out that individuals who want to become part of a group are inclined to accept without prejudice any element of this group for reasons of adaptability and feeling accepted (Poloma, 2002:

79). This action forms the transition from 'symbolic interaction' to 'social interaction'. 'Symbolic interaction is the formation of the meanings of social ties in a society. Understandings are formed by the opinion of social actors within a society' (Blumer, 1966; 65). These social actions are formed by the interpretation given by individuals to a society. Immigrants who are part of the host society make it easier for any social interaction to interpret according to their worldview, formed by the values of culture they have emigrated. Later they adapt to the interpretation of social behaviours according to the native's worldview. This is because they are already familiar with the values, norms, customs, etc. of the culture of the country where they migrated. Immigrant children find it easier to accept any symbolic interpretation and to interpret it in the manner of host country culture.

In both cases, individuals form symbolic interaction, based on social interaction, but with the difference that parents immigrants do not fit as fast as their children. According to Gidley and Yayaweera, during the social interactions realized by the integration process of immigrants into a society, a series of integrations or adaptations are noted. These adaptations or integrations are listed as follows:

1- Economic Integration

Economic integration involves adapting immigrants to the labour market, adapting to settlements, health and education. Economic integration focuses on the roles of institutions, on the opportunities and barriers emigrants face to provide employment, financial incomes, and material wellbeing.

2-Cultural Integration

Cultural integration involves adapting immigrants to moral, cultural, social, behavioural, attitudinal and lifestyle. Cultural integration is indispensable for adapting individuals to society and the way of life in the host country.

3-Social Integration

Social integration includes immigrant adaptation, interaction and formation social ties between the host society. 4-Citizen Integration Civic integration includes issues such as voting rights, civic rights, and human rights of immigrants in the host society. 5-Integration in Identity: Integration into identity focuses on the level at which the

society emigrants feel they belong and adapt their social and personal identity to the expectations of the society they emigrated (Gidley & Yayaweera, 2010: 37).

Integration or adaptation of immigrants has different dimensions; therefore its analysis is presented in multidimensional terms. However, Gidley & Yayaweera determined that integration carries economic, cultural, social and civic dimensions. Although this study is focused on the social and cultural integration of migrants, one can not but mention integration into identity, economic and civic integration. All these dimensions of integration represent the way of adapting immigrants to the life and social interaction of individuals.

Heckmann, a well-known scholar in the field of immigrant integration, stipulates that immigrants face four types of integration when adapting (integrating):

1- *Structural Integration*

Structural integration incorporates the acquisition of rights and access to various social positions or statuses, as well as the membership of immigrants into the statuses of the main social institutions of the host society. Structural integration implies the inclusion of immigrants in the economic, labour market, education, qualification system, housing system, acquisition of citizenship, membership of the political community etc. of the host society.

2- *Cultural Integration or Acculturation Cultural integration or acculturation implies embracing immigrants, the main elements of the culture of the host society.*

The acquisition of these elements enables emigrants to become familiar with the society's mentality, easier adaptation, social interaction with the recipients of society in a more ethical way, influencing adaptation to the way they behave, and the recognition of values and social norms. If integration of migrants passes from adaptation to host country culture, the abandonment of the cultural elements of the country of origin, then the acculturation of individuals is formed. Acculturation is also defined as assimilation. Assimilation is a sub-process of acculturation that the individual does not want to accept the social and cultural elements of his country (Aydin, 2004: 52).

3- *Social Integration*

Social integration implies the individual connections of migrants with different groups from the host society. Social integration implies the participation and membership of emigrants in these groups. The main indicators of this integration are social interaction, society, marriages (especially those between immigrants and natives), and voluntary membership across different organizations. 4-Identification Integration: Identification integration implies feelings of 'affiliation' and identification (especially identity or ethnicity and nationality), migrants of the country of origin or the host country (Heckmann 2004: 23). During adaptation, immigrants also form the sense of belonging to the society of the country where they have migrated.

According to Heckmann's definition of integration, he enables immigrants to adapt to the social structure of the host society, to the culture of the host society, to the teaching of social values, to the development of social interrelations between them and the natives, the formation of a sense of belonging or the formation of a sense of belonging lack of precision etc. Integration shows different forms when adapting immigrants to social life in the country where they have migrated. All the forms of integration that Heckmann has defined are quite controversial, because there are various elements of social integration. The elements of social integration form large spaces of discussion, because according to the social structure, they get different notions. Social integration is closely related (as far as it may be, even inseparable) to cultural integration. During the integration process individuals can not be left aside cultural integration and focus only on integrating the identification. All forms of Heckmann integration are an important part of the whole process of immigrant integration. Referring also to the Durkheim ontology, during the integration of immigrants, social facts are basic elements. This is because social facts exist and have the power to make individuals act in coherence with one another (Truner 2006: 58). The types of integration mentioned above are defined as social facts for the social integration of migrants.

1. Emigration and social integration

Over the last decades, discussions about immigrant integration have generated a considerable number of different theoretical perspectives, which form links through analysis of sequences, participation in social life and adaptation of immigrants to the host society. In the literature

of social sciences, the number of concepts is generally analyzed in different perspectives, including assimilation, inclusion, accommodation, acculturation, adaptation, inclusion and integration. According to the social system theory, Lockwood sets two immigrant integration paradigms. The first paradigm is the 'integration system', which is the form of integration into a system that functions relatively independently of the motives, objectives and individual relationships of social actors. While the second paradigm, 'social integration' stands for the involvement of young individuals coming to a system, the formation of common relationships between individuals, and their attitudes and attitudes towards the social system as a whole (Lockwood 1964:254). The integration of new social actors like immigrants is more complicated than Lockwood puts forward. During the integration process, immigrants face various social problems.

Adapting problems during the integration process of immigrants take serious forms and affect the various spheres of everyday life as well as the social structures of society where they migrate. 'It is quite possible to talk about' crisis' of immigrants for reasons such as language, economic, social, cultural, political, moral, religious, etc. According to sociological approaches these problems or 'crisis' present different relative of the analysis of the nature of the situations and in some very rare cases they are analyzed from a sociological perspective. As a result of this incomplete analysis among immigrants and adaptation conditions, this process is analyzed from this perspective, as very simple and not important (Beijer;1969: 54). In other sociological studies, great importance and priority is given to the dynamic character of the adaptation process or otherwise of social integration (Geiger, 1956: 30).

The process of immigrant integration is reflected in the impacts of many different structures and forms in a society. Each of these structures and forms of integration faces the problems of culture, language, identity, customs, attitudes, behaviours, etc. These issues are considered as 'continuity of integration', which affect the adaptation or even the assimilation of immigrants in the host country. Often, the definitions of the term 'social integration' of emigrants are based on the idea of 'inclusion of individuals in a social system, the formation of relations between emigrants and domestic social actors, and the way of behaviour in the host society'.

'Social integration has also been seen as a process which, if successful, emigrants become a normal part of society. Completion of this process implies the same participation of immigrants with the locals, in the economic, political, social and cultural aspect of the host country (Ganta, 2013: 10). Immigrants during the integration and adaptation process are in the process of continuity of change. This is because they become active social actors in the social and cultural life of the society they emigrated. Immigrants in everyday life are surrounded by this situation and at the end of this process can reflect changes in behaviour and thinking. Particularly in some of the sociological studies focused on immigrant adaptation, integration and enrichment, it appears that newly arrived immigrants react to the mentality of the social environment, and to the new life they are beginning. Immigrants form negative attitudes about the social life of their country of origin. 'Every emigrant reacts to his own character, but also to the social and cultural background where he has grown up' (Bogue, 1959: 496), encouraging and appealing factors reflect these attitudes.

The study of the immigrant group's response to domestic and indigenous migrants is important because the acceptance or non-acceptance of each party reflects on the process of integration and adaptation of immigrants. 'Without inclusion in the social context and without social ties in the host country, emigrants will not have enough opportunities to complement the acculturation with the social values and lifestyles of the host country's individuals and will not even have the opportunity to try to have an impact in this environment' (Blau, 1956: 291). According to Blau, immigrant adaptation is also closely linked to their acculturation, while for pessimistic migrant researchers, this is a phenomenon that reflects anomalous consequences on the social life and identity of immigrants. Regarding the relationship between the locals and the migrants, the desire to receive and to be accepted becomes very important factors in the adaptation process.

Apart from the personal characteristics of immigrants and natives (Taft, 1967: 19-26), there are some important aspects of immigrant acceptance by locals, which can be listed as follows:

1-Occupation and Work of Immigrants The occupation and work of emigrants give them the opportunity to stabilize and envision more easily with the social life in the host society.

2-Housing Housing enables immigrants to adapt to the standards (especially material and economic) of the host country, as well as categorize immigrants into different groups according to the tierage or social classes they belong to.

3-Indigenous Attitudes to Understand Immigrants These attitudes affect their behaviour towards the acceptance or exclusion of migrants during their daily lives. According to Beijer, locals' attitudes toward immigrants appear more open when renting homes to live (Beijer 1969: 55).

4-The social and religious background of immigrants Social and cultural backgrounds are important elements for the lives of individuals as well as influencing everyday life. If the social and religious background of immigrants is close to those of the emigrant society, it is easier for them to participate more actively and to adapt more easily to the social life of that country.

5-Use of free time of emigrants The use of leisure time by emigrants is a sign of participation in the social life of the society where they live. This element demonstrates the intellectual and civic level of immigrants. The active participation of migrants to take advantage of leisure enables the formation of judgments or prejudices of locals.

6-Close ties of immigrants to the traditional culture of the country of origin Close ties with the traditional culture of the country of origin of migrants enable continuity of the socio-cultural identity of the migrants. These links sometimes make it difficult for immigrants to adapt to the culture and social life of the society they emigrated. Close ties to the native culture of the country of origin can become worrisome for locals, hence and may come with excitement.

7-Family Life by analyzing the family as the main social institution of a society, one can say that it is a laboratory that contains various socio-cultural elements. The family life of immigrants enables native people to get acquainted with the identity of immigrants who can label them as acceptable or not in their society. According to Beijer, family life enables the locals, more detailed knowledge of immigrants, their way of life and their social perceptions (Beijer 1969: 55). Family life is not only an indicator of socio-cultural elements of the emigrant's society of origin, but also a very important factor in adapting to the host society.

Constant changes in the economy and social sphere sometimes pose problems with adaptation, especially during the process of acceptance

by locals. These problems do not only affect immigrants but also affect the locals themselves. In the process of integration into the social life of the country where they have migrated, it can be said that decision makers to emigrate play a very important role because they are key influencing factors that affect or not to integrate and adapt to social and cultural life of the host country. Alongside the decision making factors to emigrate, there are other factors that influence the process as immigrant targets, standard values, support, opportunities and expectations. According to statistics, the largest numbers of immigrants are heading towards developed countries, especially to Western ones. 'In pluralist societies, affirmation of different ethnic and emigrant groups enables social adaptation or integration, minimizing the fragmentation of segregations' (Truner 2006: 70).

More than all the social aspects of emigration, the integration of immigrants has attracted attention to be studied by many sociologists. Sociologist Eisenstadt, defines that integration is like re-socialization, but not merely a socialization process that accepts the social background that is served to the individual. Recognition is the process of accepting the social background and adapting to the social structure of the country where immigrants have emigrated. According to Eisenstadt, during the new socialization process there are some indicators of appropriation such as:

1-Acculturation, learning a variety of roles, norms and customs, as well as alienating individual behaviours (learning the behaviours according to the social norms of the society they emigrated).

2- Adapting the individual to the social environment to minimize social anomies.

3- The institutional disintegration that implies that emigrants are not focused on working in a single sector such as economic, political or cultural spheres.

Rather, they are focused on sectors where they have a decent salary to survive and not be influenced and discriminated against by their identity (Eisenstadt, 1954: 31). Acculturation contains notions of assimilation or alienation, such as 'over-adaptation' to the social environment and socio-cultural elements, which can be manifested with social anomies not only of identity but also of social life. At the beginning of the immigration adaptation process, every sequence of this process depends on the policies implemented in the host country (such

as acceptance, participation assimilation, or exclusion, etc.), as well as immigrant behaviour towards domestic groups.

According to some sociologists of integration, immigrant integration is the sequencing of a dual process (between immigrants and host society, as well as the adaptation between the host culture and the values carried by the country of origin).

A successful social integration depends from the achievements or success of immigrants in specific areas, which form the prerequisites of others.

According to the study of Entzinger's *The Absorption Of Immigrants*, it is noticed that a particular country occupy political and legal rights, social integration, economic integration, and cultural integration of immigrants. All three of these profiles form a complete picture of the integration process of immigrants (Entzinger, 2007: 16).

1-Political and Legal Rights

Political rights and legal status are the key condition for a successful integration of immigrants. Status and admission as a legal immigrant enables them to have an active participation in the social life of the host society. Another very important element is to have political rights and legal status, emigrants are protected by the law and have equal rights with the locals.

2-Social and economic integration

According to Entzinger, social and economic integration are interconnected and sometimes can not be distinguished. Social and economic integration together enable immigrants to adapt to the way they are employed, to increase their well-being, enabling their adaptation to the host country's social life.

3-Cultural Integration

In terms of cultural integration, it aims at adapting immigrants by recognizing, respecting and possibly accepting the host society's values, norms, customs, traditions, lifestyles, etc. (Entzinger, 2007: 17). During this process, the emigrant is recognized and adapted to the socio-cultural elements of the host society's daily life.

Referring to the sociological studies in Esser's emigration, he has identified four key factors affecting the social integration process:

1-Acculturation:

Acculturation is the process where an individual learns about the host society, he teaches cultural standards and the way of behaving in this society (Esser 2006: 200).

Contrary to the discussions that have been carried out above for acculturation, Esser defines the acculturation as a process that has a positive impact on the immigrants to adapt to the social life of the country they have migrated.

2- Positioning

The emigrant reaches a position in the host society, at work, in education, in everyday life, or even as a citizen of that country (Esser 2006: 200). Positioning offers immigrants the opportunity to form social ties or gain from the social, cultural and economic capital of the host country. Briefly, according to Esser's literature, positioning is a term related to the social status of migrants and the reconstruction of these statuses during the emigration period in the host society.

3 - Interaction

Interaction is the formation of interactions or relationships with individuals of the host society. (Esser 2006: 200). During the interaction process, immigrants develop social ties with the social actors of the society they emigrated. 'Interaction also includes social ties, marriages, and participation in various social groups' (Esser; 2006: 200).

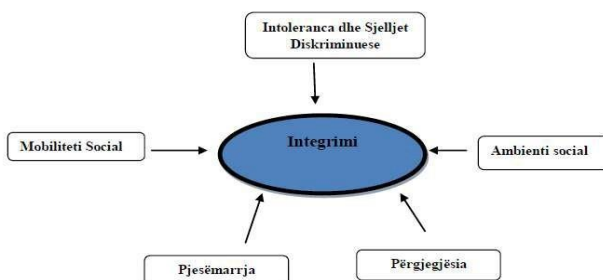
4-Identification

According to Esser, the element of identity, presents the recognition of immigrants with the social system as well as the first of their own as part of the host society. Identification contains the cognitive and emotional aspect of the emigration process' (Esser 2006: 200). Identifying immigrants enables them to recognize their social status. Identification can sometimes become an obstacle to reconstructing the social status that immigrants carry.

Although Esser is focused on acculturation, positioning, interaction and identification as the main factors influencing the process of social integration, it is not only insufficient to explain a complex process such as social integration as well as ineffective. This is because social integration itself is a process that depends on the groups who have migrated and from the various factors they face.

Acculturation can turn into a process that influences the formation of anomies of sociocultural identity of immigrants, positioning can form complications in this identity, which reflect on the identification, but also the interactions of immigrants with domestic social actors. It is therefore reasonable to continue discussing the influencing factors of immigrant integration in the host society in the continuation of this study.

Figure 1: Impact Factors Framework for Migrant Integration (Policy Team; 4



According to Figure 1, social mobility, participation in social life, responsibility, social environment, lack of tolerance, emigrant behaviour are five influential, strategic and helpful factors in the process of immigrant integration. For a social stability of the society where they live, immigrants must be active, not only to be taught, and to become participants in social, cultural, political life, etc. However, during the participation of migrants as active social actors in the life of the society they have emigrated, they may face the lack of tolerance of the individuals and the lack of tolerance they themselves can show towards the natives. The positive functioning and impact of these factors contributes to facilitating the integration of migrants, minimizing the lack of tolerance, and maintaining social mobility. Another aspect and influencing factor of immigrant integration is the role played by relatives, friends or acquaintances who have previously emigrated, who have already formed the migrant group or community. Jozeph P. Fitzpatrick has assessed this aspect as a very important and influential factor during the immigration integration process. According to him, if individuals have attempted to escape immediately from the social and cultural elements of their society of origin and wish to become part of the culture of the receiving society as soon as possible,

then major social distortions arise (Fitzpatrick; 1966:11). A large number of immigrants refer to emigrant groups that have previously emigrated. This explains why immigrants arrive at the destination country, settle and live in the same area with former emigrants of the same nationality and participate in the same activities they are part of. Adapting or integrating with the social life of the country where they emigrated includes a number of factors, such as personal desire to become part of a new society, education, language learning, employment, family reunion, behaviour of individuals host country, recognition of rights, nondiscrimination etc.

Based on the sociological theories of emigration, different factors of immigrant integration are defined. These factors are important indicators of social integration of migrants.

According to Eurostat's 2011 study on the factors that promote immigrant integration, the following indicators (Kraszewska, Knauth & Thorogoo, 2011: 253) are defined as measures of this process:

1-Labour Market

The labour market and employment are among the indicators and the main factors that enable the integration of immigrants into the host country. The pace and continuity of work enables emigrants to become better acquainted with working conditions and working methods, to specialize in specific fields and to associate with host country individuals.

2-Education

The level of education (the higher the level of emigrant education, the more likely it is or the difficulty to adapt) enables immigrants to recognize the social structure, their rights, and the legislation of the country where have emigrated. Emigrants with high levels of education face problems and unwillingness to not integrate into the social life of the society they emigrated, 14 because they are more aware of the situation and are more vulnerable to the difficulties they face. The high level of education may not support and demoralize worker migrants due to difficult employment conditions.

3-Income

Economic incomes, enhancing livelihoods, enable easier adaptation to the social and material life of immigrants in the host society. Low

economic incomes can often become a driving force for exclusion of immigrants from the locals in social life.

4-Services

The opportunity to benefit from social and health services enables migrants to make their living in the host society. These facilities allow for adaptation to the conditions of the host country. Services rank as important adaptive factors.

5-Legal Status

Ease of obtaining a residence permit or obtaining citizenship are important factors in the integration of immigrants into the host country (Kraszewska, Knauth & Thorogoo, 2011: 253). Documentation provides easy access to immigrant status, participation in social life, opportunities to be employed in more qualified countries, and the right to equal rights with locals. These facilitations directly affect the adaptation of immigrants to the social life of the society they emigrated. According to Ganta, a researcher in the field of immigrant integration, the main indicators of immigrant integration are as follows:

1-Acculturation

Ganta values acculturation as an element that determines the lack of understanding and speaking language problems in the country where individuals have migrated, which may become the main factor in failure to follow up. Another important factor in acculturation is the provision of information on the labor market and finding work before individuals migrate, which facilitates immigrant adaptation. This enables knowledge about the functioning of the social and institutional structure of the country where individuals migrate.

2-Legal Integration

Ganta, in his study, points out that illegal integration is related to the acquisition of 15 citizenship, residence permit and lack of problems with local and state emigrants' authorities in the host country. Legal integration is an important factor for the further integration of immigrants.

3-Setting

Past years in the host country of immigrants, having a continuous job, the benefits of social and health services, as well as the close family allowance, facilitated easier migration of immigrants. These factors influence the decision-making of immigrants to stay permanently or not in the host society. Elements that facilitate everyday life and affect the social integration of migrants.

4-Interaction

Interaction with locals in different social settings, acceptance by locals and facilitation of expression of racial, ethnic or religious identity facilitates social integration (Ganta, 2013: 5). During their interaction with domestic social actors, immigrants have the opportunity to form social ties, which enable them to recognize the important elements of social life as well as the cultures of the host society. The importance of social integration is reflected by a large number of factors and indicators. These factors and indicators are different in different studies, but all together form a complete picture of the social integration of migrants and enable knowledge about the different dimensions that this process takes.

2. Emigration, Social Integration and Social Capital of Immigrants

During the study and analysis of the social integration of migrants, social capital, identity, assimilation, as well as the links that emigrants form in immigrant associations can not be left alive. Precisely, these elements become the source of the formation of migratory behaviours and the way of life, values, norms, family structure, and so on. Among the phenomena of emigration, integration and social capital has a strong social connection, which sets out many different fields and issues, which in sociology of emigration become important to be studied. In this study will be analyzed the social capital, social and cultural identity of immigrants, social integration, assimilation and emigrant associations.

2.1 Social Capital

One of the reasons for the many discussions about social capital and diversity is the content that is formed not only by elements of social life (which are numerous in number), as well as elements from culture,

economy, politics, and so on. Cattano and Mattei have defined social capital, such as forming relationships within the family, community ties, and strengthening competences and validity (Cattano & Mattei, 2008: 36). Bourdieu, in his book, 'Social Capital', states that social capital is formed from the three main sources that are economic, cultural and social (Bourdieu 1980: 3). Under the sociological perspective, this term has acquired fundamental social dimensions, which are influencing the importance of studying them.

The importance of social capital is shaped inevitably by its dynamics, social dynamics, the diversity of the social and cultural elements they contain. Bourdieu defines them as 'social truth'. Another social reality is the emigration phenomenon and the integration of immigrants into host societies. The phenomenon of emigration and social integration of migrants has a direct impact on their social capital. It is therefore important to discuss the term 'social capital'. According to Coleman, social capital is a key way to understand the connection between the social, cultural environment and the individual's contribution to social life (Coleman 1988: 94). In the OECD report 'Well Being of Nations' establishes that social capital as '... social networks along with the norms, values and meanings that facilitate the cooperation and social interaction between individuals in a social group' (Healy, Côté, Helliwell & Field, 2001: 85).

Bruns defines the social capital formed by the four main elements of the social dimension that individuals carry. These elements are: 1-Political participation, 2-Participation in the community, 3-Being Sociable or Creating Social Ties, 4- Confidence, norms and sanctions formation (Burns, 2003: 13). The individual in the society where he lives has to have a share in the country's political life, to be active with his community participation, to form social ties, to associate with other individuals, to adapt to norms and sanctions, and to create confidence to other individuals. Brune defines these four elements as the most important during the formation of the social capital of the individual in a society.

In many studies of social capital, Putman's studies occupy a very important place. Putman during the study of social capital states that it is necessary to focus on the civic community, which consists of indicators such as social trust and civic ties between individuals. According to him, in a community or society there are three types of social capital:

1- Bonding Social Capital

Bonding social capital is formed by strong ties between individuals within the group. This capital enables sustainability and the need for continuity of social ties in a community or society.

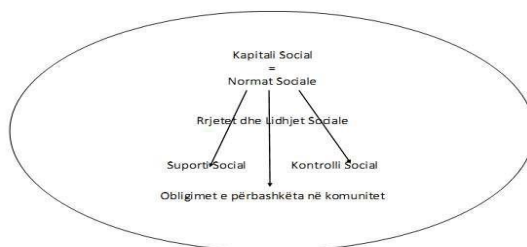
2-Bridging Capital (Bridging Capital)

The social capital bridge is formed by intermediary links between individuals of different groups. These links enable the continuity of social capital and ties within the group, community, or society.

3- Linking Capital

Social pooling capital is formed by the connection of individuals of varying degrees in the perspective of power or prestige, influence and social status of individuals (Putnam 2000: 35). Putnam analyzes social capital as the main contributor to the formation of social ties between individuals in a society. According to him, these connections are formed as the need for sustainability, continuity, influence on the status and prestige of individuals in a social group. However, in order to better understand the social capital it is important to measure social capital and social relationships of individuals in a group or society. 'Measuring social capital is a phenomenon that contains abstract notions in human relationships, such as beliefs, obligations, values, and reciprocity, concepts that are highly complex in mind and in practice (Cherti 2008: 42). According to Cherti, social capital has various components, which have formed social norms, networks and social ties, social support, social control and common obligations in the community.

Figure 2: Social Capital Components (Cherti, 2008: 42)



According to Figure 2, the main components of social capital are the social links and social networks, social support and control as well as the common obligations in the community. All of these components

form the norms in social networks, which are 'catalysts' for social interactions on the same network. Another important element is 'faith'. 'Faith' interferes and interacts with all levels of social norms, which has to do with the various oscillations that society may suffer. Belief is dependent on the type of networks and the nature of the development of connections within these networks.

Social capital has multi-dimensional functions interdependent from its core elements for the continuity of solidarity in a society. Social capital is the building of links between individuals and the community, which focuses on the formation of links based on trust among persons and the strengthening of the social construction of society and society. It works based on the links between individuals, individuals' abilities, knowledge and building skills of social networking connections in groups or beyond in society. Putnam defines social capital as bearers of 'elements of social organization such as belief, norms and networks. These elements improve the efficiency of society by facilitating action during interaction' (Putnam 1993: 167).

Referring to social capital and immigrant integration, social capital appears in the form of strong social and kinship ties, and facilitates the emigration of group members. In relatively poor or low-income societies, social organizations and beliefs are formed into tribal ties and bonding social capital, which become the primary source for achieving a link to international emigration. These links enable the promotion of international emigration through marriages, information on providing assistance, housing and employment security etc. 'Often immigrants and their children prefer to marry partners from their country of the same ethnic origin, especially from the same country (city or village) (Haas; 2008: 24).

Individuals who have previously emigrated are ready to form an immigrant network and feel a sort of moral obligation to help other hosts. These emigrants place a primary value on altruism and personal interests, which intertwine with the interests of the group they live in. These links formed by emigrant networks that have a great influence on the social ties in the host country, which sometimes pose problems during the integration process.

This is because emigrants do not consider it necessary to integrate into the host society. This represents the complexity of immigrant integration in the host country, which is accompanied by a series of social problems for immigrants and their children.

Unlike Haas, Putman values social capital influencing the development of social emigrants' ties, and favours their integration into the host country. Referring to the perspective of 19 Putman's theory, migrants form stable bonds (bonding capital) and persistent (bridging capital) with other emigrants in the host country.

The links enable the continuity of culture and its elements country of origin by emigrants themselves, as well as enable the development and continuity of the social ties of migrants with the locals.

Like Hass, and Portes is skeptical about the development of social ties, their sustainability and continuity between immigrants and natives. Portes defines social capital and its connections as a 'key to success and the development of ties' but also as a negative influence on the social integration of migrants.

According to him, social capital itself has negative impacts on social ties, which can be listed as follows:

1-The close links of individuals, which form social capital, can often impede immigrants from becoming part of and entering the host society.

2-Narrow social networks and obligations can harm individual enterprises economic as a cause of social obligations for the family and members of the society.

3-Participation in the community or in the group is subject to the adjustment of individuals, which may impede personal freedom.

4-If the group's solidarity is isolated from the common experience of casualties or discrimination by the host society, it is possible to form the experience of the group or community of individuals that contribute to social cohesion. These links enable migrants to be highly conservative in their behaviours and attitudes and hinder adaptation to host society (Portes 1998: 24).

Based on the findings of the Portraits study on social capital of migrants, its elements sometimes adversely affect it. This impact can become an obstacle to the dynamics of immigrant integration.

Unlike Portes, McMillan and Chavis analyze the social capital of migrants by considering four main elements, which are:

- 1- Membership (membership)
- 2-Influence
- 3-Integration and fulfilment of needs

4-Shared emotional connection (McMillan, David & Chavis, 1986: 23).

These elements are very important when analyzing the social capital of migrants because they all affect the social life of immigrants in the host country.

Briefly, these elements can be analyzed as follows:

1-Membership:

The primary requirement for an individual to be part of a society and to create a sense of belonging in this society is membership. Membership relates to active participation in the social life of the society where the individual lives. 'In a social structure the links that form individuals have different forms (Aydemir, 2011: 95). Emigrants choose a group of immigrants from the same country, from the same race or ethnicity, to participate in the social life that they have formed and to spend time with them.

Mc Millan and Chavis have classified the way of emigrants' membership in terms of their sense of security, belonging, identity, personal investment, and common symbols.

1.1 Feelings of security

A sense of security strengthens the bonds between emigrants in the society where they have emigrated and increased solidarity among them. It enables emigrants to protect the group's affiliation and to be linked to the social capital elements of the society of origin.

1.2 Feelings of belonging and identity

'Connections formed within a group or society form a safe environment to develop a sense of belonging and identity (Cohen 1999: 54). This feeling is presented in two forms, highly desirable or very hated by immigrants in the host society. The feeling of belonging and identity has often become a barrier to the social integration of immigrants. This is because emigrants themselves build attitudes towards learning and assessing the socio-cultural elements of the host society.

2 - Personal investment

The emigrant, being part of a group, forms strong social ties among members of the 21 group. The formation of close ties not only strengthens the sense of belonging, but develops the identity of the

emigrants. By forming strong social ties through feelings of belonging to the group, they form emotional ties, which Mc Millan and Chavis define as personal investment.

3 - Common Symbols

Each group, to create distinctions with other groups and to feel the original, needs to develop special symbols. These special symbols become part of development of social capital (McMillan, David & Chavis, 1986: 23), as well as evaluated as common social capital symbols. Emigrants form close ties with common symbols, which can often become an obstacle to social integration in the host society.

4 - Impact

"The relationship created between the individual and the social structure develops bilaterally. Just as the social structure has an impact on individuals, individuals also have an influence on the group, community or society '(Aydemir; 2011: 96). This two-dimensional relationship (McMillan, David & Chavis, 1986: 11) enables adaptation of immigrants to the host country's social life without affecting their social identity. For this reason, Mc Millan and Chavis describe social relationships and social capital as influential one to another.

5- Integration and fulfilment of needs

Individuals being part of society, to facilitate social life and to solve its needs, should develop different networks of social ties with other individuals.

"In addition to the relationships that the individual has with his family and close friends, he forms relationships with different individuals and groups to ease their livelihoods and continue their daily social life" (Aydemir, 2011: 97). By admitting to the social life of individuals or groups, immigrants find the motivation needed for the continuity of life in that country. Thanks to this social group they gain prestige, power or social status, engage in previously formed networks or recognitions, receive various information, facilitate employment, business, etc. Through these elements, together with the growing sense of belonging, integration and closer links between other emigrants are enabled.

Another element that increases the sense of belonging and enables meeting the needs of individuals is also the social values.

Immigrants who acquire the same value at the time they share time together face individuals who have similar needs, thoughts or goals that matter to them. Being part of the group and sharing related values, immigrants think they will better meet their needs. This opinion enables motivation to adapt more to the group and to the social life in the society where they have migrated.

6- Common emotional connections

Social ties and shared emotional ties, have to do with the common past of individuals. To become part of a group, it is not necessary to have a common past but a 'common memory'. Emigrants' common memories include events, stories of value, struggles, efforts, disasters, joys, and so on. These are necessary for joining immigrants and for the continuity of social ties in a social group, because they enable common elements in continuity or in reforming a common identity.

In conclusion, as a result of the acquisition of the elements of the culture of the society of origin (which emigrants have learned from the period of primary and secondary socialization) as identity, way of life and continuity of values, emigrants need to be accompanied by immigrants others of the same background. Immigrants living in different countries form their networks, which enable the continuation of the social capital of their society of origin. Beyond the continuity of social capital, immigrants form social ties, beliefs, feel protected, etc., thus increasing their sense of belonging to their country and enabling integration into the host society without anomic pathologies of their origin. The social capital and the close ties that immigrants form are sometimes a cause for preventing the social integration of immigrants in the host country.

Socio-cultural identity of immigrants

Beyond its dynamic characteristics, identity refers to the experiences of life and subjective feelings of daily consciousness. All the experiences and feelings of the individual are included in the broad social network (Rose 1995: 130).

In the literature of sociology, the term identity is a fact based on the collection of 'data' from the family and the social environment where the individual lives (Giddens, 2009: 256). Indians from birth to the end of their lives are involved in interconnections and different

influences with other individuals. During this engagement, the individual highlights his unique features and embraces many of the various social and cultural elements of the social environment where he lives. Identity is defined in two forms, in 'personal identity' and 'social identity'.

Personal identity refers to the process of personal development through which individuals develop a unique worldview of themselves. While social identity includes the collective dimension, which has to do with the way of learning the values, norms, behaviours, traditions, common habits of society. Social identity includes the cultural elements of a society that are absorbed by the individual. In the course of this study, we will discuss about the social and cultural identity of immigrants, as well as about the issues they face in everyday life.

Hall argues that culture is one of the key ingredients in building an individual's identity. Hall values the socio-cultural identity from two perspectives:

1-The first view relates to identity, which is regarded as a composite of cultural experiences, cultural codes, norms, and so on.

2-While the second point is related to identity, which is assessed through the individual's connection to the 'others' (other individuals) (Hall 1995: 192). According to Hall, socio-cultural identity is formed by the social and cultural environment where the individual experiences the first and the second socialization, as well as the influence or learning of the individuals around it.

Socialization or socialization is the first channel from which culture and its elements are transmitted from one generation to the next. The process lasts throughout the life of the individual, starting in the family and continuing with the influence of different social groups in the life of the individual.

Foist submits that the identity of immigrants can not be identified as completely disconnected or distracted by culture. This is because the identity is not a weight that the individual has on shoulders and when he gets tired and tired of them. Rather, identity is part of an individual's life, which sometimes becomes tricky. This is because the identity apart from personal characteristics, it contains features of the social and cultural capital of the society where the individual has grown, as well as the social environment in which he lives (Faist 2000: 205). The complication of the social and cultural

identity of the individual is closely related to the lifestyle, values, norms and customs of the society where he lives.

According to Rex, individuals form their identity under certain social conditions that refer to them. The first is the formation of identity during the socialization process (Rex 1996: 64). During this process the individual supports personal identity, develops social and cultural identity, based on the social ties that surround it. First socialization is the process where individuals learn basic behaviour and, most importantly, learn the language at the beginning of their life. The main factor of this process is the family. The continuity of this process is defined as 'second or secondary socialization', which takes place throughout human life. During socialization, individuals are keen to learn values, norms, beliefs, customs, traditions and other elements of the socio-cultural life of the society they live in.

Secondly, individuals form social relationships based on the sense of belonging they conceive in the groups involved (Rex 1996: 64). Immigrant groups, besides their personal and social identity that have formed in the society of origin, are often confronted to embrace elements of the social life of the country where they migrated. These elements enable the rebuilding of their socio-cultural identity. Reconstruction of the identity can positively and negatively affect the social life of immigrants.

According to Rex, the socio-cultural identity of immigrants is formed by the elements mentioned below, such as:

1-A common name that identifies and expresses the "essence or essence" of a community, such as the community of immigrants coming from the same society (Rex 1996: 71).

This element relates to the definition of socio-cultural identity gained from their country of origin.

2-A myth or a common story, which includes the common origins of immigrants (Rex 1996: 71).

Myth or common history affects immigrants with a sense of belonging to the culture of the country of origin, and it forms the feeling of being proud, which empowers the affiliation of their socio-cultural identity.

3-The division of historical memories (heroes, events and memorials) (Rex 1996: 71).

Like myth and common history, emigrants feel safer within socio-cultural identity when they realize the division of historical memories of the country of origin.

4-Content of immigrant community culture elements (Rex 1996: 71).

Immigrants from the same country, who live near each other in the host country, form social ties based on the cultural and social elements of the society of origin. These elements are influential in their social, cultural life and affect the strengthening of social ties between them. These elements are part of the social capital, which affect the socio-cultural identity of immigrants.

5-Link with Your Hometown (Rex 1996: 71).

The close association of immigrants with the cultural and social elements of the country of origin enables the sense of attachment to the country of origin. The affinity of socio-cultural identity of emigrants strengthens their attachment to their country of origin.

6-The Sense of Solidarity between Each Other (Rex 1996: 71).

The same socio-cultural identity of emigrants enables the solidarity between the emigrants and the social cohesion that form among them. This enables the introduction, recognition and continuity of socio-cultural elements in future generations.

All of these elements are influencing the socio-cultural identity of migrants during the emigration period. Hutnik analyzes the socio-cultural identity of immigrants in another perspective. He suggests the 'semi-polar' model while studying the socio-cultural identity, ethnicity of minorities and immigrant groups. According to him, the 'quadric-polar' model consists of elements of assimilation, acculturation, non-compulsion and marginalization.

1-Assimilation

Assimilation is the embrace of the values of the host society, that emigrants have little belonging to their ethnic identity (Hutnik 1991: 17). Assimilation is formed as a result of the abandonment of the socio-cultural elements of the country of origin and the absorption or imitation of the socio-cultural elements of the host country by the emigrants.

2-Acculturation

Acculturation is the process where emigrants acquire elements from their country of origin and present themselves with the cultural and social identity of the host country (Hutnik 1991: 17). Acculturation is

the process that emigrants do not deny their identity of origin, adapt and absorb socio-cultural elements of the host country, and appear with an identity formed by it.

3-Disassociation

Dissociation means the very weak identification of the host society (Hutnik 1991: 17). Migrants are influenced and absorbed very few socio-cultural elements of the host society.

4-Marginalization

Marginalization means the migration of migrants to be identified among the immigrant groups and social actors of the host country. This dilemma affects the formation of their marginalization (Hutnik 1991: 17).

Hutnik has analyzed the socio-cultural identity of immigrants by looking at them often as a major impulse to the social problems they face in the life of the society they emigrated. Processes such as marginalization, disassociation, acculturation, and assimilation often produce anxiety in the socio-cultural identity of immigrants. This anomaly reflects on everyday life, lifestyle, working, adaptation, parenting roles, and so on. This complexity becomes an obstacle to the realization of social integration of immigrants in the host society.

Levitt and Schiller determine that the difference between "ways of being" and "way of belonging" is formed by the socio-cultural identity of individuals. The 'way of being' presents social ties and practices where the individual engages and is involved in everyday life (Levitt & Schiller 2003: 16). This way of engagement and involvement rebuilds the socio-cultural identity of immigrants. While 'mode of belonging' has to do with the relation and affiliation of 26 individuals with elements of culture and social structure (Levitt & Schiller 2003: 20). The engagements of everyday social life make it difficult to reconstruct the way of life, thoughts, values, etc. This shows the involvement in the everyday social life practices of immigrants. Migrants combine the way they are with belonging, enable a successful social integration without confronting their identity, social and cultural problems. Emigrant's stay only in the way of affiliation creates the problem, which is reflected in the non-adaptation of immigrants to the host society's social and social structure. Another element is the comprehensive inclusion of immigrants in the social life practices of the

society they emigrated. This element forms the practice of transition from adaptation to assimilation. Assimilation and social integration are closely interrelated processes, which are discussed below.

Social integration and assimilation

When debating the terms of integration and assimilation, there is a diversity of definitions of these two terms. This is because their meaning is relative and changeable under the host society's conditions. Until the 1970s, the term assimilation was used to emigrate, immigrants, all socio-cultural elements of host societies, as well as the rejection of elements of the society of origin. Since the mid-1970s (when emigrants began to have rights beyond just being temporary migrants) instead of the term assimilation, the term 'integration' was preferred. One of the main reasons for changing this term has been the disparaging cultural connotations of the word assimilation. 'Assimilation shows adaptation of immigrants to the cultural and social standards of the host society. This sets out the escape of their culture and embraces the culture of the host country. Integration, unlike assimilation, shows respect for diversity (Price 1969: 180). Integration suggests adapting immigrants without losing the culture and identity of the society of origin.

In the literature of social sciences, the term assimilation has different definitions. Assimilation as a term is a process whereby every individual belonging to a minority group is defined over time with the lifestyle, values, attitudes and cultural patterns of the dominant group. According to Price, assimilation is the way immigrants fit into the lifestyle of individuals in the host society (Price 1969: 181). The term assimilation implies similarities to the way of thinking, living, and absorbing the socio-cultural values of the individuals of the dominant group in which they live. Emigration of individuals to another society other than material benefits is associated with confrontation in the process of inclusion in integration and adaptation to the social conditions of the receiving society. 'The main impacts of this process are the' acculturation 'or' assimilation 'of immigrants into the host society. This situation is supposed to involve the full acceptance and enrichment of newcomers in the host society.

Inclusion is also manifested by the shrinking of changes in customs, traditions, norms, values, etc., to those of the natives' (Beijer 1969: 53). The adoption of a social agreement with assimilation is not a

useful application for both emigrants and locals. This is because there are problems and complications of the socio-cultural identity of immigrants.

The term states that being a social active actor in a society, immigrants and their children must at least adapt to the host country's cultural standards. Often, these applications result in improved culture (language, traditions, etc.) to adapt to the culture of the host society. Here is an example of language assimilation. The non-use of the mother tongue of immigrants will help them to use and perfect the language of the host society. This will help them to better understand the culture of this country. 'According to this theory, the use of the mother tongue of immigrants prevents children from learning the language of the host society and prevents them from adapting to this society' (Kaya 2002: 36-37). For this reason, the term assimilation contains various notions during its use.

From the perspective of sociology of emigration, it can be said that assimilation is the process of adapting to a group of emigrants in the society where they emigrated. Assimilation means the change of language, traditions, values, behaviours, fundamental life interests, change in sense of belonging and social identity. Assimilation passes the process of acculturation, which is a process where the individual learns about the host society, learns cultural standards and behaviour, and fits in the host society. Baubock sets assimilation as a form adopted by immigrant host society, unlike the acculturation. According to him, if acculturation is a process whereby an individual acquires cultural, social and traditional practices belonging to another group in the host society, the assimilation determines the changes in the citizenship of the emigrants as well as their similarity with the individuals of the receiving society, reached the conclusion of being part of that country (Bauböck 1998: 21). Social integration and assimilation are processes that are independent and interdependent. 'So some of the sociological approaches define two main models of social integration. The first model is the 'Model of Exclusion of Differences', while the second is 'Assimilation Model' (Marchipont 2003:7).

Sociologists have analyzed the "Model of Exclusion of Diversity", focusing on recruiting 'workers' immigrants, accepting migratory measures, and preventing them from becoming part of the host society. The 'assimilation model' was initially used by colonization policies and later by European Union policies that have designed for

immigrants, ways through which they can easily adapt, take nationality of the host country, learn language and culture of that country, and adapt to the socio-cultural life of that country. 'Both of these models have aimed at deconstructing the languages, religious beliefs and cultural practices of immigrants. Integration comes as a collective consequence of individuals 'choices, to attain the 28 opportunities and advantages of social conditions' (Alba 1999: 14).

The park, which is the sucker of the study of the assimilation theory, stipulates that conditions direct newcomers to a battle between their culture and the host country. These conditions create competition for the importance of these cultures until the emigrants form a complete assimilation (Park 1922: 141). 'Robert Park's model' is among the most discussed models in social sciences. In the social integration policies of migrants, it is considered as one of the most applicable models. 'Robert Park model', is based on the process of homogenization and assimilation of immigrants. This model has been implemented in many countries where migrants live in different countries. At the core of this model are policies focused on changing the language, culture, norms, values, behaviours, religious beliefs and so on. This model creates implications for the social identity and personal identity of immigrants. The complications formed reflect the smear of the integration process, with the emergence of unwanted assimilation by immigrants.

According to Sardinha, the Park stipulates that literature on sociology of emigration should focus on determining assimilation as a process. In this process participate a group formed by newcomers of the same origin who lose the identity of origin, adopting special characteristics of this group (Sardinha, 2009: 35). One of the theories that analyze this process is the assimilation theory of Milton Gordon, who in his book *Assimilation in American Life* discusses the interpretation of assimilation as a multi-stage process. Assimilation involves different stages of movement defined as cultural assimilation, structural assimilation (participation), changes in assimilated identity (adaptation), and citizen assimilation (freedom in power or conflict in value). 'M. M. Gordon does not focus directly on the emigration process itself, he focuses on the problems that arise during the integration process of different ethnic groups. It identifies the process of social integration of migrants as assimilation of the group (Jansen, 1969: 67).

Gordon sets seven basic sub-processes, which participate in the assimilation of immigrants.

These sub-processes are listed as follows:

- 1- Change in Cultural Models,
- 2- Participation in a group, institutions or social structures, and the formation of social relations between the host country's social group and the emigrant group,
- 3- Marriages between locals and immigrants (intermarriages),
- 4- Developing the knowledge of the native's worldview for immigrants,
- 5- Lack of racial and prejudicial attitudes towards the immigrant group,
- 6- Lack of local discriminatory behaviours vis-à-vis immigrants,
- 7- Lack of conflicts with host country individuals on issues of value and involvement of authority in public and civil life (Gordon, 1964: 65).

The change in cultural patterns has direct connection with the emigrants' absorption, the socio-cultural elements of the host society and the weakening of the relevant elements in the society of origin. This is due to the participation and formation of social ties between immigrants and individuals of the receiving society. Social interactions contribute to changing cultural patterns to immigrants. Knowledge and good attendance of the language of the society where migrants live as well as marriages with locals provide a clearer understanding of the emigrants' worldview. The lack of racial, prejudicial and discriminatory behaviours by locals versus immigrants facilitates the process of their social integration. This gives immigrants opportunities and facilities to become active social actors in the public and civil society of the host society.

While Jansen submits that seven sub-processes of Gordon assimilation, they correspond to the following stages of assimilation:

- 1-Cultural and behavioural asylum,
- 2-Structural asymmetry,
- 3-Asymmetric Bridal,

- 4- Assimilation Identifier,
- 5- Assimilation in reciprocity of attitudes,
- 6- Asymmetry of behavioural expectations,
- 7- Assimilation of Civic Attitudes (Jansen, 1969: 68).

Gordon's theory of assimilation sub-processes has influenced the theories of sociology of emigration in the years to come. These are considered as the main stages of the assimilation process, which are used as important elements during the sociological analysis of migration.

According to Gordon, during the analysis of the migration process, the following elements are highly addressed:

- 1- Adapting immigrants to the host society and culture,
- 2- Formation of 'melting points' that are exchanges between immigrants and locals in cultural terms (Gordon, 1964: 67).

Gordon argues that cultural assimilation (acculturation) is the first phase of assimilation of immigrants into the host society. This stage is realized as a result of the admission of immigrants into prestigious groups of the social strata of the host society, from marriages to locals, lack of prejudices and discrimination.

In the literature of sociology of emigration, other elements that form the full assimilation of migrants have been presented. Full assimilation is formed as a result of their adaptation to behaviour, social and cultural values, assimilation of identity, attitudes, values, etc. For this reason, in today's social sciences literature is confused with the assimilation of the social integration of immigrants into host societies. "This is because the various discussions of immigration literature, integration and assimilation policies have formed different paradigms" (Castles & Miller, 2003: 45).

The processes of social integration, assimilation and acculturation are studied from various social perspectives. The sociological perspective is focused on the impacts that these phenomena show to immigrant groups. The main drivers of integration or assimilation of immigrants are the conditions of the receiving society. These conditions may be social, but may also have political impacts. For this reason, it is important to analyze the four main patterns of emigrant assimilation policies that are the multicultural model, the

model of integration policies, the exclusion model and the imperial model.

These assimilation models are used by social researchers as immigrant integration models in host societies.

1- Models Multicultural

Kymlicka stipulates that in multicultural societies, assimilation is not a necessary condition; on the contrary, in these societies, cultural differences of different groups are promoted (Kymlicka, 1995: 78). The multicultural model is based on and promotes the theory of Kymlicka, in which it is noticed that social integration of migrants is not confused with assimilation. Assimilation is a process that often becomes imposing adaptation of immigrants to the socio-cultural elements of the country of origin. Social integration is a desirable process of adapting immigrants to the host society. Accepting diversities enables easier immigrant adaptation to the host society.

2- Integration policy model

In some European countries, integration is perceived as a term that pertains to the individual, while the concept of cultural and ethnic change enables the idea of equality. In this respect, there is a departure from racial discrimination and the exclusion of minority cultures. These cultures are regarded as nothing more than 'traditional folk traditional cultures' (Morén-Alegret, 2002: 34).' So this model contains *ius solis* (citizenship by country of birth) as a norm where acquiring citizenship perfectly easy (Sardinha, 2009: 43). According to this model, the priority in society has more children of emigrants who have citizenship in the country where they have migrated than the emigrants themselves who contribute to the growth of the economy and the enrichment of the diversity and cultures of that country.

3-Exclusive model

The exclusionary model is characterized as the exclusionary model of emigrant policies, as it aims at limiting family reunification of emigrants, concessions of residence permit statuses, and limited links of naturalism (Sardinha, 2009: 44). This model aims at analyzing the exclusionary forms of immigrants against the host country's social policies.

Exceptional forms imply that migrants can be allowed to integrate only in some social, cultural, economic aspects. of the receiving society (especially in the labour market), while they are forbidden to integrate into others (welfare system, citizenship, political participation, etc.) (Castles 1995: 293). Emigrants are contributory to the labour market (especially on the free labor market) and are excluded from full participation in the economy, social, cultural and political life, and above all by being a citizen of the country where they have migrated. This model aims at the continuation of the cultural homogenization of the receiving society.

4-Imperial models

The imperial model provides for the integration of different individuals into multiethnic "empires" (Sardinha, 2009: 43). According to this model, all immigrants are welcomed in different societies, but by fulfilling the necessary prerequisite of knowing and adapting to the culture in the receiving society. 'Using a native language does not prevent any social actor from learning and attending a second language. The use of mother tongue enables them to continue the culture and social values of the family-based society of origin (Kaya 2002: 36-37). This model provides an interdependent link between assimilation and identity preservation, which goes beyond cultural integration. Taking into consideration the relationship between the process of acculturation and assimilation, assimilation can be thought of as a condition that is reached when the aculturing is completed and individuals become indistinguishable culturally.

Referring to social integration and assimilation, migrants face diversity of situations during these processes. Often, in the studies of sociology of emigration, it is difficult to realize a division between the process of social integration and assimilation. Social integration of immigrants is more concerned with the inclusion in the social and cultural life of immigrants in the host country, while assimilation is formed as desired or imposed in response to the (social, cultural or political) conditions of the receiving society.

Social integration and immigrant associations

The social integration of immigrants is interdependent with the various processes in the host society. Therefore, immigrants are physically connected with institutions that help to continue the cultural identity,

norms, values, traditions and customs of the country of origin. Among these institutions in the host country of emigrants are immigrant associations.

Emigrant associations organize activities aimed at the continuity of collective interest, cultural, social values and the formation of the harmony of social interactions, not only between immigrants, as well as between immigrants and individuals of the receiving society. 'The characterization accompanying migrant associations is related to the combination of an influential link to the common interest of immigrants' (Bell 1975: 167). When talking about the common interest, here is to protect the identity and culture of immigrants. Associations play an important role in welcoming young immigrants, suggesting to stay or reside in neighbourhoods where immigrants of the same origin live, in forming immigrant immigration policies, and not segregation by individuals of society where they have emigrated. 'Migrant associations work for various reasons, such as social, political, cultural, professional, business, service etc. Immigrant associations can function for all of the above-mentioned reasons or by combining them among them' (Sardinha, 2009: 76). Immigrant associations can often become important instruments for understanding immigration and the process of integration of persons.

Rex states that referring to the analysis of functionalists of sociology of emigration, migrant associations fulfil four main functions:

- 1- Enable the passage of social isolation.
- 2- Help migrants solve personal and material problems.
- 3- Combine the protection of the interests of the immigrant group with the individuals of the host countries.
- 4- Provide the preservation and continuity of meaning patterns (Rex 1973: 145).

Immigrant associations foster recognition of immigrants with other immigrants of the same origin. These associations prepare new immigrants with knowledge about settlements, employment opportunities, child education, and the unregistered rules of the social life of the host society. Migrant associations enable them to present with other immigrants, as well as the formation of close ties, which are influential factors in solving their problems. Migrant associations have the function of linking bridge between young migrants with the former,

the origin and host society, ensuring the continuity of preserving the socio-cultural identity and the social integration of immigrants into the host society.

While Sardinha defines the two most important functions of immigrant associations:

1- Conversation, cultural affirmation and consolidation of feelings of belonging, based on identity affiliation.

2- Objectives of material procedures, the majority of immigrants, who are eager to include different aspects of their lives during the integration process, maintaining the social order in the host society, and the main interests to be part of the citizen participation and human rights in the host society (Sardinha, 2009: 78).

4- According to Sardinha, emigrant associations allow migrants the choice of belonging, adaptation and integration into social life. Migrant associations often have a positive impact on social integration and the involvement of immigrants in host societies. In addition to the impact on the social integration of migrants, migrant associations play a very important role in maintaining social capital and shrinking emigrants' assimilation. Referring to the abovementioned functions of immigrant associations, they are the main impacts on the social integration of migrants, the link between preserving the sociocultural identity and the social capital of migrants, enabling the knowledge of sociocultural elements and social capital of society host.

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