CLASSICAL AND MODERN THEORIES OF THE INTEGRATION OF MIGRANTS IN THE HOST COUNTRY

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ABSTRACT

This article discusses classical and modern theories of migration. The authors describe how ideas about this phenomenon have changed over the past decades and what new methods and approaches have been developed to study it. Particular attention is paid to such theories as the «assimilation model», and «the theory of multiculturalism», «the theory of transnationalism». In addition, the article contains a comparative analysis of the theories and reveals their advantages and disadvantages. Conclusions are drawn that migration remains a hot topic and requires further research.

Key words: Migration, Laws of Migration, Theories of Migration, Integration of Migrants, Stages of the Migration Process, Problems of Migration.

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Қабылдаушы елдегі мигранттар интеграциясының классикалық және қазіргі теориялары

Аңдатпа. Бұл мақалада миграцияның классикалық және қазіргі теориялары қарастырылады. Авторлар соңғы онжылдықтарда бұл құбылыс туралы идеялардың қалай өзгергенін және оны зерттеу үшін қандай жаңа әдістер мен тәсілдер жасалғанын сипаттайды. Бұл жұмыста «Ассимиляциялық модель», «мультикультурализм теориясы», «транснационализм теориясы» сияқты теорияларға ерекше назар аударылады. Сонымен қатар, мақалада теорияларға салыстырмалы талдау жасалып, олардың артықшылықтары мен кемшіліктері ашылған. Нәтижесінде, көші-қон өзекті тақырып болып қала беретіні және одан әрі зерттеуді қажет ететіндігі туралы қорытындылар жасалады.

Түйін сөздер: көші-қон, көші-қон заңдылықтары, көші-қон теориялары, мигранттардың интеграциясы, көші-қон процесінің кезеңдері, көші-қон мәселелері.

Классические и современные теории интеграции мигрантов в принимающей стране

Аннотация. В данной статье рассматриваются классические и современные теории миграции. Авторы описывают, как изменялись представления об этом явлении на протяжении последних десятилетий и какие новые методы и подходы были разработаны для его изучения. Особое внимание уделяется таким теориям, как «модель ассимиляции», «теория мультикультурализма», «теория транснационализма». Кроме того, статья содержит сравнительный анализ теорий и выявляет их преимущества и недостатки. В заключение приводятся выводы

о том, что миграция остается актуальной темой и требует дальнейшего исследования.

Ключевые слова: миграция, законы миграции, теории миграции, интеграция мигрантов, этапы миграционного процесса, проблемы миграции.

Introduction

Migration is a modern challenge escalating in host countries. The reason is that, according to the latest data, more than 280 million people live outside of their homeland [1]. The history of migration dates back thousands of years, when people left their native lands in search of a better future or a safer life. In the 20th century, the scale of migration went beyond the regions and diversified globally. In the modern world, migrants travel for various reasons. As western scholars Stephen Castles and Mark J. Miller note, the migration of people is often not associated with economic reasons, but in fact the motives of migrants are complex and multifaceted and are often associated with family or social ties [2]. As a result, a host country faces problems to solve quickly and effectively. One of them is the integration problem for migrants.

Methodology

The following methods were used to write the article:

- Literature review. This method involves reviewing pre-existing studies and articles related to migration theories in order to capture the most important and relevant ideas and concepts in the field.

- Historical method. This method was used to study the history of migration processes and their development, from their beginning to the present day, and to compare different stages in the context of world history and the development of social systems and economies.

- Comparative method. This method helped to compare theories of integration of migrants and relevance of the topic today.

Main part
Theoretical approaches to study integration of migrants in the host country

Integration of migrants in the host country is the process of interaction and adaptation of immigrants to the new environment. Today, in light of the growing migration wave and the strengthening of cultural differences between people, the process of integration is an issue in the receiving host country. In this article, we will look at mainstream theories of migrant integration.

The scientific definition of migration was formed by the British cartographer and geographer E. Ravenstein. The scientist, studying the history of the migration of mankind, identified certain "laws of migration":

1. There is a redistribution of the population between the territories.

2. Territories differ mainly in their economic characteristics.

3. Most migrants move short distances.

4. Migration occurs in steps.

5. Each migration flow corresponds to a reverse flow.

6. Long-distance migrants migrate to major centers of industry and trade.

7. Residents of cities are less mobile than residents of rural areas.

8. Women are more mobile than men when moving within the country, and men are more mobile than women when moving over long distances.

9. Big cities are growing mainly due to migration.

10. The volume of migration increases with the development of industry, trade, and transport.

11. The main reasons for migration are economic [3]. These basic characteristics of migration processes had a huge impact on subsequent work in the field of modeling the theory of this phenomenon.

His follower, the American sociologist E. Lee, developed the attracting and repelling factors of migration [4]. As a negative factor, he noted unemployment, low income, high taxes, poverty, discrimination, restrictions on freedom of conscience and religion, wars, adverse natural and climatic conditions, etc. Positive factors can include a high level of

economic development, higher incomes, security, the opportunity to gain access to the labor market, and others.

The process of globalization and the development of the world labor market have changed the trends in migration. This process was considered in more detail by M. Piore in his theory of a segmented labor market [5]. In his opinion, the migration of people is more closely connected to attractive economic factors where people can find work with decent wages.

The theory about generational assimilation of migrants was considered by H. Duncan [6]. In his opinion, the process of assimilation occurs gradually from generation to generation. That is, the first generation that moves to another country cannot assimilate; they only carry out economic penetration. The second generation, which is already growing up in a new society and accepting its values and traditions, carries out emotional and psychological penetration. But the second generation still retains the culture of the first generation. It turns out that the process of assimilation is not complete. And only the third generation of migrants fully assimilates into the host country. But this theory has been criticized, and other versions of the assimilation model have been proposed.

The assimilation model assumes the complete adaptation of migrants to a new culture and the rejection of their own. According to this model, migrants should learn the language and culture of the country they arrive in and fully integrate into society. The main goal of this model is to create a unified society where everyone speaks the same language and shares common values. Another theory of migrant assimilation was proposed by the American sociologist Robert Pack [7]. In his opinion, there are four stages of assimilation: contact, acquaintance, and At this stage, only newly arrived migrants get acquainted with the country. The next stage is a conflict or rivalry in which migrants, after a culture shock, try to change something or show dissatisfaction. Stage 3 is associated with

accommodation; that is, the migrant is trying to adapt to local rules and customs. And the last stage is assimilation, where migrants fully accept the new living conditions and integrate into society. The American sociologist M. Gordon, based on the theory of R. Park, identified seven types of assimilation:

1. Acculturation - new arrivals adopt the language, dress and daily customs of the new culture;

2. Structural assimilation - large-scale entry into narrow circles, clubs and institutions of the host community;

3. Marriage assimilation - widespread mixed marriages;

4. Identification assimilation - the minority feels connected to the majority;

5. Value assimilation - the absence of prejudices;

6. Behavioral assimilation - no discrimination;

7. Civic assimilation - the absence of conflict between the internal ideas of the individual and the values of the host country [8].

Scientists of those times believed that assimilation was the only way to integrate migrants into a new society. But over time, this theory has been criticized. In particular, it is important to note the work of N. Glaser and D. Moynihan, who believe that ethnic differences continue to play an important role and that the "melting pot" policy is completely wrong [9]. After this work, other theories began to develop, such as multiculturalism, transnationalism, and others.

But the theory of assimilation has not lost its relevance. In the early 2000s, researchers R. Alba and V. Nee proposed to revise this theory and supplement it with new trends in modern migration [10]. In their opinion, migrants, adapting to the culture of the host country, also have a certain influence, and there is a convergence of cultures. The process of assimilation is an inevitable way of incorporating the individual into the host society.

On the contrary, the model of multiculturalism assumes the preservation of the cultural characteristics of migrants

while ensuring equality and respect for cultural differences. This model is based on the idea that everyone has a right to their own culture and traditions and that the state should protect these rights. According to this model, migrants should not adapt to a new culture; on the contrary, society should adapt to migrants.

This model of integration appeared after the Second World War and the Holocaust. In the 1980s, the leading countries in Europe began to develop liberal nationalism. This ideology lies in nationalist positions on issues of migration and citizenship. There are three main principles of liberal nationalism: the principle of self-determination, the principle of complete freedom of trade, and the principle of freedom of migration. And countries that accept migrants do not perceive it as a problem that minorities are not assimilated and the society is ethnically inhomogeneous. On the contrary, they recognize ethnic minorities and support the development of their language and culture [11].

According to the position in the multicultural model of integration of migrants, there is a concept that integration is a long process, sometimes taking more than one generation. Therefore, immigrants need to actively learn the given conditions so that they can easily move from one identity structure to another. It is believed that under multiculturalism, obtaining citizenship and legalizing the status of immigrants help prevent the formation of enclaves and accelerate the integration of immigrants into a new society. In general, the model of multiculturalism was previously considered the "golden mean", where immigrants can adapt to the norms and values of the country of entry while maintaining their culture and traditions.

The idea of multiculturalism has been very popular in Europe since the 1980s. In Canada, multiculturalism has been declared the official policy of the state. But in recent years, the concept of multiculturalism has been criticized. This was especially noticeable after the 2001 terrorist attack in New York, since in Europe and America,

Muslims are numerous among migrants. After that, a wave of Islamophobia passed through many cities. A particularly striking example was the book published in 2010 by the Berlin senator T. Sarrazin about the dangers of the growing Muslim population in Germany [12]. The book became popular among the population of the country despite the fact that Sarrazin was accused of incompetence, populism, right-wing radicalism, and even Nazism in numerous reviews, debates, and public discussions. But after this incident, Chancellor A. Merkel said that the policy of multiculturalism had failed in the country.

Theory of transnationalism. This modern theory is associated with multiculturalism and is, as it were, its continuation with its own characteristics. For the first time, the postulates of the theory of transnationalism were formulated by researchers represented by N. Glick Schiller, K. Szanton Blanc, and L. Basch in the early 1990s [13]. They criticized classical migration studies, according to which communities were required to adapt or assimilate into the local culture. Instead, they proposed the term "transmigrants," which create social fields that cross geographic, cultural, and political boundaries. Since migrants integrate into the host society and at the same time try to maintain ties, build institutions, manage transactions, and influence local and national events in the countries from which they emigrated.

The concept of transnationalism implied a rejection of the understanding of migration as a one-way process. Thus, transnationalism actually connected the sending and receiving communities because, even after leaving, transmigrants maintained contact with their homeland in one way or another. Therefore, according to the theory of transnationalism, a migrant can have two or more identities in several societies.

Segregation model. The segregation model involves the separation of migrants and local residents into different areas and groups. This model is based on the idea that migrants cannot adapt to a new

environment, so the best solution is to divide them into groups. However, this model often leads to conflicts and negative consequences for migrants, who are often the target of discrimination.

At the state level, there are three levels of segregation:

• microsegregation - the segregation of public places, such as the existence of separate toilets, railroad cars for "whites" and African Americans in the US until the 1960s;

• mesosegregation - segregation of the white population and other racial and ethnic groups in urban areas;

• macrosegregation - segregation of peoples in specific territories.

In general, the segregation model cannot be considered successful, since the lack of rights, isolation among migrants led to a wave of conflicts and disagreements.

Problems Faced by Migrants in the New Society

The first task of migrants in a new country is to adapt and integrate into the new society. But there are certain difficulties that prevent migrants from feeling "at home".

The first problem is the language barrier. This problem creates difficulties in communicating with people, finding information, and working. The only way out is through language courses, which require time, effort, and money. In addition, each person learns a language at a different pace. In many countries, including Kazakhstan, there are various government programs that finance and organize free language courses for migrants.

The next problem that migrants face in a new place is cultural differences. Each country has its own traditions and customs, which may differ from those of a migrant. This can cause a feeling of misunderstanding and dissatisfaction. This problem is more difficult than the language barrier, and, accordingly, getting used to a new culture will take much longer.

It is also important to note the problem of social isolation. A migrant does not always have acquaintances or relatives in a new country. And the previous problems just complicate the opportunity to make new friends and acquaintances. Therefore, migrants try to look for "their own" and, first of all, seek support among them. Thus, there is a risk of the formation of ethnic enclaves. This situation raises concerns that closed communities are being formed with a low level of civic identity, which makes it difficult for migrants to integrate, which can lead to social tension and even conflicts, both intraethnic and interethnic. Relations between the inhabitants of such areas and local residents are very wary and often hostile. Literally, an insignificant reason is enough for an outburst of irritation [14]. In Kazakhstan, there is also such a problem when, under the state program, repatriates are settled in one area. A striking example is the village of Shygys in the East Kazakhstan region, Sergeevka in the North Kazakhstan region, the city of Esik in the Almaty region, and Zhanaozen in the Mangistau region.

Migrants may face another problem on the part of local residents: rejection or open discrimination. Although almost all countries have laws against discrimination based on race, nationality, or religion, even repatriates returning to their historical homeland may face discrimination. A study conducted in 2017 by the K. Adenaur Foundation showed that the attitude towards oral men in society is sometimes negative [15]. The authors note several reasons. The main problem is the language barrier. The Kandas speak mainly Kazakh, and many of the indigenous population, especially in the cities and in the north of the country, do not understand them. Therefore, relations between the local population and the Kandas remain tense. This situation hinders their integration into society and generates discontent on both sides. For example, among local residents, one can sometimes find the opinion that oralmans are "freeloaders" who came to the country only for the sake of social payments [16]. The integration of migrants is a complex process that requires efforts on the part of society and migrants. It is necessary to create conditions for the adaptation and integration

of migrants so that they can become full-fledged members of society. This will achieve harmony and respect between different cultures and nationalities.

Conclusion

Thus, the theory of migration is a complex science that studies the causes and consequences of population migration. The theory of migration includes many approaches and methods from different scientific disciplines, such as economics, sociology, geography, and demography.

Important factors influencing migration are economic, social, political, and cultural. The attractiveness of the place of residence, the availability of opportunities for a better life, the establishment of new social ties—all this plays a significant role in the decision to migrate.

Understanding the theory of migration is essential for the development of public policies focused on the management of migration flows. In addition, knowledge of the theory of migration helps to better understand the life experiences of migrants and increase their social integration.

In general, migration theory is a key tool for studying and managing migration processes at the global level. Its understanding helps formulate beneficial policies, increases the effectiveness of the social and economic integration of migrants in their countries of destination, and, ultimately, contributes to the progress and prosperity of society as a whole.

Since the 20th century, scientists have studied the process of migration and developed the basic laws of migration. For many years, the theory of migrant assimilation was considered the only and main approach to the integration of migrants. But after the Second World War, a migration flow began in Europe that was different from that in the United States. Therefore, European countries began to develop their own theories of migrant integration, such as multiculturalism and transnationalism. Despite the fact that all the proposed theories have shortcomings and are criticized, they remain relevant to this day.

In conclusion, modern theories of migrant integration suggest different approaches to the adaptation of immigrants to a new environment. However, it is important to understand that each case is different, and the choice of integration model should be made according to the specific situation. In any case, the main goal should be the creation of a society where everyone has the right to their own cultural traditions and equal opportunities.

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