

## SOCIOCULTURAL COMPONENT IN PATTERN OF CROSS- EUROPEAN MIGRANT INTEGRATION POLICIES

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**Abstract:** This paper presents an attempt to consider the integration policy of the European Union within the social and anthropological aspects. This research describes integration policy of several states, namely France, Belgium and Estonia, and it is assumed that their experience could be transferred to the European Union as a whole. Focusing on integration policy as a case study, this paper draws attention to the question whether cultural approach may be included in the global concepts of integration. By uncovering the perception of integration policy by migrants, we set out to contribute to human security conception. The changes in immigration policy will entail the transformation of human security and the safety of migrants.

In order to answer this question, the paper includes an investigation structured by the empirical researches and composed with a comparative perspective in the social and political spheres. This research draws on interviewing different ethnic groups to compare results depending on the cultural environment. To examine the impact of the implemented policies, ongoing programs and activities, the results assessing the effects on migrants are used. Scientific methodology is based on comparative methods and complex analysis of the legislation, literature, materials of mass media and non-profit organizations.

**Keywords:** immigration, integration policy, European Union

### 1. INTRODUCTION

State's requirements of integration for newcomers are based on the nationhood conceptions (such as a liberalism, cosmopolitanism, communitarianism, republicanism) and their respective political system. It is a question whether migration and integration policies of the European Union states might be revised towards a common strategy in the context of human security framework. Furthermore, the diversity of approaches towards integration policy have been noticed. An interdisciplinary approach will allow the subject to be dealt with in a comprehensive manner.

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The signification of “Europeanization” lies on the cultural and historical background of each state in the European Union. Out of the immigration patterns, it can be defined the different perceptions of membership for each state and succession to unite values within the Union. One of the discussed strategies among theoretical conceptions is an idea of rational liberalism for equal opportunities in multicultural society by Will Kymlicka (Kymlicka 1995). Human security encompasses freedom from discrimination in a new country and inequality in the labour market or in the social life.

However, the liberalism conception fails to take into account the reception of the natives. It is necessary to stress the importance of the tolerance’ significance with increased political radicalization concern about migrant presence. Tolerance as a socio-psychological research tends to focus on perceptions by indigenous and migrants populations. This is why according to Dutch research, the rejection of liberal values by Muslims is stronger when it concerns religion. The ideas of freedoms and rights are supported by Muslims in other fields (Verkuyten 2007).

According to Paul Vogt, tolerance is a consciously refrainment from disapproved expression between people. This is the basis for civil society (Vogt 1997). However, this kind of tolerance, as a foundation for multinational state, could pose a threat for the future of the multicultural state. Formal realization of integration policy or formal observance of host’ term with prospective advantage does not lead to coherence in society. Christian Joppke rightly points out that culture-based principles are used to achieve migrant’s integration in the host state (Joppke 2007). For these reasons, conception of human security becoming necessary in order to realize the integration policy. Human security includes the protection at the State level of local communities and tackling social exclusion.

## **2. SOCIOCULTURAL APPROACH IN INTEGRATION POLICY**

As an example of integration policy toward Muslim migrants, the results of research within Estonian Research Grant “Estophilus” could be considered. Series of interviews were conducted with the representatives of Muslim communities from Dagestan, Azerbaijan and Tatarstan and analysed with the help of the secondary data to reveal the structure of Muslim communities. Also, the interviews was conducted with Azerbaijan diaspora from Finland and Latvia. The Estonian integration policy aims to develop the inter-ethnic dialogue and human rights through culture, education, art and sports. In the case of Estonia, migrants or formerly migrants accept the state’s essential constitutional principles, but in the same time, preserve their own culture, above that, promote it into Estonian environment. The Estonian integration program permits to subsidize organization of culture communities with aim to co-exist peacefully respecting the state values. This project, covering Baltic countries is sponsored for 75% by the EU and 25% by the state and is unique in the eastern part of the EU. The question thus is whether the states’ experience in integration policy might be implied and under which condition. On the basis of conducted researches in France and Belgium with a goal to assess the actual response of migrants to integration policy, it is essential to note the following point. A survey from cultural organizations in France and Belgium showed that the members of

cultural organizations are experiencing a deficit of information about self-organization, financial support and accommodation. As a result, migrant's populations become more closed in-group and search support through religion organizations. Moreover, some social workers and professionals in educational sphere suggested during an interview that tutorial of immigrants as in Estonia, concerning questions of self-organization is illiberal. As a consequence, migrants cannot develop their rights recognized by law due to the lack of awareness, that could be considered as a threat to the basic principle of human security. Therefore, we will recur to "paradox of liberalism" (Orgad 2010).

It would seem that every government, and its citizens, are motivated in a relatively full integration of newcomers. Liav Orgad notes a "Paradox of Liberalism" where European states following their liberal principles, finally address illiberal policies (Orgad 2010). Since the "Sarkozy law" of November 26, 2003 concerning the stay of foreigners in France and their nationality, a migrant must justify his "assimilation to French community" in an individual interview ruled by authorities<sup>1</sup>. A candidate must show knowledge of the French language and "good manners". The good manners may be for example a frequent utilization of "Merci" and deeply knowledge of the French history, but it is doubted whether it is really helpful in socialization. France granted citizenship, but as a condition required complete assimilation and loyalty to the secular values of the French Republic. In France, transformation of the French conception has moved from multiculturalism of the 70's to present-day assimilationist policy. Assimilation is as a convenient way of solving problems, but total cultural uniformity is a utopic idea in a multicultural world. Achieving social equality for migrants as a policy objective needs deep understanding about the willingness of national authorities to recognize the cultural value of diversity and to promote the idea of harmonious cohabitation.

### 3. INTEGRATION AS A STEP TOWARD NATURALIZATION

Another strategic importance of the EU about human security on the issue of integration is the naturalization process. The issues of naturalization emerge in each country in parallel with flows of migrants, particularly nowadays. For Europe, the legitimacy of naturalization process has been arising in the XX century, when the problem of integration of migrants was not the centre of interest for states.

The introduction of integration policy may have an influence on naturalization law and prerequisites for admission. Whereas Europe challenge of migration is a concern, the issue of naturalization policy became essential. There are, of course, migrants who cannot make a choice for their displacement, but after some time newcomers who have started to migrate within the EU, have to select a state with the wanted conditions that fit the most of their expectations. On this subject, our experience is based on the long-term observations of Chechen community in Europe. Despite of de-escalation in Chechnya, the immigration from Russia has not been ceasing since 1999. The population of Chechens in Europe is

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<sup>1</sup> Loi n° 2003-1119 du 26 novembre 2003 relative à la maîtrise de l'immigration, au séjour des étrangers en France et à la nationalité

between 110 000 – 250 000, according to different sources (Kurbanova 2012)<sup>2</sup>. The main factors of the country selection for Chechens are social welfare benefit, religious rights and residence of compatriots. Chechens, as well as other migrant groups, divide their environment between “we” and “they”, that gives rise to rejection of the host society’s way of life and closeness of community (it is also the example of some Turkish or Moroccan organizations).

During the series of interviews, which were conducted in different countries, the dual character of the formal naturalization process was observed. The formalization of process is only oriented on real and tangible results, such as the fact that a migrant has to maintain his original way of life or can get a job in the host country. But it ignores the principle values and constitutional arrangements of the host state despite of the fulfilment of criteria for admissions. There is also inverse case when a migrant does not receive the nationality after 15 years on site due to insufficient financial resources even if migrants show respect and full integration to the country. Nevertheless, a migrant could be fully integrated and appreciates that a host country is preserving their traditional culture, as observed during the interviews with Muslim groups in France. It reflects the fact that EU’s naturalization policy needs to be revised.

Modification of interior legislation towards common regime and conditions in the EU might resolve the further problems with territorial concentration of migrants. Moreover, the question is, whether the states are disposed for changes in global integration policy, as far as each country accrues benefits from migrants. However, under the current situation due to the disproportion of migrants’ flows, Member States could be tackled more constructively. Therefore, it is important to return to the principal foundation of common values and the conception of human security.

#### **4. CONCLUSION**

If the family can be considered as a cell or a mini-copy of the state, then the multicultural state is an integral part of the EU, which is also diverse and consists of a multitude of states with different visions of domestic policies. From this perspective, the human security can contribute significantly to development of social, economic and political rights. This paper argues that the creation of a common concept of integration policy for the EU does not limit the rights of a separate state, but allows it to expand and to be improved. A single conception of integration policy in the EU should be coordinated in all departments and at all levels of government.

Each national culture is divided between “we” and “they”, which increases rejection of the host society’s way of life and closeness of community. This paper argues that cultural approach is the most effective form of integration policy. Moreover, the introduction of integration policy may have an influence on naturalization law and prerequisites for admission. A positive transformation towards the human security and the safety of migrants may be achieved by conceptual changing in immigration policy.

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<sup>2</sup> Also in the interviews of Chechen communities’ heads.

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