

# THE CONCEPT OF IMMIGRANT'S INTEGRATION - A multidisciplinary approach -

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*Abstract: The integration of immigrants is an increasingly complex problem. It is also increasingly delicate within the context of an enhanced migration within the current European space, which is why it is necessary to identify a valid explanative model. The understanding of the term of immigrant integration presumes understanding several closely interdependent concepts such as those of society, culture, social structure, immigrant, refugee, identity, as well as the relations between them. On the one hand, integration can be seen as ability and responsibility of the society, of the group or of the community to receive new members, while facilitating their adaptation to the new life style, while respecting their own life style. On the other hand, the integration can also be described as ability, individual this time, of the newcomers to adapt to the requirements imposed by the economic, social and cultural context of the host-society, while not being forced to give up their own life style. Thus, two approaches of the concept of integration are required, one sociologic and the other psychological. These two approaches are in a close interdependence, yet they are separate methodologically. Furthermore, adding to these approaches is the juridical perspective on the integration of immigrants, perspective which aims the policy on immigration and integration, which may have a major influence on the individual and group processes within the society.*

*Key words: immigration, social integration, host-country, European legislation, society*

## **1. Introduction**

In our days, the whole Europe and not only, is confronting with the problem referring to the integration of immigrants, a problem which is becoming more and more important and, at the same time, complex and fragile. It is estimated that in UE live approximately 40 million outsiders, non-UE citizen and even more descendents (the second and third generation) and it is thought that they are not well adapted to the

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host-society, encountering problems such as discrimination and being marginalized from the access to education and work. This high number of immigrants together with the general context of low birth rate and aging of the population makes integration vital for the social cohesion and economical growth in Europe.<sup>1</sup>

Understanding a certain phenomenon or process means having the necessary concepts in order to develop a comprehensive model. The term of immigrant integration is complex, with lots of definitions and it requires the knowledge of several other concepts which are in interrelation, such as society, culture, social structure, immigrant, refugee, identity etc. and the relationship between these concepts. But how did we manage to talk about the integration of immigrants? First, everything starts from the phenomenon of migration which indicates people from different parts of the world who arrive, through various ways, legal or illegal and different reasons (poverty, family reunification, and persecution) in another country where they encounter the locals and the local institutions. These people, during their stay in that country, live in a new environment, different from a social, economic, politic, cultural etc. point of view. Usually, we talk about integration when the abidance is long and we refer to the ways and mechanisms through which these foreigners fit in with their new life, how they cope with the difficulties and challenges and the way they are welcomed and perceived by the locals and if the locals cope with the changes generated by migration. Than, we use the term of integration and not accommodation or social inclusion because it had been chosen by the international community among several other terms, more or less similar, and it is used in international documents which refer to migration, immigrants or protection of refugees. Next, I will present few definitions regarding the integration of immigrants and refugees, which we can consider official because we can also find them in legal norms or documents released by international organizations (ONU or The European Commission) to identify the concepts on which they are based and the vision behind the definitions :

Integration is the ability of the society to engage the population into new means of active participation which guarantees a long term wellness (The European Parliament)<sup>2</sup>.

Integration refers to the individual development of an immigrant on behalf of his participation to the economical and social life, with maintaining his own cultural identity (Finnish Law 1999).

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<sup>1</sup> Morehouse, Christal (2007), *Rights and Obligations for Immigrants*, Berlin.

<sup>2</sup> Niessen, Jan; Huddleston, Thomas (2007), *Setting up a system of benchmarking to measure the success of integration policies in Europe*, Directorate General Internal Policies of the Union.

Integration is the ability to participate, regarding your needs and wishes, in all the major parts of a society, without giving up your own cultural identity (ONU – working group on refugee resettlement)<sup>1</sup>.

Integration is a mutual process (it implies society members and the new ones), dynamic, multidimensional and continuous (ONU)<sup>2</sup> or the integration is seen as a process in two directions, which implies rights and obligations from the immigrants and the host-society, having as target the whole participation of immigrants in the life of that society (European Commission )<sup>3</sup>.

On one hand we have the integration seen as an ability and responsibility of the society, of the group or community to receive new members to whom they must ease their adaption to their own lifestyle and to respect the incomers' lifestyle, in order to eliminate the existing differences. The focus is on the society, on its institutions (first definition). On the other hand, integration is still seen as an ability, but an individual one, an ability of the new ones to adapt to the requires set by the economical, social and cultural context of the host-societies, but without giving up your own lifestyle (definition 2 and 3). There is also a combined option (definition 4), integration been seen as a process in two directions which generates changes in a group, on an individual level and obligations of the society through its members, institutions and immigrants. At a personal level, the integration has a different meaning for each person, judging by its unique characteristics and it implies more than just the social, economical and cultural characteristics of a man (for example, having friends, a job or knowing the language of that state) and feelings, especially those of being a part of that community, feeling "like home", aspects hard to quantify and measure.

In other words, the integration of the immigrants is a process which implies the contact, interaction between the members of the host-society and immigrants and between the immigrants and the institutions of the host-society, interaction which requires a complex variety of social and psychological processes. Integration is a social process which sees the society as a whole, the social cohesion, the wellness in general and it also is a psychological process which takes place in every individual. Even more, it does not imply just the interaction in a group or at an interpersonal level, networks, but also values and ways of thinking (intercultural contact), being a psycho-socio-cultural and economical process. But integration can also be seen not just as a process of interaction, but as an effect of interaction, of

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<sup>1</sup> Ekholm, E.; Magennies, S.; Salmelin, L. (2005), *Shaping our future. A practical guide to the selection, reception and integration of resettled refugees*, Ed. Prima Oy, Helsinki.

<sup>2</sup> Ekholm, E.; Magennies, S.; Salmelin, L. (2005), *Shaping our future. A practical guide to the selection, reception and integration of resettled refugees*, Ed. Prima Oy, Helsinki.

<sup>3</sup> Niessen, Jan; Schiebel, Yongmi (2004), *Handbook on Integration for policy-makers and practitioners*.

contact between individuals, groups, institutions, situation in which the concept of integration may be described at the level of a group or individual. This reality is unique but, from methodological, knowledge reasons we embrace different points of view in order to explain this unique and coherent reality. Thus, the need to adopt two ways of approach of the concept of integration, a sociological and a psychological one, both in a strong interdependence, but separated from a methodological point of view, of the need of a better understanding. Even more, a juridical perspective will be added to these two onsets of the integration of immigrants, perspective which reaches to the politics of immigration and integration set in that state, which is a part in the context or social reality in which integration takes place and which can have a major influence on the individual processes or the group processes.

The target of the article is to analyze the concept of integration of immigrants from these three perspectives: sociological, psychological and juridical. I will start with the sociological perspective, analyzing the concept through other major concepts, such as the society, culture, social structure, socialization, acculturation, social identity. If the sociologists give a vital role to the socio-cultural factors, the psychologists highlight the psychological particularities in adapting to the environment, factors which will be approached in the section referring to the psychological perspective. Although the integration of immigrants and refugees is a process which takes place at the meeting of the two categories of factors, we find helpful the analysis of the politics regarding immigration and integration (juridical perspective), politics created by the society, but it has implications at an individual level.

## ***2. The sociological perspective***

Sociologists affirm that the human behaviour is learnt in a high percentage and for understanding the behaviour of individuals we must concentrate on the groups in which they take part. In other words, sociologists are looking towards the group behaviour or the behaviour influenced by taking part in a group and social networks. One classic problem of sociology was explaining the mechanism through which various elements of the society function together; they are complementary or "integrated". Two explanations are most used: integration is a result of sharing and gathering society members to a common system of values and integration is the result of the interdependence created by the process of work division. A related concept, but opposite of integration, is segregation, which is based on social separation of a human category from other categories or from the rest of the society.

According to *Collins' Sociology Dictionary*, integration means:

- a) the level of which an individual feels that he is part of a group or community, on behalf of joining the norms, values and beliefs of the group. For E. Durkheim,

integration is a key-concept, one of the two variables in explaining the differences in suicide rates;

- b) the degree in which the activity or functioning of different institutions or subsystems develop unitary and not in contradiction;
- c) the presence of some institutions which promote complementary activity and act as a coordinate for the others subsystems of the society. The development of an institution with integration role is a functional necessity for all the social systems (written language or the legislative system-the supremacy of law-in the democratic societies)<sup>1</sup>.

Using the concept of integration at all these 3 aspects is specific to the sociological approach called functionalism. From this point of view, the idea of society implies the tendency towards integrating the components. From a classical and somehow juridical approach, the concept of society refers to a group of people, which lives on well defined territory, marked by borders, being considered as a different entity which lives independent from other groups, having a certain form of governing (monarchy, republic etc.), and the members share the same language and culture. This definition fits to the borders of a state-nation which separate groups and describe the level of organization in a group which has some kind of self sufficiency and independence, the nation being the largest social systems to which people identify as members. The society is seen as a structure of relationships, a form of organization which implies cooperation among individuals, in order to obtain the items needed to survive (food, shelter etc.), and a way to control the behaviour of its members so that certain social needs are fulfilled and conflicts are prevented.

Talcott Parsons believes that the main cause of social organization of the human behaviour is the fact that all the societies have to solve four essential problems, the same for every society but which have different solutions, fact which determines the differences occurred in societies. These problems refer to:

- How can essential goods be produced (economical aspect), this drives towards economical organization and relations of production;
- How can order and stability be provided in the society (political aspect), this drives towards system of government and control;
- How must children be raised in order to become full members of the society (family aspect), this drives to the family institution which is specific to every society;

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<sup>1</sup> *Cambridge Dictionary of Sociology*, The Gale Group, 2002.

- How do you determine the members of a society to feel that they have things in common (cultural aspect), this drives to the apparition of a cultural system which includes religion, education, mass-media etc.

Parsons uses the term of social system instead of society in order to strengthen the idea that the human behaviour is organized as a system of relationships. Each social system is made of four interdependent subsystems so that the problems occurred in one affects the rest. These subsystems are: economic, politic, family and cultural. As we can see, the social form of organization are different and they depend on the values embraced by that community, by its culture (believes, common notions about what is good, beautiful, saint etc.)

From a sociological point of view, the lack of integration implies the absence of the integrative mechanisms. For example, for Durkheim, suicidal from selfish reasons is the result of non-integration in a group, *social integration being an effect of the social bonds/relationships of a quantity type between individuals of a society. The more the social bonds, the tighter the social integration.* If functionalism emphasizes values and norms, another sociological orientation focuses on the social conflict, the power relations from the society. Sociologists, as Ralph Dahrendorf, believe that the conflict state between the members of a group or the groups of a society is more likely to exist than the one of social integration of all the parts and that certain societies tend to fall apart, contradiction, rather than harmony and integration <sup>1</sup>.

Marc Granovetter believes that the term of integration is a variety of dimensions, and the most important is the one referring to incidence, which includes two characteristics: frequency and intensity. Frequency refers to the number of bonds to the environment owned by a person or a group (the number of contacts with others), while the intensity covers the nature of these contacts and, so, feelings like those of being part in a community and familiarity. Frequency is not necessarily correlated with intensity: For example, many people have more frequent contacts with work colleagues than their own family, but this does not imply the fact that these contacts are more intense and close. This leads to another dimension: identification (the more a person identifies with others, the stronger the social bonds are). A powerful identification does not mean frequent and intense contact. Many immigrants, for example, strongly identify with the host-society, although most of the contacts with the others are suffering. The fact that these two dimensions of the process of integration are not necessarily correlated does not mean that there is no relation between them. In reality, the frequency and intensity of contacts with the others can lead to a better understanding and identification. On the other hand, people who do not identify themselves with other groups, are unlikely to develop frequent and

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<sup>1</sup> *Cambridge Dictionary of Sociology*, The Gale Group, 2002.

intense bonds with those groups. So, for a right understanding of the phenomenon, it is important to know these dimensions interact, a really not easy thing.<sup>1</sup>

Any society has a certain social structure, as a way to assign resources, form groups and institutions and the interaction between them (status, role, power relations), a social structure made of stratification systems and labour division and a certain culture which makes references to the general ways of thinking and behaviour (values, norms believes, language), these two dimensions being interdependent. Culture and social structure are explanatory concepts and social realities. Culture is the base of the social structure in case of compatibility, the incompatibility between these two being driving to social change. The concept of culture refers to a specific way of life, a system of representations shared by members of a group about the world, life, beauty, good etc., lifestyle learned through permanent socialization (because the society is constantly changing). A. Mihu defines the culture as being the lifestyle of a group of people, in the circumstances of a certain environment made by man and through the material and non-material products passed from a generation to another. The same author indicates the following components of culture: knowledge (popular, believes and scientific knowledge), normative and symbolical. Inside the same culture you can identify several subcultures, which are groups that share some norms, values, believes of the culture accepted by the entire society, but have particular features from other points of view.<sup>2</sup>

Culture resemblances a relative autonomy towards the social structure. The concepts and representations shared by the members of a group, cultural elements of the group, they all are institutionalized in norms of behaviour and action, in laws which lead to the birth of institutions, organizations, states etc. which form the social structure of a community. This way, through institutionalizing the shared representations, the social environment becomes relatively stable, predictable and manoeuvrable for the members of the group or community. T Parsons had talked about three relatively independent systems: the social one, the personality system and the cultural system. Culture, which implies sets of symbols for communication and sets of standards for action, is institutionalized in the social system (usually, the main system of values) and it is included in the personality system. Therefore, we can talk about the coexisting of a plurality of cultural subsystems in the same society or personality.

Modern societies are characterized through a high level of structural differentiation and labour division, limited resources, fact which generates competing individuals or

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<sup>1</sup> Entzinger, Han; Biezeveld, Renske (2003), *Benchmarking in Immigrant Integration*, Rotterdam, August.

<sup>2</sup> Mihu, Achim (2002), *Antropologia culturală*, Ed. Dacia.

groups. Merton suggests that every society gives its members goal to achieve, but it also shows the desirable means through which you can fulfil them. P. Bourdieu uses the concept of *habitus* (meaning lifestyle, the subculture of a group, included by people through the process of socialization), which refers to the specific ways of thinking, feeling and action shared by the members of the group, as a result of the interference between the social structure's demands and the way individuals respond to them. Not only do the group members tend to think and act similar, but every one of them has the tendency to become similar to the others, judging by lifestyle, the way of life of that group which is different from other groups. In day to day life, people are only half aware of the limitation their own group lifestyle, of the role they play according to the position they occupy in the group (family, institution, social networks). If we want to do research on the way foreigners integrate in a society, first, we have to see through which means citizen gain "success " or which factors determine the success of an individual in that society. Success and failure depend on the degree of power the group has in a certain social situation, on its resources. P. Bourdieu considers that the members of a society have two main types of capital, the economic one (money, financial resources) and cultural (knowledge, education), capital which depends much on the group you take part in (the type of capital matters in a certain situation, not in quantity). At these two types of capital we can add the social one, meaning relationships and knowledge. In conclusion, we can say that the resources of a person are individual, but they are also the resources of the group.

This way, an individual, adding his general abilities (intelligence, health, specific abilities etc.) has three types of resources:

- material and economical resources (money, possessions etc.);
- cultural resources (concepts, ideas, language etc.);
- social resources (relationships/social networks).

The combination between economical, social and cultural factors is obvious in determining success, but the question that pops is if one of them is more important.

Everyone is born in a society and a process of continuous learning starts as a result of interaction with the others, a process names socializing. Through this, the person gains:

- the system of norms and symbols of the target group (group culture);
- language and means of communication (specific abilities);
- knowledge about yourself (your own identity), because we know who we are after we interact with the others. Speaking in general, we have two identities: a *personal identity*, unique (identification with a name, a body, a personal history) and a *social identity* (identification with the social role, with the categories and groups you take



part in-age, sex, occupation, social status etc.), being an identity shared with the others, a multiple identity (set of identities), because it changes according to the context or social situation which leads to the changing of the individuals' role in that situation.<sup>1</sup>

A periodic re-socialization takes place, in relation with the changes in the social reality, it determines the human's capacity to adapt to the environmental changes. **Acculturation** is the social learning process which takes place in the state of migration, with serious socio-psychological implications, determined by the stress of the exile, new problems and the resources the new ones have (economic, social, cultural, individual). In fact, acculturation is the same thing with cultural integration and it implies changes in behaviour, attitude and way of thinking and the concept itself, social identity, cultural or ethnic. **Cultural integration** or acculturation refers to the degree of sharing a commune reference frame in a society, from the perspective of commune ways of understanding and act. It supposes gathering the people with diverse backgrounds so that they can share experience and commune visions about life and they are based on the interdependence of believes, values, tradition, rules and behaviour. Cultural integration is a degree problem because no society is uniform; meaning that people from a culture do not act in the same way or have different opinions, interdependence exists and transfers between the segments of the society (subcultures). The main presupposition regarding cultural integration is the fact that a dominant culture already exists and the other cultures should be included partially or total by it. This could mean that believes, actions and habits would be lost in the main culture or the main culture could adopt believes and habits from the smaller cultures. Historic speaking, personal interactions had created and allowed cultural integration, sharing the same frames of reference, the interaction between various groups, leading to a deal about how to act and how to see life, the world, good, beauty etc. In our days, cultural integration is facilitated by education and mass-media, social institutions in which we take part, we are familiar with them and they influence our way of thinking, of feeling and our behaviour. The advantage is that the interaction between persons is not necessary. Though they are not in the same group or social network, people look at or read the same mass-media products or they receive the same information in schools, about what they should think about, how to act and what to desire in a society. The factors that do not allow integration refer to the resistance of a group to the pressure of assimilation in a wide society, the lack of a coherent communicating system which could be reached by anyone, over-specializing a sort of knowledge or a high degree of diversity or distance between cultures which do not allow the cohesion of the cultural parts.<sup>2</sup>

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<sup>1</sup> Fulcher, J.; Scott, J. (2006), *Sociology*, Oxford University Press.

<sup>2</sup> Gale, Thomson (2002), *World of Sociology*.

Usually, when we refer to the integration of immigrants or refugees in a society, the term of society is used for a wide social group, a population under the authority of a state (a nation, for example, the Romanian society). The immigrants and refugees attend the socialization process in his original society, building his identity according to the place occupied in those structures and they act, feel and think as in their original cultural model. Entering this new world, a society with a different structure and culture, they begin a new social learning process (acculturation). This step by step accommodation depends on the economic, social and cultural capital whom everyone has, and on the host-society's attitude towards them and the power relations already set in that specific social context.

### ***3. The psychological perspective***

What are the features of a successful adaptation to a new environment? Is good relationship with the host society's members? Is the psychological wellness? Is job? Is the identification with the locals? The psychologists pay attention to the specific behaviour of individuals, how they are different from the other group members, and not on the common part of the members. Certain features of individual adaptation have been proposed and these features are grouped in three categories:

- a. the ability to cope with the psychological stress generated by exile;
- b. the ability to communicate efficient;
- c. the ability to establish interpersonal relationships<sup>1</sup>.

Although, at first sight, these abilities depend on each individual, they are determined by the target group and represent the result of a co-work between individual and group factors. Adaptation to a new environment can be, generally speaking, of two types: psychological (affective answers, feelings of well, satisfaction) and socio-cultural (the capacity to establish social relationships), being conceptual interdependent, but empirically different. The psychological accommodation is mainly influenced by the changes in life, personality and social support, while the socio-cultural accommodation is more predictable and it depends on the quantity and value of the relationship with locals; cultural distance and how long you stay in the host-state.<sup>2</sup>

The emigrational phenomenon has as effect the contact between individuals and groups from different cultures and societies. The interaction between members of a

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<sup>1</sup> Cf. Hammer, Gudzkunst and Wiseman (1978), în Ward, C.; Bochner, S.; Furnham, A. (1990), *The Psychology of Culture Shock*, Routledge.

<sup>2</sup> Ward și Searle (1990), în Ward, C.; Bochner, S.; Furnham, A. (1990), *The Psychology of Culture Shock*, Routledge

culture is known as being stressful, and in many situations a cultural shock appears. The results can be seen at the level of the group or individual. These individual results imply changes in the ethnical or cultural identity and they are group in categories:

- similar (individual adopt a new culture and reject the old one);
- separation (they totally reject the new culture);
- marginalization (they do not feel “like home” in none of the cultures);
- integration (they embrace the different cultural identities, building up multicultural personalities, a life strategy which leads to health and wellness )<sup>1</sup>.

Cultural learning, acculturation, is the process through which the new comers add, step by step, new knowledge and abilities relevant from a social and cultural point of view, in order to survive in a society. People with a high level of education (diplomats, business men, students), who are doing very well in their society, suddenly find out that they become helpless and do not know how to act in a new culture. To the usual communication problems that appears in the interaction of people from the same culture, we can add the cultural factor in communicating with people from different cultures, and this fact does not imply only not knowing the language, but also the unfamiliar way of life. Culture can be seen as an iceberg: the extreme, visible part (made of behaviours and believes) is explicatively, consciously learnt, it can be easily changed and it is build up from objective knowledge, while the interior part, unseen (made of values and patterns of thinking) is learnt by heart, unwilling, hard to change and made of subjective knowledge. Therefore, culture is the decisive factor in the interpersonal communicating process between members of different cultures, and understanding the concept of culture leads to understanding of the process of personal adaptation to a new environment.

More types if culture had been presented in special writings<sup>2</sup>, but we must take in consideration the fact that when we speak about culture we go general because there is no other possible way. So, the classification and types of culture can be seen only as general facts, abstract. Hofstede focuses on the fact that his own classification of the cultural dimension (well known and used) is available only at a national level.

Hofstede believes that values represent the base of culture; they are early included in our life and they determine in a decisive manner our way of thinking, feeling and behaviour; the show of from an individual level and are seen more like ‘goals’ than

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<sup>1</sup> Berry, 1990, in Ward, C.; Bochner, S.; Furnham, A. (1990), *The Psychology of Culture Shock*, Routledge

<sup>2</sup> Chanchani, Shalin; Theivanathampillai, Paul (2002), *Typologies of Culture*.

means of achieving (a distinction can be made between the instrumental values (means) and the terminal values). Hofstede (1980) defined values as being the general tendency of preferring some moods, phenomenon, objects, and situations. This side of culture, based on values, is criticized by the cognitive approach of culture, which sees culture as being better understood through cognitive terms than appreciating a latent set of values. Cognitive cultural believe that the cognitive processes are the base patterns in measuring culture and they use concepts like “shared cognitive representations “or “consistent patterns of perception, relate and interpretation of information”, patterns which affect the individual and group behaviour. In other words, the way cultures are different in terms of categorization, differentiation, abstractization and representation will determine the way through which information is perceived, related and interpreted, how it affects the individual and group behaviour. Hofstede (1988) identifies, after a research based on factorial analysis, five cultural dimensions which are important from the point of view of psychological processes and various behaviours.

### 1. Individualism or collectivism

Individualism needs the preference of a comfortable social frame which can allow individuals to take care of themselves and of the close members of the family, while in collectivism appears a close/tight social frame in which individuals can expect from relatives, the clan, the group to take care of them in return for unconditional loyalty. The key element is the level of independence that the society gives and it is related to the concept itself: “I” or “US”.

### 2. High distance of power versus the short distance of power

Distance towards power represents the degree of acceptance that the society members show towards the unequal distribution of power and the way a society approaches the fact that people are not equal. This dimension has consequences upon strong and not so strong members. For example, in a society in which the distance to power is high, people accept a hierarchical order which does not have to be justified, fact which influences the birth of institutions and organizations.

### 3. A strong avoidance of uncertainty versus a weak avoidance of uncertainty

Avoiding uncertainty represents the degree in which members of a society feel comfortable with uncertainty and ambiguity. In societies that have a marked preference for avoiding ambiguity, harsh codes of believes and behaviour maintain, protecting the conformity and promising certainty. Such societies do not tolerate

people and ideas that are not the same. In societies where avoiding uncertainty is weak, there is a relaxed atmosphere. Fundamentally, this dimension appeals to how societies see the linear time line and the wish to control future, opposite with the attitude of letting everything come from itself, fact which influences the way in which institutions and organizations are created.

#### 4. Masculinity versus feminism

Masculine are those societies which tend toward realization, heroism, material success, while in the feminine societies the preference is towards human relationships, modesty, care for the weak ones and life quality. The main problem this dimension sees is the fact that society gives roles according to gender.

#### 5. Long term orientation versus short term orientation

Long term orientation highlights virtues like persistence, perdurable, orientating relations according to status, while the second dimension presupposes personal stability, respect for tradition, favors and gifts.

Triandis (1994) – “Cultural syndromes”: culture is a set of objective and subjective elements made by man who had shown their utility in the past and so they have become commune and shared by people who have the same language and life in the same space and time. Triandis identifies four dimensions which, in his opinion, can be applied to all cultures: cultural complexity (in complex cultures, people make a large number of distinctions between objects and events from their environment, while in the simple cultures this thing is not available - for example, the number of occupations vary), “tight” and “lax” cultures (in tight cultures people are expected to behave after strict standards and behaviour sheers are punished, while in the lax ones sheers are allowed), individualism and collectivism (those who live in cultures characterized by individualism tend to be more detached emotionally of their own group, they prize self support, independence, pleasure).

Trompenaars (1993) sees culture as a way through which a group of people solve their problems; solutions are wanted for three types of problems: relations with others, attitude towards time and environment. Seven dimensions have been identified:

1. Universalism (strict rules of behaviour which show of a general disbelief in humanity) versus Particularism (the tendency to focus on the exceptional nature of the present circumstances).

2. Individualism (orientation in order to achieve your own interests) versus Collectivism (orientation towards the same goals). Trompenaars, just like Hofstede, sees individualism and collectivism as something continuous (for example, collectivists have fewer features that characterize individualism).
3. Neutral versus Affective - this dimension refers to the degree in which feelings are expressed; rationality and affectivity play important roles in relationships between people, but the question is which one of them dominates, generally speaking: neutral behaviour (you do not show your feelings) and affective behaviour (in a higher degree, you show your feelings).
4. Diffuse (lower context) versus Specific (higher context which implies a higher level of shared knowledge) - dimension which explores the ways in which people are engaged in specific areas of communication.
5. Fulfilment (giving social status based on personal accomplishments) versus Assignment (assigning statuses in the virtue of age, class, gender, education etc.).
6. Attitude towards time - linear, in sequence versus synchronic.
7. Attitude towards environment – two major orientations towards nature: controlling nature versus embracing nature.

It is normal to attend to the community's values in which you were raised, in which you live and interact with others, but, also, it is important to understand that your way of thinking and acting is not universally available. Ethnocentrism is the belief in the universality of your own culture, through which you judge features belonging to other cultures, in other words, saying that your culture's vision upon the world is the only one available and true/worthy.

Bennett (1993) proposed a model of stagier development of the perception of intercultural differences (model seeking the development of intercultural sensitivity), which puts light on the stages through which people pass in situations of intercultural contact:

1. denial: not admitting the cultural differences;
2. defence: admitting some differences, but these are thought to be negative;
3. minimization: to not be aware of your own projections which have their origin in the cultural legacy;
4. acceptance: understanding the fact that the same behaviour can have various meanings in different cultures;

5. accommodation: evaluating the other's behaviour from his perspective and adapting his own behaviour to the norms of different cultures;
6. integration: easily handling the cultural norms and solving without a quarrel the eventual identity problems.

Recent research had shown that people who are able to communicate intercultural have the following features: they express widely their attitudes, feelings and emotions and can see them easily in other people (they show empathy), they are opened to the new and have a proper nonverbal behaviour (have abilities of communication)<sup>1</sup>. The prediction factors of a good adaption to a new socio-cultural environment are: specific knowledge about that culture, fluency of the language, wide contexts with the locals, cultural similarity and a long stay in the host-culture. Judging by the changes appeared in time, socio-cultural adaption follows a path of rapidly learning in the first 4-6 months and a moderate growth until the end of the first year and than it maintains in the normal limits. <sup>2</sup>

#### ***4. Juridical perspective***

The intercultural contact in a group leads to changes in the structure and values of the groups which they met. Bochner (1979, 1982) considers that there are four main categories of results which refer to the accommodation of certain groups to other ones: genocide, assimilation, segregation and integration. To these categories of results corresponds the types of governmental politics chosen in each case. Integration requires the right of the group to maintain its own cultural identity, a pluralist society, liberal, accommodation to the other's specific (the principle of unity in diversity)<sup>3</sup>.

There are several theories referring to the process of integration of the immigrants. One of them believes that immigrants are assimilated by the new society, on a period of two or three generations, and at the end of the assimilation process, the differences between the new comers, their children and the host-society are no longer visible and on the other hand, maybe only judging by the name and appearance (skin colour etc.). Some authors believe that the process of assimilation leads to giving up by both sides of some of the elements of their own culture and identity and adopt some from other cultures, so that the result is a variety of elements coming from the immigrant's culture and the host-culture as well. As a consequence, an entire new culture could be born this way. The metaphor "melting pot" is used to

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<sup>1</sup> Ward, C.; Bochner, S.; Furnham, A. (1990), *The Psychology of Culture Shock*, Routledge.

<sup>2</sup> Ward și Kennedy (1999), în Ward, C.; Bochner, S.; Furnham, A. (1990), *The Psychology of Culture Shock*, Routledge

<sup>3</sup> Ward, C.; Bochner, S.; Furnham, A. (1990), *The Psychology of Culture Shock*, Routledge.

express this process. Other authors see the process of assimilation from a unilateral point of view which implies the conformation of immigrants to the dominant culture, the process developing in stages and at the end the differences between the new comers, their children and the host-society are erased, judging by the social situation and the first one's cultural orientation. The main obstacle in validating this theory was represented by the obvious fact that even after a few generations, the cultural differences between immigrants, their children and the host-society. Also, it is obvious that the communities developed as a result of the phenomenon of migration wish to strengthen their own cultural identity, despite the fact that that their own participate active and full time in the host-society. In other words, this active participation in the host-society does not necessary imply abandoning the specific cultural identity. Therefore, what had initially been labelled as assimilation is proven to have two dimensions that do not necessarily concur, a structural and cultural one. The first one shows the growth of social participation of people and groups in the wide society, especially at an institutional level (labour market, education, health system etc.) while the second one (cultural dimension) represents the processes of reorientation of values and cultural identification of the immigrants. The changes in one dimension do not necessarily imply changes in the other one. Usually, in the specialized analysis, when referrals are made about the growth of institutional participation, the term integration is used, and when we refer to cultural changes, the term acculturation is used. The better we understand the nature of the relationships in between these two dimensions, the successful the politics in this domain would be. Acculturation is a complex term which shows the fact that total assimilation in the main culture is not the only option, and, also, it is not a demand for the process of integration. This term refers to the phenomenon through which immigrants gradually take the some major elements of the cultural environment, without abandoning own cultural identity. Now, many immigrants keep bonds with their countries, cultures, religions and, of course, with the community members. These transnational contacts are facilitated, in our days, by the globalization process. Acculturation is not a unilateral process, in the idea that the host-population can, equally, take certain elements from the immigrant's culture. This thing is visible in multiethnic cultural manifestation (traditional food, music etc.), usually, in multicultural environments like the great cities in Europe. But, most of the time, the population of immigrants adapt more to the environmental changes than the host-population. Usually, when we talk about social politics which imply the integration of immigrants, the accents is on the institutional dimension, ways of promoting the immigrant's participation in the major institutional systems of the society and less the cultural dimension. In the past, it was thought that the two dimensions go hand in hand like the two sides of a coin. Today, it is admitted that the relationship between integration and acculturation is more complex. The governments of the state members are pro a more total integration of the immigrants but, at the same time, they emerge the principle of cultural



heterogeneity, in different degrees of course and in different ways. This is the main reason for which the acculturation process should be analyzed and monitored separately. But, in this work we will use, from efficiency reasons, the term of integration which includes acculturation. Although the term acculturation is relevant for the cultural dimension, culture plays an important role in all the other dimensions of the society (social, economic, legal, and politic)<sup>1</sup>.

Because the term "immigrant's integration" is a complex one and has a lot of meanings, the differences between states which imply the interpretation of this concept leads to different visions about social politics in this domain. Anyway, even if the interpretations would be the same in every state, the social politics implying the integration of immigrants are still different because of the political and social circumstances and the different migration history. In recent analysis<sup>2</sup> the difference between three major dimensions of the integration process is considered to be useful: the socio-economical dimension, the legal and politic dimension and the cultural dimension. Any politics which promotes the integration of immigrants must take into consideration these three dimensions, from an individual point of view and judging by the relationships between them.

#### Socio-economical dimension: temporary workers versus immigrants

A substantial part of the migration towards Europe was determined by economical reasons and needs and was characterized as being temporary, seasonal. Under these circumstances, it is felt a faint need for developing and deploying politics which would require the integration of these economical migrants, because these temporary residents are citizens in states and it is supposed that they do not need the same level of protection the host-country gives to the citizen. This model is known as "the guest worker model"<sup>3</sup>, although it is more adequate to refer to it as the "temporary worker model". Often, casual workers have become residents after a while. This thing has happened in Germany and in other member states like Austria, Belgium and Holland. Apart from them, Germany has had serious problems in recognizing this change of status of the immigrants, and this thing affected the opportunities immigrants had when integrating in the German society. Until a few years ago, The Federal Government claimed that Germany is not a destination for immigrants, but this thing has changed in the context implying migration in the European Union. More recently, Greece, Italy, Spain and Portugal, normal states as

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<sup>1</sup> Entzinger, Han; Biezeveld, Renske (2003), *Benchmarking in Immigrant Integration*, Rotterdam, August.

<sup>2</sup> Entzinger, Han; Biezeveld, Renske (2003), *Benchmarking in Immigrant Integration*, Rotterdam, August.

<sup>3</sup> Guest worker model.

exporters of immigrants, had confronted with a flow of economical migrants. Many of the new workers who have come in the EU space have not received the formal status of immigrant and have worked in the informal economy of these states, especially unqualified labours. This fact allowed authorities from these countries to look at the staying from an exclusively economic point of view and as being temporally. In return, this thing did not help in avoiding the apparition, from time to time, of some social, cultural and political tensions determined by the presence of these illegal immigrants. Often, the method of legalizing these people has been applied, but this fact has attracted more illegal immigrants who were hoping that the procedure would be repeated. This model of the temporary worker is opposite with the permanent immigration model.

Permanent immigration model was spread throughout Europe in the last half century, in a political context: the disappearance of colonies, ethnical migration and refugees. Migration from economical reasons was seldom encouraged in Europe, exception making a small number of professions, which usually required a high level of training (economical migration is characteristic to states like USA, Canada, Austria which use this phenomenon to build their own nation). In reality, the differences between these two present models are smaller than their names suggest. Economic migration has crossed from temporary to permanent after the right of temporary workers who were allowed to bring their families with them. On the other hand, as a paradox, permanent migration has proven to be less permanent than it was thought. Although significant differences exist between communities of immigrants from this point of view, a rate of come back of 40 % in the first 10 years is not something out of the ordinary. These aspects lead to the idea that this distinction between the permanent migration and the temporary one is not very useful in putting the base of social politics which require the integration of immigrants, maybe even the fact that this distinction focuses on the economical reasons of the emigrational phenomenon and looks too little upon what happens after the emigrational moment, in the political and cultural domain.

#### The legal and political dimension: jus sanguinis versus jus soli

Despite the perception referring to the permanency degree of emigrational settlement, every state is confronting with a growth in the number of residents, many of them coming from the non-European space. Therefore, the states are obliged to meditate upon the legal and political status which they are willing to give to these persons and their descendents. Here we can see two approaches that can give us information about the vision of states, vision which influences the social politics in the domain, the classic distinction between jus sanguinis and jus soli. The jus soli system is based on the territorial principle which says that all the residents on a territory have

the same rights, not matter what origin they are or how long they stay. For the new comers, this thing can be a short period of transition until the gradual obtaining of these rights. In contrast, the jus sanguinis system is driven by the descendent principle. Citizenship and all the rights which derive from this status (vote right or access to public services) are inherited from one generation to another, through birth. This thing implies the fact that not all the residents are treated similar on the same territory. Migrants and their descendents and sometimes the national minorities can have rights and obligations that differ from those of the majority population.

In reality, we find a mixture of these two ideal models, but which show considerable differences between states. Traditionally, Great Britain is the best example for jus soli. The present legislation allows any person born in this country to become a Britannic citizen. Germany is at the other end, representing the jus sanguinis system. Access to citizenship is extremely difficult for someone who does not have at least a German parent, even for the second generation of people who were born and lived in Germany. But, for example, for the ethnical Germans who came back from East Europe, even after a few generations, things are different: they receive German citizenship right when settling in the country. Anyway, in the past years, more of the other's system elements have been introduced in the German legislation. France, from this point of view, straddles between Great Britain and Germany. When the right side is at power, the tendency is to listen to the nationalists, for the jus sanguinis system, while when the left site takes over, the jus soli system has priority.

The distinction between the two principles is fundamental in any analysis of the integration process because it defines the ways through which immigrants can accede to a new citizenship. Some approaches have considered that these distinctions are the result of the differences between cultural traditions. In any case, in practice, this distinction between the principles presented above has implications from a legal and political point of view. The most frequent example is the one referring to the right to vote. The political and legal situation of the immigrants can affect, obviously, their social and economical position and their cultural situation, but these effects are not direct. Therefore, the process of integration and the policy which require integration should be understood in a wider context than offering just access to citizenship and guaranteeing some rights.

#### The cultural dimension: multiculturalism versus assimilation

Again we can distinguish two different approaches. Usually, Great Britain is considered to be the prototype of the multicultural model. Starting from the presupposition that the immigrants' abidance is permanent, the immigrants are seen like full members of the new society, and in these terms, migration helps the multicultural character of the new society. In this way, facilities are created for each

community of ethnic minority, in order to keep and develop his own cultural identity, because mutual understanding between communities is a condition for the existence of a multicultural society, and if it is necessary, public authorities must take measures to ease this thing. In a period, this model was promoted in other European states, especially North-west Europe, Holland and in Nordic states, Sweden. Recently, it seems that it had started to lose his attractively.

France is the main exponent of the assimilation model, but elements from this can be found in more countries. In this model, the permanent nature or not of this abidance is not discussed, but it is expected that they are going to be assimilated by the host-society. On the other hand, communities made out of immigrants are not recognized by public authorities as self-entities which ask for a high level of adaption. The risk is represented by the fact that those who do not succeed in adapting to the host-culture could be marginalized. In any case, the debate looking at multiculturalism versus assimilation tends to put the accent on the cultural dimension and not the socio-economical aspects.

The power to give a wide explanation is limited for each dimension taken separate. Therefore, some authors have tried to build complex models which should cover the complex process of emigrational integration and to take into account all the three dimensions. For example, Hollifield distinguishes three models of the politics implying integration in Europe:

- a) Temporary worker model, for which Germany is the prototype. The emigrational process is determined, mainly, by the needs of the labour market and the presence of immigrants is temporary. Therefore, giving a legal status does not represent a necessity and does not reflect upon the possibility of easing the cultural diversity.
- b) Assimilation model, for which France is the prototype. Emigration is seen as being permanent; immigrants are welcomed and receive a legal status with the condition of assimilating the behaviour models of the dominant cultures. Immigrants are seen, firstly, as individual persons, the notion of community of immigrants being inexistent for this model.
- c) The ethnical minority model for which Great Britain is a model. Migration is seen as being permanent, but immigrants are defined according to their ethnical and cultural origin. They form their own communities, different from the existing ones, but the great challenge is to make these communities to live in harmony, in a multicultural society.

Castles developed another type which tries to reconcile the various dimensions:

- a) The exclusion on differences model, which includes Germany and the Southern states of Europe.

- b) The assimilation model, with examples as Great Britain, France and Holland.
- c) The pluralist model which we can find it in the non-European states, classic countries which encourage emigration. Surprising is the inclusion of Great Britain in the assimilation model, besides France and Holland<sup>1</sup>.

Of course, all these types and models tend to simplify reality. *They are built starting from the ideologies adopted by different states than from the existing situation.* For example, despite the ideological differences between France and Germany, the existing course of the emigrational integration in these two member states are quite resembling and they apply in most cases, the same measures and strategies in order to ease the integration process. That is why, it is very important to look carefully upon the content of these social politics which require immigrants' integration. Despite the differences of political and ideological nature of the states, in all countries, in the social politics which follow the immigrants' integration, it is followed, after giving the legal residence right on the territory, eased access in equal conditions to the labor market, to homes, education, health care etc. Also, similarities are found in the politics of giving citizenship and in the efforts of combating discrimination, racism and xenophobia. *The access of the immigrants' population, in equal conditions with the other citizens, to state institutions, wellness is considered the main condition by most of the European states in order to ease their integration.* On the other hand, from some points of view, like the one referring to giving citizenship as a central element of these politics, greater differences exist not only in ideology, but also in practice. For example, while in the southern states the tendency is to consider giving citizenship as a major condition for integration, in the northern states they focus on other aspects, like participation in the political and civil life of the society<sup>2</sup>.

The integration politics is in close relations with migration in general. The politics regarding emigration is analyzed according to the type, form of migration and to the notion of unitary migration. Immigrants are categorized according to their interests and the state's vision, with the goal of regularizing and controlling the phenomena (for example, high qualified workers are encouraged, while the asylum seekers and illegal immigrants are discouraged). The term "immigrant integration" is used with a wide meaning by the wanted result of these politics and it makes troubles because it pops obvious questions as: integration in what? By whom? the components in which these people ought to integrate in are not clear. Politics regarding emigration is seen different by those who consider that immigrants are a threat (for maintaining a traditional way of reporting to national identity, for jobs, homes or other resources), in

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<sup>1</sup> Entzinger, Han; Biezeveld, Renske (2003), *Benchmarking in Immigrant Integration*, Rotterdam, August.

<sup>2</sup> Entzinger, Han; Biezeveld, Renske (2003), *Benchmarking in Immigrant Integration*, Rotterdam, August

opposition with the opinion that immigrants represent an important resource for the society (they offer labour, abilities and capital).

### ***5. The integration of foreigners in Romania: statistics, legal and institutional frame, assistance regarding integration***

At the end of 2006, in the files of Foreigner's Authority were 53.606 foreigners with a right to stay in Romania, of whom 48.177 with temporary abidance (89,88% of the total) and 5.429 with permanent abidance (10,12% of total). Comparing with the existing situation at the end of 2005 (49.485 foreign citizens) we notice a growth of 8%. Reported at the Romanian population – almost 21,7 million persons – the number of foreigners on our territory represents only 0,2%, a low percent comparing with other member states and similar to year 2005<sup>1</sup>.

#### **The legal and institutional frame**

Compliant with the Government's Ordinance no. 44/2004 implying the social integration of foreigners who have received a form of protection in Romania, with the ulterior add-ins and changes, social integration is the process of active participation of the foreigners in the economical, social and cultural life of the Romanian society, and in order to achieve this, the ongoing of programs of integration are needed (specific activities of cultural orientation, counselling and learning the Romanian language ) and to ease the access to a series of economical and social rights: the right to have a job, to education, medical assistance and social assistance and the right to have a home. The Romanian Office for Immigration is responsible for the coordination of integration programs for foreigners, as a specialized structure, responsible for the implementation of the politics of the Romanian Government in the domain of integrating the foreigners, while they practically implement of the programs is realized by this structure along with the central authorities, local authorities and non-governmental organizations. In other words, in Romania, every institutional actor (Ministry of Interior and Administrative Reform, Ministry of Education and Research, Ministry of Health etc.) is responsible for the integration of foreigners in his domain of activity/responsibility, the coordination and monitoring of the politics being in the hands of the Ministry of Interior and Administrative Reform, through the Romanian Office of Immigration which also has the obligation to offer, through its territorial structures, specific services in order to facilitate the integration in the Romanian society of different categories of foreigners. Coordination at an institutional level is

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<sup>1</sup> Source: The study *Imigrația și azilul în România*, ApS-ONR, May 2006.

made, mainly, through the convergence with the decision factors (organizing strategies which imply migration) and with experts (periodically organized by the Romanian Office of Immigration).

### Assistance to integration

The measures taken in the foreigners' integration domain follow, mainly, the engaging in work, access to a system of social insurance and social insurance of health, access to a home, to medical service, education and learning the Romanian language and the ease of cultural integration, maintaining at the same time their cultural identity. The legislation in the foreigners' integration domain (GO no. 44/2004 regarding the social integration of foreigners who have received a form of protection in Romania, changed and completed through GO no. 41/2006) settles the categories of foreigners which beneficiate of programs of integration and the activities of these programs. Delimitation between the categories of foreigners imply foreigners who have received a form of protection in Romania and on the other hand, the ones who have legal stay in Romania and is based on the special situation of the first ones (refugees and foreigners who have subsidiary protection ).

### Social integration of the foreigners who have received a form of protection in Romania

Compliant with the annual report given to publicity by the Romanian Office of Immigration<sup>1</sup>: in Romania, from 1991 until July 2007, 15965 foreigners have solicited asylum, of which 2723 have received a form of protection. At the end of July 2007, 810 foreigners were registered as beneficiating of a form of protection in Romania, 549 adults and 261 children. From the point of view of their country, most of them come from Iraq (43, 2%), then Iran (12%) and Palestine (8%). From Africa, most refugees are from Congo (7, 1%).

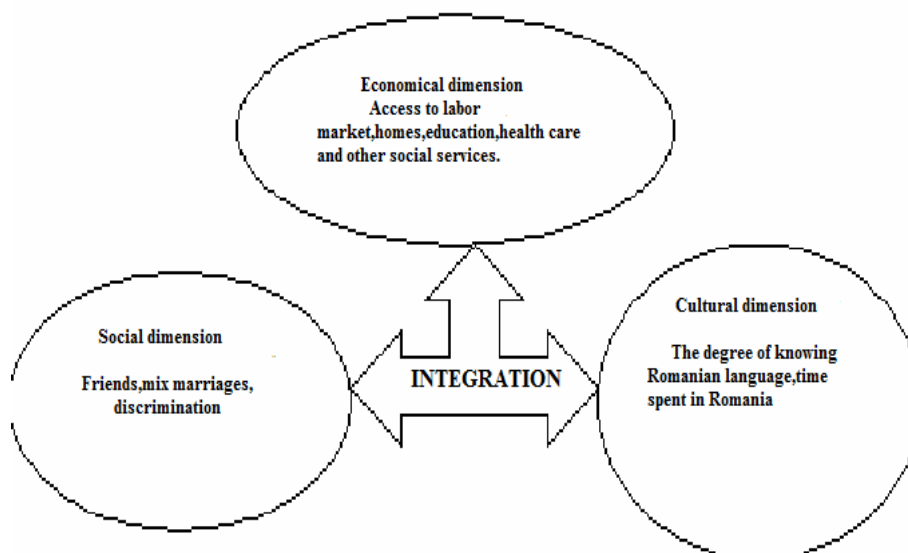
Other statistic data of interest implying adult foreigners who have a form of protection:

- 72,5% have status of refugee and 27,5% have received subsidiary protection;
- 77% of the adults have under 45 years and only 3.3% more than 60 years;
- The majority are males (75, 6%)

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<sup>1</sup> The annual report regarding the foreigners' situation with a form of protection in Romania, ROE, October 2007.

In order to measure the degree of active participation of the foreigners who have received a form of protection in Romania to the economical, social and cultural life of the Romanian society, a set of indicators was elaborated to cover the three dimensions, according to the law definition (economical, social and cultural<sup>1</sup>). Therefore, for the economical dimension, indicators which point out the access to a home, job, education, health and social services, the success in domains which show the degree of economical autonomy had been chosen. For the social dimension, the chosen indicators cover up the relationships with the other society members and with the institutions of the state and refer to the existence of knowledge, combined marriages and the opinion regarding the existence of discrimination. The main indicator for which it has been voted in the cultural dimension was the level of knowing the Romanian language, the time spent in Romania, as an essential factor in understanding and assimilating the Romanian way of life.



From the statistic data got from the research made by the Asylum and Integration Directorate, we can draw the following conclusions:

Regarding the economical dimension:

- 64, 3% of the adults had a job;

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<sup>1</sup> To these dimensions of the concept of integration, we add the political dimension, but it is excluded in the case of foreigners (now, the legislation does not imply political rights for foreigners).



- 91, 8% had a rented place or private property, the others benefiting of accommodation in a centre administrated by the Romanian Office of Immigration or by the Jesuit Service for Refugees in Bucharest;
- 25, 3% of the adults finished their studies in Romania;
- 46, 3% of the adults had medical insurance, fact which assures them the access to health services for them and the family members;
- 15,7% of the adults have finished professional training in Romania and 35,5% have beneficiated of social services (the most solicited social service was the callable help-29,5% of the adults).

**Regarding the social dimension:**

- 86, 7% of the adults have declared that they have Romanian friends;
- 26, 5% are married with Romanian citizen and from these mix families 165 children were born (children with Romanian citizenship);
- 15,8% of the interviewed ones declared they have felt as discriminated, the most common situation mentioned being the remarks with racial connotations (6,9%) and employment rejection and renting a place (4%);

**Regarding the cultural dimension:**

- 47, 7% of the adults speak very well the Romanian language and 31, 9 speak well;
- 48, 5% of the adults have been living in Romania for more than 10 years and 31, 9% between 4 and 10 years.

Refugees' integration in the asylum country represents an instrument of protection and one of the long lasting solutions for the refugees' problem adopted by the international community, the other two being voluntary repatriation in the country of origin and relocation from the first asylum country in another one. Although impediments still exist in the process of integration for foreigners who have received a form of protection and there number is a small proportion of the population, in Romania a legal and institutional system exists and it well defined.

## **6. Conclusions**

There is no definition, model or theory of integration accepted generally, integration is a controversial concept. Seen from a macro perspective, integration refers to a

characteristic of the social system, of the society as a whole, to the intensity of the relations settled between the components (groups and individuals). In recent years, the concept of social cohesion was used as an equivalent for integration, seen as a feature of society. In addition, integration can be seen from a group or individual perspective, meaning that all groups and persons show a certain degree of integration in a given society. What does it mean to be integrated in a society? From my own perspective, it is a feeling of good, satisfaction in relationships with the other members of the society - individual dimension, a dimension related to the collective perception, the perception of the others regarding your own integration in the society, fulfilling the criteria or standards believed to be "normal" in that society (for example, respecting the law, job, speaking that language etc.), to be a part of the values, shared beliefs in that collectivity (to take part in the culture of its members), in other words, to become similar in thinking and behaviour with the other members of the society. From this perspective, the politics regarding integration reflect the collective dimension, the society's expectations and it is different from the actual integration process, a process which is individual.

From analysis, I have selected a work definition of integration <sup>1</sup>, which, in my opinion, shows the best what we had presented above, definition which mentioned that an individual or a group are integrated in a society when:

- the get results in domains like the labour market, housing, education, health etc comparable with the ones obtained by the society members;
- have contacts, active relations with their own ethnic or national group members, members of the host-community or public functionaries;
- have a sufficient level of security and linguistic and cultural abilities which allow them to function normal in the society and
- have the feeling of security, stability and confidence in the society and its members.

Taking into account this definition, we can observe four mechanisms of integration in a society, mechanisms related one to another:

1. placing in the host-society structure (on the labour market, educational system, health care, cultural life, politics etc.);
2. second socialization (gathering knowledge and new cultural models);
3. interaction with the members of the host-society (friendship, love, marriage);

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<sup>1</sup> Ager, Alastair; Strang, Alison (2004), *Indicators of Integration*, Queen Margaret University College, Edinburgh

4. identification with the values of the host-society (cognitive and emotional), building up a common social identity.

During this work, I tried to develop an explicative model regarding the integration of immigrants, so: these people that come to continue their life in another country bring with them a certain capital, meaning economical, social, cultural resources and their own life experience marked by the exile experience, forced in the case of the refugees and encounter a new social reality, different from the one in their country of origin, a social reality which imposes her own goals to achieve for members through specific means and ways of behaviour in the day to day life. In addition, through the politics of that state, immigrants can access a set of rights and obligations which influence directly the process of integration in that society. Understanding the concept of immigrants and refugees' integration supposes a multidisciplinary approach, the sociological, psychological, juridical perspectives being interdependent and leading together to a better understanding of the phenomenon.

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