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The impact of socio-cultural integration strategies on the life activities of migrants

The features of the integration of Azerbaijani immigrants into a single European socio-cultural space have been discussed in the article. Strategies for the integration of immigrants into the external socio-cultural environment have been described and the issues of socio-cultural acceptance of Azerbaijani immigrants in Europe have been studied from a scientific and theoretical point of view by examining their pros and cons.

The issues of adaptation, acculturation, separation, marginalization and transnationalism have been studied. It has been noted by the author that the active part of Azerbaijani immigrants in Europe is mainly people who have received higher education in the country of origin or in the country of their arrival, who plan to build a career in the society they come, who join socio-cultural processes, try to become a part of society that accepts local cultural values. At the same time, it has been noted in the article that young immigrants also participate in the acculturation process and the reasons for this have been investigated. The author has noted that immigrant Azerbaijanis prefer to contact or establish business with either Turks or Iranian Azerbaijanis or Eastern Europeans as it is more convenient for the middle and older generation to communicate with Turks in Turkish and with Eastern Europeans through Russian.

In the article observations of Azerbaijani immigrants in Berlin, Germany, from December 2017 to January 2018, as well as interviews with immigrants belonging to different social groups allow to say that first-generation immigrants almost do not have or are very weak in relations with local society, society institutions and their activity in the socio-cultural process is low.

The features and effects of transnationalism among Azerbaijanis living in Europe has also been examined in the article. It has been noted that transmigration is widespread among Azerbaijani immigrants living in Europe. The dual life of Azerbaijani immigrants as a transmigrant continues to grow. Although European Azerbaijanis already live in European countries, they have extensive ties with Azerbaijan and some even continue their working lives in both Europe and Azerbaijan. These immigrants are engaged in both business and other fields in the country of origin, acquire property in the country of origin, open offices and lead an active socio-cultural life in both the sending and receiving societies. It has been shown in the article that Azerbaijani immigrants are trying to connect the future of both themselves and their children with the country of origin, and those who have economic opportunities take more advantage of this opportunity.

Keywords: *socio-cultural integration, adaptation, separation, immigrant, Azerbaijanis, Europe, Germany, transnationalism*

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Вплив стратегій соціально-культурної інтеграції на життєвої діяльності мігрантів

В статті розглянуто особливості інтеграції азербайджанських іммігрантів в єдиний європейський соціокультурний простір. Описуються стратегії інтеграції іммігрантів в зовнішнє соціокультурне середовище, а питання соціокультурного прийняття азербайджанських іммігрантів в Європі вивчаються з наукової і теоретичної точки зору шляхом вивчення їхніх плюсів і мінусів.

У статті досліджуються питання адаптації, акультурації, сепарації, маргіналізації, транснаціоналізму. Автор зазначає, що активна частина азербайджанських іммігрантів в Європі - це значною мірою люди, які отримали вищу освіту в країні походження або в країні прибуття, які планують побудувати кар'єру в суспільстві, до якого вони приїхали, які долучаються до соціокультурного середовища і намагаються стати частиною суспільства, яке сприймає місцеві культурні цінності. У той же час у статті зазначається, що молоді іммігранти також беруть участь в процесі акультурації і досліджуються причини цього. Автор зазначає, що іммігранти-азербайджанці воліють контактувати та вести справи або з турками, або з іранськими азербайджанцями, або з східноєвропейцями, тому що середньому і старшому поколінню зручніше спілкуватися з турками турецькою, а з східноєвропейцями - російською мовами.



У статті наведено спостереження за азербайджанськими іммігрантами в Берліні, Німеччина, з грудня 2017 року по січень 2018 року, а також інтерв'ю з іммігрантами, які належать до різних соціальних груп, дозволяють сказати, що іммігранти в першому поколінні майже не мають, або дуже слабкі у відносинах з місцевими жителями і з інститутами суспільства, і їх активність у соціокультурному процесі невисока.

У статті також досліджуються особливості та наслідки транснаціоналізму серед азербайджанців, які проживають в Європі. Відзначається, що трансміграція широко поширена серед азербайджанських іммігрантів, що проживають в Європі. Подвійне життя азербайджанських іммігрантів як переселенців продовжує зростати. Хоча європейські азербайджанці вже живуть в європейських країнах, вони мають широкі зв'язки з Азербайджаном, а деякі навіть продовжують своє трудове життя як в Європі, так і в Азербайджані. Ці іммігранти займаються як бізнесом, так і іншими сферами діяльності в країні походження, набувають власність в країні походження, відкривають офіси і ведуть активне соціально-культурне життя як в суспільстві, що відправляє, так і в тому, що приймає. У статті показано, що азербайджанські іммігранти намагаються пов'язати майбутнє як своє, так і своїх дітей з країною походження, і ті, у кого є економічні можливості, більше користуються цією можливістю.

Ключові слова: соціокультурна інтеграція, адаптація, поділ, іммігрант, азербайджанці, Європа, Німеччина, транснаціоналізм

The relevance of the subject

The subject of the study is relevant as it examines the issues arising on a European scale, such as socio-cultural problems, adaptation of immigrants and integration because of migration and immigration processes, which is one of the most serious problems of globalization. The study of interethnic and intercultural relations, socio-cultural adaptation, integration, acculturation, separation, marginalization, as well as the study of the level of transnationalism in the process of integration into the European socio-cultural space reflects the importance of the topic. The study provides an opportunity to take a new look at the problem of integration of Azerbaijani immigrants into the European socio-cultural environment by analyzing migration strategies. The main scientific novelty of the research is to identify the features of socio-cultural integration of Azerbaijanis living in a foreign cultural environment, to determine the criteria characterizing the process of socio-cultural integration, to identify and analyze the factors influencing the choice of socio-cultural integration strategies by Azerbaijani immigrants. The research is also important because it will provide a theoretical basis for the selection and use of appropriate integration strategies for migrants living in a foreign cultural environment and will enable migrants to use these aspects in the integration process.

The theoretical value of the article is to expand the classification of socio-cultural adaptation strategies along with determining the factors influencing the process of integration among Azerbaijani migrants, the conditions of socio-cultural development among Azerbaijani migrants.

Methodology

There are various methodological approaches to the study of the processes of adaptation and integration of immigrants in the new socio-cultural space. The socio-cultural integration process of Azerbaijani immigrants has been described using the following methods: statistical data collection, interviews with immigrants and observations conducted among Azerbaijanis of different social categories in Berlin, Germany. Individual level factors have been investigated in the study of socio-cultural integration processes. Individual factors include term in immigration, isolation from one's socio-cultural environment, cultural transmission and cultural exchange, social and economic activity of family members, and cultural capital accumulated before migration.

Level of development of the subject

The activity of American and European scholars in the study of the problems of immigrants and in the formation of integration strategies on a conceptual basis is more noticeable. Among them is Canadian scientist J. Berry. At the same time, Robert Park, a Chicago

School graduate and the first researcher of assimilation and creator of the era of Race Relations Cycle, Lloyd Warner, Milton Gordon, the founders of the segment assimilation, which appeared at the end of the 90s of the XX century at the beginning of the 2000s, R. Alba and B. Nini, E. Moravska, the initial researchers of the concept of transnationalism Joseph S. Nye and Robert U. Keohane, M. Elbrou, researchers of the modern era in the development of the concept of transnationalism Nina Glick-Schiller, Linda Bash and Christina Szanton-Blanc can be noted. The problems of immigrants from post-Soviet countries have been studied primarily by German sociologists, social anthropologists and ethnopsychologists. These issues have been studied by German sociologists such as B. Dietz, R. Strobl, A. Berwolf, S. Zinn-Thomas, M. Savoskul. Scientists from the post-Soviet space and Russia have also studied the process of emigration from the countries of the former Soviet Union and Russia to Europe and Germany. The list of authors studying immigration is very limited, the scholars mainly covered the history of emigration (I. Ostroux, E. Sherwood), the phenomenon of bilingualism among Russian immigrants (E. Protasova), the features of Russian adaptation (L. Klepatsky) and the features of German ethnic policy (A. Kuropyatnik, O. Potemkina, N. Grazianskaya). At various times scholars, such as L. Wirth, K. Oberg, K. Dodd, F. Bock, J. Berry, G. Tyfel, K. Camilleri, and H. Malevska-Peyre have classified strategies for adapting to host culture. Papers in the sphere of ethnopsychology (T. Stefanenko, N. Lebedeva, A. Tatarko, N. Mikhailova, S. Sikevich, G. Triandis) allowed to systematize knowledge in methodological areas studying the processes of adaptation and integration.

Immigration to Europe

In recent years, the process of continuous flow and naturalization of foreign citizens to the countries of the European Union has been observed at an increasing pace. Since the beginning of the 1990s, the process of

immigration from the former Soviet Union countries to Germany took place, and this process continues at a certain pace.

In 2018, Germany received the largest number of asylum seekers in Europe (75.9 thousand), ahead of Sweden (10.6 thousand) and Belgium (9.7 thousand). At the same time, Germany was the first in 2018 to have a population of more than 13.7 million people born in foreign countries. In 2020, Germany had the highest net migration rate in Europe with 543,000 people (Migration and migrant population statistics, 2021a). It should be noted that in 2014, 55.566.332 foreign citizens lived in the countries of the European Union, which accounted for 4% of the population of the European Union. 78% of migrants were able to work and were between the ages of 15-64 years. This indicator has risen steadily, reaching 426,000 asylum seekers in the EU in the second quarter of 2015. In 2017, 2.4 million immigrants from non-EU countries entered the territory of the EU member states. As of January 1, 2018, 4.4 percent of the 22.3 million people living in the EU, or 512.4 million, were citizens of non-EU countries. EU member states granted citizenship to 825,000 people in 2017. (Migration and migrant population statistics, 2021b). In 2018, 2.4 million people immigrated to the territory of the European Union. According to 2019 data, 446.8 million people living in the EU countries have changed their place of residence, of which 21.8 million (4.7 percent of the total EU population) are not citizens of the EU countries. In 2018, EU countries granted citizenship to 672,000 immigrants (Net migration in selected European countries in 2020, 2020).

According to the indicators of 2019, in the European Union 38 percent of immigrants who applied for residency cited marital status, 32 percent - for other reasons, 17 percent - for employment, 9 percent - for asylum and 4 percent - for education. In 2019, 207,000 asylum seekers were under the age of 18 - 7% (14,000) of them were children who were not accompanied by their family. Most of the unaccompanied



children came from Afghanistan, Syria and Pakistan. During the first ten months of 2020, 390,000 asylum applications were received, which is a 33 percent decrease compared to the same period in 2019. The reason for this decline, of course, can be attributed to the global pandemic. According to the most ambitious forecast, the increase in migration tendency does not pose an economic threat to EU countries. According to Eurostat's calculations, by 2060 for each pensioner (over 65 years of age) there will be only 2 working adults (currently this number is 4). Therefore, it has been noted that migration can be a tool not to have a disaster for EU countries (Key figures on Europe, 2016). It should be noted that without migration, if we consider that 4.2 million children were born in the European Union and 4.7 million people died, the population of Europe would have decreased by half a million (Migration and migrant population statistics, 2020).

In fact, the entry of migrants into the EU space can stimulate intercultural, inter-ethnic, inter-communal, inter-religious development, will allow multiculturalism to enter a new stage of development in European society and, at the same time, migrants can serve economic development in the long term of perspective by acting here as potential workforce, entrepreneurs and taxpayers. However, EU countries are very cautious about the issue of security and state stability, mainly because of the granting of residence rights to migrants. For this purpose, different migration policies are pursued in different countries against migrants.

Studies of both German and post-Soviet scientists show that the older and middle generation of immigrants, as a rule, face great difficulties in adapting to new conditions. This raises various problems related to the adaptation of migrants to the new society. The biggest observed difficulties in this case are adaptation to new socio-cultural conditions, adoption of social norms and values experienced when moving to another country during the middle age, youth, adolescence and childhood of

immigrants. More than this, young people have been considered the most promising and lucky category of immigrants.

Strategies affecting the life of Azerbaijani immigrants and their attitude towards them

The number of immigrants from Azerbaijan to Europe began to grow in the early 1990s. In the beginning, Azerbaijanis immigrated mainly for work, but now the reasons for immigration are somewhat different, and now it can include medical, educational, science and tourism immigration. The main reason influencing the migration process is the attractiveness of the socio-economic situation in the country where migrants go. For social reasons, we can demonstrate good education, good medical care, increased income, improved living conditions and increased job qualification.

Azerbaijanis immigrating from Azerbaijan have spread to more than 30 European countries and live mainly in Germany, France, the Netherlands, Great Britain, Sweden, Switzerland, Norway, Belgium, Austria, Denmark, Poland, Czech Republic, Hungary, Romania, Italy, Latvia, Lithuania, Estonia and other European countries.

Germany has a special place in the process of immigration of Azerbaijanis to European countries. In Germany, Azerbaijanis settled mainly in the capital, Berlin. There are also many Azerbaijanis in Nuremberg, Cologne, Hanover, Munich and Frankfurt. According to official statistics provided by the German government, 25,000 Azerbaijanis live in Germany (The number of Azerbaijanis living in Germany has been announced, 2019). However, according to unofficial statistics, about 300,000 Azerbaijanis live in this country. Azerbaijanis immigrate to Germany to work, and because they obtain work visas mainly from third countries, official statistics do not show that they are from Azerbaijan. On the other hand, close relatives of Azerbaijanis living in Germany also move to Germany for work and, in some cases, work informally.

The second country with the largest number

of Azerbaijanis is France, where, according to unofficial data, 70,000 Azerbaijanis live. They live mainly in Nantes, Strasbourg, Metz and Nancy, including the capital, Paris.

It has been reported that more than 25,000 Azerbaijanis live in the Netherlands (Diaspora map, 2021a). They settled mainly in Amsterdam, The Hague, Rotterdam, Tilburg, Assen and Harlem.

Azerbaijanis also live in the Scandinavian countries: Sweden, Norway and Finland, and are mostly settled in Sweden - according to unofficial data, 30,000 people. Azerbaijanis live mainly in the southern Swedish cities of Stockholm, Malmö and Gothenburg. It has been noted that 4 thousand Azerbaijanis live in Norway (Diaspora map, 2021b), Azerbaijanis live in the southern regions of the country, including the capital Oslo. In Denmark Azerbaijanis live mainly in the capital, Copenhagen. Azerbaijanis also live in Aarhus and Odense, but not in large numbers.

Azerbaijanis have been coming to Belgium since 1997. The process of immigration of Azerbaijanis began to increase in 2003 and this process has accelerated since 2005. At present, 3,000 Azerbaijanis live in the country. Azerbaijanis live in French-speaking and Dutch-speaking cities, they live in Antwerp, Ghent, Leuven and Liege, along with the capital, Brussels. It should be noted that the number of people living in the capital Brussels is higher. The number of Azerbaijanis in Austria is about 3,000. They mainly settled in the capital, Vienna, Salzburg and Gratz. It has been noted that 17,000 Azerbaijanis live in Great Britain. They live mainly in the capital, London and Yorkshire, in the southeastern provinces. There are 6,000 Azerbaijanis in Poland, mostly in the capital, Warsaw, in northern Poland. In Hungary Azerbaijanis live mainly in Budapest and their number is 3,000. It has been reported that 3,000 Azerbaijanis live in Romania. 2,000 Azerbaijanis live in the Czech Republic. It has been noted that 4,000 Azerbaijanis live in Italy. In Italy Azerbaijanis live mostly in the northern

Italian province of Lombardy, in the central province of Abruzzo, in Milan. In Switzerland Azerbaijanis live in Zurich, Bern, St.Gallen, Soloturn, Basel and their number is 4,000.

It should be noted that the integration of Azerbaijani immigrants in the country of their arrival, the issues they face in the integration process, the methods of socio-cultural adaptation to the local society, their exposure to acculturation or preference for separation, their use of elements of transnationalism, their living as a transmigrant are of interest.

One of the objectives of the study is to formalize a new perspective on socio-cultural adaptation of Azerbaijani immigrants in Europe by describing the integration strategies of immigrants into the foreign socio-cultural environment and examining their pros and cons, and to investigate the integration process of Azerbaijani immigrants from a scientific and theoretical perspective.

It should be noted that the concept put forward by Canadian scientist J. Berry in the framework of the theory of positive conflicts and acculturation, developed in the field of cross-cultural psychology, can be considered the basis for determining the behavior of immigrants in foreign socio-cultural environments. According to this conception, there are four types of strategies used by individuals when entering a different ethno cultural environment.

Thus, the study of integration problems of immigrants is based on strategies of assimilation, integration, separation and marginalization (Berry. et al, 1992).

This or that type of strategy depends on how ethno-cultural migrant groups are ready to solve two problems: on the one hand, to communicate with the host community, on the other hand, to protect their culture.

At present, in the modern scientific and public sphere acculturation is used more often than the term assimilation. Acculturation is widely used in determining the socio-cultural behavior of immigrants, individuals living in a foreign cultural society in general, and their



relationship with a foreign cultural environment. Acculturation is the process of group and individual change in culture and behavior during intercultural contact. These changes occur constantly due to the displacement, meetings and interactions of large masses of people from different cultures. Acculturation is the social, psychological and cultural change that results from the balance of the two cultures, both the culture of one's own origin and the culture of the host society while adapting to the dominant culture of the host society. Acculturation is the immigrant's acceptance of a new cultural environment, their acquisition of these values and adaptation to the new socio-cultural environment. Acculturation is mainly studied among individuals living in countries or regions other than their place of birth - i.e., immigrants, refugees, asylum seekers and sojourners (e.g. international students, seasonal farm workers) (Berry, 2006:27-42).

Acculturation does not mean that immigrants or asylum seekers who fall into a foreign cultural environment will unequivocally accept the values, beliefs and customs of the host society and will reject their own cultural values. Of course, this is not the case and there is a bi-dimensional approach to the acculturation. In other words, an immigrant living in a foreign cultural environment does not have to accept the socio-cultural values of the host society as a whole. In this sense, the term Inculturation appeared. Inculturation was used to refer to the process of selective acquisition or preservation of cultural heritage elements, as well as the selective acquisition of certain elements from the perceived cultural context (Weinreich, 2009:124-139).

The part of Azerbaijani immigrants in Europe, who actively participate in the acculturation process, are mainly educated and educated in the society they come from, thinking about building a career, joining socio-cultural processes, and even people who want to take an active part in the political life of the host society. Especially employees in such fields as

science, education, medicine, etc. become more adaptable to succeed at work, join the process of cultural exchange, assimilate local cultural values and become part of a host society.

Acculturation is primarily characterized by the passive use of the native language. For young immigrants from Azerbaijan, for example, this is reflected in the predominance of the German language in schools in Germany. Immigrant children studying in secondary school are more in contact with German children and the school creates conditions for cultural exchange for them. Unlike home, immigrant children in high school are more able to learn the language and actively communicate with their peers.

Thus, immigrant children and the younger generation are more involved or enthusiastic in the process of acculturation. In many cases this manifests itself in a decrease in the level of knowledge of the native language of children and young people, a decrease in their attachment to the customs and traditions of the country of origin, and social behavior. Children and young people are more prepared for assimilation in order to receive education in the local language and to take advantage of opportunities used by local children and youth (sports competitions, cultural events, educational and scientific competitions, etc.).

It should be noted that the majority of middle-aged and elderly Azerbaijani immigrants in Europe have weak socio-cultural contacts with the society in which they come, as they are in contact with Turks living in Europe and Eastern Europeans whom they cooperate with in Russian.

My observations with Azerbaijani immigrants in Berlin, Germany, as well as interviews with immigrants from different social groups during December 2017 - January 2018 give grounds to say that first-generation (middle-aged and elderly) immigrants have almost no contact with German families, no direct contact with local community institutions and have very little or no language skills. In case of any problems with state institutions and

courts, they use the opportunities of a limited number of Azerbaijani translators or Turkish lawyers. Immigrant Azerbaijanis prefer to contact or to establish business with either Turks or Iranian Azerbaijanis or Eastern Europeans as it is more convenient for the middle and older generation to communicate in Turkish with Turks and with Eastern Europeans in Russian language. Azerbaijanis in Europe have not yet been able to create their own ethno-economy, and Azerbaijanis do not have ethno-economic neighborhoods or ethno markets. Azerbaijani immigrants trade in Turkish shopping malls and gather in Turkish restaurants. In Berlin, for example, such shopping centers and restaurants are located in several districts of the city, mainly in Kreuzberg. Azerbaijani immigrants work in Turkish or Eastern European construction companies, restaurants, etc. This does not allow them to have direct contact with Germans and public institutions, which means that Azerbaijani immigrants themselves are not interested in it.

In my interviews with people living as immigrants in Berlin, working in the construction and food sectors, informants noted that they worked for Turkish companies mainly because they did not know the language and local laws. This is the opinion of my interviewees about this:

“I have been working as a foreman for a Turkish construction company in Berlin for several years and I am satisfied with that. Because I know nothing but a few words in German. Therefore, it is difficult for me to cooperate with the Germans. But with the Turks we easily understand each other. If there is a problem with local laws, the company itself solves it”. (Mehdi, 40 years old)

“Previously, I worked with Bulgarians in Berlin and it was convenient for me to work with them because I know Russian. With them in Russian we understand each other. I have not been able to learn German yet. Now I work in a Turkish construction company, which has somewhat relaxed my work. I am more comfortable with the Turks because I speak my

own language. I almost get in touch with Turks, I have nothing to do with Germans.” (Rasim, 48 years old)

“I know a little German, but I work as a doner (Turkish street food) maker in a Turkish restaurant. I know a little German, that's enough for me. German is not so much needed in the restaurant; it is mainly needed for the sellers. I usually speak Turkish with the Turks, which also satisfies me.” (Anar, 37 years old)

Apparently, these immigrants, who have lived in Germany for many years, have not learned German and see their hopes in working for Turkish and other companies. In many cases they work illegally and seem to be deliberately separated from the local socio-cultural environment and created their own small communities. Here they work, live, rest and try to keep their ethnic traditions alive. If it is possible to say so, the environment in which they live and work has reassured them and made them almost lazy. In the absence of contacts with the receiving society in the working environment, in the socio-cultural environment, they also tend to adapt to the local society and language skills do not develop. Any problem with local government agencies is solved either by translators or lawyers, which creates additional confidence in them.

Among immigrants there is a large group of people, who, at the expense of translators and lawyers, are able to solve problems arising from government agencies, municipalities, courts, local laws for a certain fee and live without contact in the receiving society.

This group of immigrants' behavior is more consistent with the separation strategy. The strategy of separation is the preference of immigrants over their own culture, the rejection of others other than their own culture and the severance of relations with the receiving society. Marginalization is, on the one hand, an individual's refusal to adhere to the values and norms of the host culture, and, on the other hand, a departure from the culture of origin (Berry and others, 2007)



It should be noted that my observations among Azerbaijani immigrants in Berlin, Germany, and my interviews with Azerbaijani immigrants belonging to different socio-cultural strata give grounds to say that the tendency to separate among immigrants is more pronounced. It is even possible to come across Azerbaijanis who have been coming to Germany for more than 25 years, who have not tried to learn the language and laws of the country they come to and who continue to live in their own micro-communities. They gather mainly in the cultural societies of Azerbaijanis and try to solve problems only within this society. In this case, they cannot communicate with public institutions, government agencies and in many cases are helpless in the situation of any problems, which does not allow to ensure the rights of migrants, and they cannot communicate their concerns to public institutions.

That is, we can describe separation and marginalization as a failed adaptation. Here, the migrant psychologically protects himself in an alien cultural environment and, at the same time, isolates himself from the new socio-cultural environment.

It should be noted that the problems of integration of Azerbaijani immigrants should also be investigated from the aspect of transnationalism. Transnational migration is perceived as a migration model in which migrants cross the borders of national states and settle in a new country, but simultaneously become carriers of socio-cultural values of both origin (sending society) and host (receiving) society, identifies themselves with both societies, intensively interact with the country of origin.

Transnationalism explains a new form of inter-cultural relations between the migrant and the receiving country, a new approach that stands higher than national, state, territorial and political borders. In the system of political science and international relations, Joseph S. Nye and Robert O. Keohane first used the terms "transnationalism" and "transnational actors" in the 1970s, which they suggested using to refer

to the international activities of major non-governmental organizations (Keohane, Nye, 1971).

The most significant contribution to this area was made by American anthropologists Nina Glick-Schiller, Linda Bash and Christina Szanton-Blanc, dealing with the problem of international migration. One of the founders of the theory, Nina Glick Schiller, defines transmigrants as people whose lives are highly dependent on contact on both sides of the border. Glick Schiller and colleagues note that when migrants enter the economy and institutions of a new country, they still do not cut ties with their homeland. They are creating new economic and personal ties between the two countries (Glick Schiller, Basch, Blanc, 1995:48-63).

That is, migrants physically live in a new country, but, at the same time, their interest, awareness and participation in what is happening in the country is so high that they remain members of the sending society (country of origin) at the same time.

We can say that the transmigration among Azerbaijani immigrants living in Europe is evident. The growing trend of the cases of double-living of Azerbaijani immigrants as transmigrant continues. Despite the fact that European Azerbaijanis already live in European countries, they have extensive relations with Azerbaijan, some even continue their work in Europe and Azerbaijan. These immigrants deal with both business and other areas in the country of origin, buy property in the country of origin, open offices and live an active socio-cultural life almost both in the sending community and in the receiving community. There are various causes of transmigration and can be attributed to them: ethno-cultural relations with the country of origin, fear of losing ethnic relations; maintaining contacts with close relatives; desire to participate in the socio-cultural life of the country of origin; business development and diversification, to make maximum use of the opportunities of both the receiving and the country of origin; to link the future of their

children (mainly girls) with the country of origin (usually most families seek the future of their daughters in the country of origin due to adherence to national customs, i.e. they prefer to marry in Azerbaijan); preferring to make life more colorful and interesting; the development of IT technologies and the availability of alternative transport routes to Europe have also increased the level of transmigration.

Interviews with Azerbaijani immigrants living in Berlin on transmigration show that transnationalism is widespread among Azerbaijani immigrants.

“Although I have lived in Germany for many years, I am thinking of buying a house in Azerbaijan and living in both Germany and Azerbaijan in the future. I work in Germany and I try to do something in Azerbaijan”. (Gurban, 46 years old)

“I work as a foreman in Germany and send some of my earnings to my father to build a house for me. I have already built a part of the house. I have two children and I want them to have a house in Azerbaijan so that they can go and live there whenever they want”. (Azer, 44 years old)

It is obvious that Azerbaijani immigrants are trying to connect the future of both themselves and their children with the country of origin, and those who have economic opportunities take more advantage of this opportunity. The number of Azerbaijani immigrants buying houses and land in Azerbaijan is increasing, which makes relations between the country of origin and immigrants more stable and lasting.

On the other hand, the transmigration of Azerbaijani immigrants occurs in other European countries, for example, Azerbaijanis living in Germany and living and working in

other European countries.

One thing to note is that immigrants with higher socio-economic status are more transnational migrants.

Conclusion

As a result of the research, theoretical and practical aspects of adaptation of Azerbaijani immigrants to the European socio-cultural environment have been studied. The integration of immigrants into the alien cultural environment and the study of concepts that reflect the fundamentals of their behavior in this socio-cultural sphere helped to define the framework of the integration of Azerbaijani immigrants into the European Society, the level of their integration, to clarify the types and kinds of integration. Here, at the same time, it became clear what age category of immigrants what integration strategy they prefer. As a result of the study, it has been found out which social categories (socioeconomic, educational level) give preference to which methods of adaptation, and this is one of the most important elements in the study of Azerbaijani immigrants in Europe. It has been clarified that the elements of separation are seen mostly among middle-aged and older generation immigrants, and whether their integration with the local community is slow or not. Those who adapt to the local community and interact with community institutions and take advantage of community institutions are mainly those who have studied in the host country, speak the local language, and are more active in science, education and medicine.

It can be concluded that the strategic line of transnationalism has become more widespread and the number of Azerbaijani immigrants living as transmigrants is growing. Transmigrants are from almost all social categories.

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