

**Ruslan Rahimli**

Center for Anthropology of the Institute of Archeology, Ethnography and Anthropology of Azerbaijan National Academy of Science (Baku, Azerbaijan)

The Place of Transnational Migration in the Process of Integration of Azerbaijani Migrants to the European Socio-Cultural Environment

The purpose of the article is to study the concept of transnationalism, to study transnational processes in the process of integration of Azerbaijani migrants into the European socio-cultural environment, the level of transnationalism among Azerbaijani migrants.

The article examines the theoretical foundations of transnationalism and analyzes its practical aspects in the example of Azerbaijani migrants. It is noted that transnationalism explains a new form of intercultural relations between the migrant and the receiving country, which is a new approach that transcends national, state, territorial and political borders. 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 (sender society) and host (receiver) society, identifies itself with both societies, intensively interacts with the country of origin (sender).

The article also examines the activities of the most famous schools and scholars in the field of transnationalism. Among them are Joseph S. Nye, Robert O. Keohane, Martin Albrow, Nina Glick-Schiller, Linda Bash, Christina Szanton-Blanc, Foner N, Pries L, Levitt P, Portes A, Faist T. The integration problems of Azerbaijani immigrants living in European countries are studied from the perspective of transnationalism. It is noted that the number of Azerbaijanis living in Europe living as dual immigrants is increasing. Despite the fact that Azerbaijani migrants live in European countries, they have extensive relations with Azerbaijan, and some even continue their work and cultural life both in Europe and in Azerbaijan. These migrants are engaged both in business and other areas in the country of origin, acquire properties in Azerbaijan, open offices and live an active socio-cultural life almost in both the sending society and the receiving society. It is noted in the article that immigrants with a higher socio-economic status are more likely to act as transnational migrants. Multilateral interaction of immigrants leads to the inclusion in the general sphere of communication of the country that perceives socio-cultural relations with the country of origin. Thus, according to these provisions, migration is not moving of people from one country to another, but a way to expand the space of socio-cultural interaction.

Keywords: *transnationalism, transnational migration, transnational spaces, Azerbaijani immigrants, Europe*

Руслан Рагімлі

Центр антропології Інституту археології, етнографії та антропології Національної академії наук Азербайджану (Баку, Азербайджан)

Місце транснаціональної міграції в процесі інтеграції азербайджанських мігрантів до європейського соціокультурного середовища

Метою статті є дослідження концепції транснаціоналізму, вивчення транснаціональних процесів у процесі інтеграції азербайджанських мігрантів у європейське соціокультурне середовище, рівня транснаціоналізму серед азербайджанських мігрантів.

У статті розглядаються теоретичні основи транснаціоналізму та аналізуються його практичні аспекти на прикладі азербайджанських мігрантів. Зазначається, що

транснаціоналізм пояснює нову форму міжкультурних стосунків між мігрантом і країною, що приймає, що є новим підходом, що виходить за межі національних, державних, територіальних та політичних кордонів. Транснаціональна міграція сприймається як міграційна модель, за якої мігранти перетинають кордони національних держав і оселяються в новій країні, але водночас стають носіями соціокультурних цінностей як походження (суспільство відправник), так і приймаючого (одержувача) суспільства, ототожнює себе з обидва суспільства, інтенсивно взаємодіє з країною походження (відправником).

У статті також розглядається діяльність найвідоміших шкіл і вчених у галузі транснаціоналізму. Серед них Джозеф С. Най, Роберт О. Кеохейн, Мартін Олброу, Ніна Глік-Шіллер, Лінда Баш, Крістіна Сзантон-Бланк, Фонер Н, Пріс Л, Левіт П. Портес А, Файст Т. Проблеми інтеграції азербайджанських іммігрантів проживання в європейських країнах досліджуються з точки зору транснаціоналізму. Зазначається, що збільшується кількість азербайджанців, які живуть в Європі як подвійні іммігранти. Незважаючи на те, що азербайджанські мігранти живуть в європейських країнах, вони мають широкі зв'язки з Азербайджаном, а деякі навіть продовжують свою роботу та культурне життя як в Європі, так і в Азербайджані. Ці мігранти займаються як бізнесом, так і іншими сферами в країні походження, набувають нерухомість в Азербайджані, відкривають офіси та живуть активним соціокультурним життям майже як у суспільстві, що відправляє, так і в суспільстві, що приймає. У статті зазначається, що в якості транснаціональних мігрантів частіше виступають іммігранти з вищим соціально-економічним статусом. Багатостороння взаємодія іммігрантів призводить до включення в загальну сферу спілкування країни, яка сприймає соціокультурні відносини з країною походження. Таким чином, відповідно до цих положень, міграція – це не переміщення людей з однієї країни в іншу, а спосіб розширення простору соціокультурної взаємодії.

Ключові слова: транснаціоналізм, транснаціональна міграція, транснаціональні простори, азербайджанські іммігранти, Європа

Introduction.

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 (sender society) and host (receiver) society, identifies itself with both societies, intensively interacts with the country of origin (sender). Transnationalism explains a new form of intercultural relations between the migrant and the receiving country, which is a new approach that transcends national, state, territorial and political borders. Transnationalism is a theory that emerged in Europe in the 1990s as a theoretical framework for one of the most important modern concepts explaining migration processes.

The concept of “transnational” entered the field of sociology and anthropology in the 1990s in connection with the discovery of multidimensional political, economic, ethnic and intercultural interactions of immigrants with countries of origin. The Berlin Graduate School for Transnational Studies in Germany and the Center for Diaspora and Transnational Studies at the University of Toronto are the most popular schools for research

in the field of transnationalism. 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, 1971). According to them, unlike states and political actors, which consider territorial and political borders, norms of international law, transnational organizations have created social, economic and political relations of cooperation that reveal new cultural models, frameworks and ideologies.

Nye and Keoha's ideas were further developed in the research of Martin Albrow, a British sociologist who was closely involved in the development of Transnational Community Research Programs. According to Albrow, transnational interactions across state and territorial borders must be different from international relations. He argues that international relations are social, economic, political and cultural ties between sovereign states and their representatives. Albrow opposes international relations to the transnational interactions of individuals and groups that have been divided and



scattered throughout the world. These multilateral relations undermine the idea of the existence of state borders. Such interaction is possible as a result of the formation of the general goals, interests and identities of the actors. So, members of international non-governmental organizations, despite having borders separating them, feel themselves as a complete part with others (non-governmental organizations in other countries) and this, according to Albrow, is a key characteristic of transnational interactions. (Albrow, 1998).

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Discussion. Theme development. Along with transnationalism, the terms “transnational social fields”, “transmigrants”, “transnational communities” are also used. According to this theory, diasporas and ethnic groups lose their former traditional meaning and no longer exist, if we refer to the theory of transnationalism.

Foner writes that with the development of technology, the drop in prices for air tickets and telephone calls, especially with the widespread use of the internet, the departure of relatives to another country is no longer perceived as a complete violation of relations with the motherland (Foner, 2000, pp. 255–262.) That is, transnationalism led to a change in the entire structure of interethnic relations. According to the authors of this theory, now we need to talk about transnational communities or networks. Transnationalism is associated with the theory of multiculturalism and is a new framework than the fundamental change of ideas, as in the transition from the theory of assimilation to multiculturalism (Dijkstra, Geuijen, & Ruijter, 2001, pp. 55–83.).

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. For the first time, they drew the attention of researchers to the fact that concepts that have become classics of ethnology, anthropology, and migration, and used in the study of migration, are in fact useless in the study of new diasporas, new migration movements, transformations, and ineffective in the study of globalization. In their field research, they noted that while studying diasporas, transnational migration, and refugees, modern migrants not only lost touch with their home countries, but also actively supported its political and economic development and even returned to their home countries and this, of course, led to the scientific confirmation of a new approach to the study of migration processes in social anthropology. (Glick Schiller, Basch, &

Szanton Blanc, 1992) To analyze and describe the stable social, economic, political, religious and other interactions of migrants with their country of origin, the researchers suggested using the terms “transnational social field” and “transmigrants”. (Basch, Glick Schiller, & Szanton Blanc, 1995, p. 52)

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 create new economic and personal ties between the two countries where they exist (Glick Schiller, Basch, & Szanton Blanc, 1995, pp. 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.

Multilateral interaction of immigrants leads to the inclusion in the general sphere of communication of the country receiving sociocultural qualifications with the country of origin. Thus, according to these provisions, migration is not moving of people from one country to another, but a way to expand the space of socio-cultural interaction.

In connection with the discussion of the decrease in the importance of state and territorial borders in the context of social interaction, Glick-Schiller, Basch and Szanton-Blanc question the validity of the concept of “national state”. In their opinion, national states are subject to changes as a result of intensive migration. Researchers note that the governments of these countries have the opportunity to maintain close contact with immigrants and refugees living in different countries. (Basch, Glick Schiller, & Szanton Blanc, 1994, pp. 2–20)

Basch L., Glick Schiller N., Szanton Blanc even began to use the term “De territorialized national state” to describe the new type of state, which meant that in their opinion, the new type of state exists regardless of the specific area. (Basch, Glick Schiller, & Szanton Blanc, 1994, p. 10). That is, the “citizens” of such a state are immigrants and refugees, and they have strong and lasting ties with the country of origin. This, of course, can be called a revolutionary approach in social anthropology, the study of migration.

The French sociologist Ludwig Pries Basch, Glick Schiller, considered the idea of Szanton Blanc's “De territorialized national state” to be methodologically flawed and noted that it is not correct to evaluate a national state without being bound by any territory, but it has begun to use the term “transnational social territories” more,

because this idea is more correct in terms of the implementation of social relations of migrants, according to Pries. (Pries, 2001, pp. 16–18). Pries advises replacing the idea of a “De-territorialized national state” with the idea of a “transnational social space”. The transnational social space consists of the configuration of social interactions, artifacts, symbolic systems that unite at least two countries. Pries notes that transnational social spaces are created not only by migrants, but also by the interaction of members of independent international organizations and international companies across state and territorial borders. (Pries, 2001, p. 23).

One of the main researchers and developers of the idea of transnationalism is the American scientist Peggy Levitt. Levitt was the first to bring the subject of transnational religious corporations to scientific discussion. The most interesting for us is Levitt's term *transmigrant*, which is one of the main conceptual approaches to the socio-cultural study of migrants within the transnational idea. Living in the receiving country (USA), which Levitt's research with migrants from the Dominican Republic, Mexico and Brazil revealed, they (migrants) keep in touch with the religious institutions of their country of origin, take an active part in its political life and do not refuse to vote. Levitt introduced the concept of “social transfers” to define the ideas, beliefs, and meetings that migrants pass on to each other as a result of intensive interactions without regard to borders. According to Levitt, such “transfers” result in a new common transnational identity. (Levitt, 2003, p. 850.)

A leading factor in establishing and strengthening relations with the country of origin is that migrants become members of religious organizations in their home countries and visit them. In other words, immigrants in the receiving country visit those religious organizations that cooperate closely with the religious organizations of the receiving country. Levitt suggested using the term “transnational religious identity” to identify migrants' new religious identity.

Such an identity is the result of a symbiosis between migrants' practices and self-preservation in the receiving country and a new form of religious affiliation in the receiving country. This is necessary to record, that is, to systematize the patterns, models of intercultural interaction arising between migrants. These are also new models of intercultural relations that migrants form in transnational spaces.

New configurations of the system of relations between migrants and those who remained in the homeland, began to be called “transnational communities” by the American sociologist Alejandro Portes. Portes writes that transnational communities are a network of close contacts created by immigrants in order to achieve economic success and be politically recognized. (Portes, 1997, p. 812)

Portes's research has opened up opportunities for researchers to study this area more deeply. A detailed analysis was carried out by the German sociologist Thomas Faist to identify the main actors in transnational social spaces. He also acknowledges that as an initial epistemological framework such as Glick Schiller, Basch, Szanton Blanc, Levitt and Pries, state and territorial boundaries are no longer obstructed for social, economic, political, cultural and other interrelated activities.

According to Faist, during the migration process, in connection with border crossings, a “confluence” of two or more national states takes place, thereby creating a new unified social space. Such a space includes the movement of people (migrants entering transnational relations) and material cultural objects, as well as the free circulation of values, ideas and ideas of importance for the migrant. Physically, such social spaces can include two or more regions, states, etc. (Faist, 2013, pp. 449–459.)

That is, we can note that transnational social spaces are built on the basis of the interaction of individual individuals, social groups and organizations.

Within this approach, four ideal transnational social spaces are distinguished: areas of contact and diffusion; small groups, especially kinship systems; issue networks; communities and organizations.

Faist identified three main types of transnational social spaces, these are transnational groups, transnational networks and transnational communities. (Faist, 2000). According to Faist, transnational groups are a social space that unites relatives living in different areas. They were formed by the first generation of migrants. Members of the “transnational family” in different countries see themselves as part of a single whole. The Faist considers the main form of interaction in transnational groups as a relationship of social exchange based on reciprocity - mutual obligations and mutual assistance. (Faist, 2000. p. 194).

Transnational networks are multidimensional political, economic, social, religious and other interactions above and beyond state and territorial boundaries. In these networks, according to Faist, the main form of interaction between transnational actors is the social exchange of services and information to achieve common goals. The agents of intercultural interaction in these places are migrants, governments of countries of origin and governments of receiving countries, and non-governmental organizations of both countries. Faist also refers to these agents as “transnational actors” term. They live in different countries, but have a close relationship with each other. (Faist, 2004, p. 18).

Baubock shows that a migrant is perceived as having two or more identities within the social, economic, and often political life of several societies



within the concept of transnationalism. (Baubock, 2003, pp. 700–723).

It is very important to study the integration problems of Azerbaijani migrants from the perspective of transnationalism, because transnational migration among immigrants is widespread and this trend is growing. Some Azerbaijani researchers, such as A. Yunusov, Jeyhun Mahmudlu, conducted scientific research on Azerbaijani migrants in Russia, V. Asgarov on Azerbaijani migrants living in France.

It should be noted that there is a great need for a broad research of aspects of transnational migration and socio-cultural behavior of migrants in the environment of transnationalism among Azerbaijani migrants in Europe.

It can be said that Azerbaijanis living in Europe are more likely to live a double life as transmigrants. Despite living in European countries, European Azerbaijanis already have extensive ties with Azerbaijan and continue their working lives both in the country where they live in Europe and in Azerbaijan. These immigrants do business in the country of origin and are directly involved in economic life. The number of Azerbaijani immigrants living in Europe opening offices and establishing a working life in Azerbaijan is increasing. Among immigrants living abroad, there are enough people who buy and rent houses and properties in Azerbaijan. Many immigrants buy houses and land to return to their country of origin in their old age. It can be said that they lead an active socio-cultural life in both the sending and receiving societies, and take an active part in the cultural life of the country of origin and in mass cultural events. It should be noted that immigrants with a higher socio-economic status act more as transnational migrants. The opening of new transport and communication routes and the launch of new airlines have opened up more opportunities for immigrants to act as transmitters. This process can also include cheapening of tickets.

Our research on Azerbaijani immigrants in Belgium and Germany (2017-2018) shows that transnationalism is widespread among immigrants. Immigrants also live as transmigrants in other European countries. For example, our interviews with Azerbaijani immigrants living in Belgium and Brussels show that they are engaged not only in their home country but also in other countries, such as the Netherlands, Germany, France, Switzerland, Turkey, as well as in their country of origin, Azerbaijan.

Anar (43 years old) "I have been living in Belgium since 2004 and I am engaged in restaurant business. But I also decided to start a business in Germany, where I also work in a restaurant. I go to Germany at different times of the year and live there as well. That is, I am satisfied, and such activity does not interfere with my lifestyle".

Anar (45 years old). "I have been living in Belgium for 14 years and I do not want to limit my activities

only to Belgium. You know, despite the fact that I do not know French, it is somewhat difficult to find a profitable job here. Due to my low income here, I work in Cologne, Germany at some times of the year and live there for many months of the year. The city of Cologne is close here, and it costs me, and it's easy to build relationships because the employers are Turks. At the same time, I work and live in Switzerland at different times of the year. There is an Azerbaijani there who offers me a job. You have to live in two or three countries like this, and there is no other alternative, and I have to come to terms with that".

Ilgar (44 years old) "I live in Antwerp and sometimes I want to do business for extra income. I know Dutch and therefore I work in the Netherlands. As I speak Dutch, it is not difficult for me to live and work in the Netherlands. So I live in almost two countries. I intend to buy property in Azerbaijan because it is my place and I will do it in the near future".

Elnara (40 years old) "I have been living in Germany for 15 years, but I have a great job in Azerbaijan. I intend to do business in Azerbaijan".

Musa (52 years old) "I almost live both in Poland and Germany because of my business. This gives me additional income opportunities and at the same time does not affect my life. Because countries are close to each other".

Thus, our interviews with Azerbaijani immigrants living in Belgium and Germany helped to determine the level of transnational migration among immigrants, as well as to clarify the pace of transnational migration.

Conducted research suggests that elements of transnationalism are prevalent among Azerbaijani immigrants living in Europe and that the number of transmigrant people living in two or more countries continues to rise. Ease of travel between EU countries, low travel costs, and a visa-free regime between countries allow Azerbaijanis, like other immigrants living there, to live, work, and engage in business and other activities. In other words, Azerbaijani immigrants living in Europe also acquire property in Azerbaijan, do business and lead an active economic, socio-cultural life both in the country of origin and in the host society.

Conclusion.

As a result of the research, the theoretical and practical bases of transnationalism, the concept of transnationalism and conceptual views of American and European scholars were studied. At the same time, the terms "transnational social fields", "transnational networks", "transmigrants", "transnational communities" were analyzed and it was concluded that as a result of the development of the concept of transnationalism, diasporas and ethnic groups lose their traditional meaning, do not exist.

The study shows that as a result of transnational migration, migrants become both the originator

(sending society) and the host (receiving) society, carriers of socio-cultural values at the same time, identifying themselves with both societies. In other words, transnational migration has emerged as a topical scientific-conceptual, scientific-practical direction of today as a model of migration with which they have intensive contacts with the country of origin (sender).

The article concludes that 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, political borders. At the same time, transnationalism is developing among Azerbaijani immigrants identified in the article, and the number of people living a dual life as transmigrants (both in the country they go to and in the country of origin) is increasing. There is a growing interest among Azerbaijani immigrants living in Europe to participate in the processes taking place in the country of origin, in socio-cultural life. There is also a high level of interest in economic and business activities in the country of origin. 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.

Thus, the concept of transnationalism defines new theoretical frameworks in the analysis of migration and at the same time the socio-cultural behavior of migrants. That is, a migrant here is not perceived as a person who has been expelled from his country and is not obliged to be assimilated and integrated despite belonging to the sending country. Migrants act as members of two socio-cultural societies and become owners of dual cultures.

In other words, the immigrant lives a double life and belongs to the transnational social sphere, trying to participate in the socio-cultural and sometimes socio-political life of both the sending (country of origin) and the receiving (recipient) country. Transnational migrants are not permanently and eternally separated from their countries of origin, and live a double life, carrying both cultures.

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Ruslan Rahimli

Ph.D., Assoc. Prof., <https://orcid.org/0000-0001-7292-5879>, rus_rahimli@yahoo.com

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