

Assimilation: A Sequence of International Migration

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Abstract

The Objective of this paper is to evaluate the concept of assimilation and to analyze the implication of immigration patterns, factors and trends on migrants' integration and assimilation in the host societies.

With respect to the conceptual frame work, reference was made to the differentiation between, adjustment, integration, acculturation, accomodation and assimilation. Also, how social scientists view the concept of assimilation, and various theoretical approaches (e. g. the Marxist! the functional model, the structural, the cultural) were discussed.

The paper also treated the relationship between the typology of migration and assimilation (e.g. primitive, free, mass, forced and institutional migration), with emphasis on such processes as the occupational, the cultural, intermarriage, and social mobility.

Finally the paper discussed the main obstacles encountered in the assimilation of migrants with reference to problems and experience of oil producing countries and the western states. Future research needs were presented.

INTRODUCTION

There has been ample research studies treating consequences of immigration throughout the various regions of the world, and analyzing the processes of adaptation, acculturation, integration and assimilation of migrants in new communities, and the problems encountered in these processes. However, these studies, have not been conclusive in terms of covering the various geographical regions of the world, or the various types of migrations, or the varying conditions of immigration which tend to influence these processes in variant degrees. The micro studies encompassing ethnic groups and their adjustment, in certain periods of the past century, are in themselves, useful for academicians and policy makers, but they tend to be short of leading to the formulation of theories. It is, nevertheless, relevant to widen the scope of scientific inquiry to cover important aspects of these processes and provide social scientists as well as development policy planners with the guidelines and foundations for maximizing the utilization of manpower, to achieve human welfare and social well being.

The concern of this paper is to discuss the concept of assimilation in terms of theoretical approaches, and to analyze the implication of immigration patterns, factors and trends on migrants integration and assimilation in the host societies. Reference will be made to specific integration processes and their implications on assimilation of migrants. The concluding part of the paper will focus on the research needs for comprehensive analysis of assimilation at the micro and macro levels therefore, the paper will not discuss the adaptation, problems in communities where migrants had departed, and their socio-economic and political implications. Although, the new situation created by the departure of segments of the active population, requires the concern of social scientists.

1. Conceptual Framework

Assimilation is referred to as a process by which peoples of diverse racial origins and different cultural heritage living in a state, achieve a cultural solidarity sufficient at least to sustain national existence. Assimilation takes place gradually and by degrees so slight that an immigrant is considered assimilated as soon as he has acquired the language and the social rituals of the native community and can participate, without encountering prejudice, in the common life, economic and political, social and cultural institutions. Assimilation may be distinguished from **accommodation** (a process of compromise characterized by toleration) and from **amalgamation**.

Acculturation is defined as the process whereby an individual or a group acquires the cultural characteristics of another through direct con-

trat and interaction... it is a process of social learning and adult socialization (Mitchell, 1968).

The concept of acculturation was first used by Powell in 1880. This process is achieved through behavioral patterns, and the acquisition of new culture traits different from those culture traits of original cultures. (see-Evans Prichard, *Social Anthropology* (1959). Kroeber (1948) also introduced the concept of semi-assimilation which refers to situations of non-complete adjustment and internalization of new cultural patterns in new societies.

Accommodation is used to designate that part of the adaptive processes whereby conflicts are resolved and conflicting elements brought into a state of mutual toleration and hence of cooperative functioning competition, social adjustment is never perfect, because of the conflicts of group interests and values, the extraordinary variability of human nature and the varying hold of social tradition on individual and classes. (Hankins, 1981: 437).

The process of assimilation is affected by the interaction of several variables: Demographic (Characteristics of ethnic groups), Ecological, (cultural communities), structural, psychological and cultural, other variables of assimilation include: Change of cultural patterns to those of the host society, on the primary group level; large scale intermarriage; absence of discrimination, and absence of value and power conflict.

Four types of assimilation are identified namely: **cultural** - the consistency among cultural standards; **normative**, - the consistency between cultural standards and the conduct persons; **communicative** - the extent to which the network of communication permeates the social system; and **functional** - the degrees to which there is mutual interdependence among units of a system of division of labour (Cooley, 1968).

As for the factors influencing assimilation they include:

- 1 - Improving economic development and creating more job opportunities
 - 2 - Improving education achievement levels
 - 3 - Decreasing tendencies of internal conflicts and repression
 - 4 - Protection of the rights, privileges and freedom of migrants
 - 5 - Rights to economic integration e.g. owning real estate, shareholding in economic institutions
 - 6 - Protection of the well being of migrants from exploitation
 - 7 - The number and relative importance of migrants in the current population
 - 8 - The origin of migrants e.g. Rural, Urban, Bedouin and the geographic region
 - 9 - The demographic and socio-economic characteristics and the deferential between the migrants and non-migrants
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- 10- The degree of acculturation or social integration of the migrants as exhibited in their levels of living, educational and cultural characteristics.

2. What Assimilation Means to Social Scientists?

Social Scientists have investigated the process of assimilation in a wide range of points, of emphasis, and, at the same time at different levels of theorization. There exists, however, a great deal of interacting and interlinked variables, emphasis, and factors, which impinge on the study of this process, more particularly at the theoretical and empirical levels within various disciplines of social sciences.

For Economists, the absorption of immigrants into the economic system depends on public financial and employment policy, on investment and saving, and on job opportunities.

For political scientists assimilation is measured by the ability to join native political organization.

For Sociologists assimilation to the social system hinges on all types of social events, attitudes and resources such as: availability and location housing and jobs; legal and conventional patterns of discrimination; public education policy.

For Psychologists assimilation may vary with authoritarianism, frustration, status concern, and other characteristics of the receiving groups. (Charles Price: 188)

The study of assimilation by Social Scientists, however should take into consideration the following:-

- a- Include both individual immigrants and relative ethnic groups
- b- Should cover both difficulties of adjustment during first few years of settlement, and the long term problems of the second and third generations.
- c- It should not only describe the various stages or phases of assimilation but should explain the way in which one stage passes into the next.
- d- Should be able to cover various situations and groups as well as to refer to the local and national situation.

Prince (1969) refers to the concept of 'chain migration', in analysis of stages and steps of assimilation in both situations when minority peoples migrating to a well-populated country; and in situations when scattered peoples (Bedouins, Aborigines) are subjected to large scale invasion. (Price, 1950)

3. Theoretical Framework

Early sociological theories of immigrant assimilation considered

migration an integral part of the process of urbanization. The functional approach envisaged the gradual improvement integration into a welfare oriented society in which citizenship rights were accorded to all.

It was recognized that both external and internal migrants would tend to congregate in the poorer city districts where ethnic communities would perform a variety of economic, social and psychological services to the recently arrived migrant, facilitating adaptation to the unfamiliar urban milieu. Zones of transition would give way to ethnic communities which in turn would gradually disperse as the immigrants became more familiar environment. When racial discrimination and segregation prevented such dispersal, the ethnic communities would degenerate into racial ghettos with a variety of pathological characteristics.

Classical theories of migration and immigrant assimilation have derived from a functionalist approach to the study enged by an essentially neo-Marxist approach which emphasizes elements of conflict and contradiction with contemporary capitalist societies. These theories proved not applicable for the characteristics of immigrants coming to Canada and other Western industrial States. (Richmond & Verma, 1978, Vol. 12 No. 1)

The functional model however envisages the ultimate incorporation of immigrants into the wider society with full citizenship rights, union membership and welfare state benefits. The conflict model on the other hand sees immigrants as permanently excluded from those benefits.

According to the functional model, the ultimate condition of the immigrant population and their children is one of assimilation into receiving society as permanent members with economic and social characteristics that over a period of time, converge toward those of the majority and dominant groups in the receiving society. In contrast the conflict model anticipates the increasing alienation of migrant workers, both from the countries of immigration in which they are temporarily employed and from the countries of emigration to which they may return, but fail to achieve a satisfactory reintegration. (Bohning, 1976: No. 1)

Research on the adaptation of refugees has generally focused on two general topics; the psychological problems resulting from their experience and their subsequent patterns of occupational adjustment.

Drawing upon both micro-level (social psychological) and macro-level (demographic) research, and analysis can be linked by contextual variable, or those which axamine the influence of the receiving community's social structure upon the individual.

The extensive literature on immigrant adjustment (cf; Gordon, 1964; Goldlust and Richmond, 1974; Light, 1972; lyman, 1977; North and Grodsky, 1979) canbe very useful for understanding the responses of

refuges in their new environment, research dealing with the special situation of refugees who involuntarily left their homes is less common and relatively incomplete.

Later, sociologists elaborated the process recognizing the distinction between structural and cultural aspects of assimilation the process, from a demographic point of view, was one of a progressive convergence of the characteristics of the immigrant groups towards the dominant group in the receiving community (Hutchinson, 1965; Kalback, 1970; R. Park and E. Burgess asserted that relationships among ethnic groups and migrants pass three cycles of Contact, Competition, conflict; and assimilation, (progressive intermixture and intermarriage).

This was met by several objections and there has been a growing realization that assimilation studies should pay closer attention to other areas; e.g. membership of groups; community relations; socialization. Psychological adjustment.

Allan Richardson, spoke of 4 stage sequence leading to assimilation; he asserts that an immigrant must rise above the level of 'dissatisfaction' if ever dissatisfied, and attain a certain degree of 'satisfaction' with his new life before he can identify himself with the host population. (Richardson, 1967: 3-30)

On the other hand, Raymon Breton, refers to the social organization of the communities in the receiving country as most crucial factor bearing on the absorption of immigrants. He delineates three types of communities: the community of his ethnicity; the native (receiving) community, and the other ethnic communities.

He argues that the direction of migrants assimilation will result from the forces of attraction (positive or negative) stemming from the various communities. These forces are generated by the social organization of the communities. (Breton, 1970: 131-132)

Charles Price, stresses other factors-focusing on migrants-which influence assimilation. He states, "an individual immigrants' adjustment depends partly on personal and social background, on motives for emigration and expectations of the new land, on customs and values carried when migrating. Assimilation is much influenced by the number of immigrants involved it becomes slower and more difficult as immigrant number increases. Assimilation depends very largely on the nature of the receiving society". (Charles Price: 9-19) He adds that, "Assimilation is influenced by the extent and strength of prejudice and discrimination".

4. How Assimilation Can Be Measured?

There is a need to arrive at a general synthesis which explains the processes of assimilation. It can be reached by using a classificatory system, in which categories come direct from census and surveys and

from community studies and where migrants concentrate, using different types of tests and research tools.

The various techniques of social surveys, statistical analyses, historical comparisons, testing of hypotheses, are but few sources and we have to search for others in order to widen our understanding. We lack a logically interrelated system of general propositions that are close enough to the operational level to be directly or indirectly testable. (Blalock, 1967: 190)

It is possible to apply comparable tests of: dissatisfaction, satisfaction, identification and acculturation to ethnic groups in receiving societies.

Also, there are other sources of data useful for assessment of assimilation, such as the method of content analysis of letters written by migrants to their kinfolks at home (as Thomas and Znaniecki did in their study of the Polish peasant who migrated to U.S.A.).

Psychological projection tests, such as Roschach. T.A.T. test and other tests and often used by anthropologists in their investigations of adjustment and Assimilation.

Ron Taft suggested the following yardsticks for investigating assimilation of migrants:

- 1- Cultural knowledge and skills (language and role performance skills, knowledge of culture of new groups).
- 2- Social interaction (social acceptance and interpersonal contact)
- 3- Membership identity of the groups, or subgroups
- 4- Intergration into new groups; acceptance of migrant to some status in groups
- 5- Conformity to group norms (adoption of cognitive norms, values, role perceptions, performance of roles, conformity of norms. (Taft, 1965: 7)

Analysis of interviews with migrants would differentiate two types of integration according to Taft, a) primary and b) secondary. The **Primary** indicates satisfaction with the host state, and desire to stay, identification of self as a native, and the desire to become naturalized. As for the **Secondary** integration, is indicated in the use of the native language, and socially mixing with natives and adoption of various behavior norms.

Means of collecting data on assimilation, may take many forms, ranging from complex statistical procedures of association to the anthropological approach of studying small groups in tests, and participant observation recording of events, behavior, reactions, and group discussions.

It is important however to plan the various forms of tests and tools in order to provide systematic data on assimilation of immigrants in various institutions of society especially in the first few years of their arrival, and on the various typologies of migration.

5. Typology of Migration and Assimilation

Social Scientists have investigated the relationship between types of migration and degree of assimilation. The following types were delineated:

(1) Primitive Migration - a movement related to man's inability to cope with natural forces, mostly associated with primitive people, set by ecological push and controls, usually geographical but sometimes social.

(2) Forced and Impelled Migration - It is impelled when migrants retain some power to decide whether or not to leave, and forced when they do not have this power. Delineation is defined not by the migrant, but more by the activating agent. Further distinction can be made between emigrants, who fled their homeland and live abroad and expect to return, and refugees, who intend to settle permanently in the new country. The acculturation of the latter presumably be more rapid. Examples include Nazi forcing Jews to concentration camps then who survived were impelled to migrate to Palestine. In the same time Arab Palestians were forced to leave their homes under Israeli pressure and atrocities, since 1948 and after three successive wars. Their assimilation in Arab host states was minimal because they are considered as temporary refugees.

(3) Free Migration - where the will of migrants constitute a decisive element. e.g. European, Asian, migration to United States, Canada and Australia starting from the 18th Century onwards. It is always small and initiated by individuals strongly motivated to seek improvement.

(4) Mass Migration - is linked with forced and impelled migration when masses of the population are forced or impelled to move, even when they have the free choice. e.g. living in new settlements for farmers due to construction of Dams, or resettlement in land reclamation schemes in Egypt, Latin America and Syria, or towards new cities as in oil producing countries.

(5) Institutional Migration - that which is inherent in, and supporter of, traditional socio-economic relationships. The transformational migration, closely linked to profound changes in the economy and social structure of a people e.g. the process of sedentarization of Bedouins in agriculturally oriented towns and villages, and the process of urbanization as a result of migration.

Jean Martin, suggests the following common types, namely:

1- Middle-status functionally adapted; (well educated, good jobs, friendship with the natives, rapid naturalization)

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- 2- Lower-status functionally adapted (tradesman, workhard, little social life, accumulates property).
 - 3- Middle-status, status conscious, (well educated, ambitious for high status, looking for acceptance by natives).
 - 4- Lower-status (hard work, ethnic friends, newspaper, negative attitudes to natives. (Martin, 1965)

On the other hand S.N. Eisenstadt, sets out several types of Jewish immigrants ranging from the isolated apathetic family to the instrumental cohesive group. Also he spoke of other typologies: e.g. of immigrant leaders, of those oriented to personal achievement; and of deviant behavior. (Eisenstadt, 1954: 143-160)

Migration is one of the ways in which people and societies adapt to changing economic conditions.

International and internal movements of population area complex respond to a variety of demographic, economic, social and cultural conditions. Immigrant adaptation must be understood in a multivariate context in which factors are only one dimension.

The quality of immigrants affect the host societies in different ways and in different intervals. The outcome is partly dependent on the manner and the time in which the immigrants are admitted to the centre of the society and its culture; and also on the self-esteem of the bearers of traditional high culture. (Shills, 1978: 438-445) For example Palestinian forced migrations, has influenced the host neighbouring Arab Countries in 1947 in a different way than in 1967 war and onward. In the former the majority of Arab Palestinians were from rural areas, with high rate of illiteracy, in addition to semi-skilled urbanities. As in the case of the latter, the majority who were forced to leave their homes in the West Bank and Gaza Strip as a result of Israeli invasion, were more educated, skilled and experienced employees, traders, agriculturists, technicians etc.

6. Some Assimilation Processes

1. Intermarriage

The ultimate assimilation, is achieved when the diverse physical types merge into a new one through successive generation of intermarriage. However, there are many questions relevant to this issue need to be answered such as: Is marriage still a typical across line set by racial, religious, nationality or class differences? Is there a basic theory reached on intermarriage in spite of much writings on the subject? What is the effect of intermarriage on the social structure when there is a sort of exchange of values along two structural dimensions? When for example, a negro professional marries a lower-class white woman? What about the interclass marriage: Is it true that man usually marries down and the woman up? Are marriages across nationality lines still considered a typical? As for intermarriage across religious lines still

generally opposed by clergyman of all denominations? What about interracial marriages; are they still at the lowest rate of all types of inter-marriage scale?

Finally one would ask, to what extent such trends persist from one generation to another in the case of some or all types intermarriage stated above?

Although marriage is considered as an important element in the integration process of migrants and ethnic groups, yet, studies show, that homogenous marriages among the ethnic and racial groups still constitute the general practice. This is due to religious as well as racial grounds. Negroes, Jews, Moslems, Catholics, Chinees, are more apt to marry from their ethnic group rather from outside in the host societies. In Southeast Asia structural seperation and cultural differences prevent intermarriage from promoting further group assimilation. (Simpson, 1968: 438-445)

Loyalty to the state is expected by all ethnic groups who enjoy residency privileges irrespective of the duration of stay or type of migratory status. However, the issue of divided loyalty arises frequently in situation where migrants are considered as temporary residents regardless of the length of period spent in host societies. This is true in the case of Gulf States and labor importing countries. In such situations, migrants are denied many rights and privileges, by law, such as they are banned from owning property, build houses, become members in political parties, participate in voting, or from a union or welfare societies in the host State. This is true in other European and American states.

Logically, speaking, however, giving newcomers the official right to participate in the running of a nation would seems to be the ultimate stage of assimilation. (Peterson, 1970: 130-135)

When the local policies call for, directly or indirectly, such issues as 'nativism', 'segregation', 'discrimination', 'anti-foreign' or anti-religious sect, or 'Germanization', 'Kuwaitization' of civil service, the army, the top official posts for the natives etc...., it becomes rather difficult for migrants participation in the political activities and to give their loyalty and identification the host society and culture. Immigrants in the Gulf region, have their loyalties attached to their home countries and evidenced by the remittences, annual visits, and investment schemes. They are reminded constantly, in more than one way that they are foreigners and should remain so. Even cross marriage does not always facilitate political nor naturalization rights.

Occupational Assimilation

Migrants occupational classification in the doner system, is usually rate

them among the low-level occupations. In the host society, however, the system of occupational mobility is a function of economic, social, political and technological variables. How migrants perceive the system, and how they act to change their professions is a complex process. Occupational assimilation is described as both a social and a cognitive process; social because of the important role the recipient community plays in the process; and cognitive in that, as migrants begin to identify with an occupation, they shape their self-images to complement the chosen occupational roles.

Researchers have recognized the importance of occupational and economic assimilation in successful acculturation (Stein, 1979; Weiermair, 1971; Prtes, 1969; Ex, 1966; Rogg, 1974). Generally migrants who are self-sufficient have fewer adjustment problems than those who remain unemployed or accept public assistance.

Few researchers, however, have attempted to explain how migrants are able to adjust to new occupations and why relatively few of those who do adjust experience mental health problems.

The newcomer migrants almost in all situations bore the low status position accorded to them by host societies. Social mobility for them varies according to salient factors affecting high or slow mobility of different ethnic groups.

Often educational and occupational mobility and cultural parity were not enough to insure social acceptance of migrants. For the majority of migrants educational and occupational mobility are more difficult and costly achievements. Thus the notion of the melting pot cannot be considered as valid. Migration is one of the most obvious instances of complete disorganization of the individual's role system and some disturbance of social identity and self-image is to be expected. (Brody, 1969: 80) In this sense, migration as a desocializing effect, with respect to the brain-drain and occupational mobility, it is generally taken that migrants come from the lower social levels of the sending countries. Their assimilation is that of a dual process, both to an alien culture and to the somewhat higher social class into which many were rising.

More generally, immigrants congregate at the bottom of the social scale at their arrival, but in different occupations. All of them, or their children, move up from these several starting points, but along different routes and by varying degrees. To this effect, William Peterson concludes that "total assimilation by ethnic background is possible only if nationalities are randomly distributed among all occupations for to the degree that the contrary is the case, variation by ethnic background tends to persist in the form of class differences". (Peterson, 1975: 123)

Cultural Assimilation

Degrees of pressure to assimilate exercised by the host society in the

quest for 'national culture', on the other hand, the bailability of an immigrant group to retain a substantial part of its culture depends in part on its own internal life. A strictly observed domestic life helps to maintain such 'roots' as can be carried over great distances; religious institutions are also transferable.

What alternatives are open to immigrants, when they come to societies in which the elites insist on the predominance of the central culture? They must renounce much of their traditional culture or they must leave the society to which they have immigrated and if they are residentially segregated by their pressure of assimilation and if they come as short-term labourers without their families, they are in danger of loosening their original culture and of not gaining the culture of the host society.

Looking at cultural diversity in the West, we find that international intellectual culture was carried to U.S.A. by immigrants from Great Britain, Germany and other European States. On the other hand U.S.A. international culture was diffused in various continents as visiting professors, and foreign students who acquire graduate work and spend a period ranging from 5-10 years and return to their homes. Those considered as temporary migrants, are agents of cultural universality and bringing a better understanding of alien culture much closer. This is considered by some as a universal culture of science and scholarship and not merely a problem of the 'brain drain'. The educated immigrants are apt to assimilate more than the uneducated, or the low-class groups.

Immigrants are inevitably bound to loose much of their original culture in order to be able to achieve the economic and political integration which is demanded for them. As immigrants become assimilated, they bring into the dominant culture of the host society some fragments of their own culture. They gradually acquire new roots different from those which they had before, and from those who had lived for a long time in the host society.

As for the new generation, which usually undergoes the difficulties of being in the middle position between the parochial traditional culture, and the new values acquired with modernization. It is true that no culture is entirely intact, or so rigidly integrated to the extent that it cannot partially renounced and partially retained.

Social Mobility and Assimilation

The migrants social class origins influences his subsequent social and psychological adjustment as well as his economic life chances in the area of destination. (Brown, 1969: 132)

As Vance points out, migration proceeds (a) from lower to higher per capita income areas (b) from extractive to industrialized, economies, and (c) from areas of high natural increase of population to those of low

natural increase. (Vance, 1938) However there are several studies that pointed a general association between migration and upward vertical mobility. However, the amount of upward mobility experienced by migrants under different conditions, remains unexplored. Social mobility for the second generation is more defined and accelerated due to the socialization process through which children of migrants absorb the elements of the system of mobility and are influenced by the cultural environment and the value system which achievement is a main component.

Educational opportunities, industrial development, modernization and the open social system provide new directives, aspirations and class consciousness of the second generation. Socialization process of the second generation of migrants takes much broader boundaries i.e. beyond the family, kin, ethnic and religious orientation. Other institutions in society take part in the socialization process e.g. the schools, the club, the political party, the community programmes, and the primary-secondary and reference groups which affect the personality structure and social behavior of second generation. The hardships, the difficulties, disadvantages and low status occupations which the fathers (first settlers, refugees, labor migrants etc.) experienced, differ markedly from that encountered by the second generation. The latter has lived in more settled conditions, e.g. political, economic, social, cultural and became gradually attached to the norms and values of the host society. Occupational, residential and social mobility of second generation entails more assimilative processes and less attachment to father's ethnic and cultural determinants. The assimilation of the second and subsequent generations is a function of degree of reciprocal relations, and membership in political institution. Assimilation remains to be two ways process between the immigrants and the natives.

Obstacles of Assimilation

Assimilation as a process, normally encounters several obstacles ranging in scope and complexity and tend to affect the attainment of acceptable assimilation within the one generation, or even the subsequent ones. Factors generating higher unemployment levels among the migrants in ethnic concentrations in Sydney - Australia were several; recency of arrival, poor English knowledge; few skills; decline in inner city employment in structurally vulnerable industries and some discrimination on the part of employers. These situations point to short and medium term problems in a situation of recession and structural economic change, do have implication of the adjustment and well-being of future less skilled immigrants settling as relatives under family reunion policy. (Lebanese Migration, 1982: 103-132)

Integration and assimilation of the immigrants in Western Europe are made difficult because of the consequences of the 'Alien Policy'. The fact that immigrants settle at the very bottom of the social structure, the

mobility opportunities of the native population have considerably improved. The immigrants situation is made difficult in many ways. Cultural and psychological problems exert pressures which are all the harder to bear if the immigrant does not know how long he may be allowed to stay in a given place and lives in fear of losing his residence permit. In addition, immigrants have no political rights and thus cannot articulate their political interests in an aggregate form as in the case of immigrants in the oil producing countries (the Gulf States) and Western Europe.

Often physical traits and characteristics constitute obstacles to assimilation, more than cultural differences. In U.S.A. for example, Japanese Chinese, Negroes do not mix with the native population. When racial, religious or other cultural differences are so great that they provoke a racial caste or class consciousness which makes full and free discussion impossible, assimilation does not take place.

There is a tendency by immigrants to reduce their aspirations in order to bridge the gap between their claim to membership status, integration and social mobility, on the one hand, and the reality of their marginal situation on the other. Their own repressed aspirations are then somehow transformed into totally unrealistic aspirations for their children. Also there is a tendency to emphasize consumption as a kind of compensation. Finally, many immigrants gradually develop attitudes complementary to the neo-feudal attitudes complementary to the neo-feudal attitudes of the native; if the latter set themselves apart by looking up at the natives. Thus many immigrants, by recognizing the ascribed criterion of nationality as a basis for the distribution of occupations, are willing to accept the principle that natives priority to get higher positions than they do (McNeil and Adams, 1978: 102) This is done under the national policy of 'Kuwaitization', 'Jordanization', 'Germanization'.

The right of migrants to adapt to the host society should include entitlement to certain rights, guarantees and protective measures e.g.

1- the right of the family to be reunited, the right to decent housing, and access to information and guidance from the ordinary of specialized social services, the right to appropriate schooling, and maintenance of cultural and religious identity. Efforts to promote integration should be aimed at gradually eliminating all the causes of these handicaps and of additional difficulties associated with period of economic crises.

The post World War II immigrants to Argentina, assimilated with remarkable ease. Because of Latin background Catholic religion, and the similarity of their language (Spanish) the bulk of immigrants became more acculturated than did immigrants to U.S.A. In the fifties, Ministers were recruited largely from the sons of Spanish and Italian immigrant professionals, businessmen and farmers. - A high presidential advisor was Jewish. (Solberg, 1978: 146-166) Joining the army and the Catholic

Church were evidence of rapid immigrant assimilation and upward mobility, inspite of the low rate of naturalization.

In the case of Soviet Union, the professed ethnic strategy has been toward the coming together of different ethnic groups and their final merging into one homogenous mass the 'Soviet People'.

However, the intensified contact between ethnic groups which was thought as leading to ethnic harmony and homegenization, it resulted in opposite trend namely; ethnic conflict and strengthening of a sense of ethnic particularism. (Bennigsen, 1978: 173-186)

The assimilation of Arab Palestinian Refugees, in their temporary residence in the neighbouring Arab and other states has been adversely affected by political factors pertaining to the expansionist policy of Israel, dragging peaceful efforts to settle the Middle East Crises, and most important is the insistence of the Palestinian to return to their homes and homeland.

With reference to problems facing assimilation of labour migrants it was noted by resarchers that one of the major objections to the migrant labour system is that is frequently involves the seperation of families, which is socially disruptive at home, and which contributes to the rise of prostitution and homosexuality abroad.

Describing impact of African labor migration as: the neglect and moral disintergration of the workers families in the home lands; attacks on African, coloured and white women and girls; the economic poverty of the families in the reserves the increase in homosezuality, and the fact that labourers may be subjected to unsatisfactory employment conditions. Seperation of families resulted in undesirable national demographic trends which threatened the future well being of certain countries.

Researchers have started to examine changes in roles, attitudes and values that occur as a result of the reinforcements available to the migrant in the new society.

Brody (1969) views psychological adaptation generally as a process of establishing and maintaining a relatively stable receprocal relationship with the enviornment, and or human beings this means the human, social of interpersonal enviornments, During the acculturation to a new enviornment, there is a reorientation of values that is influenced by the degree of internalizaion of the individual's age, education, religion and occupation.

Research needs on Assimilation:-

There is a need for studies of migrants as persons occupying social spaces in ongoing social systems. There is a need to investigate the reciprocal relationship between the minority and the majority. What is

perceived by the stationary population as acceptable role behaviors for migrants and what migrants perceive as acceptable behaviors for self in relation to migrants and others is frequently divergent. There is also an area of investigation relevant to assimilation, that which seeks to explain the apparently high admission rates of immigrants to mental hospitals. And to what extent, the notions of 'change of environment' with the ensuing problem of social and cultural adaptation as well as those who are empirically valid.

There is a need to undertake research on preventive planning and strategies of intervention at the public policy level, individual and group, since intervention aims at promoting the economic integration, optimal function and personal stability, i.e. the assimilation of migrants.

Conclusion:-

It is not an easy task to measure the losses incurred to migrants, and the host societies, and the countries of departure, and the universe at large. It might be possible to calculate the economic gains and losses in the migration movements, but, measuring the cultural losses to the parties concerned is not that easy. Assimilation process is a continued process, as long as the international borders are open for the movement of people, and as long as factors causing various types of movements persist.

There is a need to stress on the analysis of the absorptive capacity of the receiving community and its socio-economic and psychological readiness to accept immigrants. In the case of involuntary migration (Palestinian Arab, Vietnamese, Pakistani etc. refugees) is perceived as a process of desocialization, then assimilation may be seen as a process of resocialization. The migrant needs the time to learn, by trial and error, before he can be expected to assume a role and social identity meaningful in terms of the new society. Receiving communities should provide the access to social networks combatting the isolation and loneliness which engender psychological disturbances and psychosomatic disorder.

Assimilation is not a well ordered temporal sequence of phases of adjustment, but an ongoing exchange between the immigrant and society. Inputs are determined by the social situation and also by the changing ability of the immigrant to accept change. There is a remarkable similarity between the needs of the new immigrant and those of the newborn human being. The need for belonging, the need to be loved, understood and supported, but not to be dominated, segregated, and blocked from participation.

Interventive strategies with differing migrants should be explored, who should intervene with who, when and how? what types of institution are required to cope with the various assimilation facets of migrants and their offspring, and the following generation?

Immigration countries can also pursue a policy of attaching migrants to their country of origin. This means policy of temporary migration where the return of workers is carefully planned and encouraged.

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