



e-ISSN: 2980-2628 | www.jomiss.com.tr

CİLT 2, SAYI 2, Aralık 2024 | VOLUME 2, ISSUE 2, December 2024

Atıf Bilgisi | Reference Information

Mohamed Errachidi, "Migration: A Complex Societal Phenomenon to Decipher", *JOMISS*, C. 2, S. 2, Aralık 2024, s. 169-182.

Makale Türü | Article Type
Araştırma Makalesi | Research Article

DOI No: 10.29329/jomiss.2024.1088.6

Geliş Tarihi | Received Date
28 Ekim 2024 | 28 October 2024

Kabul Tarihi | Accepted Date
18 Aralık 2024 | 18 December 2024

Migration: A Complex Societal Phenomenon to Decipher Göç: Deşifre Edilmesi Gereken Karmaşık Bir Toplumsal Olgusu

Mohamed ERRACHİDİ*

Özet

Çok yönlü ve dinamik bir olgu olan göç, küresel olarak toplumları şekillendirmektedir. Bu çalışma, göçün motivasyonlarını, mekanizmalarını ve etkilerini sosyolojik ve ekonomik esaslar çerçevesinde incelemektedir. Ele alınan temel sorun, göçün demografik yapılar ve sosyoekonomik entegrasyon üzerindeki etkisinin artan karmaşıklığıdır. Çalışma, politika geliştirme için uygulanabilir stratejiler önerirken, göçün itici güçleri ile toplumsal sonuçları arasındaki etkileşimi ortaya koymayı amaçlamaktadır. Marksizm, işlevselcilik ve Chicago Okulu'nun ekolojik yaklaşımı gibi teorilere dayanan araştırma, itme-çekme dinamiklerini ve bunların sonuçlarını incelemektedir. Kapsamlı veri toplamak için nitel görüşmeler ve politika analizini içeren karma bir yöntem yaklaşımı benimsenmiştir. Temel bulgular, kapsayıcı politikaların entegrasyonu artırdığını ve sosyoekonomik eşitsizlikleri azalttığını, kısıtlayıcı çerçevelerin ise dışlama ve eşitsizliği daha da kötüleştirdiğini vurgulamaktadır. Çalışma, bu zorlukların üstesinden gelmek için kültürel kapsayıcılığı, eğitime eşit erişimi ve iş gücü piyasası fırsatlarını vurgulayan bütüncü politikaların benimsenmesini önermektedir. Bu yaklaşım, uyumlu bir şekilde bir arada yaşamayı teşvik etmeyi ve göçün karşılıklı büyüme ve kalkınma için bir itici güç olma potansiyelinden yararlanmayı amaçlamaktadır.

Anahtar Kelimeler: Çekim ve itim faktörleri, Göç, Sosyal ilişkiler, Teorik yaklaşımlar.

Abstract

Migration, a multifaceted and dynamic phenomenon, shapes societies globally. This study investigates the motivations, mechanisms, and effects of migration through sociological and economic lenses. The core problem addressed is the increasing complexity of migration's impact on demographic structures and socio-economic integration. The study aims to decipher the interplay between migration drivers and societal consequences while proposing actionable strategies for policy development. Grounded in theories such as Marxism, functionalism, and the Chicago School's ecological approach, the research explores push-pull dynamics and their implications. A mixed-methods approach, including qualitative interviews and policy analysis, was adopted to collect comprehensive data. Key findings highlight that inclusive policies enhance integration and mitigate socio-economic disparities, while restrictive frameworks exacerbate exclusion and inequality. To address these challenges, the study recommends adopting integrative policies emphasizing cultural inclusion, equitable access to education, and labor market opportunities. This approach seeks to foster harmonious coexistence and capitalize on migration's potential as a driver for mutual growth and development.

Keywords: Factors of attraction and repulsion, Migration, Social relations, Theoretical approaches.

* Prof. Dr., Chouaib Doukkali University, Faculty of Letters and Human Sciences, Department of Sociology and Psychology, errachidi.mohamed@ucd.ac.ma, Orcid:0009-0005-0155-6902, Morocco.

Introduction

Migration, a global phenomenon, has profoundly shaped human societies throughout history, influencing their cultural, economic, and demographic development. Early research, such as that of the Chicago School, emphasized migration's role in urbanization and societal change, while contemporary scholarship explores its complex economic and social impacts in greater depth. Diverse theoretical perspectives, from Marxist analyses of labor exploitation to structural-functionalist approaches to societal adaptation, have examined migration as both a catalyst for progress and a source of social disruption. Despite its pervasiveness, migration remains a multifaceted and challenging area of study.

This study addresses the root causes and multifaceted consequences of migration, focusing on the socio-economic and cultural challenges it presents to both sending and receiving communities. Its primary objective is to analyze the factors driving migration and its outcomes, ultimately proposing effective integration strategies for host societies.

Employing prominent sociological theories, including the push-pull framework, Marxist perspectives on labor, and functionalist views on societal equilibrium, this study situates migration within a robust theoretical context. A qualitative methodology, incorporating interviews, document analysis, and case studies, provides a comprehensive data foundation.

The study proceeds as follows: The first section defines migration and explores its motivations. This is followed by an analysis of relevant theoretical frameworks. Subsequent sections present research findings, highlighting key migration trends and their societal implications, culminating in actionable recommendations.

Connotations and Meanings of the Concept of Migration and the Migrant

Migration is one of the important social phenomena that significantly affects societies around the world and reflects many economic, sociological, and cultural aspects. However, before we stand on these dimensions, as defined by the theorists in this field, we believe it is first necessary to perform a linguistic rooting of the word so that we can understand its linguistic and conventional meanings before moving on to discuss its causes, motivations, and consequences.

Ibn Manzûr wrote in 'Lisân al-'Arab' that migration is the opposite of connection, and the name is 'hijra'. It is said that 'hijra' is "abandoned something, forsaking it and neglecting it". Al-Laḥyāni said, 'Hijra is the act of an individual leaving one land and moving to another.'¹ As for the dictionary of meanings "ALMAANY", it considered it to be the source of the verb 'hajar', and the plural is 'hijarat'. It is the departure of an individual from a land and their movement to another land; to obtain security or livelihood, or the movement of a person from one country to another where they are not a citizen to live there permanently.² Whereas the Oxford American Dictionary defines migration as the movement of large numbers of people or birds or animals from one place to another.³ In this sense, the dictionaries agree that migration in its general linguistic meaning is leaving, moving, and departing.

From a conventional standpoint, the connotations of the word differ depending on the field from which the researcher departs. In sociology, the concept of migration refers to the movement of individuals or groups across borders, whether these borders are symbolic or political, to settle in new residential areas or local communities.

Sociological studies of migration are characterized by great diversity and multiplicity, although they are often part of studies dealing with other problems, such as studies dealing with kinship, social networks, economic development, or social transformations. However, this situation has begun to change in recent times, as the subject of migration has become extremely important, especially after countries became aware of the danger of this phenomenon to the

¹ Ibn Manzûr, *Lisānu 'l-'Arab*, el-Cüz' es-Sâbi', Neşr Edebu'l-Havza, Kum 1985. [ابن منظور، لسان العرب، الجزء السابع، نشر. أدب الحوزة، قم 1985.]

² <https://www.almaany.com/ar/dict/ar-ar>, Access Date : 26.03.2024

³ <https://www.oxfordlearnersdictionaries.com/definition/english/migration>, Access Date : 26.03.2024.

economy and security, and to society, if it is not regulated and comprehensive, policies are not put in place to mitigate its negative consequences.

The concept of migration is simply defined as the temporary or permanent movement of individuals or groups from one region to another, either within the same country or across national borders. The concept is also used to refer to forced or voluntary movement, continuous or temporary for the individual or group, and is also used to refer to regional or local changes in place of residence, as well as referring to the seasonal or daily movement of individuals and groups who go to work in cities or other areas.

Migration in this sense is any movement from one place to another, resulting in a departure from one living space to another, and resulting in a change in economic, social, and value relations. It is worth mentioning here that the word migration in the Arabic language can take on multiple meanings in contrast to the multiplicity of words in foreign languages. It is used to refer to immigration, emigration, or generally to migration.

Based on the above, we can provide a classification of the types and forms of migration. These vary according to the many factors and motivations related to the country of origin or the country of displacement, alike. Among the main types of migration that can be listed here are:

Internal migration: This includes movements from one region to another within the same country, whether due to the search for job opportunities or other reasons such as drought or natural disasters.

External migration: This includes movements across national borders to other countries, whether for economic, social, or political reasons.

Legal migration: Where migration takes place in accordance with the laws and regulations in force in the host country.

Illegal migration: Where migration takes place illegally, which can lead to legal and social challenges and problems, both for the migrant and the host country.

Permanent migration: Where individuals or groups move permanently to the new location and settle there permanently.

Temporary migration: Where the migrants intend to return to their country of origin after a certain period.

Motivations and Causes of Migration considering Social and Economic Theories

Talking about the causes of migration in the plural has its justification, because this act is complex and refers to diverse causes and motivations. Perhaps this also explains the diversity of cognitive theories and ideological starting points that have sought throughout history to provide a precise analysis of this act (the act of migration). Among the theories that we believe to be unavoidable to mention here is Marxist theory in its various forms.

1. Marxism: Migration as an Economic Necessity

Marx's political and economic thought is rich in many critical perceptions of the major global transformations that characterize the capitalist world, where wealth is in conflict and there is a clash between the state and the people. Today, no one can deny the major role played by Marx's theories and Marxism in understanding the methods of exploitation, oppression, and appropriation resulting from the greed of the capitalist system. The globalization economy does not deviate from this rule, as it is also an expression of a liberal history dominated by individualism and classism, accelerating the birth of new forms of enslavement, alienation, and objectification. Understanding Marxist thought related to the issue of migration requires the mind to recall many of the concepts associated with it, such as historical materialism, economic

conditions, the value of labour, class struggle, the infrastructure and superstructure, and the dismantling of the nature of the relationship between historical materialism and his theory on the value of labour.⁴

To understand the Marxist view of migration, it is therefore necessary to go through his understanding of the state and its relationship to the economy, which is considered the nerve of the state and the pillar of its continuity. It is difficult, if not impossible, to talk about society and the state without addressing productive and economic aspects, because understanding the economy, according to Marxism, requires understanding the elements that control society and contribute to its quantitative and qualitative development, including understanding the relationship between social classes governed by a certain mode of production. The economy, therefore, is a driving force for society, the state, and history, to the point that the relationship between the state and the economy, and between the latter and society, has become essential. The economic dimension is the real basis of society and human life in general.⁵ The dynamics of migration cannot be understood in the Marxist context without linking it to the development of capitalism in societies. It is true that migration is an act that has been around for a long time, but its current manifestations and repercussions are closely linked to capitalist practices. According to Marx, these practices lead to the impoverishment of the working class, as capitalism resorts to tricks like lowering wages to increase profit margins. While workers only have the strength of their arms (labour power), the bourgeoisie owns the means of production, which allows them to control the entire production process, regulating it to serve their interests. This allows them to control the volume of the economy's production and manage it in a way that guarantees them the highest return at the lowest cost. The spirit that drives the capitalist is the accumulation of wealth, and this accumulation can only be achieved through the greatest exploitation of economic resources (economic resources) and social resources (human resources), thus expanding the capital's private influence and increasing its followers by creating reserve armies of unemployment, which Marx, in the introduction to his book 'Capital', considers to be the creation of the bourgeoisie, with the aim of optimally controlling production contexts and reducing its cost. In ancient societies, people got jobs as soon as they were able to do them, in exchange for food. Therefore, these societies were free from unemployment, which is primarily linked to the processes of industrialization.

The dynamics of migration are closely linked to these economic policies, which have contributed to impoverishing some areas and enriching others, making the latter considered as attractive areas that entice residents of poor areas to obtain job opportunities and achieve material gain. Thus, capitalist systems are among the main reasons that have contributed to bridging the gap in migration between areas and countries that are unequal in economic development, so that the more advanced ones can access cheap labour. To control production levels, the economically dominant class also exerts control migration levels. They close the doors during recessions and open them during booms. In this way, economic dependence becomes a bridge between poor countries and more fortunate countries, crossed by migrants uninterruptedly as long as the conditions that led to this dependence remain in place. So, can we summarize the act of migration to this purely capitalist economic factor, or do workers also have their own goals and motivations, which may sometimes coincide with the goals of capitalism?

2. The Motivations and Causes of Migration According to Structural-Functionalist Theory

Migration from this Marxist perspective may seem like a form of exploitation of the migrant's situation and trafficking in their misery, but from another perspective, it may involve a lot of rationality and prudence, as the migrant often sets their sights on the goal of improving their material situation, because they are engaging in the construction of a specific and precise strategy

⁴ Leo Strauss-Joseph Cropsey, *Tarihu'l-Felsefe es-Siyasiyye*, Terceme: Mahmud Sid-Abdurrahman İmam, el-Meclis el-'Alâ li's-Sekafe, el-Kahire 2005, p. 468. [ليو شتراوس - وجوزيف كرويسي، تاريخ الفلسفة السياسية، ترجمة: محمود سيد - وعبد الفتاح إمام، المجلس الأعلى للثقافة، القاهرة 2005.]

⁵ Manuel Rosenthal-Pavel Yudin, *el-Mevsua' el-Felsefiyye*, Terceme: Semir Kerem, Dâru-t-Talia', Beyrut 1981, p. 467. [مانويل روزنتال - بافيل يودين، الموسوعة الفلسفية، ترجمة: سمير كرم، دار الطليعة، بيروت 1981.]

through which they can move from one life space to another completely different from each other. However, this movement does not occur as a leap or jump into the unknown, because the migrant is not a vagrant or lost, but an economic human being in the first degree, performing rational and goal-oriented actions in the Weberian sense.⁶ Therefore, from this perspective, migration cannot be considered an arbitrary act, but rather a considered decision in which the migrant compares the advantages and disadvantages of migration. It is, therefore, a rational social act directed towards a goal, in the words of Malki, as when a migrant decides to migrate, they have previously determined their goal from this migration and the means they will use to achieve those goals. Perhaps the best evidence that can be presented in this context is the testimony of one of the interviewees who worked with Malki in his field study, which he included in his book 'Culture and Space: A Study in the Sociology of Urbanization and Migration in Morocco', where she says: '... The people of my village migrate a lot to Fez because it is the closest to them in terms of distance and provides them with some job opportunities (shoemaking/haggling) and they often live together in Riyafa and Bab Ftuh districts... One of the factors that made me prefer to migrate to Fez is that my sister and her husband encouraged me to do so because I saw them 'comfortable from the problems of people' and that is why I wanted to be independent with my children and my home'.⁷

It is clear from this description above that migration is not a simple act that can be explained by one or two motivations, but rather a complex act that requires the researcher to be armed with a solid conceptual and theoretical arsenal so that they can decipher its codes and solve its symbols. This is exactly what the early pioneers in sociology tried to do, especially with the emergence of the major social theories in both anthropology and sociology. The 20th century is the period in which the fame of these social theories spread, and functionalism is the most important of these theories, with 'Malinowski', 'David Merton', 'Vilfredo Pareto', and 'Talcott Parsons' being considered among its most important representatives, in all their different formations. These scholars tried to provide precise analyses of society and its phenomena through the many works they produced, covering all aspects of social life.

Functionalist theory was initially influenced by many concepts prevalent in the natural sciences, especially biology and physiology. It is no surprise, then, that we find in the works of the pioneers of this theory several concepts that belong to this field of knowledge. If biology and physiology are sciences that seek to understand how the body adapts to its environment and the strategies it uses to achieve balance, functionalist theory, in turn, seeks to understand human societies by trying to uncover the mechanisms that societies follow when a disturbance occurs in one of their structures to restore balance to the social organizations that society comprises. Therefore, the functionalist perspective on society mimics the organic perspective of the society's environment.⁸

In this framework, 'Pareto' tried to present society as embodying a state of balance, consisting of a set of interconnected parts in terms of their mutual influence. Any change that affects any part affects the other part, thus affecting the social structure as a whole. Society in this sense is considered a non-dysfunctional system, as a kind of balance arises between its structures. This balance is evidence of the existence of forces within each society whose function is to work towards the continuity of stability and the prevention of any change that would cause a general disruption to the structure of society. This is what Vilfredo Pareto calls 'dynamic balance'.⁹ When society is exposed to multiple waves of immigration and displacement, which we can call external forces here because they are forces that will have an impact on the structure of society, both negatively and positively, the internal forces in the host society quickly move towards restoring

⁶ Abdurrahman el-Mâlki, *es-Sekafe ve el-Mecal Dirase fi Sosyolociya et-Tahaddur ve el-Hicre bi'l-Magrib, Menşurat Muhteber Sosyolociya et-Tenmiye ve el-Ictimaiyye, Fas 2015, pp. 183-184.* [عبد الرحمن المالكي، الثقافة والمجال دراسة في سوسولوجيا التحضر والهجرة بالمغرب، منشورات مختبر سوسولوجيا التنمية الاجتماعية، فاس 2015.]

⁷ el-Mâlki, *es-Sekafe ve el-Mecal Dirase ...*, p. 183.

⁸ John Holmwood, "Functionalism and its Critics", *Modern Social Theory: An Introduction*, 2005, p. 89.

⁹ Shahata Syam, *en-Nazariyye el-Ictimaiyye min Merhale Klasikiyye Îlâ ma b'ad el-Hadase, Misr el-Arabiyye Li'n-Neşr ve't-Tevzi*, el-Kahire 2009, p. 52. [شحاتة صيام، النظرية الاجتماعية من المرحلة الكلاسيكية إلى ما بعد الحدائنه، مصر العربية، للنشر والتوزيع، القاهرة 2009.]

balance by absorbing these migrants and attempting to integrate them into it so that it reaches a stage of stability. Any immigration process, especially the collective and intensive one, which is often due to wars or natural disasters such as drought or earthquakes, which constitute, in addition to a lack of job opportunities, what geographers call 'push factors', can create a disruption in the internal balance of the host country, both geographically (imbalance in the geographical distribution, because there are places and cities that are more attractive than others) and economically (imbalance in the exploitation of natural resources, labour, and the circulation of capital...), as most of these migrants resort to working at low wages in non-permanent tasks and jobs, in exchange for longer working hours. Employers also find this type of labour to be their solution for accumulating wealth, which in turn can lead to a contraction in the national economy's capacity and contribute to the spread of unemployment. This puts pressure on the system and the need for balance becomes apparent.¹⁰

'Parsons' believes in the same context that balance seeks to integrate the system. He views this system as a set of existing relationships, whether within local communities or outside them, or in the relationship of the latter with other communities. These relationships, by their nature, tend to maintain their continuity over time and support their own existence. These systems are in a state of balance, stability, and integration. Change only affects them in cases where these societies seek to respond to external changes that may affect them due to migration.¹¹

'Parsons' defines the social system as 'a set of individuals driven by a desire to optimally satisfy their needs'.¹² This means that the system is able to organize and generate the activities necessary to satisfy needs. Parsons' theoretical view is a comprehensive conceptual framework for the study of social action. It is based on the idea that every social system, in order to exist and continue, must respond to four functional necessities. These four necessities represent the essential elements that must be present in all social systems, namely: **Adaptation**, where it is believed that society may appear more advanced to the extent that its social organization shows a greater capacity for adaptation, and the purpose here is not passive adaptation to given conditions, but rather to strive for a more satisfactory state, and consequently, the ability to innovate. The second element is **Goal Attainment**, which means that individuals make certain choices and strive to achieve them through various means, whether material or non-material. These choices, even if individual, assume the influence of the environment, which contains values, customs, and traditions. The third element is **Integration**, where social systems seek to achieve the proper integration of settled or incoming individuals into the structure of society, by making them aware of the values and standards upon which the system of rights and obligations within a given society is based. The fourth and final element is **Pattern Maintenance**, upon which the major cultural orientations are established, forming a set of shared values among individuals.¹³

These four elements are clearly present in the movements and actions of migrants, as it is observed that these individuals strive to adapt to the transformations and changes that happen to them, through various means such as work, marriage to a member of the host society, and others. In addition to their constant pursuit of determining specific goals and implementing them by all means and methods, for example, providing means for a dignified life, striving and seeking to achieve this goal by all means, which can push them to take up different professions from those they practiced in their homeland. All of this happens without them abandoning their values, customs, and standards, which play an important role in shaping the social bonds that play an active role in the process of cohesion and integration.

¹⁰ Martin Godfrey, *Global Unemployment: The New Challenge to Economic Theory*, Prentice Hall/Harvester Wheatsheaf, Brighton 1986, p. 152.

¹¹ Ahmed Zayed, 'Ilmu'l-Ictimâ' en-Nazariyye el-Klasikiyye ve en-Nakdiyye, Mektebetü'z-Zaîm, el-Kahira 2011, p. 122. [أحمد زايد، علم الاجتماع النظري الكلاسيكي والنقدي، مكتبة الزعيم، القاهرة 2011، ص 122.]

¹² Nicholas Timasheff, *Nazariyye el-'Ilm el-Ictimâ Tabiatuha ve Tatavurruha*, Terceme: Muhammed Avde ve ahirin, el-Kahire 1972, p. 333. [نيقولا تيماشيف، نظرية علم الاجتماع طبيعتها وتطورها، ترجمة: محمد عودة وآخرين، دار المعارف، القاهرة 1972، ص 333.]

¹³ Mel Shurton - Anne Brown, 'Ilm el-Ictimâ'iyye en-Nazariyye ve el-Menhec, Terceme: Hena el-Cevherî, el-Merkez el-Kavi Li't-Terceme, el-Kahire 2012, p. 84. [ميل شيرتون - آن براون، علم الاجتماع النظرية والمنهج، ترجمة: هناء الجوهرى، مركز القومي للترجمة، القاهرة 2012، ص 84.]

The functionalist explanation of migratory movements, although it has established a variety of concepts and perceptions through which the pioneers of this theoretical approach attempted to present a picture of the most important systems that interact within the society of origin and make it a push factor, or those that enable the migrant/refugee to integrate into the structure of the host society, which transforms the latter into a society of attraction, it (functionalist theory) remains hostage to general intellectual perceptions that seek to build a comprehensive theory about social reality, rather than being a practical field practice of the motivations, causes, and effects of migration on the society of origin and the host society, and on the migrant first and foremost.

3. The Chicago School's Perception of the Causes and Effects of Migration

Sociology emerged in Europe in its early stages, with notable figures such as Auguste Comte, Durkheim, and other pioneers. However, most contemporary sociological currents have their roots in the United States, particularly with the contributions of the Chicago School. This school significantly advanced the field with its development of innovative techniques and approaches to studying social phenomena, particularly those related to urban environments. Today, anyone engaged in the study of cities inevitably encounters the influential work of the Chicago School. Every speaker of the city today, finds themselves face-to-face with studies and theories outlined by the early pioneers of the Chicago School. No one can deny that this sociological school has built its glory on studying phenomena related to the city or the metropolis in general. Urbanization in the 20th century is one of the most important characteristics that marked this period. This had a significant impact on people's behaviour and actions, as cities witnessed many phenomena that did not expand their scope and echo until the emergence of large and major cities, because of the increase in migration rates and the increase in industrial units that attract labour. Among the phenomena that the Chicago School has focused on studying and highlighting, we can mention deviance, crime, migration, integration, and other phenomena that have a major presence in large cities and metropolises. The city of Chicago is considered an excellent embodiment of this situation in the early 20th century. In the 1830s, it was only a deserted wasteland, but by the beginning of 1900, it had transformed into an industrial city and a huge financial centre with a population of around two million.¹⁴

As we have mentioned, Chicago was brimming with all the ingredients that make it an observatory for studying urban phenomena. The intense migration it witnessed since 1840 made it stand out with a diverse population, with diverse origins, races, and beliefs, sometimes even contradictory and different, leading to a kind of introversion or isolation among groups sharing the same ethnic or racial origin, and faith. This is what some researchers at the Chicago School called 'ghettos'. Each group settled in a specific area of the city and withdrew into itself. This ethnic diversity led to the emergence of a set of ethnological and ethnographic studies, which would rely on mechanisms and techniques such as interviews, participant observation, direct observation, or the analysis of biographies.¹⁵ This technique would contribute to moving sociological research in general, and urban sociology in particular, from historical theoretical logic to a field-testing logic that deals directly with the material facts and concrete actual phenomena.

Robert Ezra Park is one of the most prominent names in the Chicago School. The theoretical accumulation he achieved in his study of a set of urban phenomena enabled him to develop many concepts upon which the ecological approach that the American school would be known for would be built. However, the credit for building a sociological approach to the issue of migration primarily goes to William Isaac Thomas, through his study titled 'The Polish Peasant, a Monographic Study of a Group of Immigrants to America', which he completed with

¹⁴ Anthony Giddens, 'Ilmu 'l-İctima' (*Maa Müdahalât el-Arabiyye*), Terceme: Fayiz Siyâğ, el-Munazzama el-Arabiyye Li' t-Tercume, Beyrut, 2005. [أنتوني غدنز، علم الاجتماع (مع مدخلات بالعربية)، ترجمة: فايز الصياغ، المنظمة العربية للترجمة، بيروت، 2005.]

¹⁵ Jean-Marc Stébé – Herve Marchal, *La Sociologie Urbaine*, Presses Universitaires de France, Paris 2007, p. 25

Florian Znaniecki. This is confirmed by what Ernest Burgess said about him, considering him the first teacher of sociology in Chicago.¹⁶

What distinguished the study 'The Polish Peasant' in the field of the sociology of migration and urbanization is that the researcher sought through it to disregard the role of the economic factor in explaining the phenomenon of migration and to emphasize the involvement of a large number of factors that must be combined and presented in the explanation of this complex phenomenon. It is difficult to highlight the importance of each of these factors separately. This means that it is imperative to delve into the factors that attract these migrants by observing some of the characteristics of migration as a rational act stemming from the individual and linked on the other hand to their interaction with others. This is the practical picture that Thomas gave of migration and its implications, as it does not simply reduce to geographical space, moving from one place to another, or the existence of the country of origin and the host country, but rather goes beyond that by combining the subjective and the objective, transcending the traditional factors that focus on the purely material factor.¹⁷

This effort, which combined the theoretical and the field, resulted in the authors creating a set of sociological concepts that remain essential to this day in explaining the phenomenon of migration, in particular, and the urban phenomenon in general. Among these concepts, we can specifically mention here: individual attitudes; social values; social disorganization... and in relation to the first concept, Thomas and Znaniecki believe that migration, as a social phenomenon, should not be explained in the way that natural phenomena are explained, because social causality is complex, referring at the same time to the objective and the subjective, to values and attitudes. The social fact is not independent in its existence from individuals as the pioneers of the positivist movement believed, but rather a composition between objective factors (social values) and subjective factors (individual attitudes).¹⁸ This is why the researchers insist on the need to present the factors together in analysing social phenomena, and not to limit themselves to social factors alone but to extend to the psychological as well, because the interpretation of individuals, their readings of their reality, and their definition of it, is of great importance in clarifying and understanding a specific social reality. This definition (subjective factors and individual attitudes) that actors give to their situation and reality is what Thomas and Znaniecki called the concept of 'definition of the situation', through which they worked to understand how the Polish migrant viewed their situation, both in their society of origin and in the host society.¹⁹

The importance of the concept of situational analysis or definition of the situation is that it helped to overcome the contradiction that classical sociology sets up between objective reality and subjective reality, and which one deserves to be the subject of scientific study. Thomas argued that both are two sides of the same coin, and constitute overlapping realities.²⁰

In this way, subjective and objective factors interact in the migrant, in a way that ultimately achieves a kind of adaptation, which is embodied in their behaviour and the type of values they embrace, which often express a kind of reconciliation between their customs and traditions in the society of origin and the culture of the host society. Adaptation only occurs through interaction with the institutions of the new society. The migrant finds themselves obliged to engage with and respond to the culture of the city, after having lived a psychological struggle with its constraints. At the top of these constraints is the acceptance of the difference that urban life expresses, which they were not accustomed to in the countryside where understanding, tolerance, self-denial, and cooperation prevail. These are the values that characterize the countryside, and that the migrant has internalized, but he finds no place for them in the city where the social control of time and the timekeeping replace the spontaneous dealing of the Bedouin,

¹⁶ el-Mâlki, *Medrese Şikago Neşe't* ..., p. 95.

¹⁷ Selime al-Amri, "Kıraa Sosyolocıyye Havle Dirasa "el-Fellah el-Bolandi" Li-Thomas Veznaniki", *Mecelle er-Revâk li'd-Dirasat el-Ictimâiyye ve el-İnsaniyye*, 2/6, 2020, p. 37. "قراءة سوسیولوجیة حول دراسة "الفلاح البولندي" لـ Thomas Veznaniki", *Mecelle er-Revâk li'd-Dirasat el-Ictimâiyye ve el-İnsaniyye*, 2/6, 2020, ص. 37.

¹⁸ el-Mâlki, *Medrese Şikago Neşe't* ..., p. 102.

¹⁹ el-Mâlki, *Medrese Şikago Neşe't* ..., p. 22-25.

²⁰ el-Mâlki, *Medrese Şikago Neşe't* ..., p. 107.

and laws and regulations replace the customs and traditions familiar in the countryside.²¹ In the face of this situation, the migrant becomes obliged to blend into the city, especially since it is the 'natural habitat of civilized man'.²²

The attraction that the migrant experiences between the culture they brought with them from their country of origin and the culture and rhythm of the host society is what makes them experience a state of isolation and non-integration, especially in the early stages of joining the new society. This situation is what Robert Ezra Park calls 'the divided self',²³ where the migrant during this period lives a psychological crisis whose dimensions are reflected in their sense of nostalgia for their original culture, customs, and traditions. On the other hand, they feel a sense of rejection or isolation from the new society. In this case, they seek to adopt two social identities, especially if these two societies are contradictory in terms of customs and traditions. This is the reality of the second generation, the children of the first generation of migrants, who consider themselves to belong equally to the original culture of their parents and the local culture of the society in which they grew up. These individuals resort to specific strategies for integration and to limit the impact of this dual identity on their personal lives. One of the most prominent of these strategies, according to Stonquist, is mixed marriage, which is considered evidence of their overcoming integration problems and their acceptance of the culture of the host society.²⁴ In order to avoid falling into verbosity and length that would be inappropriate for the nature of the article, which I want to be a synthetic view of the most important sociological theories on migration, we can say that the thinkers of the Chicago School have been divided into two opposing groups in their approach to the phenomenon of migration: one group that believes that the migrant is a positive factor for the host society, as they provide the latter with factors for progress and development through what they bring with them from their society of origin in terms of values, customs, and traditions, contributing to creating a kind of dynamism and movement in the host society. The second group sees the migrant as a factor of chaos and disruption to the harmony of the original society, through the phenomena of crime, deviance, and homelessness that result from the movement of migration.

Conclusion

Migration is a multifaceted societal phenomenon shaped by diverse economic, social, political, cultural, and environmental factors. This article highlights its various forms, motivations, and theoretical underpinnings, revealing its profound impact on both sending and receiving societies. Migration reshapes demographics, economies, and cultural dynamics, offering opportunities for growth while presenting challenges such as integration and social cohesion.

The interplay of push and pull factors drives migration, as individuals seek better livelihoods, security, or personal fulfillment. Theoretical frameworks, from Marxist and functionalist perspectives to insights from the Chicago School, offer valuable tools for understanding these movements. To address the complexities of migration, comprehensive strategies are essential, ensuring equitable policies that maximize its benefits while mitigating its challenges, fostering harmony, and promoting global collaboration.

The discussion above does not claim to provide an exhaustive overview of all sociological research on migration. Instead, it aims to highlight some of the most influential ideas that have significantly shaped the direction of sociological inquiry in this field. To summarize, and without resorting to oversimplification, we outline below the key motivations and factors identified by various studies, that lead to the process of migration, including:

²¹ Idris Maqboub, "Muhavele Nazariyye fi Fehm Devâfi' el-Hicre ve Eseruhâ ale'l-Bunye el-Ictimaiyye el-Mağribiyye", *el-Mecelle el-Mağribiyye Lil-Bahs fi Ulûm el-İnsaniyye ve el-Ictimâiyye*, 1/1, 2022, s. 30. [إدریس] مقبوب، "محاولة نظرية في فهم دوافع الهجرة وأثرها على البنية الاجتماعية المغربية"، *المجلة المغربية للبحث في العلوم الإنسانية والاجتماعية*، 1/1، 2022، ص. 30.

²² el-Mâlki, *Medrese Şikago Neşe't* ..., p. 138.

²³ el-Mâlki, *Medrese Şikago Neşe't* ..., p. 145.

²⁴ el-Mâlki, *Medrese Şikago Neşe't* ..., p. 148.

Economic factors: such as the search for better job opportunities or to improve one's standard of living.

Political factors: such as wars, conflicts, and oppression in the country of origin.

Social factors: such as the search for security or social belonging.

Environmental factors: such as natural disasters and environmental degradation.

Cultural factors: such as the desire to experience new cultures or escape cultural constraints in the country of origin.

As for the effects of migration on both the host society and the society of origin, they are diverse and multiple and are difficult to limit to a specific number. Migration has multiple effects on the social, economic, and cultural structures of both the country of origin and the host country, requiring an effective and balanced response from governments and the international community. Among the main effects that can be mentioned are:

Demographic effects: such as the increase or decrease in the population of the areas affected by migration.

Economic effects: such as the improvement or deterioration of the local economy and labor market.

Social effects: such as changes in social composition and cultural diversity.

Political effects: such as legal and security challenges related to illegal migration.

In conclusion, migration shows how economic, political, social, environmental, and cultural factors are interconnected in the contemporary world. It also points to the importance of adopting comprehensive and integrated strategies to manage this phenomenon and achieve a balance between its positives and the challenges it poses.

Bibliography

- Abdurrahman el-Mâlki, *es-Sekafe ve el-Mecâl Dirase fi Sosyolociya et-Tahaddur ve el-Hicre bi'l-Magrib*, Menşurat Muhteber Sosyolociya et-Tenmiye ve el-Ictimaiyye, Fas, 2015. [عبد الرحمان المالكي، الثقافة والمجال دراسة في سوسولوجيا التحضر والهجرة بالمغرب، منشورات مختبر سوسولوجيا التنمية الاجتماعية، فاس 2015.]
- Abdurrahman el-Mâlki, *Medrese Şikago Neşe't Sosyolociyya et-Tahaddur ve el-Hicre*, Ifrikiyye eş-Şark, ed-Daru'l-Beyda, 2016. [عبد الرحمان المالكي، مدرسة شيكاغو ونشأة سوسولوجيا التحضر والهجرة، إفريقيا الشرق، الدار البيضاء 2016.]
- Ahmed Zayed, *'Ilmu'l-Ictimâ' en-Nazariyye el-Klasikiyye ve en-Nakdiyye*, Mektebetü'z-Zaîm, el-Kahira, 2011. [أحمد زايد، علم الاجتماع النظريات الكلاسيكية والنقدية، مكتبة الزعيم، القاهرة 2011.]
- GIDDENS, Anthony, *'Ilmu'l-Ictima' (Maa Müdahalât el-Arabiyye)*, Terceme: Fayiz Siyâğ, el-Munazzama el-Arabiyye Li't-Tercume, Beyrut, 2005. [أنتوني غدنز، علم الاجتماع (مع مداخلات بالعربية)، ترجمة: فايز الصياغ، المنظمة العربية للترجمة، بيروت 2005.]
- GODFREY, Martin, *Global Unemployment: The New Challenge to Economic Theory*, Prentice Hall / Harvester Wheatsheaf, Brighton 1986
- HOLMWOOD, John, "Functionalism and its Critics", *Modern Social Theory: An Introduction*, 2005, pp. 87-109
- <https://www.almaany.com/ar/dict/ar-ar>, Access Date : 26.03.2024
- <https://www.oxfordlearnersdictionaries.com/definition/english/migration>, Access Date : 26.03.2024
- Ibn Manzûr, *Lisanu'l-Arab*, el-Cüz' es-Sâbi', Neşr Edebu'l-Havza, Kum 1985. [ابن منظور، لسان العرب، الجزء السابع، نشر أدب الحوزة، قم 1985.]
- Idris Maqboub, "Muhavele Nazariyye fi Fehm Devâfi' el-Hicre ve Eseruhâ ale'l-Bunye el-Ictimaiyye el-Mağribiyye", *el-Mecelle el-Mağribiyye Lil-Bahs fi Ulûm el-İnsaniyye ve el-Ictimâiyye*, 1/1, 2022, s. 21-41. [إدريس مقبوب، "محاولة نظرية في فهم دوافع الهجرة وأثرها على البنية الاجتماعية المغربية"، *المجلة المغربية للبحث في العلوم الإنسانية والاجتماعية*، 1/1، 2022، ص. 21-41.]
- ROSENTHAL, Manuel – YUDIN, Pavel, *el-Mevsua' el-Felsefiyye*, Terceme: Semir Kerem, Dâru-t-Talia', Beyrut, 1981. [مانويل روزنتال - بافيل يودين، الموسوعة الفلسفية، ترجمة: سمير كرم، دار الطليعة، بيروت 1981.]
- Selime al-Amri, "Kıraa Sosyolociyye Havle Dirasa "el-Fellah el-Bolandi" Li-Thomas Veznaniki", *Mecelle er-Revâk li'd-Dırasat el-Ictimâiyye ve el-İnsaniyye*, 2/6, 2020, s. 28-46. [سليمة العمري، "قراءة سوسولوجية حول دراسة "الفلاح البولندي"، *مجلة الرواق للدراسات الاجتماعية والإنسانية*، 2/6، 2020، ص. 28-46.]
- Shahata Syam, *en-Nazariyye el-Ictimaiyye min Merhale Klasikiyye İlâ ma b'ad el-Hadase*, Misr el-Arabiyye Li'n-Neşr ve't-Tevzi', el-Kahire, 2009. [شحاتة صيام، النظرية الاجتماعية من المرحلة الكلاسيكية إلى ما بعد الحدثة، مصر العربية للنشر والتوزيع، القاهرة 2009.]
- SHURTON, Mel – BROWN, Anne, *'Ilm el-Ictimâiyye en-Nazariyye ve el-Menhec*, Terceme: Hena el-Cevherî, el-Merkez el-Kavi Li't-Terceme, el-Kahire, 2012. [ميل شيرتون - وأن براون، علم الاجتماع النظرية والمنهج، ترجمة: هناء الجوهري، المركز القومي للترجمة، القاهرة 2012.]
- STEBE, Jean-Marc - MARCHAL, Herve, *La Sociologie Urbaine*, Presses Universitaires de France, Paris 2007
- STRAUSS, Leo – CROPSEY, Joseph, *Tarihu'l-Felsefe es-Siyasiyye*, Terceme: Mahmud Sîd-Abdurrahman İmam, el-Meclis el-'Alâ li's-Sekafe, el-Kahire, 2005. [ليو شتراوس - وجوزيف كروبسي، تاريخ الفلسفة السياسية، ترجمة: محمود سيد - وعبد الفتاح إمام، المجلس الأعلى للثقافة، القاهرة 2005.]
- TIMASHEFF, Nicholas, *Nazariyye el-'Ilm el-Ictimâ Tabiatuha ve Tatavurruha*, Terceme: Muhammed Avde ve ahirin, el-Kahire, 1972. [نيقولا تيماشيف، نظرية علم الاجتماع طبيعتها وتطورها، ترجمة: محمد عودة وآخرين، دار المعارف، القاهرة 1972.]

Extended Abstract

This document aims to approach the concept of migration from different angles, exploring its types, motivations, and the theories that attempt to explain this complex and constantly evolving phenomenon. Migration is generally defined as a permanent or semi-permanent movement of a person or group of people from one place to another, involving a change of residence and place of life. There are different types of migration, classified according to various criteria:

Internal Migration: Occurs within the same country, between different regions or cities.

International Migration: Involves a change of country of residence.

Forced Migration: Displacement forced by factors such as armed conflict, persecution, natural disasters, etc.

Voluntary Migration: Movement chosen by the individual, often motivated by economic, educational, or social aspirations.

The term "migrant" refers to the person who moves from one place to another, but its meaning is often nuanced. It is important to distinguish between the different terms used to describe migrants:

Immigrant: An individual who arrives in a foreign country to settle there.

Emigrant: An individual who leaves their country of origin to settle in another.

Refugee: An individual forced to flee their country of origin to escape persecution or serious dangers.

Asylum Seeker: An individual who has fled their country of origin and seeks asylum in another country.

International organizations, such as the International Organization for Migration (IOM) and the Food and Agriculture Organization of the United Nations (FAO), have developed specific definitions of migrants and their needs. These definitions help to clarify the context and better understand the issues related to migration. The study of migration motivations has given rise to numerous theories, seeking to analyze the factors that drive individuals to leave their place of residence. Among the most influential theories, we can cite:

The "Push-Pull" Theory: This theory proposes that migration is the result of forces that push individuals to leave their country of origin (push factors) and attract them to a new location (pull factors).

The Chicago School: This school of sociological thought has contributed to developing an ethnographic and qualitative approach to migration, focusing on the adaptation and integration processes of migrants into new societies.

Structuralist and Functionalist Theories: These theories emphasize the social structures and power relations that influence migratory movements, analyzing the economic, political, and social forces underlying migration.

These different theories offer complementary perspectives on understanding the causes and consequences of migration, contributing to a more complete analysis of the phenomenon. The motivations for migration are multiple and varied. Among the most important factors, we can cite:

Economic Factors: The search for employment opportunities, better wages, better living conditions, etc.

Political Factors: The search for refuge from persecution, armed conflict, or authoritarian regimes.

Social Factors: The aspiration for better education, safer living conditions, opportunities for personal development, etc.

Cultural Factors: The search for a new life, a more open environment, or a different culture.

Migration has profound consequences on societies of origin and destination, affecting their demographic, sociological, economic, and spatial structures. For countries of origin, migration can lead to:

Brain Drain: The loss of skilled and talented individuals can harm economic development.

Demographic Decline: The departure of young people can affect population growth and future labor force.

Remittances: Migrants often send funds to their families, which can boost the economy but also create dependency.

For destination countries, migration can lead to:

Population Growth: The arrival of migrants can increase the population and labor force.

Cultural Diversity: Migration contributes to enriching the cultural and social diversity of societies.

Social Tensions: Migration can generate social tensions, prejudice, and discrimination.

Migration is a complex and multifaceted phenomenon that has significant impacts on societies of origin and destination. Understanding the motivations, types, theories, and consequences of migration is essential to constructively address the challenges and opportunities that these population movements represent.

Yazar Adı-Soyadı ----- Author Name-Surname	Mohamed ERRACHİDİ Mohamed ERRACHİDİ
Yazar Katkı Oranı ----- Author Contribution Percentage	Eşit Equal
Makale Adı ----- Article Name	Migration: A Complex Societal Phenomenon to Decipher Göç: Deşifre Edilmesi Gereken Karmaşık Bir Toplumsal Olgı
Geliş - Kabul Tarihi ----- Received-Accepted Date	28 Ekim 2024 - 18 Aralık 2024 28 October 2024 - 18 December 2024
Hakem Sayısı ----- Reviewers	Ön İnceleme: Beş iç hakem (Editör, Yayın Kurulu, Alan Editörü, Türkçe ve İngilizce Dil Editörleri) İçerik İnceleme: Üç dış hakem Preview: Five internal reviewer (Editor, Editorial Board, Field Editor, Turkish and English Language Editors) Content Review: Three external reviewer.
Etik ----- Ethic	Bu çalışmada etik ilkelere uyulmuştur. Ethical principles were followed in this study.
Benzerlik Taraması ----- Plagiarism Checks	Yapıldı - iThenticate Done - iThenticate
Çıkar Çatışması ----- Conflict of Interest	Çıkar çatışması yoktur. There is no conflict of interest.
Finansman ----- Grant Support	Herhangi maddi bir destek alınmamıştır. No financial support was received.
Etik Beyan ----- Ethical Statement	
Etik Kurul İzni ----- Ethics Committee Approval	
Telif Hakkı ----- Copyright	Yazarlar dergide yayınlanan çalışmalarının telif hakkına sahiptirler. Authors retain the copyright of their article.