Language-learning difficulties and their influence on the Turkish-speaking migrant's integration process in Belgium

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Abstract

Language learning is a challenge for those who have recently immigrated to a foreign country (henceforth newcomers), especially for adult newcomers. Here, we have adopted a holistic approach and asked Turkish migrants to share their perspectives regarding the integration process. For this, we interviewed 59 Turkish-speaking newcomers from a (mixed) social integration course, whom we had subdivided into six focus groups. We also conducted in-depth interviews with 14 experienced migrants who then shared their experiences, expectations, problems and ambitions. The focus group interviews show us that offering opportunities to learn a foreign language along with dialogues with local people, in an informal setting, gives newcomers a feeling of independence (empowerment) and helps reduce their cultural angst. In this regard, intercultural communication with locals plays a key role in newcomers' cultural and social integration. With this, the individual perspectives and expectations analysed in this study have provided novel insights for shaping the formal and informal integration process.

Keywords: *Integration; learning language; newcomers; intercultural communication; adult education*

Introduction

The learning of a new language in a new country is an essential element for migrants, especially for those who have not had a great deal of knowledge about the international or local languages in their new country; indeed, they have confrontations with various kinds of problems, such as communication with native people, finding a job, studying and trying to understand the new culture and society. When the migrants cannot communicate in the language, however, they cannot ask help from the social system, such as hospitalisation, paperwork or justice. In this respect, the people who migrate to Belgium are Turkish-speaking migrants, who face difficulties learning Dutch and the dialects therein. These migrants are the focus of the study, as a close community who have mostly had more complex problems than languages, such as the cultural differences from Western-European countries such as Belgium.

The European Union (EU) is characterised by cultural and linguistic diversity, in which languages—including the EU's 24 official languages (EU website, 2022)—are pivotal to the cultural heritages of the respective countries in which they are spoken. Belgium one of the EU counties, is a multicultural country with three official languages and a range of localised dialects, making it difficult for those who have recently immigrated there (henceforth newcomers) to learn the language spoken where they reside.

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It can be said that there are difficulties for Turkish-speaking migrants in learning Dutch. On the one hand, the local language has a lot of dialects, which are in cultural heritage decree and which needs to stimulate and supports research into language variation in Flanders (De Tier et al,2013). This makes it difficult to practise standard Dutch in Belgium. In this regard, Dutch comes from the Germanic language family, which includes German, Dutch and English (Konig & Van der Auwera, 2013), the origins of Turkish lie in the Ural-Altaic language family (Von Strahlenberg, 1738).

Crul and Doomernik (2003) find that the educational status of both Turkish and Moroccan youth is weak in The Netherlands, especially compared to their ethnic Dutch peers. Demirpolat (2015) emphasises the difficulties of learning a foreign language faced by citizens in the Turkish education system, problems which discourage migration to countries whose languages have an origin other than a Ural-Altaic origin.

As mentioned earlier, it is difficult to master a new language as an adult, especially if one did not had the opportunity to learn other languages at a younger age (Craik et al., 1967; Weikum et al., 2013; Schepens et al., 2022). In this respect, Nieuwboer and van't Rood (2016) emphasise that the language courses for migrants in Europe propose participation in society, but migrants without previous basic education have vulnerabilities without any support in their social integration. In this way, migrants need practice and experience to learn new language in their new country. In this respect, Dewey (1938) argues that experience is a key component of qualitative education. Furthermore, as pointed out by Stiggnis (2002), motivation is crucial and affects learning ability. Meanwhile, Hattie and Timperley (2007) state that motivation can increase with feedback. In holistic education, for example, a teacher can play a fundamental role in that, while giving feedback, he/she must consider that individuals' intelligence and capacities, which are considerably more complex than standard test results might show (Van Zichem, 2013). Outside a formal context, Dewey and Dewey (1915) underline the importance of informal learning and the role of emotions and co-operation in the process, indicating that emotion and motivation are the most significant factors in successful learning.

Migration can present difficulties for migrants unfamiliar with the culture and language of the new country. To mitigate these difficulties, there are formal immigration courses and the possibility of organising informal focus-type encounters where arriving migrants can learn from the positive experiences of already-settled migrants.

This study examines the difficulties of learning a local language as experienced by Turkish-speaking newcomers and how these difficulties influence their social and cultural integration process into Belgian society, considering the immigration courses that they have attended.

Data and Methodology

Method and procedure

This was a qualitative research study adopted an informal focus-group-type interviews as the survey method. We employed the qualitative research approach as it allowed us the opportunity to collect data not just at a single moment, but also across time and covering a number of differing situations. This helped us ensure variety and a holistic nature. All of the participants took part in one of a series of focus groups conducted during their integration

course held at the Antwerp[2] Integration Office and filled out semi-structured questionnaires designed to accommodate free response. Interviews were conducted with participants who had completed the integration process, taking place in informal social environments such as cafes, where participants could express themselves freely and discuss their social and cultural integration process.

The advantage of the focus-group method we chose for the newcomers is that, in group discussions, the reactions and discussions of certain participants often remind the other participants of things they might not otherwise have thought of. In this way, we use open-ended questions raising various topics to provide the respondents the flexibility to think dynamically about common issues, and then share them with each other.

Participants

The focus group interviewees were selected from their respective integration course classes, which were held at the Integration Office in Antwerp through six differing interview sessions. Thus, we were able to reach diverse Turkish-speaking newcomers who could choose varying time schedules for their interviews. Neither the researcher nor interviewers here had information about or had met the participants before the interviews. However, the respondents themselves were focus group mates and knew each other. Each focus group took place once only on just one occasion, after all the participants' information had been collected.

For the narrative interviews with 14 experienced immigrants, a snowball sampling method was used to reach already settled-in immigrants with experience, based on integration office data or through social media. For the deeper interviews, despite the limited time to finish the research while including all aspects of the immigrants' experience, we managed to recruit experience experts of varying profiles, including people of a number of ages and genders, as well as of different philosophical, political outlooks and labour market experiences. They were all employed, spoke at least one official language —there are three official languages in Belgium, namely Dutch, French and German— and had sufficient experience to enable them to settle into their new country. With this, the participants had varying demographics, including occupations, ages and educational backgrounds.

Ethical considerations

In order to safeguard that this research was conducted in an honest and scientifically responsible manner, and not enhancing our data to third parties, we complied with the relevant ethical requirements regarding research respondents. These included ensuring voluntary cooperation, dissemination of proper and complete information, and ascertaining anonymity and absence of adverse effects due to participation or non-participation.

Theoretical Framework

This study's theoretical framework is based on intersubjectivity, hermeneutics, the hermeneutic circle and existential phenomenology (Heidegger, 2008), as well as transcendental phenomenology (Husserl, 1989), with consideration of the participants' subjective experiences and feelings. We applied the Interpretative Phenomenological Approach here,

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[2] Since the social orientation courses in the primary integration class were similar to those of the research, it was necessary that we collaborate with the Agency of Integration for our study. For this reason, we conducted the interviews in collaboration with the Integration Office in Antwerp (ATLAS).

adopted by Palmer et al. (2010). In this regard, phenomenology refers to deducing the essence of what 'hermes' is in other words, while hermeneutics, as interpretive theory, is collecting as much data as possible to make the situation comprehensible. A phenomenological approach was vital for this study, which explains why we prefer employing an 'open-question' and semi-structural focus group interview, held in an informal setting, which helped the respondents become more comfortable to communicate and share their experiences. This helped us gather a significant amount of valuable information for the research.

Analysis procedure and Materials

The theory of ecological systems developed by Bronfenbrenner (1992) helps improve our framework. This research focuses on experiences with and ideas about the potential ways of improving adult education and the social and cultural integration process immigrants undergo. In this regard, reliability was a pre-condition, so we ensured thematic narrative analysis focusing on stories and seeking to identify common elements to theorise across cases (Riessman, 2007). This analysis process involved reading the transcripts several times, as well as inductive coding, developing themes and sub-themes and seeking to identify core narrative elements associated with each theme (Braun & Clarke, 2006). Accordingly, validity was obtained through cross-referencing with the research area in the discussion section. With this, we simultaneously utilised a number of data collection methods to achieve method triangulation. The three data collection methods adopted here includes the use of existing material to obtain relevant information, along with interviewing, and observing.

Results

The participants were divided into two categories: those who had experienced language learning problems and those who had not. The first group comprised newcomers indicating that language was problem in their integration process, forcing them to depend on other people, including family members and neighbours. They emphasised that, once they've surmounted that obstacle, they will be able to adapt to their new countries more easily and live much more comfortably. The second group was comprised of experienced migrants (those who had been living in Belgium for several years), who highlighted other obstacles from successfully adapting to a new country, such as the cultural angst and xenophobia that newcomers have faced in recent years. Most of the newcomers were of the view that language was the biggest constraint preventing their successful integration in their new country. However, although most of them had experienced language learning difficulties, a certain had not, which motivated others to try alternative avenues of learning. The newcomers naturally wanted to learn the vernacular quickly because they did not want to be dependent on others or remain unable to solve their problems independently. They said that such a disadvantage had occasionally put them in a vulnerable position. Respondent 12 had been a teacher before she came to Belgium, and she opined that language was the main problem. Respondent 20 agreed with her focus group mates, adding that 'Everything passes through language. If you know the language, you can get to know the culture and its people. For example, you can also go to the hospital, which is all about language'. Respondent 20 worked as a chauffeur, and articulated his frustration and vulnerability, expressing that 'Nothing is as difficult as being dependent on someone… Even if you have a very sincere friend, if you are not used to being dependent on someone (saddened)… everyone is suffering from the same problem now'.

Respondent 15 had been learning the language faster than his classmates. He had studied law in his home country but was unsure whether he could live independently in his adopted country or realise his plans for the future. He did not want to repeat the same mistakes made by first-generation Turkish-speaking migrants who had arrived four years before. He describes his feelings as follows: 'I am saying that the Turks here are beyond that, and I did not want to deal with most of them. I wanted to learn my own language and establish my own environment, but I saw that, over time, it was not possible. Therefore, you have to establish a dialogue with the Turks'.

Respondent 38 came from a city that was popular among tourists. He had enjoyed the opportunity to learn French and English and wanted to continue learning at the university. However, learning Dutch by means of public courses was not easy, and he found the quality of language courses to be poor. With this, the perception of his classmates regarding the motivation to learn Dutch also differed from his.

Respondent 68, who had been a teacher before immigrating to Belgium, realised that the vernacular could be a problem and therefore enrolled in a language course. Her dream was to master the language and continue her education to improve her position. Respondent 21 had been an engineer before coming to Belgium, explaining that Dutch was not difficult for him, since it was similar to German, whose grammar rules were similar. Meanwhile, respondent 34 was a 44-year-old woman working as a cashier, who was trying to improve her language proficiency by watching Dutch cartoons with her children.

The participants wanted to study for various kinds of reasons. For example, their professions required advanced language training, or they wanted to continue with adult education or enrol at a university. Respondent 11 did not have the opportunity to practice Dutch, however, explaining that 'We always speak Turkish at home, and our friends are all Turks'.

Language is not the problem, there are deeper problems

The experienced specialists cited number of reasons for the difficulties they experienced when they were newcomers. For them, language was not the only problem to solve; deeper problems, such as cultural conflicts, angst, judgement, and discrimination, were also prevalent. Respondent 59, for example, did not think that language learning could solve integration problems, because newcomers had more needs, such as acquiring citizenship and culturally, socially and environmentally integrating. Respondent 53, worked with migrants, believed that motivation was vitally important for learning a language and securing employment. Respondent 63 was a professional dancer and drama teacher. He agreed with Respondent 59 that language was not that important, because people can even convey and understand feelings non-verbally, i.e. with body language. He said 'They say that the first integration is language, but if you do not enter a social environment, there will not be any integration'. Respondent 64 was a painter who had moved to Belgium 20 years ago. She had not faced any difficulty in learning Dutch because she had been able to speak English. She said that language was not particularly important for her to integrate: 'For me, it was important to be involved in art, so this was not important regarding which job I worked in'.

Respondent 57 was a 55-year-old caricaturist who had arrived in Belgium when he was a child. He had had opportunities to learn many languages. He lived in Brussels and said his native language was French. He gave caricature lessons to people from other counties and did not

think that language was that important either. He said, 'I draw; it is a world language and everybody understands it'. He did not think that the Turks actually had language problems, but rather that they had social problems, because they played to a stereotype.

Respondent 61 was a refugee who had been living in Belgium for 11 years. He had a C1 diploma, one of the highest Dutch diplomas available for foreigners, but faced difficulties in practising his Dutch. He shared his opinion that Dutch was not a standardised language in Belgium, as in Holland, which made it difficult for him. Furthermore, he stated that 'Every city here has a dialect, and there are codes that perish the culture. It is a language thing, and you can find out when you talk or write about it'.

Respondent 62 was a writer in Dutch. He had arrived in Belgium from Turkey when he was two years old and said he could not speak Turkish well enough for it to be considered his native language. He opined that learning the language was not enough to integrate in Belgian society:

> You have to meet a lot of criteria in order to be accepted. You have to have a job, speak the language, look decent and ideally not have too many children.

The participants shared that they did not know how to raise their children, as far as language was concerned, regarding whether they should talk Dutch or Turkish at home.

Language learning in positive, informal settings

The participants expressed that they appreciated the warm welcome they received from local citizens, neighbours and government employees, who had accepted them for who they are. Some of the participants had positive experiences and could adapt, and even gave positive responses. However, others felt extremely anxious about their new lifestyle and did not feel welcome. They perceived negativity, verbal or non-verbal, in questions such as 'Why did you come here?', even though they were trying to be 'good citizens'; people that are active in the labour market, pay taxes and attend language courses.

Certain participants also shared that they were grateful for the hospitality, such as from an elderly Belgian neighbour who had written a welcome card and visited one of the participants. Some respondents felt that elderly natives were kinder than the younger generation, and that they had nicer memories of elderly Belgians.

The employed respondents interact with Belgians daily at work. When they meet their colleagues, they greet them, attempt to establish eye contact and smile. However, the difficulty arises when there is a need to use language, because they cannot express themselves clearly if they need anything.

Respondent 1 was a Turkish-speaking migrant coming from Bulgaria. She was divorced and had come to Belgium to work nine months earlier. She shared her positive experiences with Belgian friends, stating that 'We [walked] along the sea; it was very nice...'. Respondent 8 was a 38-year-old hairdresser who had entered Belgium ten years before, and who was married. She was unable to take social-integration courses, but had taken inspiration from her focus group mates, asking them whether she could also attend their activities.

Newcomers do not speak any local language at first and the facilitators try to support the trainees as much as possible, using technology such as Google Translate, Smart School and

building social interactive networks. The respondents were generally satisfied with the support given by the tutors.

The respondents, especially from underprivileged environments, had to access their self-development benefits from their social orientation courses. In this regard, the respondents and counsellors wanted those courses to have a long-lasting effect on their integration process to help them realise their future plans and become actively involved in society. Moreover, the counsellors wanted the course participants to be able to return at certain times for feedback and to share their difficulties and their progress in order to solicit support. They wanted the trainees to be able to do voluntary work and attain adult education to find their way, although the limited time they had meant they could not achieve all of this. Nevertheless, the employed respondents had a chance to communicate with native citizens, and their experiences were mostly positive. They were trying to use non-verbal communication, such as establishing eye contact, smiling at each other or using translation apps on their phones. For other participants, the natives they met were their neighbours, some of whom the participants found to be very friendly.

Discussion

This study focused on research about Turkish-speaking migrants and the socio-cultural barriers they had experienced, particularly regarding language. The participants had the opportunity to express their feelings and opinions regarding these difficulties and their influence on their social and cultural integration process. We used numbers to identify the participants, instead of their names, to ensure anonymity.

Based on the interviews, we found that, although Belgium is multicultural society, it is not easy for migrants to integrate into and adapt to it, due to certain obstacles, including difficulties with learning the local languages. Accordingly, this finding is consistent with the suggestion of Geldof (2013), who states integration is only possible with good knowledge of both cultures, with migrants simultaneously adapting to the host country while safeguarding their own culture (Geldof, 2013). Thus, learning a local language can facilitate becoming acquainted with a culture.

Living within close communities, especially for female participants with low education levels, does not offer many opportunities to attend language and integration courses or to access any other support they may need to be able to attend such courses, such as childcare support. The participants also shared that deciding whether to raise their children speaking Dutch or Turkish was challenging. In this respect, providing multi-language opportunities to their children could help them adapt facilitate their integration in a multicultural society.

For highly educated participants, adapting to the new culture was easier; they enjoyed more opportunities to adapt, as they were more receptive to new challenges. This was because of their experience with and receptiveness to learning other languages. For the Turkish-speaking migrant newcomers, the ability to speak the local language would help them connect with natives, break cultural anxiety, have dialogues with each other for peer support and enjoy informal education and other activities together.

In summary, it is beneficial for newcomers to know or to be familiar with the language of their new country, as it facilitates their integration into their new society. To facilitate this, integration courses function as a bridge between newcomers, providing a sound basis for

breaking out of isolation and helping individuals become active members of society. Therefore, such courses should provide support and smoothen the progress of learning the vernacular though informal activities such as voluntary work and other activities with native residents. Similarly, organising focus-group-like interventions could allow local people and newcomers to become acquainted in informal settings, and be an additional tool for empowering newcomers and creating mutual understanding regarding the local language and culture. Informal adult education in particular could be helpful as it encompasses all social and cultural activities organised outside the formal education systems.

Conclusion

This current research enables us to reveal the impressions of migrants regarding language difficulties and its influence on the integration process. With this, the focus group interviews allows us to learn that integration courses provide an opportunity to monitor risk groups – those having problems expressing themselves and communicating in the local language. In this respect, future social integration courses should offer additional support in teaching migrants the local language, especially in independent, close communities where accessing such support is challenging. Moreover, Integration for migrants entails more than simply taking language classes and learning the local language. Rather, mastering the language opens the door to other crucial aspects of integration: learning the culture, interacting with natives, finding job opportunities and becoming independent in everyday life. In this way, the available integration courses provide an adult education platform where Turkish-speaking newcomers of different local language proficiency, as well as diverse cultural and educational backgrounds, can converge. Accordingly, the focus group interviews provide an opportunity for this varied group of migrants to gather in informal settings to share their experiences and learn from each other. Therefore, mastery of the vernacular is an important issue for them to feel independent and to make decisions regarding their future goals. The integration process for migrants is related to one's own narrative, influencing intra-relationships, inter-relationships and micro- and macro-level dialogues in society. Individuals here can think in terms of social networks. In this way, migration problems are not just for individuals or their families, but the problems brought to us on a micro or macro levels. From the perspective of what is happening on the other side of the world, through human rights or wars, this can affect Western countries, where migrants are a bridge for the better understanding of developing countries.

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APPENDIX

Table 1. Focus groups and interviews

Group	Group size (people)
Focus group 1 - newcomers	11
Focus group 2 - newcomers	11
Focus group 3 - newcomers	11
Focus group 4 - newcomers	13
Focus group 5 - newcomers	10
Focus group 6 - newcomers	3
Interviews – experienced specialists	14

Table 2. Participant demographic information (home languages, foreign languages spoken, marital status, biological gender, and educational background).

RN(respondent number)	Biological Gender	Education	Marital status	Home language	Foreign language(s) spoken
1	woman	secondary	divorced	Turkish	Bulgarian, Dutch
2	man	basic	married	Arabic and Turkish	Turkish, Arabic
3	man	secondary	married	Turkish	Turkish
4	woman	secondary	married	Kurds	Kurds
5	woman	high school	married	Dutch and Turkish	English
6	woman	secondary	married	Turkish	Turkish
7	woman	basic	married	Dutch and Turkish	Turkish, Dutch
8	woman	basic	married	Dutch, Kurds and Turkish	Turkish, Kurds, Dutch
9	man	secondary	married	Turkish and Zazaki	Turkish, Zazaki
10	woman	basic	married	Turkish	Turkish
11	woman	high school	married	Arabic, Turkish and Turkmen	Turkish, Arabic, Danish, Dutch
12	woman	bachelor	married	Turkish	Turkish
13	man	phd	married	Turkish	English, Dutch
14	man	bachelor	married	Turkish	English
15	man	bachelor	single	Turkish	English
16	man	bachelor	single	Kurds and Turkish	Turkish, Kurds
17	woman	basic	single	Kurds	Kurds, Turkish
18	woman	basic	married	Turkish	Turkish
19	woman	secondary	single	Kurds and Turkish	Turkish, Kurds
20	man	basic	married	Bulgarian, Dutch and Turkish	Turkish, Bulgarian, Dutch
21	man	bachelor	married	Turkish	Turkish, English
22	man	secondary	married	Turkish	Turkish, English
23	man	secondary	married	Turkish and Dutch	Turkish, English
24	man	secondary	married	Turkish	Turkish, English
25	man	secondary	married	Bulgarian and Turkish	Turkish, Bulgarian, Dutch
26	woman	no info	no info	No info	No info
27	man	no info	no info	No info	No info
28	man	no info	no info	No info	No info
29	man	no info	no info	No info	No info

30	woman	secondary	married	Kurds and Turkish	Turkish, Kurds
31	man	bachelor	married	Turkish and Dutch	Turkish, Dutch
32	man	basic	no info	Turkish	Turkish, Dutch
33	woman	secondary	married	Turkish	Turkish, Bulgarian
34	woman	secondary	married	Turkish	Turkish, Bulgarian
35	woman	basic	married	Turkish	Turkish, Bulgarian
36	man	basic	segregated	Turkish	Turkish, Kurds
37	man	secondary	married	Kurds and Turkish	Turkish, Kurds
38	man	secondary	Married	Dutch and English	Turkish, English, Dutch
39	woman	secondary	Married	Turkish and Dutch	Turkish, Dutch
40	woman	secondary	Married	Turkish	Turkish
41	woman	secondary	married	Bulgarian and Turkish	Bulgarian, Turkish
42	man	university drop-out	married	Kurds, Dutch and Turkish	Turkish, Kurds, Dutch
43	man	secondary	married	Dutch and Turkish	Turkish, Dutch, English
44	man	secondary drop-out	married	French, Dutch and Turkish,	French, Turkish, Dutch
45	man	secondary	married	Turkish	Turkish, Bulgarian
46	man	basic	married	Turkish	Turkish
47	man	secondary	married	Turkish	Turkish, Dutch, English, Bulgarian
48	man	secondary	married	Turkish	Turkish, Kurds
49	woman	secondary	married	Turkish	Turkish, Bulgarian, Russian
50	man	secondary	single	Kurds and Turkish	Turkish, Kurds, Dutch, French
51	man	secondary	single	Turkish	Turkish, Bulgarian
53	woman	master	single	Turkish	Turkish, English, French, Dutch
54	man	bachelor	cohabitating	Turkish	Turkish, German, Dutch, English
55	woman	bachelor	married	Turkish	Turkish, Bulgarian, Dutch, English
56	man	master	single	Spanish and Dutch	Turkish, Dutch, English
57	man	bachelor	single	Turkish and Spanish	Turkish, Spanish, French, English, Dutch
58	man	bachelor	married	Turkish	Turkish, Dutch, English
59	man	high school	married	Turkish	Turkish, Dutch
60	woman	bachelor	married	Turkish	Turkish, Dutch
61	man	secondary	married	Turkish	Turkish, Dutch
62	man	master	married	Dutch	Turkish, English, Dutch, French
63	man	bachelor	single	Turkish	Turkish, English, French, Dutch
64	woman	bachelor	cohabiting	Turkish	English, Turkish, Kurds, Dutch
65	man	high school	married	Turkish and Dutch	Turkish, English, Dutch
66	man	bachelor	single	Turkish and Dutch	Turkish, English, Dutch
67	man	bachelor	single	Kurds and Turkish	Turkish, Kurds, Dutch

68	woman	bachelor	married	Turkish	Turkish, English, German, Dutch
52	man	secondary-drop-out	single	Kurds and Turkish	Turkish, Kurds, Dutch
69	woman	bachelor	single	Kurds and Turkish	Turkish, Kurds
70	woman	basic	single	Kurds and Turkish	Turkish, Kurds
71	woman	basic	married	Turkish	Turkish
72	woman	5th year drop out	single	Turkish	Turkish
73	man	bachelor	married	Kurds, Dutch and Turkish	Turkish, Kurds, Dutch, French

Table 2 shows the information about respondents regarding their education and language skills, as well as regarding which language they use at home and in their daily lives, in order to communicate with people in their new country. We also see their marital status and biological gender. The participants have various different experiences about about language and foreign languages, the the most common home language spoken being Turkish and Kurdish, while a few of them talk all of Turkish, Dutch and English. As a foreign language in general, English, Bulgarian, Dutch and French are the other languages in which participants talk.

Table 3. Biological gender, education, profession and reason for coming regarding certain information about participants

Here is the table information about respondents who participated in focus group interviews. This information is collected data from the questionnaire, which asked the participants after focus group interviews in writing or during the deep interviews (verbally). We see here the various professions and education from the participants, who had a number of reasons for coming to Belgium.

RN (respondent number)	Biological Gender	Education	Profession	Reason to come
1	woman	secondary	no info	to work
2	man	basic	driver	marriage
3	man	secondary	worker	marriage
4	woman	secondary	hairdresser	asylum seeker
5	woman	high school	anaesthetist	marriage
6	woman	secondary	housewife	marriage
7	woman	basic	polisher	to work
8	woman	basic	hairdresser	married
9	man	secondary	pharmacist assistant	asylum seeker
10	woman	basic	cook	marriage
11	woman	high school	care	asylum seeker
12	woman	bachelor	teacher	asylum seeker
13	man	PhD	professor	asylum seeker
14	man	bachelor	financial advisor	asylum seeker
15	man	bachelor	straight	asylum seeker
16	man	bachelor	company	asylum seeker
17	woman	basic	housewife	asylum seeker
18	woman	basic	job seeker	asylum seeker
19	woman	secondary	student	asylum seeker
20	man	basic	driver	work

21	man	bachelor	engineer	asylum seeker
22	man	secondary	driver	work
23	man	secondary	worker	marriage
24	man	secondary	load	marriage
25	man	secondary	driver	work
26	woman	no info	no info	asylum seeker
27	man	no info	no info	asylum seeker
28	man	no info	no info	asylum seeker
29	man	no info	no info	asylum seeker
30	woman	secondary	No info	marriage
31	man	bachelor	logistics	marriage
32	man	basic	Pita(kebab-döner) maker	marriage
33	woman	secondary	housewife	marriage
34	woman	secondary	cashier	work
35	woman	basic	housewife	work
36	man	basic	baker	marriage
37	man	secondary	pita(kebab-döner) maker	marriage
38	man	secondary	barman	marriage
39	woman	secondary	housewife	marriage
40	woman	secondary	housewife	family
41	woman	secondary	fashion designer	family
42	man	University drop-out	driver	asylum seeker
43	man	secondary	electrician	marriage
44	man	Secondary drop out	roof worker	no info
45	man	secondary	driver	work
46	man	basic	driver	marriage
47	man	secondary	driver	better future for his children
48	man	secondary	hairdresser	family
49	woman	secondary	educator	family
50	man	secondary	worker	asylum seeker
51	man	secondary	polisher	work
53	woman	master	supervisor	family
54	man	bachelor	supervisor	family
55	woman	bachelor	enginieur	marriage
56	man	baster	no info	relation
57	man	bachelor	artist	asylum seeker
58	man	bachelor	teacher	family
59	man	high school	teacher	family
60	woman	bachelor	psychologist	family
61	man	secondary	poet	asylum seeker
62	man	master	psychologist	family
63	man	bachelor	dancer	marriage
64	woman	bachelor	artist	asylum seeker
65	man	high school	artist	family
66	man	bachelor	barman	marriage
67	man	bachelor	teacher	asylum seeker

68	woman	bachelor	teacher	marriage
52	man	Secondary drop-out	Electrician	asylum seeker
69	woman	bachelor	student	no info
70	woman	basic	job seeker	asylum seeker
71	woman	basic	cook	marriage
72	woman	5th year	apprentice	with mother
73	man	bachelor	supervisor	family

Table 4. Numbers assigned to each topic on the list

Table 4 lists the topics that were discussed in the focus group interviews. Participants occasionally shared their opinion about the specific topics and share specific problems related to the integration and inclusion processes in their country, a freedom that using a semi-structural method afforded us. This research is also based on Husserl's principle of non-prejudgmentalism; that is, the call to return to "things" (to objects, discarding all knowledge) (Husserl, 1989). In this respect, the research was conducted with the aim of removing subjectivism and transferring the integration process from the subjective world of the participants, through their lives and life stories, showing as much diversity as possible. "Non-judgmentalism" and informal education techniques were used in the interviews to allow participants to express themselves as spontaneously and transparently as possible. In a sincere, transparent environment, both the participants and us, the researcher, were able to share our experiences using qualitative techniques.

Nummer Topic
1 Self-knowledge/introduce yourself
2 Experiences language Learning
3 Integration course
4 Integration-Cultural differences (rules and values)
5 Circular questions (think about perceptions of native)
6 Introspection
7 Current-past experiences with native
8 Positive sides of life in Belgium
9 Prejudices (negative sides of life in Belgium)
10 Your social environment
11 Social networks
12 Family structure-Marriages
13 Jobs
14 Health problems
15 Tradition/
16 Religion

Table 5. Topic frequency for each focus group

Here is the table about topic frequency for each focus group. As we mentioned, the topic frequency for each focus group was distributed differently.

Group	Topic 1 Self-knowledge/introduce yourself/narrative	Topic 2 Experiences language Learning	Topic 3 Integration course	Topic 4 Integration-Cultural differences (rules and values)	Topic 5 Circular questions (think about perceptions of native people)	Topic 6 Introspection	Topic 7 Current-past experiences with native people	Topic 8 Positive sides of life in Belgium	Topic 9 Prejudices (negative sides of life in Belgium)	Topic 10 Your social environment	Topic 11 Social networks	Topic 12 Family structure-Marriages	Topic 13 Jobs	Topic 14 Health problems	Topic 15 Tradition	Topic 16 Religion
1	11	14	2	10	3	3	7	2	11	16	15	12	0	0	0	0
2	11	9	15	18	2	3	9	2	14	12	14	14	12	7	4	0
3	11	13	6	35	0	4	3	16	4	11	11	4	14	0	0	0
4	13	6	0	4	3	1	9	5	0	0	16	20	0	0	36	35
5	14	29	0	44	6	3	0	2	2	0	0	15	7	3	6	2
6	3	9	15	8	0	3	0	0	0	0	0	1	13	0	0	0

Figure 1. Cultural Levels Micro level; own family and the individual's own culture, Meso level; The dominant culture and other cultures in the country. Relationships between micro levels. Macro level; cultural values, laws, further; social settings.

Micro level

Own family and the individual's own culture

Meso level

The dominant culture and other cultures in the country. Relationships between micro levels.

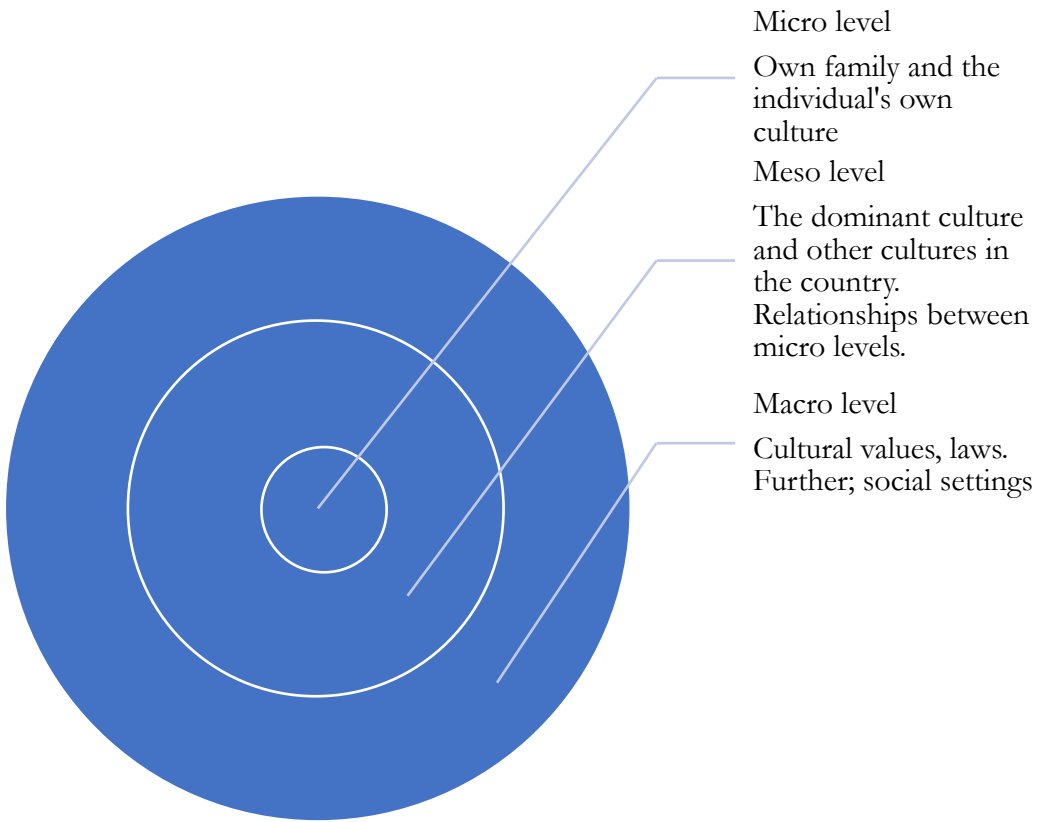Macro level

Cultural values, laws. Further; social settings

Figure 2. Social-cultural orientation courses and socio-cultural integration during the integration process of Turkish migrants in Flanders.
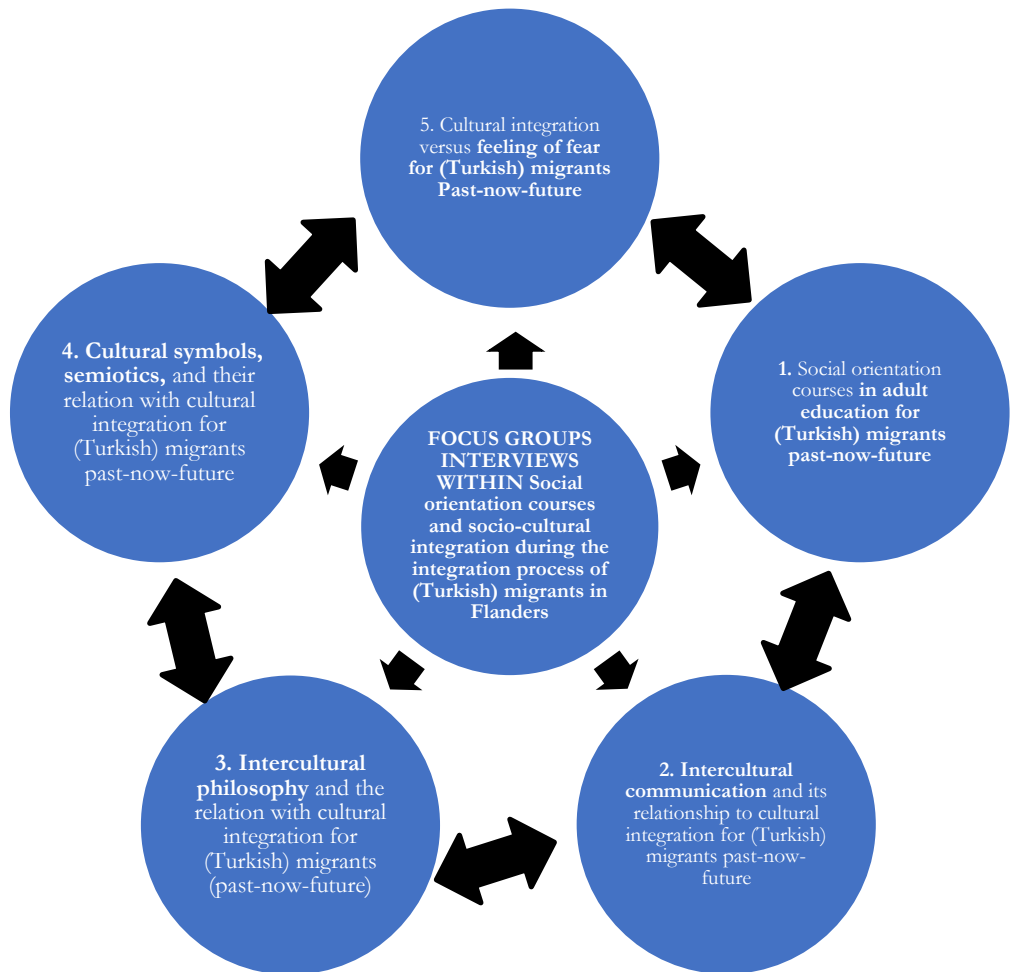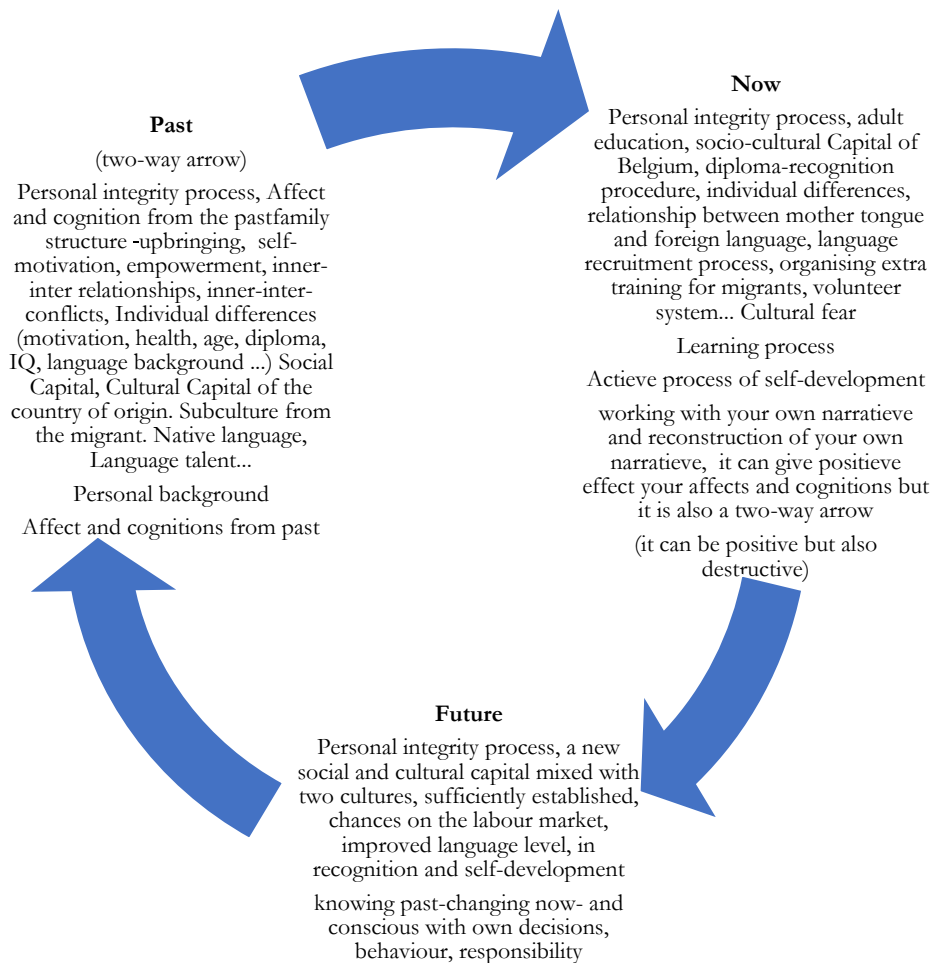
Figure 3. Framework

In this article, we focus on language-related issues, beginning by exploring different aspects of integration. We present these in the appendix in order to provide a holistic view.

Now

Personal integrity process, adult education, socio-cultural Capital of Belgium, diploma-recognition procedure, individual differences, relationship between mother tongue and foreign language, language recruitment process, organising extra training for migrants, volunteer system... Cultural fear

Learning process

Actieve process of self-development

working with your own narratieve and reconstruction of your own narratieve, it can give positieve effect your affects and cognitions but it is also a two-way arrow

(it can be positive but also destructive)

Past

(two-way arrow)

Personal integrity process, Affect and cognition from the pastfamily structure -upbringing, self-motivation, empowerment, inner-inter relationships, inner-inter-conflicts, Individual differences (motivation, health, age, diploma, IQ, language background ...) Social Capital, Cultural Capital of the country of origin. Subculture from the migrant. Native language, Language talent...

Personal background

Affect and cognitions from past

Future

Personal integrity process, a new social and cultural capital mixed with two cultures, sufficiently established, chances on the labour market, improved language level, in recognition and self-development

knowing past-changing now- and conscious with own decisions, behaviour, responsibility

Declaration of Conflicting Interests

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