

# Analysis on the Operation of Community Integration Project for Elderly Migrants

## -- The Case of Fangshan District in Beijing

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### Abstract

Driven by the dual factors of population aging and rapid development of mobility, the problem of social integration of the elderly migrants is becoming increasingly prominent. Due to the limitations of the old people's own conditions, the community is one of the centers of the old people's urban life. Through social work in the community level, it is helpful to the formulation and implementation of China's aging policy. In this paper, I take Fangshan District in Beijing as an example to analyze the necessity, positive effects and shortcomings of the community integration project for elderly migrants. Through indepth interview research, it is found that the advantage of the project lies in promoting the socialization and resocialization of the elderly migrants, enhancing the understanding and sense of identity within elderly migrant group, while the problem lies in the low degree of participation. Finally, several suggestions are put forward for future improvement.

### Keywords

Elderly migrants; Community integration; Social work; Project operation.

## 1. Introduction

### 1.1. Background

At the end of the 20th century, China has entered an aging society. By the end of 2018, there were 249 million people aged 60 or above, accounting for 17.9% of the total population, of which 167 million people aged 65 or above, accounting for 11.9% of the total population. In the report released on December 13, 2018, the World Bank predicted that by 2050, the proportion of the elderly aged 65 and above in the total population in China will reach 26%, and the proportion of the elderly aged 80 and above will reach 8%.

Since the Reform and Opening-up policy, with the acceleration of China's industrialization and urbanization, a large number of migrants have emerged in some developed cities. According to the data of China's floating population development report 2018, in 2017, the scale of China's floating population reached 244 million, accounting for about 18% of the total population, which means that one out of every six people is a floating population. The report points out that from the perspective of children and the elderly, the scale of children's floating population has declined in recent years, while the number of elderly floating population has continued to grow. China's elderly floating population increased from 5.03 million in 2000 to 17.78 million in 2016, with an average annual growth of about 7%. In 2015, the survey data of 1% population in Beijing showed that the proportion of registered residence and residence in Beijing accounted for about 28%, but it was only 10% years from 5 years ago. Influenced by traditional cultural concepts, as China's population migration has entered a stage characterized by family migration, the trend of elderly migration will continue in the future; with the adjustment of fertility policy and the increase of parenting costs, more elderly people will leave their

hometown to take care of their grandchildren in the future. According to the report on the development of China's floating population 2016 issued by the National Health Commission, there are nearly 18 million elderly migrants in China, accounting for 7.2% of the 247 million floating population in China, and 43% of them come specially to take care of their younger generation.

Driven by the dual factors of population aging and rapid development of migration, the elderly migrants has become one of the focuses of attention. With the increase of the mobility of the elderly population, how to make them have security, support and happiness, has become an urgent problem.

## 1.2. Research Significance

The core of community development is "people", which not only emphasizes the participation of residents in the process, but also emphasizes that the result is to make residents live better. Whether the elderly can achieve community integration is not only related to their own happiness, but also closely related to the goal of achieving family harmony and promoting social stability. Administrators of cities in China should realize that the elderly are actually indirectly contributing to the development: majority of them go to the city to provide support for their children (take care of their grandchildren) so that these young people are able to focus on their work and create more wealth, which is also a kind of productivity. On the whole, absorbing new migrants and integrating them into urban life is of great significance to improve the living quality of the community and create a better urban culture.

Generally speaking, the methods of community construction and management relying on streets and neighborhood committees in China are more rigid and less flexible. Therefore, new methods that can promote the interaction between government and community and community and residents must emerge at the historic moment. In recent years, the intervention ideas represented by social work projects have gradually attracted attention. On the one hand, it will help elderly migrants solve difficulties in life, improve social adaptability, and promote correct understanding of their own value. On the other hand, it will help them to complete role transition. It is not only the need of urban construction, but also to better deal with the aging. At the same time, it can also provide ideas for the provision of related services for the elderly and the improvement of the future social welfare security system.

## 2. Literature Review

### 2.1. Elderly Migrants

At present, there are different concepts about elderly migrants in the academic circle, and there is no accepted view. Some scholars have classified the elderly in accordance with certain standards. Guo Shaodong and Wei Sanshan (2015) based on the survey of four cities in Guangxi (Nanning, Liuzhou, Guilin and Beihai), divided the elderly into three categories according to the migration direction: one is rural migration in other provinces, the other is inter city migration, and the third is intra city migration. Zhu Yun and Tan Weihua (2018) used the qualitative research method of grounded theory, through the field research of Shanghai, Nanjing, Fuzhou and Chongqing, from the two dimensions of cultural identity and social interaction, divided the elderly into four categories: comprehensive integration, residential integration, social integration and isolated island. According to the purpose of migration, Yang Fang and Zhang Peiqi (2015) defined the elderly as the elderly who leave their hometown to support their children's career and take care of the third generation and come to the big cities where their children work. Similarly, there is a definition of Xu Jiaming (2017): no matter from voluntarily or helplessly, when we can leave our familiar hometown in the later years, we will come to the unfamiliar city of the children's home, take care of the children's grandchildren and adapt to

the new life of the non registered residence elderly and the elderly. Combined with the characteristics of this study, I draw on the viewpoint of Professor Huo Haiyan (2016) of the school of public administration, Zhengzhou University, and defines the elderly migrants as the elderly who leave their registered residence and follow their children to live in different places.

## 2.2. Community Integration

Community integration is also called community inclusion. There are various factors affecting the integration of the elderly into the urban community. Duan Liangxia and Jing Xiaofen (2010) Take Xi'an city as an example, and use binary regression analysis to find that the age, education level, relationship with children and communication with other elderly people in the community are the main factors affecting their integration. Zhao Jie (2013) pointed out that there are three main factors restricting the integration of the rural elderly into the city at the community level: lack of financial resources, lack of human resources and professionalism, and lack of specialized organization and management. Wang Xue et al. (2018) pointed out that the focus of the difficulties existing in the process of community integration of the elderly is on the remodeling of interpersonal relationship.

At present, the concept of community integration is different in academic circles, and there is no consensus. Li Wei (2015) defined it from the perspective of sociology as a process of social action in which the subject in a weak position actively interacts with individuals and groups in a specific community in a reflective and sustainable way. Guan Xinping (2009) pointed out that community integration is a community-based social integration, which mobilizes the social participation of individuals and organizations, improves the social interaction between migrant population and local residents, provides more opportunities for them to participate in community activities, equally participates in community elections and community management, and increases the social capital of migrant population at the community level and in the wider social system, so as to promote the development of community Migrant population can gradually integrate into urban society. Combined with the characteristics of this study, this paper uses the view of Associate Professor Liu Yana (2016) of Capital Normal University for reference, and defines community integration as a dynamic process of combining the active acceptance of community and the active integration of mobile groups.

In terms of the specific situation of the urban community integration of the elderly, Liu Su Su and Zhang Hao (2018) pointed out that the elderly are not only faced with physiological challenges such as the decline of physical function and different diet climate, but also with problems such as the conflict and collision of values and ways of life brought about by the change of social environment, the fracture and damage of social support network, and often can not enjoy the social benefits It has the same public welfare as urban residents, so it is in a weak position in the city. Li Wei (2015) found through the investigation of Zhengzhou city that the old life circle and interpersonal relationship can not be brought into the present urban life by the following migration, and many elderly people will feel lonely. In view of the above situation, he proposed to strengthen the community construction and promote the communication between the elderly.

Based on the social capital theory, Liu Susu and Zhang Hao (2018) put forward suggestions from the micro (individual and family), meso (community) and macro (social system) perspectives on how to promote the integration of the elderly into the urban community, that is, to cultivate the personal social capital of the elderly, to build the relationship network of mutual support, to innovate the way of cultural acquisition, to build the norms of local community organizations, and to strengthen the social system Fast community organization cultivation, to create a community platform for continuous participation.

### 3. Data and Method

#### 3.1. Overview of the Project

**Table 1.** Main contents of the project

	Activity Name
Community activities	Happy Peter Pan
	Friends sharing
	Joint birthday party
Group work	Intergenerational education group
	Chronic disease self management team
	Social support network group
Case assistance	Psychological counseling

"Together, no loneliness: community integration project for the elderly migrants" is designed and implemented by Fangshan District Social Workers Federation, and is a municipal government funded service project in 2017. The project selects 8 communities located in Changyang town of Fangshan District, including Biguiyuan, Jiazhoushuijun North, Jiazhoushuijun South, Yueranxinyuan, Yunwanjiayuan, Jianbangjiayuan, Changlongyuan, and Xizhaojiayuan. The elderly over 55 years old are direct beneficiaries, and other residents in the community are indirect beneficiaries. So far until December 2017, the total number of beneficiaries reached 4046. The project uses innovative working mode and service concept, through professional social work methods, from 3 aspects of individual, family and community, to carry out various services for the community elderly, enrich their spiritual and cultural life. The project contains 3 parts: community activities, group work and case assistance. Each part includes several activities (Table 1).

#### 3.2. Sample Composition

**Table 2.** Basic information of respondents

No.	Gender	Age	Education level	Registered residence	Migration motivation	Length of time	Spouse status
C1	Female	78	Primary school	Henan	Support children	2 years	In Beijing
C2	Female	70	Illiteracy	Jilin	Support children	5 months	In hometown
C3	Female	63	Junior college	Sichuan	Support children	1.5 years	In hometown
C4	Male	82	Primary school	Hebei	Medical treatment	9 months	In Beijing
C5	Male	66	Junior middle school	Anhui	Seek help from children	1 month	Deceased

Up to now, the streets and neighborhood committees have not fully grasped the overall situation of the elderly group, and the complete roster is still in the process of making, therefore, according to the principle of non probability sampling, I chose 5 elderly people to conduct face-to-face in-depth interviews by taking into account factors such as gender, age, education level, hometown, migration motivation and length of time. All the interviews of this study were completed from March to April in 2019, mainly in the community activity room and community open area. Before the interview, I would introduce the purpose, content, method and confidentiality principle of the interview to the interviewees. The average interview time is 50-70 minutes, and the interview is recorded under the permission of the interviewees. In order to protect the research object, the author avoided asking the elderly's name and other privacy

during the interview, and used case code instead in the data analysis. The specific demographic characteristics are shown in Table 2. In order to ensure the accuracy of the information, I immediately or laterally inquired the unclear and ambiguous parts of the research object, and at the same time used some skills such as repeating key words of the interview records to the research object to ensure the credibility of the data. After the interview, I filed information for each one, integrated their migration experience and analyzed their community integration process.

## **4. Findings**

### **4.1. Dynamic Operation**

In order to ensure the real benefit of the elderly, the staff of the social workers' federation adopted the method of "pre-test + post test", that is, 6 weeks as a cycle. Two self-administered questionnaires were sent to the elderly in the first week and the sixth week to evaluate their participation and satisfaction with each activity, and then targeted adjustments were made in the next cycle. Taking the self-management group of chronic diseases as an example, according to the person in charge, "The mastery of health care knowledge of the elderly is different in the pre-test and post test, and also different among different people. Then we will analyze where there is room for improvement through the questionnaire data, such as whether the teaching form is too boring, whether the words are too professional, and then feed these ideas back to our hosts". Through the continuous and normalized implementation effect evaluation, they gradually explored the dynamic operation mode, so that more elderly people can better participate.

### **4.2. Refined Implementation**

The community integration of the elderly migrants is a long-term and complex process. The basic situation, quality and ability of the elderly vary from person to person, which affects their continuous socialization and resocialization to a great extent. In view of this, the community staff are actively promoting the establishment of mobile elderly archives, so as to "suit the remedy to the case" and help each elderly integrate into the community life in a way suitable for themselves. The person in charge said, "Some elderly migrants in the community don't live here for a long time. They come to Beijing to help their children or treat their diseases. Then we will set up groups and carry out activities for this type of elderly people, so that they can have a common topic to talk about. Some old people come from the same province, and their living habits and dialects are very similar. We will help them to organize the hometown association". According to the inflow time length, migrant motivation, hometown and other indicators, the elderly migrants will be grouped and classified, and activities will be carried out according to their characteristics and needs.

### **4.3. Positive Effects**

#### **4.3.1. Promote the Socialization and Resocialization of the Elderly Migrants**

Intergenerational problems are inevitable for the elderly living together with their children and grandchildren; it is also normal for them to have a sense of exclusion and alienation when they leave the familiar people and things in their hometown. This requires the community to help the elderly to achieve development socialization and resocialization, and adjust their psychological state. Both development socialization and resocialization are sociological concepts. Development socialization refers to the learning process of adults in order to adapt to the role requirements put forward by the new situation; resocialization refers to the complete abandonment of the originally acquired value standards and behavior norms and reestablishment of new value standards and behavior norms. Combined with the research, the development socialization of the elderly refers to that the group continues to learn more new



knowledge and skills that help to improve their integration level on the basis of the original socialization that is conducive to their social integration; the resocialization of the elderly refers to that the group changes the old knowledge and skills that are not conducive to their social integration when facing the new environment, they relearn new knowledge and skills that are conducive to their social integration.

C1 was diagnosed with diabetes in 2005 and has suffered complications for many years. "I have chronic cataract, my left eye is almost blind", through "Chronic disease self management team", on the one hand, she found the ones with the same disease; on the other hand, the medical team and medical professionals will answer their health concerns free of charge and patiently, and give reliable advice. "When I was in my hometown, my neighbor was a doctor, and I often consulted him face to face. Now (although) to a new place, but regular medical people come, the heart is more secure. I consulted with my mate for a long time, and they were not impatient". C1 said that through participating in group activities, anxiety decreased and self-confidence improved: "I'm almost 80, and I'm most afraid that I'll become a burden in the future. Friends in the group often tell me not to worry, and the doctor also comforted me. My sister-in-law lives in the countryside, in the past, when we phoned, we were suspicious of the health care claims on the market. Now I can tell her directly whether it is right or wrong. Sometimes my granddaughter listens to me on the phone and praises me (laughter)". C3 showed me her Wechat avatar, "You see, this is our family photo. College student volunteers helped me register. He told me what Wechat could do, and I felt great" she said. Since she had a Wechat account, her son could see her even when he was away on a business trip. Through the intergenerational education group, C3's enthusiasm for new things has been greatly enhanced, "Scan the code and pay without cash".

The socialization and resocialization of the elderly can be realized through community education or educational community activities, because compared with other groups, the elderly spend the longest time living and activities in the community. Compared with school education and family education, community education not only makes up for the regret that many elderly people do not have the opportunity to receive education, but also promotes the development of the community Communication between the elderly. The project aims to update the knowledge and values of the elderly people, and help them better understand others and express themselves.

#### **4.3.2. Enhance the Understanding and Sense of Identity within Elderly Migrant Group**

In the early 20th century, "good neighborly movement" appeared in UK, France, USA and other countries. Its purpose is to make full use of the human and material resources of the community and cultivate the spirit of autonomy and mutual assistance among the community residents. Through the social support network group, the project explores the self-help mode of the elderly group that the young help the elderly and the self-care elderly help the semi self-care elderly. On the one hand, it is to deal with the reality that the supporting coefficient of the elderly population in China is not optimistic and the traditional family support is insufficient. On the other hand, it can meet the higher level needs of the elderly, such as daily communication and spiritual comfort.

C4 came to Beijing for advanced medical technology, "My grandson accompanies me to the hospital every two weeks, and we used to call a taxi. Recently, a young man in the community drove us by. This young man is the grandson of my wife's new-made friend, a retired teacher, in elderly migrant aid group. He works near that hospital, he is willing to help me", the old man was very grateful in his words, "Once, it was a special urgent case. We went to the hospital by ourselves, we didn't contact him. Few days later, the young man heard about it, he called to ask about my illness and offered to drive me home after hospital discharge". Starting from the aid

group, through a series of follow-up contacts, the C4 family and the retired teachers' grandson have changed from strangers living in different units to good friends.

Talking about the joint birthday party, C2 was so happy that she said, "The neighbors brought their own specialty dishes, and young people gave us performances (laughter). I was treated like a VIP." Even though C2's literacy level is limited, after each joint birthday party, the community staff would help her to establish an address book at her request. Now she has recorded the contact information of nearly 10 elderly people in the community. "I like these people. In the future, I can keep in touch with them when I go back to my hometown, I want to hear their voice". C2 planned to help the community as much as she could "(community workers) they don't ask for anything in return. I can feel that those young people (volunteers) are sincere". The integration project has built a platform for the elderly to understand and help each other, which has enhanced the sense of identity and cohesion of the community.

#### 4.4. Problem: lack of participation

Harmonious community relationship and high level of community integration can not only enhance the emotional communication among community residents, but also help to strengthen the sense of community belonging of the migrant population living in the community, so as to improve their local identity. The degree and frequency of communication between the elderly and the intimacy of the relationship are important influencing factors of the elderly community integration. In terms of the situation over the years, the participation scale of the elderly in the collective birthday party of a single community is usually 30-50 people, and the number of artistic performances is usually 80-100 people, which is more satisfactory. However, there is a deficiency in the beauty. In the words of C1, who has lived in Changyang town for nearly 2 years, "Those who are willing to come, they come almost every time; and those who are not willing to come, they never show up".

There might be 3 reasons. First of all, all kinds of accents exist when elderly migrants come to Fangshan from all over the country. C3 said frankly: "I can understand Beijing dialect, and the northern dialect is OK. But they can't understand Sichuan dialect, and my Putonghua is not good. What should I do? " According to my observation, more than half of the elderly migrants who participate in the activities do not have smart phones or Wechat accounts. Even if they have electronic communication devices, it is difficult to type. Therefore, people generally rely on face-to-face communication. Once the basic conversation can not be carried out, it is almost impossible to further understand each other. Secondly, some of the elderly who live apart from their spouses or are widowed, however, have a biased understanding of the integration project, they care about their children's feelings, and will consciously reduce contact with the elderly of the opposite sex, and participate less. C5 moved to live with his daughter after his wife died on the eve of Spring Festival. "There are widows (integration project). If I went there, I would feel sorry for my dead wife and also my dear daughter". Finally, some elderly people's life rhythm and daily arrangement conflict with integration activities, so they can't participate the project everytime, which leads to their low enthusiasm. C2's youngest son has a second child this year. "I have to cook three meals a day, I have to pick my grandson from school, I have to look after the baby. Do I have spare time? No!" C2 has only participated in 3 integration activities so far, when asked if she is willing to participate more when the baby grows up, she said, "My husband is still at home, at that time, I will go back".

The community is one of the centers of urban life for the elderly. Considering the convenience of relevant facilities and places in the community, most of the elderly are affected by the physical, traffic, economic and other reasons, and tend to take their own community as the main activity place, and extend to the outside with the community as center. Therefore, it is particularly necessary for the community integration project to absorb more elderly migrants.

## 5. Suggestions for Improvement

### 5.1. Build a Cross-regional Integration Mechanism Through Smart Platform

In July 2017, Fangshan district social affairs office and Beijing smart community industrial technology innovation strategic alliance signed a strategic cooperation agreement on the construction and operation project of "Smart Community Demonstration Base". Part of the project funds will be used to build the smart community information service platform. Beijing-Tianjin-Hebei Region will be taken as a pilot area to build a cross regional community network system by taking advantage of the platform advantages of smart community, and strengthen the communication between regions, regions and communities, so as to create a cross regional community integration mechanism.

From the perspective of specific measures: first of all, each community integrates the data of human resources in the community and compiles it into a database in a unified format. Collect and update the detailed population information and demographic characteristics of the community. Build an intelligent comprehensive information service platform including community management, child care, health care, e-commerce, culture and entertainment, and life convenience; with the feedback information of the platform, further explore individual needs. Secondly, integrate the social resources outside the community, such as the resources of charitable foundations, love enterprises and other social organizations, into the community, and bring these resources into the smart community platform. Finally, promote the formation of information sharing mechanism among communities. Before the elderly leave their hometown, they tell their community, and the community where they leave from informs the destination community through smart community network platform to transmit relevant information. The communities that they move in take out the electronic files of the elderly from the places that they move out through smart community network platform. Based on the electronic files and daily communication observation, social workers could formulate effective community integration plans as soon as possible.

### 5.2. Encourage Elderly Migrants to Join Community Management and Service

The difficulties, problems and needs of living in other places are only clear to the elderly themselves. Whether they can really integrate into the city and speak for this group is very important to give them the opportunity to be the protagonists in the system. Therefore, the community can add the eligible elderly to the post of community management and service, give them full trust, encourage them to have something to do, give full play to their surplus heat, and enhance their sense of community responsibility and identity with the urban society. Invite the elderly to participate in community affairs, encourage the elderly party members as the representatives of the elderly residents, reflect the problems existing in the community and give solutions; community workers regularly report the management trends of the community to the elderly and ask for their opinions and suggestions. Bringing the elderly into community development designers team is conducive to reducing the gap between locals and non-locals, providing an open platform for community integration.

### 5.3. Optimize Evaluation Method to Obtain Effective Feedback

The commonly used social work assessment methods include baseline measurement, task completion measurement and intervention impact measurement. Baseline measurement is to quantify the performance of the service object into specific data, draw a table or line chart, and intuitively see the changes of team members after workers' intervention according to the fluctuation and trend, so as to evaluate the effect of activities. Task completion measurement method is that the target is decomposed into many actions and tasks in the process of implementation, and five levels are used to measure the completion of these tasks after the activity. The intervention impact measurement method is to evaluate the activity by the service



object (the elderly) in the form of oral or written (questionnaire) before the end of the activity. At present, although the project in Fangshan District adopts the "pretest+post-test" comparative evaluation method, according to the author's observation, the implementation path still belongs to the category of intervention impact measurement method. The advantage of this method is that it can save time and effort, and the vulnerability is that the service object will fill in the questionnaire with a strong subjective color, and easily affected by the herd effect, so the evaluation reference value is not high.

In terms of evaluation methods, it is suggested to adopt the idea of baseline measurement, introduce quantitative indicators, design scales according to the activity objectives, and make the results more scientific through real data and specific charts. College student volunteers were recruited to observe and record the behavior response of the service objects in the whole process, and the quantitative processing was carried out according to the score table, so as to reduce the influence of the cultural level or expression ability limitation on the self-administered questionnaire evaluation of the elderly. In order to avoid as much as possible the herd mentality of the elderly in the intervention impact measurement method, we should increase the telephone follow-up link, randomly select several elderly participants, communicate with them by telephone the feelings of this activity and ask for the ideas of the next activity. In the evaluation system, it is suggested to introduce multiple evaluation subjects to balance the views of all parties. On a monthly basis, social workers can regularly invite children of the elderly, responsible persons of the neighborhood office, or university teachers of relevant majors to form a third-party evaluation team to participate in the integration project and exchange opinions.

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