SECTION 24.
PSYCHOLOGY AND PSYCHIATRY

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MIGRATIONAL VACCUM, CHALLENGES OF INTEGRATION AND SOCIAL INCLUSION IN TRANSITIONAL GENERATION

Annotation. Process of integration and social inclusion is usually crucially connected with numerous personal features of individuals, who face a necessity of trans-territorial relocation. Under the prism of a “free will”, linguistic, professional, personal and educational preparation for changing the place of a permanent stay, we distinguish migrants, forcibly displaced persons and refugees (as we have already mentioned in our former research). At the same time, there are multiple challenges as well as stages of adaptation, social inclusion and integration, which appear to be common for all individuals, regardless “reason” of the relocation. Thus, we additionally divide persons into various generations, according to simplicity or complicity of integration processes: “generation of newcomers”, “transitional generation”, “generation of locals with migrational backgrounds”. The transitional generation appears to be a key stage on the way to a proper social inclusion of the whole family of the newcomers, including even multiple generations of their offsprings. At the same time, exactly this generation encounters multiple socio-cultural dilemmas, which may lead both to the feeling of social detachment, as well as antisocial personality disorder, depression and PTSD. The ways of optimization of integration processes in this generation appears to be one of the key solutions, which may optimize the process of social inclusion of all generations of individuals with migrational backgrounds.

Research results and its discussion. In the frame of our former research results, we have already mentioned that there are fundamental differences between migrants, refugees and forcibly displaced persons, as representatives of the social groups of newcomers on the territories of any country around the World. Namely, they can be distinguished according to criterium of “starting point” (even in case of representatives of one state, there are still different levels of financial prosperity, educational, professional and interpersonal skills, that may either optimize or aggravate integration process etc); linguistic “readiness” for relocation; previous experiences of living and integrating abroad; relocating with or without family (breaking the family ties as a result of voluntary or forcible relocation may disrupt process of integration/social inclusion in a long-
term perspective, or even lead to a migrational nomadism, as we have already postulated [14]); ability/non-ability to find a working place equal to one, which this individual had before, in his/her place of origin; and, what is crucial, the issue of “free will” which usually is being respected in case of migrants and eliminated in case of refugees/forcibly displaced persons, as the last ones are forced to flee abroad in the aim of saving their lives from wars, armed conflicts, political and economical instabilities, persecutions, discrimination on the basis of sex, gender, color of skin, nationality, religion, etc.

However, in the frame of our current research, we have found out a spectrum of similarities, which may, on one hand, unite migrants and persons with forcible displacement backgrounds in one group and, but, on the other hand, may also present a modern way of understanding of challenges, which representatives of both groups may face during their process of integration and social inclusion.

Currently, we are going to present two unique postulates, which are accompanying only specific persons (better to say, specific generation), who are relocating abroad as a result of various reasons, as well as present main challenges they may encounter on their proper road to a social adaptation in an accepting country.

Our long-term research (currently still ongoing) is based, in particular, on results of the multi-personal anonymous survey, which was being led among both migrants’ and forcibly displaced persons/refugees’ social groups. The age of respondents was between 14 to 82 years old. Among analyzed persons we are able to distinguish newcomers (persons, who actually came to an accepting country either as a migrant, or as a forcibly displaced person/refugee); offsprings (the first generation of ones), or as it is usually known “individuals with fresh migrational background” - this group usually included persons, who either came to the territory of an accepting country as children until 17 y.o., or ones, who were already born abroad and have respectively parents, who are either migrants or refugees/forcibly displaced persons; and the group of “further offsprings” - individuals, who are completely adapted, socially included and accustomed to life in a primarily accepting country, for whom host country became a homeland, but whose specific features (race, skin color, national background, religion, etc) may still differ him-/herself from the rest of local society.

Graphically, the aforementioned groups could be presented as follows: (Figure 1).

![Index of successful integration and social inclusion among people with migrational background](image)

**Fig. 1. Three groups of migrants, refugees and forcibly displaced persons according to generation, in which the process of relocation took place**

Thus, primarily we shall distinguish three main groups relatively to the process of relocation: 1) “Newcomers” - therefore, individuals, who personally faced the process of relocation. Therefore, here we are talking about persons, who came to the territory of an accepting country either as a migrant, or as a refugees/forcibly displaced person and, as a result, encountered all
possible challenges of migrational/integration and social inclusion’s processes, because of being so-called “FOB” - fresh off the board. Main features, peculiarities and challenges of integration and social inclusion in this group, we are going to analyze in our future scientific work.

2) “Transitional generation” - properly first generation growing up on the territory of the hosting country, which comes from parents with “migrational origins” and, what is important, whose parents were actually “newcomers, therefore, ones, who practically came to a given host country as a migrant or forcibly displaced person/refugee. This group may include as individuals, who were already born on the territory of accepting country, therefore, who became “properly first family local in a raw” or ones, who came abroad as newborns, children or adolescents up to 17 y.o., therefore, who was supposed to be included not just to a professional branch, but also educational and societal one completely. Consequently, to belong to the analyzed group, the individual shall either be born, or grow up on the territory of a host country. Practically, this generation appears to face the most acute existential crisis on the basis of integration and social inclusion in the accepting society, as they are practically “detached”, “divided” between their culture of origin and one, which is supposed to be apprehended, to become socially and societally included to a given society. The challenges, that actually this generation may face, are traditionally underestimated both by representatives of the host country, and newcomers’ group. They are, namely, expected “to be immediately socially included” because of better opportunities and relatively younger age compared to their older relatives (the generation of newcomers). However, as we will postulate in a subsequent part of our research, this exactly generation survives the most difficult challenge throughout the whole process of integration and social inclusion, more complicated than ever face both by their ancestors and their future offspring. In the frame of our research, we have decided to name this generation as “transitional”, as actually this generation postulate a link between “FOBs” / newcomers - properly refugees/migrants/forcibly displaced persons (their parents), coming ordinarily as adults to a territory of a host country, and whose inclusion/integration is usually limited to “matters of necessity” - therefore, they follow traditions, they are supposed to follows, learn a local language “up to the level of necessary communication” and traditionally, follow the updates from their home country, no matter why they were forced/or voluntary decided to leave their original territory. On the other hand, there are generations, which come after “transitional” one are being not just born on the territory of a given (primarily host) country, but they already have an opportunity to apprehend language from the very childhood (as their parents understand a necessity of linguistic skills for complete societal inclusion), they can learn local traditions and attitudes already from their parents but oppositely to them, in a different way to ones, who learnt traditions during their integration process, by facing multiple challenges, prejudices and getting into misunderstandings because of lack of knowledge about some local specific features. Moreover, all generations after transitional one, as we will mentioned in our subsequent research, will be able to choose, if to learn the language of their origin, if to disclose their origins (if they can assimilate visible with locals), and if to raise their future children in bilingual families or not. However, representatives of transitional generation constitute a generational link between former migrants/forcibly displaced persons and future “locals with migrational backgrounds”, therefore, future equal members of the primary hosting society with a profound mental and social feeling of belonging to the accepting country.

3) “Locals” - the second, the third and all following generations, who are offsprings of primary “newcomers” and, ordinarily, children, grandchildren, grand grandchildren of individuals of “transitional generation”. However, these persons may still be distinguished as “ones possessing foreign backgrounds”, because of skin color, specific clothing, religion, attitudes to life, other personal characteristics, they treat an accepting country usually already as their homeland, they are totally adapted, integrated and socially included both in educational and social spheres of the State from the very early childhood. Moreover, according to the fact, that their parents also appear to be “usually not-the-first-foreign-generation”, despite even probable cultural
and national differences, these children have all backgrounds and opportunities to understand and apprehend local culture, traditions and sense of belonging to the State, which hosted their ancestors. The representatives of this group, in a response to our survey, usually admit a feeling of underestimation and even inner-harassment, when other people treat them as “tourists”/“foreigners”/“migrants”, because mentally (and even mostly legally), these individuals are fully linked to a given State. They accept this country completely, feel a belonging, respect and patriotism, and are morally anxious, once not being “fully accepted by other representatives of the local tribe”. Main challenges and negative processes, which may aggravate process of socialization of representatives of this groups, will be presented by us in our future research on a respective topic. However, it is absolutely crucial to underline, that individuals from this group traditionally may experience feeling of separation, detachment, social disappointment exceptionally on the basis of way the outer society percept and/or accept them. Therefore, if the outer society keeps treating them as “strangers”, they may face difficulty in building an appropriate level of self-esteem and/or general well-being. Otherwise, (in case of total social acceptance), their life will be no different from life of any local. In addition, as we have emphasized numerous times before [10,12,13,14], predominantly, the issue of accepting or non-accepting of “non-traditionally looking local” depends on numerous prejudices, biases, social boundaries, limitations, fears, expectations and crushing of those expectations. The aforementioned prejudices and other phenomena, consequently, belong to the matter of national history, traditions, religion, open- or close-minded attitude of the local society and, what is more, to the territorial aspect, as statistically, local society in towns and villages is more close-minded and stigmatized by long-lasting prejudices and biases related to people with foreign origins, than society in a big cities, which appears to be mostly multinational. However, the analyzed prerequisites of integration and social inclusion in the frame of this generational group, we are going to discuss in our following scientific work.

By turning back specifically to “transitional generation”, we shall distinguish the following crucial issue: namely, on the basis of our anonymous survey, which we have led among 75 migrants/refugees/forcibly displaced persons on the territory of different EU countries, and who belong specifically to the “transitional generation group”, we have found out that these people ordinarily may suffer from a socio-mental condition, named by us, as “migrational vacuum”. In the migrational vacuum representatives of transitional generation find themselves in socio-cultural dilemma; they are traditionally being divided between two cultural backgrounds - the first, their original one, which they feel a deep level of belonging to (no matter at what age they came to a host country), as this boundary mostly built on the background of strong level of their parent’s connection to a motherland. Thus, as their parents (primary migrants/refugees/forcibly displaced persons) speak their mother tongue (because local language ordinarily never becomes a language of home communication for “generation of newcomers” with their children, they follow updates on the life and policy of their home country, keep a finger on pulse of socio-economical changes in their State tradition, and, what is more follow strictly their original traditions, attitudes, believes etc), these children have a “home office” of their mother land every time they go back home, and, on the other hand, an acute necessity to integrate, be socially included and adapted “immediately” and “without any outer help”, as it is by locals or further generations of persons with migrational backgrounds. Therefore, the representatives of this generation constitute an important link and valuable possibility of social and societal integration not only for themselves, but also for their parents and/or older relatives from a “newcomers” generation. Thus, they are supposed to help their parents with legalization, translation, understanding of local traditions and specific societal features etc. Therefore, besides an ordinary level of necessity to be “socially included” as every persons has around the World, people from this generation keep themselves responsible for the whole family’s integration and become somehow mediators between their family and an outer society of the host country. What is more, in case of this generation, individuals ordinarily suffer
because of their simultaneous belonging both to their original culture and a one of the host country. For them, exactly, the migrational background plays usually a negative role, than the positive one, as by not understanding cultural issues, they are ones responsible for getting known them; by speaking a poor local language, they cannot rely on their parents to translate for them, therefore, the whole “shame of non-knowing crucial cultural issues of a host society” remains by the side by this generation. At the same time, the generation of newcomers remains for 70% belonged to their original culture and traditions (the main prerequisite to it, it usually an age, in which persons come abroad, therefore, the process of intercultural “inner-change” is being morally aggravated); and the “generation of locals with migrational backgrounds are ordinarily either totally “two-cultured” persons, with the same level of knowledge, respect and understanding both of their original and local culture, what makes them an “intercultural generation”; or decide to belong completely to the local society, both territorially and mentally, what makes them totally assimilated. Thus, they become either “proud possessors of international background” or “assimilated members of a local societal pattern”. Both scenarios, however, are positive.

At the same time, as we have already mentioned, with only knowledge of an original country, people from transitional generation may feel vulnerable towards social, societal and cultural challenges they may face in an everyday life as persons with migrational backgrounds. It also may lead to feeling of anxiety, antisocial personality disorder, depression of various stages of severity, development of “refugee syndrome” etc [13,17,20].

In addition, in representatives of transitional generation we may encounter development of the specific personal features:

1) Feeling of moral detachment - perpetual necessity to “choose between cultures” may lead to indifference both to the cultural aspect, and the aspect of integration and social inclusion in general. This condition is being developed as a response to a “forced need to choose”, when the individual does not enough moral forces to do so and/or overestimate “danger to one’s cultural roots”;

2) Problematic of citizenship - representatives of this generation are usually first ones to find themselves in dilemma, either to leave their citizenship or to take a one of the host country. The case is aggravated, when the country of origin does not accept bipatrids. At the same time, local “proper documents” optimizes access to educational system, health care, labour market etc. This is the first generation to take or not to take a “life-changing decision”. Traditionally, exactly, in this persons we may identify a phenomenon of “feeling of traitor”, when every action/every step they make forward on their way to local integration and social inclusion, subconsciously may be treated as an action of traitor of his/her motherland. It definitely complicates the whole societal well-being of such an individuals;

3) These people usually differ because of specific national features (as skin color, facial features, behavior, culture, religion, believes, prejudices, fears - therefore, of numerous both physical and psychological features) - therefore, the locals always “identify them” as foreigners, strangers. In case of generation of “locals with migrational backgrounds”, for example, because of advanced linguistic skills in a local language and a stabilized inner relation towards both their original and apprehended culture, they do not mind/pay lesser attention to comments of such locals. However, in case of psychologically vulnerable representatives of transitional generation (who are ordinarily afraid to speak local language, feel insecure in local attitudes and traditions, and therefore, mostly tended to think that they are actually only ones “to blame”), every single comment towards migrational background of this persons may aggravate general well-being, previously existed inner personal and antisocial disorders, as well as even may even complicate a process of learning of a local language.

Therefore, to resolve an existing issue of integration and social inclusion of representatives of particularly transitional generation, we shall take the following steps:

- People from this generation shall be provided with a specific type of “integration
support”, which should be dedicated not only to immediate apprehension of local culture and traditions in the aim of being socially adapted, but also they should have an opportunity to continue learning new matter about their country and culture of origin. Therefore, the integration courses shall be double-directed. It will definitely decrease an acuteness of socio-cultural dilemma in this group:

- Integration policy should never be dedicated to any type, especially to “forced assimilation”. Personal experience of our respondents, as well as our own long term research in a respective sphere, confirm that this direction leads to a detachment and mental separation from local society. Moreover, lack of “cultural assimilation” in a wide understanding does not mean a simultaneous lack of feeling of belonging and new-developed patriotism to the accepting country;
- Intercultural events dedicated to make foreign cultures more “friendly” to a local society shall be available for representatives of all cultures in all countries and not just in the frame of programs, like Erasmus plus, but for and among all people, of all ages and all backgrounds. It will additionally facilitate inter-social communication between individuals with migrational origins between at the same time representatives of different cultures and nations.

Conclusions.

1. Alongside with crucial differences between migrants, refugees and forcibly displaced persons towards relocation processes, there is number of issues, which shall be discussed simultaneously for all these groups.

2. Despite different level of professional, linguistic, interpersonal readiness to changing the place of permanent stay, migrants and people with forcible displacement backgrounds may encounter same stages of cross-generational adaptation processes.

3. Basically, we shall divide social groups with any backgrounds of displacement into “generation of newcomers”; “transitional generation” and “generation of locals with migrational origins”.

4. Belonging to transitional generation constitutes both the most difficult level of existential crisis for every appropriate individual, and the most important link in building proper connections between family of primary newcomer and his/her offsprings. The whole integration responsibility towards the host society remained by the side of representatives of transitional generation. These people become “mediators” between their parents—“newcomers” and the outer world, as well as an appropriate “foundation” for raising future “successful locals” in their offsprings.

5. Representatives of transition generation often suffer from migration vacuum, the condition, which is based on a mental condition of being “culturally divided” between his/her country of origin and a hosting one. The “syndrome of refugee”, “feeling of traitor”, as well as necessity to take the most responsible decisions among all generations of newcomers, lead to a long lasting socio-cultural crisis for these individuals.

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