Quintiles of income in case of local community, refugees and forcibly displaced persons natural and artificial inequality of modern times

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Abstract.
The European community, like the global one in general faces a stable difficulty in the sphere of an appropriate level of social inclusion and integration of people from different cultural, national, religious and political backgrounds. While representatives of local community are mostly separated into five quintiles of incomes, according to a highly appreciated economical theory, as well as by praising egalitarian and libertarian tendency to differ people according to their financial prosperity to accelerate the common progress; the refugees/forcibly displaced persons are experiencing more complicated way of diversity and are treated absolutely differently because of features of themselves/backgrounds/beliefs that are unnoticeable in case of local community. However, what is absolutely important, something, what appears to be a sign of an indirect discrimination becomes finally unrecognizable by representatives of a given society, because, on one hand, everybody does his/her best to accept and praise everybody’s equally. On the other hand, though, in particular and individual cases/situations, it becomes more difficult than it was supposed to be. However, the currently existing biases, prejudices, ungrounded fears and worries towards some nations, cultures and their representatives as well as the integration and social inclusion policy, which is in need of modernization according to modern realities, lead to separation not only in the relation local community-refugees/forcibly displaced persons, but also in ones among refugees/forcibly displaced persons from different countries and backgrounds themselves. Therefore, in the current research we have provided a modern state of affairs in the sphere of policy of social inclusion and integration on the territory of the EU, have presented modern ways and categories of distinguishing the society of newcomers, as well as have introduced ways of optimization and reaching more sustainable level of cooperation between nations and cultures.
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Research results. The modern society despite all postulates and legal regulation of equality remains stuck in the egalitarian and liberal realities. Article 8 of the Treaty of the Functioning of the European Union empowers the EU to introduce measures eliminating inequalities and urges it to promote equality between men and women through all its policies [11]. The Charter of Fundamental Rights of the European Union [12], in the title III “Equality” postulates the equality before law (Art. 20), non-discrimination (Art.21), cultural, religious and linguistic diversity (Art.22), equality between men and women (Art. 23), the rights of the child (Art.24), the rights of elderly (Art. 25), and postulates on the integration of persons with disabilities (Art.26) [5-12]. Therefore, the ideal state of being is postulated in the European legislation, which should promote and ensure same rights and the same level of liberties for all people, regardless their national and cultural background, gender, race, religious beliefs, political views social status etc. In a such way, our society and governmental institutions try to ensure properly “equal chances” for self-development and personal realization in a given society. The global society and, in particular, European one, tries its best to accelerate the inclusion of people representatives of different cultural backgrounds and beliefs. There are multiple integration programs, especially for children and teenagers from parents with migration origins. Schools and universities are dominantly teaching children and teenagers to support the tendency of inclusion in the society as well as numerous initiatives in the frame of Erasmus plus optimize the process of ice breaking.

However, while we are talking about migrants, refugees, forcibly displaced person we are tended to close our eyes to actual difficulties that they face in the frame of their integration process and acute prerequisites of differences in treatment towards “fresh off board” from different countries. On one hand, this is because we are subconsciously “accept the natural difference”, which exists among people in every given society. Literal “equality” has almost never been treated as an ideal state of affairs, rather like the other one political and economical extreme, opposite to
feudalism, for example. “Harrison Bergeron”, a short story by Kurt Vonnegut, Jr., plays out this worry as dystopian science fiction. “The year was 2081 and everybody was finally equal... Nobody was smarter than anybody else. Nobody was better looking than anybody else. Nobody was stronger or quicker than anybody else”. This thoroughgoing equality was enforced by agents of the United States Handicapper General. Citizens of above average intelligence were required to wear mental handicap radios in their ears. Every twenty seconds or so, a government transmitter would send out a sharp noise to prevent them “from taking unfair advantage of their brains” [1]. The aforementioned situation was claimed as a pathetic by libertarians and is treated in the same way today. We prefer differences and “rational or natural inequality”, rather than be obliged to be equal “like that”. We percept and experience this kind of “free natural inequality” (FNI), but nobody nowadays can define it. In our opinion, the postulate of FNI, which we are using for the matter of our research (name and abbreviation was also created for the sake of the current scientific paper), represents natural state of being, when everybody does not have an equal opportunity from the very beginning, but is free to “do his/her best” to learn/to develop him/herself, to move forward, to obtain practice new skills in the aim of reaching his/her professional and/or personal goal. Despite different sources, literally everything is available in this World. Therefore, the question is, how to obtain sources, necessary to reach the goal, which this given individual desires to possess”. The aforementioned way of thinking about the analyzed matter is indirectly supported by the scientific data [1, 13]. In addition, the FNI supports the societal development and acceleration of the scientific progress, according to points of views of multiple respondents to our anonymous survey. In our opinion, this kind of inequality has also become a basis for theory of the societal quintiles, according to which “An income quintile is a measure of neighborhood socioeconomic status that divides the population into 5 income groups (from lowest income to highest income) so that approximately 20% of the population is in each group” (Photo 1) [14].
Thus, traditionally we can distinguish five different categories of people within any given society. According to the definitions of FNI as well as the theory of quintiles of income, we can come up with the solution that basically people can be differed according to goods they can afford, vacation they take, schools and universities they attend, entertainment they prefer, hobbies and ways of self-development. In addition, these categories usually predetermine literally “quintiles” of their social connections and societal circle they belong to. They can transfer from one quintile to the other one, though, by changing their financial situation in a better or worse way, but these examples are still treated as exceptions rather than the rule. In other words, the basic economic theory of quintiles of income tells us about primary way of societal distribution around the World. At the same time, this tendency appears to be commonly accepted and exactly this tendency is treated as a free natural inequality we do agree with. Therefore, we agree that every single individual starts his life journey from different points possessing various sources to reach his/her goal, accepts this and do everything he/she can to realize all his/her plans.
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Here we shall additionally emphasize that this “proper theory” of quintiles of income ensures natural and, therefore, accepted inequality exceptionally in case of local inhabitants of the given community or, if we are taking into account refugees and/or forcibly displaced persons, then we shall count the second and every other following generation of them. It is directly caused by the fact that the main difference which distinguish every given community is mostly financial one, but still every individual has more or less the same linguistic, schooling and studying background, are coordinated and dominated by the same points of views, fears and expectations, prejudices and biases, happinesses and worries. Our aforementioned survey which we are going to analyze in the subsequent part of the research, confirms that among our compatriots we are tended to compare ourselves with anybody else “rather on the basis of economical advantages”.

On the other hand, when we are speaking about refugees/forcibly displaced persons and migrants (in the first generation i.e. in the generation, which has personally transferred to the given country), these people usually face a significantly bigger number of differences and challenges, comparing to the basic community. What is more, for the matter of our future research, we shall also exclude analysis on migrants, because this category of newcomers usually do still have a valuable prevalence relatively to refugees and forcibly displaced persons. Here, we are emphasizing mostly: the possibility to choose a country to migrate to more freely, more linguistic opportunities and possibility to immerse into a proper history and culture, long before the migration, opportunity to take numerous trips to a given country (or at least, one or two) to assess personal chances for well-being there. Therefore, the process of adaptation, transferring and inclusion in case of migrants begins long before their trip itself. Thus, their experience in the sphere of assimilation/integration in a given society cannot be anyhow compared to one in case of refugees and forcibly displaced persons.

However, according to a modern scientific data, the acute issue of integration and inclusion of refugees and forcibly displaced persons makes us analyze the given social groups
under the prism of possible reasons and prerequisites that often become a stumbling block on their way to complete prosperity and self-realization in a new society.

To collect an appropriate data on social categories that are actual among refugees and forcibly displaced persons we have led an anonymous survey among 143 representatives of all EU countries (refugees and/or forcibly displaced persons), as well as 57 representatives of local societies. On the basis of their responses we have come up with the following conclusion: refugees and forcibly displaced persons are divided into the categories as follows:

- refugees from the Middle East (poor class);
- refugees from the Middle East (middle class);
- refugees from the Middle East (rich class/high class);
- illiterate refugees from all three categories mentioned above;
- refugees from all three categories mentioned above possessing higher education degree;
- refugees from the Eastern countries (poor class);
- refugees from the Eastern countries (middle class);
- refugees from the Eastern countries (rich class/high class);
- refugees from Western countries (poor class);
- refugees from Western countries (rich class/higher class);
- refugees from Western countries (middle class);
- refugees representatives of the Christianity;
- refugees representatives of the Muslim religion;
- refugees from African continent (poor class/illiterate);
- refugees from African continent (poor class/literate);
- refugees from African continent (high class/rich class/literate);
- refugees of all categories mentioned above possessing educational degree from the EU University and/or experience of working on the territory of the EU.

According to the data obtained on the basis of our anonymous survey, we have established a significant difference in attitude of the EU local society towards refugees representatives of all aforementioned categories.
What is also important, we cannot definitely say that the catalogue of categories presented above can be treated as final or decisive. This number of societal groups was distinguished as a result of the research we have been providing for half of the year among 143 representatives of various groups of refugees and forcibly displaced persons. However, as we have also found out consequently, every single detail in characteristics of every individual matters. It means that there are not only couple of categories that differ social groups in a local society anymore, but there are multiple features that can become decisive in the future fortune of this or that refugee or forcibly displaced person.

Among the most significant results that were obtained in the frame of our research we name as follows:

1) Basically, people decide to help more willingly to those refugees/forcibly displaced persons who are coming from poorer or middle class families or backgrounds. The aforementioned categories are treated as more needy. In addition, almost 87% of local, who did respond to our survey claimed that they prefer to assist “someone, who looks like almost their compatriot” (here, it was rather a postulate of race). However, nobody claimed that they prefer to help someone of their own gender (for example, women did not express their dominant will to help exceptionally other women, and men were ready to help both men and women);

2) People coming from richer class /high category are rather treated well as tourists or forcibly displaced persons (for being able to bring financial sources to the economy of the given state), but are mostly not tolerated as refugees (almost 90% of locals in the frame of our research claimed “the refugee is subconsciously supposed to be poor and noble, but not rich and powerful”).

3) At the same time, people coming from the African continent and the Middle East countries suffering from an exceptional poverty and illiteracy were also not warmly welcomed, because “their wellbeing is becoming a matter of the accepting State and the period of time necessary for integration is too long, therefore, the State has to give them more than they will “pay its back” by their efforts and work”.

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4) Subjectively, local community is tended to treat refugees and forcibly displaced persons from the Middle East and Africa as people less qualified and educated than ones from the Eastern Countries (for example, ones from Ukraine). Basically, the scientific data declares officially that this state of affairs is correct, however, this “blind discrimination and prejudice from the very beginning” sets up labels difficult to ruin, what subsequently leads to more difficult process of integration;

5) People from Middle East countries and African continent claim to be treated worse by governmental organs during the procedure of their legalization (regardless their financial condition);

6) People from the Eastern countries are praised and encouraged for finding a job, integrating and staying forever on the territory of the EU (regardless their financial wellbeing), while the ones from Middle Eastern countries and African continent are encouraged to be ready “to turn back home, ones everything will be over”.

7) Basically, regardless age group and gender, all local claim to be “equally opened for representatives of all genders, age, race and religious beliefs”, but in case of discussing the possibility to help this or that refugees (for example, after ticking “yes” for a question of possible sharing the personal flat/apartment/house with refugees/forcibly displaced person, people were rather tended to say that “they prefer a person of their race and religious beliefs than the other”).

8) Almost 85% of local respondents claim “we have too much differences (cultural, religious, national) with refugees/forcibly displaced persons from African continent and Middle Eastern countries and, therefore, their process of integration “is supposed to be too difficult, because there are too much prejudices and biases against them”. At the same time, locals are used to claim that the integration and assimilation of refugees and forcibly displaced persons from Eastern countries are supposed to be “definitely easy”. Both postulates though are absolutely subjective, in our opinion. What is really important for our research here, is the fact that local community is also tended to treat difficulties
that refugees and forcibly displaced person in the frame of their integration process as follows: in case of refugees from Middle East and African continent, the newcomers are mostly “to blame” for their low willingness and not complete integration and/or assimilation into the EU society. In case of refugees from Eastern countries, they are supposed to be praised and supported for every success of theirs, while every kind of problem during, e.g. integration and/or linguistic courses are explained by locals as a “fault of a State policy in the frame of integration and not appropriate program of assimilation of refugees and forcibly displaced persons”.

It is not too difficult to predict already that this kind of distinguishing of refugees/forcibly displaced persons cannot be treated and accepted as a “natural state of affairs” or like “free natural inequality”. All postulates there were presented above collect indirect discriminative points of views. Unfortunately, in most of cases, we have found out that local community does not want to offend any group of refugees/forcibly displaced persons and mostly try to accept them mentally, psychologically and societally, but dominant prejudices and biases against given nations, religious beliefs and political attitudes, diverse different groups of newcomers in a quite significant way.

**Scientific consequences of the current state of affairs.**

1) People treated differently make different contribution to the society they live in. If the natural inequality, which globally appreciated and praised as an accelerator of the progress can be accepted by everybody, then, the artificial diversity among newcomers leads only to negating talents and abilities of one groups of refugees and praising the other one instead.

2) Indirect discrimination of any group of refugees and/or forcibly displaced persons lead to a split not only in the relation between these newcomers and local society as well, but among newcomers from different countries as well. In our opinion though, all groups of refugees/forcibly displaced persons shall be supported and praised in the same way, because the more collaboration they will have between each other, first of all, by basing their future on common fears, worries and pain, the more successful their integration
into the given society will be. Because refugees/forcibly displaced persons represent a community which has experienced horrors not to imagine for ordinary European citizen, therefore, only refugee/forcibly displaced persons will be able to comprehend a complete image of condition of the other one. Therefore, the stronger collaboration between various groups of newcomers is, the better contribution they bring to an accepting society.

3) Collecting and praising prejudices, biases to any kind of nations/social, financial or other background/religious or political belief, especially one, which is indirect and not realized completely by a representative of a local society leads to an endless link of prejudices of the same kind, that are being taught to future generations of European citizens, and, therefore, children are being taught to discriminate indirectly on the basis of absolutely artificial principles the children of those refugees/forcibly displaced persons, who were primarily offended by their parents. It makes process of integration and societal assimilation barely possible sometimes for whole generations.

4) Explaining bad integration and/or assimilation of refugees/forcibly displaced persons exceptionally by their moral, mental and intelligence prerequisites on one hand, and giving all blames for the State on the other hand, in case of other groups of newcomers, makes impossible to evaluate a real level of success of this or that program of integration processed for people with different cultural and national backgrounds. This postulate is absolutely acute in case of linguistic curses, because the more rationally we assess their success, the better results of contribution of the newcomers we will have as a European community, what presents a direct value and desire of itself.

Solutions dedicated to optimization and sustainability of the integration policy.

1) All artificially created backgrounds of indirect discrimination against different categories of refugees shall be definitely and gradually eliminated. All people shall be introduced with the support they need. In case they need a course on the alphabet, or competing the primary school, they shall be introduced with this opportunity, without any
prejudices against their age and/or education background or any other reason.

2) The educational activities on different categories of refugees shall not be ended exceptionally at schools; it shall be praised and supported in any kind of institution, working place, company and corporation. Only education about social inclusion and diversity will really make an impact towards social equality, which is supposed to be presented in our society.

3) Integration and assimilation process is supposed to be adapted to every group of refugees/forcibly displaced persons separately. It means, that including knowledge on linguistic background or similarity of languages, or, oppositely, difference of ones, various cultural backgrounds and biases dominating in the primary society of this or that refugee/forcibly displaced person, have to be taken into account while diving people into studying groups for linguistic and integration courses and, in case, if somebody will be in need of additional aspects of education (like schooling system, ways of self-development), all those courses shall be also introduced with those groups of refugees/forcibly displaced persons.

4) The cooperation between refugees/forcibly displaced persons from various backgrounds shall be praised and supported, by organizing common cultural events and sharing knowledge of every nation, which faces challenges because of transferring to a new country. The differences shall become a basis of inclusion that of the exclusion.

Conclusions.

1. The modern global society, in particular, European one faces challenges in the sphere of social equality and inclusion of migrants, refugees and forcibly displaced persons.

2. As far as migrants are experiencing the same differences as representatives of local community by sharing with them the same quintiles of income and wellbeing, the refugees and forcibly displaced persons are divided into a wider range of categories, which mostly include various differences that are no significant, if it was in case of locals.
3. According to a practical implementation of legal postulates of social equality, we are coming up with the conclusion that basically the society does not desire the equality as it is. Oppositely, the community needs a free natural inequality as a source of acceleration of the progress. However, speaking about refugees, we shall say that they face mostly artificially created biases, prejudices, worries and fears, that sometimes appear to be either non-recognizable as indirect discrimination of refugees/forcibly displaced persons/or continue to be treated as a natural state of affairs.

4. Artificial prejudices, divisions and social exclusion in the relations between local community and refugees/forcibly displaced persons from different countries, as well as ones within the groups of newcomers themselves, shall be eliminated and the social inclusion, tolerance and natural state of equality shall be gradually introduced.

5. Only appropriate integration policy, dedicated to special social inclusion of representatives of all social, cultural and national backgrounds, as well as liberalizing the relationships between all categories of refugees and forcibly displaced persons, will be a prerequisite of an appropriate integration and assimilation of newcomers, will ensure their complete contributions to the development of an accepting society and will help to reach the level of free natural inequality not just among locals, but also in the relations: local-refugees-forcibly displaced persons, what will subsequently lead to a proper level of collaboration among all people of a given society, despite their background.

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