Basic stages of integration and social inclusion of migrants, refugees and forcibly displaced persons: stage 3 «acceptance and stability»

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Abstract.
The postulate of integration/social inclusion of people, who possess migrational background postulates a fundamental pattern of modern societal development of every given community around the World. To analyze potential struggles, which make impact onto the aforementioned process, we shall first of all signalize indexes that play a fundamental role on one’s way to the outer acceptance. Thus, in the frame of the current chapter of our general research on optimization of integration and social inclusion of refugees, migrants and forcibly displaced persons, we have identified three stages of the analyzed processes, as well as took into a precise consideration the third phase among those ones, which were emphasized earlier. Current article constitutes an integral part of the scientific research’s chapter, which was mentioned above, as well as conclude our analysis on the stages of integration and social inclusion.

Keywords:
integration
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**Research methods.** Survey, observations, analysis, synthesis, induction, deduction.

**Research results and its discussion.** Current article constitutes an integral part of our general fundamental research on prerequisites of integration and social inclusion of people, who possess migrational backgrounds i.e. migrants, refugees, forcibly displaced person, and who belong to various migrational generations. In addition, this research paper is a continuation of analysis on basic stages of integration and social inclusion regarding representatives of the generation of newcomers, and transitional generation [1,2,3,10,11,12 etc].

As we have postulated in our former articles on basic stages of integration and social inclusion of migrants, refugees, forcibly displaced persons, we distinguish three main time periods regarding the analyzed issue:

1. The stage of “Migrational Euphoria”,
2. The stage of “ Profound Depression”, and
3. The stage of “Acceptance and Stability”.

All aforementioned stages of integration and social inclusion are interconnected, and a proper completion of them makes a respective reflection on the whole adaptation’s road of a given individual. However, as we have also emphasized throughout the general research, the process of integration and social inclusion of people, who possess migrational backgrounds and belong to various migrational generations will never be only an issue of an exclusive concern of these individuals, or only a respective government in a given country, which is regulating an appropriate migrational policy. The analyzed processes, in the aim of reaching a “desirable result of adaptation” shall be sustainably supported by 1) individual, who is being relocated; 2) governmental policy in a respective sphere (with an additional attention to proper novelties to legislation, which are supposed to be introduced once such a necessity appears on the political arena of a given country; 3) host society as a community, as a societal part of an integration chain in any given state (The problematic of a societal component relatively to the host society, as a fundamental point of integration and social inclusion processes both of...
people, who possess migrational backgrounds, and locals, who decide to change city/town/region of a permanent stay, will be considered in our subsequent block of research papers. However, by now, we shall definitely underline that the integration and social inclusion processes in their national and international patterns are fully depended on the economic/financial prosperity of a given state, its general level of security (prospective security with forward prognosis), level of environment pollution and of the climate change, as well as their influence on a general wellbeing of a given community, general societal policy of acceptance or non-acceptance of “strangers” or “non-locals” under the prism of prejudices, biases, limitations, fears and expectations regarding everything/everyone, what/who appears to be a “societal alien” in a given society. There are, however, multiple other triggers of the societal “acceptance mechanism”, which will be presented in our subsequent steps of a general research).

Aims of the study. Current article will be predominantly focused on the third stage of integration and social inclusion of people, who possess migrational background (and belong to first two migrational generations), scenarios of experiencing the aforementioned stage, as well as consequences of improper fulfillment of previous stages of integration/social inclusion, which may be negatively reflected within the analyzed time frame.

The third stage of integration and social inclusion, stage of “Acceptance and Stability” constitutes a final “chapter” in one’s integration/social inclusion experience. On one hand, it may be perceived as a stabilization period under the prism of integration processes, on the other hand, just like a litmus test, it is able to manifest all disadvantages, which occurred during the stages of “Migrational Euphoria” and “Profound Depression”.

Due to the lack of additional research, statistic and scientific data (besides our fundamental research on the analyzed matter), there are multiple myths and ideas regarding real “face” of this stage within the integration timeline. Thus, there are two main direction of “general societal perception of this period of time in a life of individuals,
who possess migrational background. (*Here, we have led a respective anonymous survey within both representatives of a local community in various countries of the EU, as well as individuals, who have experienced relocation, with a pre-presenting basic facts regarding the stages of “Migrational Euphoria” and “Profound Depression” to enable them reflection on their feelings related to the stage they find themselves on for the time of a survey).

Thus, we have found out the following pattern i.e. there are two basic perceptions regarding the way, “How the stage of “Acceptance and Stability” may look like:

1) “Acceptance and Stability” stage as a retrospection to the “Migrational Euphoria” stage. Around 57% of our respondents admit that they experience “almost the same pattern of feelings regarding host society, as they have been experiencing on the first stage respectively; their general process of social inclusion and integration, as well as their wellbeing in a longer perspective of time”. This group of respondents declare that the third stage constitutes a “long awaited relief” after a stage of “Profound Depression”, and in case if the level of a personal wellbeing is not “objectively equal to one, which this individual has experienced during the first stage (according to his/her self-perception)”, they usually explain it as an “objective consequence of a literally profound (and in most of cases also long lasting) depression, appearing/development of symptoms of antisocial personality disorder (APD), anxiety, migrational vacuum [11], healing amnesia [20] etc).

2) “Acceptance and Stability” stage: expectations vs reality. Around 47% of our respondents respectively admit that their expectations regarding “stable phase” on the integration/social inclusion timeline did not correspond to the reality they have encountered. Most of people of the analyzed group postulate that they have “an objective lack of positive emotions regarding host society” or that they “expected a rather higher/more intensive level of belongingness regarding the host community”, than they have actually received. Some respondents expected a new “positive phase” in a host country-individual relationships, under the prism of a previous aggravated stage of the “Profound...
Depression”. Namely, they claim that the level of a received “positive emotions” after a longer period of time, which was spent under a pressure of profound “depressions” (we apply quotations marks here, because “depression” in a context of the second stage of integration and social inclusion discloses multiple amount of different psycho-somatic disorders, which we have already mentioned, as well as may include migrational nomadism, healing amnesia, and migrational vacuum). Thus, “the level of positive emotions appears to be an unequal reward comparing to moral sufferings, which our respondents have experienced before). Moreover, according to our observations, respondents from the aforementioned group perceive the triad of integration/social inclusion process (“triad” here means a timeline of subsequent changes of stages of integration/social inclusion processes), as “two basic stages with a consequent tendency to replace each other. It means, that most people of the analyzed group are tended to percept the stage of “Acceptance and Stability” as rather a returning of a stage of “Migrational Euphoria” than as a separate, independent stage, which possess sometimes even diametrically different pattern of characteristics. However, such a predominant attitude among our respondents explains exactly, why we can emphasize a noticeable level of disappointment regarding one’s expectations and reality in the relation to the third of integration and social inclusion in people, who possess migrational backgrounds. What is more, exactly the same level of misunderstanding of the triad’s concept leads to “trendy thoughts about the wrong choice in regard of the country/society/region/city/town”, which were chosen as a “safe harbor” for people either seeking for a better place for future living, or who has been seeking for a temporary refuge, and was “indirectly” forced to stay abroad (by the outer circumstances: i.e. destructions of one’s city/town/region/one’s possessions, lack of job at one’s place of origin as a consequence of wars, armed conflicts, political and/or economical instabilities etc). Our assumptions, are logically confirmed by the following postulates: i.e. people, who were not just left without a choice regarding their future (who were forced to leave their houses/home towns/cities/country) and move abroad seeking for
a refuge, and then, have encountered an “inability” to choose even their city/town/place of a temporary stay at a host country (e.g. the migrational policy regarding refugees/forcibly displaced persons in Germany requires all “newcomers” to follow specific instructions, given by responsible governmental organs in regard of a place/town/city of one’s future temporary residence. There are exceptions to this rule, but they constitute rather unique/non-typic situations), declare that the strength of feeling of disappointment by one’s personal “wrong choice” regarding the country, which was chosen as a “host harbor” is directly related to one’s lack of free choice on the analyzed matter. Thus, the feeling of disappointment, which may be experienced throughout the third stage of integration/social inclusion in the aforementioned group of respondents is rather connected with a basic disruption of the process of expressing one’s free will, as well as lack of ability to take responsibility for one’s life in one’s own hands on a given period of one’s personal development. Therefore, in the aforementioned model we notice a presence of a subjectively created model of a stranger, who was “morally offended by the host country” and, just consequently, he/she is dissatisfied by his/her level of “success” of integration/social inclusion within the analyzed stage of one’s adaptation process. At the same time, our respondents, who declared an ability to decide “where they would like to reside in a host country” have experienced a “restitution of one’s proper life to decide regarding one’s own life” and, as a result, in case of disappointment are rather tended to declare “their own fault in a subjective choosing of a wrong country to temporarily reside”. However, what is absolutely important regarding our previous analysis, all dilemmas e.g. “expectations vs realities”, subjective disappointment regarding “wrong choice on a host country”, individual lack of expected certainty regarding sense of one’s belongingness to a given country etc, do not lead to the manifestations of the migrational nomadism phenomena [15]. Unlike the stage of “Profound Depression” even though the stage of “Acceptance and Stability” appears to bring more objective, consciously expected and morally patterned results, there is no case
(among our respondents), when someone would declare a desire to change his/her host country (neither even a town/city/region). What is more, unlike our respondents, who provided us with answers to very similar anonymous survey on the second stage of integration/social inclusion, where among people suffering from migrational nomadism, there was also group of individuals who declared “a high level of a conscious desire to relocate to a different country/region/city/town”; in case of respondents of the third stage of adaptation process, people declare even lack of respective thought on possibility to “flee away”. That means that third stage of integration/social inclusion is a definitely more morally stable period, and, what is more a) the personal-territorial boundaries of some kind are being formed (regardless aforementioned disappointments, crashing of expectations etc); b) this period appears to be more stable (and more correlated with a stage of “Migrational Euphoria” than with the stage of “Profound Depression”, as individuals declare a higher level of tendency to “choose their decisions wisely” and try to go through challenges, they may encounter on the life road. Even under the prism of rationality of choices, which a given individual is tended to make during the triad of steps within the integration framework, the third stage of integration/social inclusion appears to be more similar to the first one, than to the second one, as the tendency to “not willing to leave any given territory/country/region/town not because of moral bound, but because of stable work, incomes, being territorially adapted, getting used to local traffic tendencies, regretting one’s time, which was spent in a given “host spot” are typical symbols of the first and the third stages of integration/social inclusion. In a meanwhile, people who find themselves on the second stage of integration/social inclusion, and apparently suffer from migrational nomadism, are tended to “flee from stability in every its manifestation”. Therefore, no financial prosperity, general wellbeing, getting to know with local customs etc cannot stop such an individual from a subconscious desire regarding relocation to another host country. Just oppositely, every tendency to “building stability in any sphere of life” is being openly recognized as a “hostile” and
“undesirable”, which exactly pushes such an individual to rush from this place of a temporary residence.

However, the real pattern of the third stage of integration/social inclusion of people, who possess migrational backgrounds look like as follows: (Figure 1).

![Figure 1](image_url)

**Figure 1**

**Interdependence between stages of “Acceptance and Stability” within the third stage of integration/social inclusion**

Thus, according to our research findings the interconnection within the pattern of the third stage of integration/social inclusion looks like as follows:

1) The stage is named by us as a phase of “Acceptance and Stability”: it means, that this period in a personal development’s timeframe looks as a constant interchanging between phenomenon of “Acceptance” (regarding outer community, general circumstances and one’s wellbeing within aforementioned factors), and “Stability” (which is being perceived according to the same indexes). Stability may be percept as a “positive shade” of the pattern, while the “Acceptance” as a negative one. The third stage of integration/social inclusion reflects the person’s wellbeing.
in the outer circumstances in the most complete way, because it presents a fulfilled, sustainable model build on the example of the life of every ordinary person, who recognizes all ups and downs he/she encounters on his/her life road. Exactly the same takes place within this stage of integration/social inclusion: person learns to be happy about outer positive factors/triggers (but, this happiness does not bring a pattern of “euphoria” as during the first stage of integration/social inclusion” - therefore, exactly, our respondents in both cases were tended to admit that “the level of their happiness is relatively decreased comparing to the one on the first stage of integration/social inclusion in the host society”. At the same, the pattern of “negative emotions” also does not correlate with one within the second stage of integration/social inclusion “Profound Depression”. Thus, the person is not being dominated by outer negative factors/triggers, is not being manipulated by them, and learns, how to cope with any single “down” in his/her life. This specific characteristic features of the analyzed adaptation phase, leads us to understanding, why the perception of level of “success” of one’s integration/social inclusion under the prism of outer and inner perspective, appears to be as it was postulated by us in the first research paper on respective subtopic. (Figure 2).

![The index of "successfull" integration/social inclusion](image)

**Figure 2**

The correlation between objective success of integration/social inclusion of migrants, refugees, forcibly displaced persons (outer and inner perception), and the stage of integration/social inclusion person finds him-/herself on
Thus, by confronting the statistical data, which was collected by us, our research findings, which were consequently presented before with the Graphics, which is provided above (Figure 2), know we understand exactly, why the level of both inner/outer success of integration is being perceived and felt by a given individual in the way as indicated before. Therefore, regardless the fact of decreasing the intensity of positive emotions within the analyzed stage of integration/social inclusion (comparing to the stage of “Migrational Euphoria”), the negative emotions are neither reflected as within the stage of “Profound Depression”. Due to aforementioned “moral stability”, the emotional level of person’s experiences is being decreased, while the rational level of “profundity and success” of integration/social inclusion processes is being significantly increased, as this is the first stage in any given integration timeframe, when the individual is able to rationally perceive his/her wellbeing/acceptance/stability/societal happiness/any kind of sense of belonging regarding the host society.

2) In addition, regarding the stage “Acceptance and Stability” regarding one’s personal adaptation process, we shall distinguish fundamental advantages and disadvantages under the prism of integration and social inclusion. Thus, among advantages of the third stage of adaptation process regarding the person, who possesses migrational backgrounds, we identify as follows:

- Better tendency to adaptation to negative experiences related to one’s adaptation process: all “local friends” are being perceived as “friends”, all “people, who are against strangers” are perceived as a “normal feature of any given society”. Within the third stage of integration/social inclusion, individuals do not postulate any singular desire to be “loved and accepted by everybody around” (like it is on the first stage of adaptation process, - what is more it is often perceived by relocated people in the aforementioned way, therefore, we usually meet “opinion change” related to locals, when people that were relocated declare a significant “worsening of the outer society’s attitude towards newcomers” as the time of their stay in a host country passes by);
neither they refuse paying a specific attention to the general societal opinion on newcomers (life it is emphasized regarding the stage of “Profound Depression”, where we admit a strong tendency to person’s moral isolation from the host society, and refusing building any strong links with its representatives);

- After a long period of exhausting “Profound Depression”, as well as multiple psycho-somatic disorders that typically accompany the aforementioned stage of integration/social inclusion, while entering a period of “Acceptance and Stability” person experiencing a revived ability to “learn effectively” i.e. the individual is able again to gain new knowledge, apprehend new skills and abilities after a long period of time, when this function was either significantly decreased, or subconsciously “eliminated”;

- Main manifestations of APD, PTSD, migrational vacuum, migrational nomadism, healing amnesia are being decreased or even disappear on the analyzed stage of integration/social inclusion. What is more, our respondents declare that the negative “echoes” of “Profound Depression” stage may disappear “suddenly, unexpectedly, and without any professional help”. Hereby, however, we shall emphasize an important issue: the aforementioned disorders, which are tightly connected with a suffering character of relocation may be subconsciously eliminated in a given individual, who possesses migrational background (within the program of “self-healing” we may say), but, these symptoms may also return during the third stage of integration/social inclusion process. At the same time, as we have both practically and scientifically admitted, the aforementioned symptoms are being “revived” exceptionally in persons, who have experienced multiple re-transferring between various host countries (while suffering from migrational nomadism). In this case, namely, people, who were objectively forced to revive the triad of integration and social inclusion (three stages of integration and social inclusion multiple times), may declare the tendency to interchange the period of “Stability” with one of “Acceptance”, but in different way i.e. the period of “Acceptance” (literally acceptance of
“faults and downs” resembles rather echoes of “Profound Depression” phase, the one, where negative emotions were out of control of this individual. In our opinion, the aforementioned phenomenon is related to a severe disruption of sense of belonging, as well as long lasting refuse of building profound connections with any single country/community. However, it may also lead to a prospective lack of an objective ability to build any sense of belongingness to any society/country in one’s life, what will subsequently make a negative impact on individual’s integration/social inclusion in a longer perspective.

At the same time, among disadvantages we name as follows:

- Regardless revived objectively ability to learn new skills, abilities and apprehend new knowledge, under the prism of a significantly optimized psycho-somatic condition, the general “desire and motivation” to learn e.g. local language (in case it was not learnt before), is being decreased relatively to the level of motivation within the stage of Migrational Euphoria. The learning process’ “downs” and “fails” plays this time a very important demotivating role regarding one’s desire to move forwards in his/her learning process, and there is a high level of risk that the skills will not be apprehended until the necessary level. First of all, it is connected with an objectively lower level of motivation within the analyzed stage of adaptation process and, on the other hand, with a willingness to “build rational goals” rather than irrational, like it was during the stage of “Migrational Euphoria”. However, we cannot underestimate a strong positive impact of “irrational goals regarding learning”, which are manifested in case of people with migrational background within the first stage of adaptation process, as they actually optimize multiply the process of individual’s learning;

- A slight level of demotivation is noticeable also in the frame of general integration/social inclusion tendencies in the frame of “Acceptance and Stability”. Our respondents declare “a subconscious accepting of the fact of never being fully included/assimilated into the host society”. The more the postulate of assimilation has already been signalized by us as exaggerated within the integration process and
expectation in regard of it, the tendency to “accept the fact of not being ever included” emphasizes two significant points: 1) the motivation to be included is decreased and, therefore, unlike during the first stage of integration/social inclusion, the individual does not declare any “strong desire” to move forward in the direction of a proper inclusion, what actually constitutes a trigger to become an “infinite stranger”; 2) the integration/social inclusion potential of a person was not fully supported by the state’s ability to adapt/integrate/include people with migrational backgrounds into its society. Exactly, as we have postulated in our former research paper, the improper societal and governmental attitude to the migrational policy leads to a severe disruption of the integration process of every single individual. In consequence, it both aggravates one’s experience within the stage of “Profound Depression”, and may indirectly be reflected in multiple manifestations of migrational nomadism, and leads to a potential condition of being “an infinite stranger”, as “if I was not included before, how can I be included after 5-8 and more years of permanent stay in a host country?”. To the point, we are pretty sure, that on the basis of our aforementioned results, as well as in connection with our previous research findings regarding the generation of newcomers and transitional generation, the significantly improper character of social inclusion/integration policy in multiple countries around the World leads exactly to decreased chances to be anyhow adapted within the aforementioned generations. Under the other perspective, the lack of necessity to experience the analyzed triad of integration/social inclusion stages leads to a higher ability to be societally adapted within the generation of locals with “migrational backgrounds” (the third migrational generation) [3,2,11,16 etc];

- Exactly the same theoretical background we may find in the origins of the “World in the World” phenomenon regarding integration and social inclusion processes. For the good of our general research, “World in the World phenomenon” means the tendency of worse integrated/adapted/socially included people, who possess migrational background to build their own “societal bubble” within the host community. Thus “bubble”
excludes unnecessary “opportunities to get in touch with the host society”, and live by building the “small prototype” of their country within the state, which has hosted them. This phenomenon constitutes a profound block on the proper road to integration/social inclusion, and predominately leads to prospective disruption of sense of belonging.

Supplementary findings on the phenomenon of sense of belonging, which may be experienced by individuals, who possess migrational backgrounds within the analyzed stage of societal adaptation:

- **Proper sense of belonging** - according to our research findings, our respondents were able to build a “proper sense of belonging” within the host state in 37% of the analyzed cases. However, in every single case it was tightly connected with the following relevant accompanying conditions: 1) the person is supposed not to respond his/her “migrational nomadism desires” and try to experience all stages of integration/social inclusion within the borders of one country/territory/town/city; 2) the person is supposed to conclude (or be on his/her finish line) regarding the process of integration/social inclusion, while experiencing the “Migrational Euphoria”. It means, literally that the person feels his/her belonging while already entering the stage of “Profound Depression”. Therefore, however, these people simultaneously demonstrate a strong resistance against migrational nomadism tendencies.

- **Superficial sense of belongingness** - the subconsciously invented “artificial” sense of attachment to the host country. It develops in all other individual experiences regarding ones, which we have mentioned above. In this situation, the individual is tended to be attached not to the country/town/city directly, but to the “effort/time he/she introduced to this society/territory”. It means, he/she is tended to remain on a given territory for a permanent stay not because of being morally attached, but because he/she “sacrificed a lot of time/efforts to find him-/herself here”. This sense of belonging also leads to a general tendency to societal dissatisfaction, disappointment in this individual, disrupts possible complete introduction of his/her potential into the host community, and leads to a severe disruption of
general integration/social inclusion processes.

Conclusions.
1. The process of integration/social inclusion of people, who possess migrational background depends on multiple fundamental societally- and governmentally related factors.
2. To identify the special character of experiences the individual finds him-/herself in at the current period of his/her societal adaptation, we shall identify the stage of integration/social inclusion he/she goes through.
3. The stage of “Acceptance and Stability” constitutes the last phase of adaptation process, and just as litmus test may signalize precisely all advantages and disadvantages of general success of the governmental migrational policy, as well as the attitude of the host society towards foreigners.
4. The complete knowledge on societal patterns of various stages of person’s adaptation in the host society, as it was presented within this block of our general research, present a clear understanding of directions, according to which both societal and governmental policy shall move through regarding migration processes, in the aim of preventing “wasting of the human potential”.

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[26] Directive 2004/113/EC implementing the principle of equal treatment between men and women in the access to and supply of goods and services;
[27] Directive 2006/54/EC on the implementation of the principle of equal opportunities and equal treatment of men and women in matters of employment and occupation.

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