

© 2024 by the author(s).

This work is licensed under Creative Commons Attribution 4.0 International License
<https://creativecommons.org/licenses/by/4.0/>



How to cite / Як цитувати статтю: Kupriianova L, Kupriianova D. Antisocial personality disorder in children who were born in international families. *East Ukr Med J.* 2024;12(3):678-691

DOI: [https://doi.org/10.21272/eumj.2024;12\(3\):678-691](https://doi.org/10.21272/eumj.2024;12(3):678-691)

ABSTRACT

Larysa Kupriianova

<https://orcid.org/0000-0002-0222-9621>

Humanitas University, Milan, Italy;
University of Wrocław, Wrocław,
Poland

Daryna Kupriianova

<https://orcid.org/0009-0002-4359-0998>

Board of DAR for Peace and Equality,
Milan, Italy

ANTISOCIAL PERSONALITY DISORDER IN CHILDREN WHO WERE BORN IN INTERNATIONAL FAMILIES

Introduction. The postulate of integration and social inclusion of people possessing somehow migrational backgrounds remains a fundamental issue for our nowadays society. On one hand, there is a totally favorable background to create multiculturalism and diversity in the particularly European community. On the other hand, once we analyze individual situations, especially ones, which take place in the international families, we will predominantly see a completely opposite tendency i.e. to maximally assimilate the way their child will be raised and educated. Thus, these are exactly parents possessing migrational backgrounds, who do want to “limit” their child from being “international” by claiming that this attitude will help them to protect a necessary identity for future integration and social inclusion. In the reality, however, the tendency of international families to raise/educate monocultural children may lead to disruption of social, societal, economical and educational wellbeing of the offsprings, as well as will rather than not lead to development of the antisocial personality disorder.

Materials and methods. Naturalistic observation, case studies, survey/self-report data, analysis, synthesis, induction, deduction.

In the frame of our cooperation and voluntary activity at the DAR for peace and equality (non-formal international group, based in Milan, Italy), we have analyzed the results of anonymous survey, which was led by us within the group of 73 people, from 18 to 43 years old, who are representatives of generation of locals “with migrational background” (the third migrational generation). The main characteristic feature of this social group is that they were born in so-called “international families” i.e. families, where one of the parents possesses either direct or indirect migrational background.

Primarily, to assess the probability of declining of the appropriate (“desirable”) level of integration and social inclusion in the

aforementioned individuals, we have assessed the gender and age balance between analyzed persons. Thus, there were 73 people, namely: 41 women and 32 men with the age range from 18 to 43 years old. The average age of persons in the group reached the index of 30,1 years old.

Digital data were processed by using the method of variation statistic with calculating of the arithmetic mean (M), standard deviation (δ), the average error difference (m), the difference probability (p). The last data between two average in small samples was determined according to the Student's table in compliance of condition (n_1+n_2-2). In determining of the probability level it was admitted an accuracy of $p<0.05$.

Results. As a result, we have assessed a probability of development of the antisocial personality disorder in this social group, as well as possible reasons for the development of the analyzed condition.

The probability of the APD development in the analyzed social group is tightly connected with the way these people (former children, who were born in international families) were grown and educated. Especially, if the multicultural families are forcibly rendered "monocultural" because of the "desire" of one of the parents, or mutual one. Neither of the expected scenarios of "assimilation" appear to be successful to make the process of the child's integration and social inclusion appropriate, adequate and positive. In over 90% of cases, children who were forcibly rendered "monocultural" despite having international family, experience APD of various types, severe depression, tendency to migrational nomadism and migrational vacuum. Their condition may be however relieved through healing amnesia phenomenon, as it was numerously postulated in our former article within the framework research.

Discussion. The tendency to forcibly render multicultural families monocultural is tightly connected with dominating prejudices, biases, fears, expectations and stereotypes regarding the community of migrants, refugees and forcibly displaced persons. They are socially "supposed to be different", The difference may noticeably aggravate every pattern of their existence. Thus, the parents of such children are tended to refuse to "share their migrational background" with their child and try to make him/her "assimilate" from the very young age. However, it is exactly the forcible assimilation, which may lead to development of the antisocial personality disorder, migrational nomadism and migrational vacuum in case of the representatives of the third generation. Thus, the postulates of "desirable" diversity and multiculturalism, which are accepted and tolerated not exclusively within the legal framework, but also in societal realities will definitely lead to optimizing the general pattern of integration and social inclusion of persons, who possess migrational background; will decrease the index of probability of APD development in the similar cases, as well as will eliminate a typical tendency to "waste human potential" regarding "newcomers".

Keywords. Antisocial personality disorder (F60.2), migrational generations, children, who are born in international families, multiculturalism, diversity.

Corresponding author: *Larysa Kupriianova, Humanitas University, Milan, Italy; University of Wrocław, Wrocław, Poland*
e-mail: lara_kupriyanova@ukr.net

РЕЗЮМЕ

Лариса Купріянова

<https://orcid.org/0000-0002-0222-9621>Університет Хуманітас, м. Мілан,
Італія;Вроцлавський Університет,
м. Вроцлав, Польща

Дарина Купріянова

<https://orcid.org/0009-0002-4359-0998>Некомерційна організація «DAR for
Peace and Equality», м. Мілан, ІталіяАНТИСОЦІАЛЬНИЙ РОЗЛАД ОСОБИСТОСТІ У ДІТЕЙ,
ЩО БУЛИ НАРОДЖЕНІ У МІЖНАРОДНИХ СІМ'ЯХ

Вступ. Постулат інтеграції та соціальної інклюзії людей, що так чи інакше мають міграційне підґрунтя, становить фундаментальне поле для наукових роздумів сучасних представників науки і практики різних галузей знань. З одного боку, зараз як ніколи існує найбільш сприятливе законодавче середовище задля створення мультинаціонального і загальнотолерантного суспільства. З іншого ж боку, це власне представники міжнародних сімей, що посідають міграційне підґрунтя, наполягають на тому, аби дитина росла і виховувалась у максимально монокультурному суспільстві, скерованому більше на асиміляцію із місцевим суспільством, аніж на тому, аби проявити власні “міжнародні цехи”. Реальність, натомість, виглядає таким чином, що бажання батьків-представників міжнародних родин перевиховати власних дітей та зробити їх “штучно” монокультурними призводить до гострого зірвання соціальних та соціокультурних зв'язків цієї дитини не тільки із одним з суспільств його/її походження, але і того, з яким батьки планують його/її “асимілювати”. Більш того, такий підхід сприяє порушенню загального рівня економічного, наукового, виховавчого та професійного зростання особистості. У подальшому ж, це ж високим ступенем вірогідності, призведе до розвитку гострого антисоціального розладу особистості.

Матеріали і методи. Натуралістичне спостереження, тематичні дослідження, дані опитування/самозвіти, аналіз, синтез, індукція, дедукція.

Наше дослідження було побудовано на опрацюванні результатів анонімного опитування, яке було проведено в рамках нашої співпраці та волонтерської діяльності у DAR for peace and equality (неформальної міжнародної групи, із головним офісом у м. Мілан, Італія), що скерована на оптимізацію інтеграції та соціальної інклюзії мігрантів, біженців та насильно переміщених осіб із різним національним, культурним, історичним та релігійним підґрунтям. Особливістю даного анонімного опитування було те, що ми проаналізували інформацію поширену 73 людьми у віці від 18 до 43 років, що проживають на території різних країн-членів ЄС, та хто є нащадком “міжнародної родини”, тобто такої, у якій щонайменше один з батьків має міграційне підґрунтя (безпосередньо або посередньо). Таким чином, у нашому дослідженні взяли участь 73 особи, а саме: 41 жінка та 32 чоловіки віком від 18 до 43 років. Середній вік осіб групи досяг показника 30,1 року.

Цифрові дані обробляли методом варіаційної статистики з обчисленням середнього арифметичного (M), стандартного відхилення (δ), середньої різниці помилок (m), різницевої ймовірності (p). Останні дані між двома середніми у малих вибірках визначали за таблицею Стьюдента з дотриманням умови (n_1+n_2-2) . При визначенні рівня ймовірності допущено точність $p<0,05$.

Результати дослідження. Виходячи із стану справ, що його було вказано вище, ми проаналізували вірогідність розвитку у даної соціальної групи антисоціального розладу особистості, а

також загальні передумови, що сприяли б розвитку даного стану.

За результатами дослідження ми дійшли висновку, що діти, що були народжені у міжнародних сім'ях, але чие виховання протікало за сценарем штучної навмисної “асиміляції” мають майже цілковиту гарантію розвитку антисоціального розладу особистості, міграційного номадизму та міграційного вакууму (специфічних особистісних феноменів, про які йдеться у наших попередніх статтях в рамках загального дослідження). Вік розвитку вищенаведених станів може варіюватись. Теоретичне намагання досягти “100% інтеграції та соціальної інклюзії” таких дітей за рахунок використання вищевказаної концепції, за нашими спостереженнями призводить до діаметрально зворотніх результатів.

Обговорення. Насильна “асиміляція” та намагання створити умови для “100% інтеграції та соціальної інклюзії” дітей, що вони народжені у міжнародних родинах, побудовано на концепції “заперечення міграційного походження” когось з членів родини даної особи. Попри позитивні легіслаційні зміни у сфері мультикультуризму та культурної різноманітності, даний постулат надалі не є загальноприйнятим у таких масштабах, які б активно сприяли б успішній інтеграції та соціальній інклюзії “новоприбулих осіб”. Таким чином, упередження, обмеження, страхи, очікування та стереотипи призводять до недозалучення та “розтрати” людського потенціалу”, недосягнення потенційних цілей економічного розвитку приймаючої держави, а також, що є більш важливим, сприяє прогресуванню розвитку антисоціального розвитку особистості та інших розладів у осіб, що підпадають під категорію, що вона обговорюється в рамках даної статті. Отож, подолання соціальних бар'єрів, оптимізація та промоція диверсифікації суспільства і мультикультуралізму призведе не тільки до позитивних економічних змін, але також до покращення загального показника психо-соціального благополуччя представників даної соціальної групи та уникнення станів, про які йдеться у даному дослідженні.

Ключові слова. Антисоціальний розлад особистості (F60.2), міграційні покоління, діти, що вони були народжені у міжнародних сім'ях, мультикультурність, різноманіття.

Автор, відповідальний за листування: Лариса Купріянова, Університет Хуманітас, м. Мілан, Італія; Вроцлавський Університет, м. Вроцлав, Польща
e-mail: lara_kupriyanova@ukr.net

INTRODUCTION / ВСТУП

The postulate of integration and social inclusion of migrants, refugees and forcibly displaced persons, as well as individuals who possess migrational backgrounds due to “international origins” remains one of the most crucial issues of modern society. However, there is a complete difference between the sphere of expectations and one of the reality, if we take into consideration aforementioned issues under the prism of analyzing various migrational generations. Thus, there is a sphere of “definite individuals with migrational

backgrounds”, and ones, who are “supposed to be locals, but still face struggles in fitting themselves into the outer community”. Despite multiple expectations on “brilliant social inclusion and integration” of people, who were born in international families, the analyzed persons also face difficulties while trying to be “the same” relatively to their community and actual country of origin. Moreover, children that are born in international families are usually representatives of the 3d+ migrational generation, and, what is more, due to mostly monocultural way of raising promoted and

supported by their families, are recognized as migrational generation, which is 100% integrated into the community, which once upon a time constituted host society for their ancestors. At the same time, our ongoing research discloses diametrically different realities. As we have postulated, children who are born in international families may not just face the same level of struggles while fitting themselves into the outer community, but may also suffer from chronic depression, PTSD (F43.10) and even antisocial personality disorder, which may be caused directly by the way they are raised and educated within their families.

* *Antisocial personality disorder - is a mental health condition in which a person has a long-term pattern of manipulating, exploiting, or violating the rights of others.*

* *A person with antisocial personality disorder may:*

- *Be able to act witty and charming*
- *Be good at flattery and manipulating other people's emotions*
- *Break the law repeatedly*
- *Disregard the safety of self and others*
- *Have problems with substance misuse*
- *Lie, steal, and fight often*
- *Not show guilt or remorse*
- *Often be angry or arrogant [1-3].*

Current article constitutes an integral part of our general research on crucial prerequisites of integration and social inclusion of migrants, refugees and forcibly displaced persons, who belong to various migrational generations [1, 2, 3 etc].

Aims of the study: 1) to investigate prerequisites of development of antisocial personality disorder in children, who were born in international families, as well as who represent the generation of locals with “migrational backgrounds; 2) to analyze probable relation between “forcible” rendering children monocultural while being raised in international families with development of the disorder.

Research methods. Naturalistic observation, case studies, survey/self-report data, analysis, synthesis, induction, deduction.

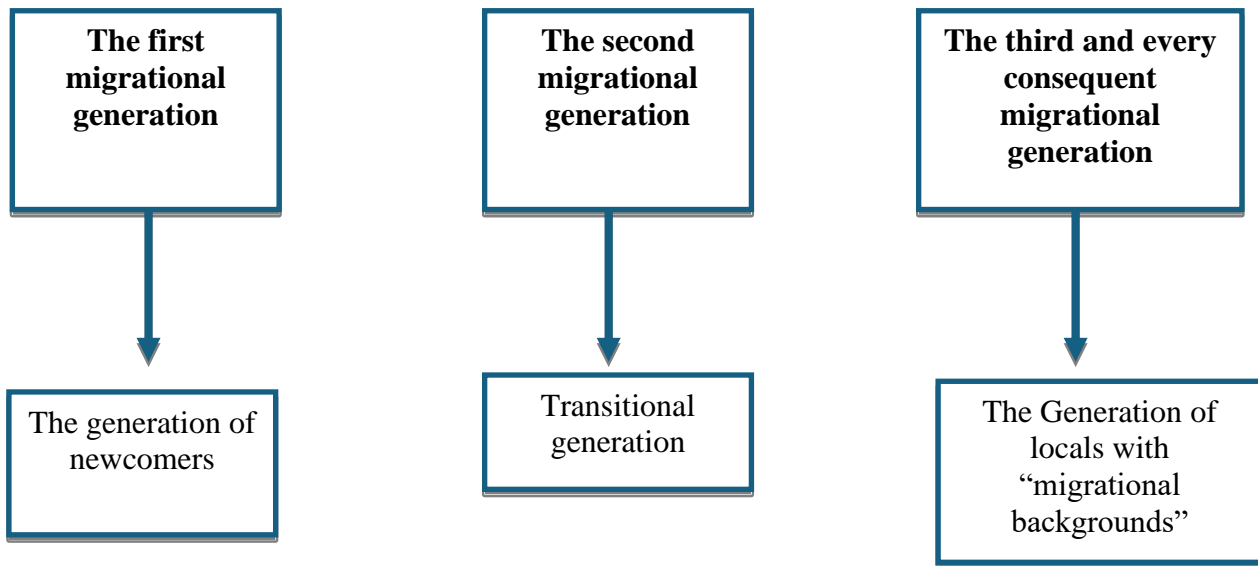
Research results and its discussion. Before approaching directly results and discuss them, we shall identify basic foundation and previous important findings which have been done in the frame of our fundamental research. First of all, we shall distinguish various social groups among representatives of the migrational community. Every time we emphasize persons “with migrational backgrounds” we are talking about either refugee, or forcibly displaced persons, or migrants who cannot be considered the same, at least under the prism of integration and social inclusion, as well as psycho-

emotional struggles they may face within aforementioned processes. Basically, for the good of our research, we may identify two fundamental groups on the backgrounds of a previous distinguishing. Thus, we identify migrants and forcibly displaced persons/refugees [2, 10].

The fundamental feature which renders two groups different is the “voluntary desire for relocation”, therefore, is the idea of transferring abroad from their homeland was voluntary, desirable and mostly “dedicated to building better future”, or it was forced by outer social, societal, economical and/or political obstacles, like armed conflicts, wars, hunger, political instabilities, economic crisis, persecution of various vulnerable groups of people/minorities for their political views, social attitudes, economical approaches, sexual orientation, LGBTQI+ background etc.

As a logical consequence, we may identify a clear difference in so-called starting point among representatives of these two basic social groups possessing migrational backgrounds. **Starting point** under the prism of migrational processes therefore *stands for combination of financial, educational, linguistic, professional, psycho-emotional, health, physical and mental conditions, which may either facilitate or aggravate processes of integration and/or social inclusion of a given individual in the host society.* There is a direct, but not strict correlation between positive/negative starting point on one hand, and better/worse economical/social/societal/political/ psycho-emotional/mental/linguistic and other prerequisites of aforementioned processes. The pattern appears as mentioned due to the fact that the most societally vulnerable group of individuals possessing migrational backgrounds i.e. forcibly displaced persons and refugees, may not necessarily be the weakest one under the prism of financial, economical, linguistic, educational, professional as well as psycho-emotional starting points after their, even forcible relocation. In the meanwhile, ordinary migrants may have lack of objective opportunities to provide themselves with necessary linguistic, economical, medical, professional, educational, as well as even psycho-emotional preparation for the process of relocation, that is why sometimes, the societal group which is supposed to be “the most prepared one for relocation process, may appear to be the least prepared one”. However, under the prism of vulnerability of migrational starting point, every single migrational situation shall be considered individually.

On the other hand, we shall consider social and societal differences, which take place within various migrational generations of individuals, who were mentioned before [2, 6, 10, 16, 19]. Thus, within groups of migrants and forcibly displaced persons/refugees we distinguish as follows (Figure 1):



**Figure 1 – Migrational generations of refugees/forcibly displaced persons and migrants
(visualization and defining)**

Thus, as we have already mentioned in our former research paper [11], these generations possess the following characteristic features:

- 1) **“The generation of Newcomers”** - therefore, individuals, who personally faced the process of relocation. Thus, 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.
- 2) **“The 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.
- 3) **The generation of locals with “migrational backgrounds”** - 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”.

Our precise attention, as we have already mentioned, will be dedicated directly to the generation of locals with “migrational backgrounds”.

To analyze both practically and scientifically main prerequisites, which may aggravate or facilitate processes of integration and social inclusion in this generation, as well as to estimate probability of development of the antisocial personality disorder in children, who were born within the analyzed generation, we have led an anonymous survey among 73 representatives of a given generations from 18 to 43 y.o. who were born to parents possessing both local and international backgrounds. Our survey was led in the frame of our voluntary activity in non-formal international group DAR for peace and equality, which is based in Milan, Italy, the work of which is dedicated to optimizing the “success” of integration and social inclusion of migrants, refugees and forcibly displaced persons from various migrational generations, possessing different national, cultural, historical, religious and any other backgrounds, which may render them vulnerable or discriminated within host societies of modern times. The aforementioned persons (respondents) were representatives of various religious, cultural, historical, traditional, economical and other backgrounds which might be both close or distant relatively to European cultural and traditional reality.

Moreover, most of them possess specific features which may render them vulnerable towards outer discrimination due to color skin, sexual orientation, religion, social and societal views and opinions, economical and educational backgrounds etc. All individuals who took part in our anonymous survey have provided us with an explicit consent issued in written form to enable processing its results. The anonymous survey was led in the form of a questionnaire, which was to fill in either online (Google Form) or in a paper form. Within the questionnaire, the person was asked to provide the following data:

1. Age
2. Gender
3. Religion
4. Is he/she was a representative of a newcomers' community or was already born to people who have migrated before. If the second option was opted in, he/she was asked, which generation did he/she belong to by number (2nd, 3d, 4th etc since the moment of arriving abroad)
5. Education
6. Profession
7. Civil status
8. If he/she was married, was he/she married with a representative of his/her culture of origin or not.
9. What was his/her attitude towards multiculturalism and diversity, in case if the child is being grown up/educated in the multicultural family. Namely, is it necessary to preserve elements of cultures of both parents within the frame of education/raising their common child or not. Yes/No, Why? If the child is not raised/educated according to the multiculturalism principle, which culture (is supposed to) dominate(d)?
10. Was he/she him-/herself raised in the international family? What kind of postulates regarding diversity were tolerated in their families?
11. What is his/her attitude towards his/her country of origin? What is his/her attitude towards his/her country of a permanent residence? We asked our respondents to additionally assess the "success" of creating bounds and strong feeling of belonging towards the country of his/her permanent residence, and if he/she treats this country as his/her actual country of origin or not?
12. What kind of relationships with his/her country of actual origin were tolerated and implemented in his/her family? (Family, he/she was born to)
13. What kind of feeling he/she experiences regarding his/her actual country of origin (open question)?
14. What kind of feeling he/she experiences regarding his/her country of a permanent residence?
15. Does his/her life story may be objectively treated as successful?
16. Does his/her life story is successful for him-/herself?
17. Can we objectively assess his/her life path as one of a complete integration and social inclusion into formerly accepting society?
18. Does he/she assess him-/herself perfectly included and/or integrated into the formerly accepting society? Yes/No, Why?
19. How often does he/she experience: a) being able to act witty and charming; b) being good at flattery and manipulating other people's emotions; c) breaking the law repeatedly; d) disregarding the safety of self and others; e) having problems with substance misuse; f) lying, stealing, and fighting; g) not showing guilt or remorse; h) often being angry or arrogant; i) person's own variant.
20. How often the feelings from the point 19 were experienced in a tight connection (because of) country of his/her origins; memories about it; family discussion of topics tightly related to the question of origins; other societal circumstances, where the postulate of origins was highlighted.
21. Here there was a block to provide additional highlights in regard of his/her integration/social inclusion, country of origin and/or country of one's permanent stay etc.

Important highlights regarding the aforementioned survey:

- The following survey was designed and created by authors of this article on the basis of individual offline and online meetings with aforementioned individuals who turned to DAR for peace and equality seeking for assistance in the sphere of integration and social inclusion predominantly in Italy, but also in Poland, Slovakia, Estonia, Lithuania, Latvia, Spain, Portugal and Germany.
- The individuals among whom we have led our survey, as well as the respective data which was collected subsequently, were not divided into any special subgroups because neither condition (age, place of permanent residence, gender, education, occupation etc) did reflect specifically on the way of future APD manifestation in these persons. It means, by the end of the day, the manifestations of the APD in representatives of the third migrational generation either were presented or not. In some cases, however, later on we consider an ability to divide our respondents into religious groups/traditions according to which they were raised/educated. But, this distinguishing is rather optional, because any of the religious traditions/groups

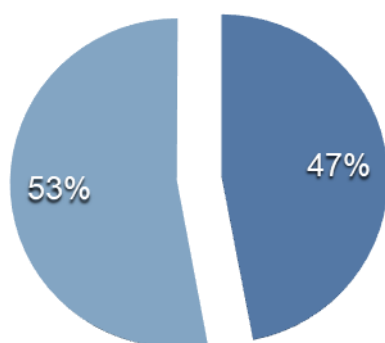
were not able to exclude their offsprings from experiencing APD.

All data, which was collected in the frame of aforementioned survey, was processed according to the modern legal framework in this sphere [19].

Thus, primarily we shall point out the following important issues:

- 1) In the aim of being able to qualify for our focus group, individuals were supposed to possess “indirect migrational background” i.e. to be born to at least one parent possessing migrational background. What is more, as it was stressed out before, children from generation of locals with “migrational backgrounds” originate from representatives of transitional generation, not from the one of newcomers. This feature appears to be important due to the fact, that their parents are also either “passively/forcibly relocated abroad due to already analyzed circumstances” or are being born abroad to parents, who were representatives of the generation of newcomers, and therefore did not even witness the process of relocation as it is.
- 2) Around 74% of our respondents are representatives of international families i.e. families, where one parent is an individual possessing direct or indirect migrational backgrounds. Specific features of integration, social inclusion, as well as probable development of antisocial personality disorder (APD) in representatives of families with a completely migrational background (even in the generation of locals with “migrational backgrounds”) will be considered in our subsequent research paper.
- 3) Due to various national, cultural, religious, economical, political, linguistic and professional backgrounds, we cannot identify all participants of

our survey as societally equal. Especially, under the prism of development of the APD, there are different prerequisites, which may either lead to the disorder’s development, or aggravate already existing condition. Thus, we shall definitely primarily identify a religious difference in our focus groups. This difference appears to be fundamental from the perspective of the culture, which is dominating in the international family. Therefore, the international family, where a parent possesses religious backgrounds originated from Islam, appeared to convert a children’s education in their family into muslim direction. Predominantly, it means that the child is being converted into religion/culture, which are different to one, which is dominating in the country, where this child is being born, where he/she grows up, as well as where his/her second parent originates from. The second group of international families is represented by individuals originated from different directions of Christianity’s culture: thus, Orthodox or Catholic cultures. Here, we have emphasized a completely reversed situation compared to the previous one i.e. children born in such families are more commonly being raised according to the local culture and local religious traditions, with a complete or almost complete elimination of ones, which were brought by a parent possessing migrational backgrounds. This is exactly a group of children-representatives of the generation of locals “with migrational backgrounds”, who are being considered as a predominant “example” of “expectedly brilliant integration and social inclusion” despite migrational background. However, on this very stage, we shall additionally consider necessary statistic data on the matter (Diagram 1).



- Children born in international families and raised/educated according to Islam tradition
- Children, who were born in international families and were raised/educated according to Christianity tradition

Diagram 1 – The correlation between Islam-directed and Christianity-directed ways of raising/educating children, who are born in international families (%)

Thus, we primarily emphasize that the “expected scenario” of being culturally/socially completely integrated and socially included” is eliminated at least on the basis of our statics. We cannot claim therefore that the “way of raising/educating children” just by being locally directed may guarantee “ a proper level of integration and social inclusion”, while the percentage of properly integrated/socially included individuals possessing migrational backgrounds due to being born in the international family, is definitely higher than one, which is presented here in the pattern “individuals, who are supposed to be perfectly integrated/socially included”.

4) The following characteristic feature of international families is that “international” does not mean “multicultural”. Thus, despite favorable legal backgrounds permitting, tolerating and promoting international diversity and multiculturalism (The Charter of Fundamental Rights of the European Union [30], 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) [24-30]), around 91% of our respondents were born to families mono-directed culturally i.e. their parents have decided to educate and raise them according to either “foreign tradition” of the parent, who possesses migrational backgrounds (exactly as we see among families where one parents originates from Islam culture), or according to the local tradition (by basing education and raising of the child on the traditions/culture of the formerly host society for his/her parents, who possess migrational background”) (this pattern we notice in case of international families, in which one parent originates from e.g. Christianity religion). What is more, in case of marriage between representatives of different directions of Christianity, are tended not to just “assimilate” themselves into the local culture in the aim of raising/educating their children according to properly local traditions, they also may refuse their linguistic, religious and cultural background exactly because it has “too many similarities relatively to their host community”. Thus, there is a clear correlation which identifies a tendency of “culturally close backgrounds” to assimilate into a local one, as well as one, where “culturally distant backgrounds” assimilate into a foreign one” respectively, under the prism of attitude to raising and educating children, who

constitute generation of locals with “migrational backgrounds”.

If we contrast two patterns of raising/educating children in international families, we will be able to emphasize that parents (who possess migrational background) decide to assimilate themselves voluntary with a local culture and, as a consequence, raise their children in a monocultural family in the aim of creation in their children “a monocultural background as well as a mono-directed sense of belonging to a country where they were born”. Around 89% of our respondents claim that their parents believe that such an attitude definitely facilitates future process of integration and social inclusion of their children, who, due to a “proper cultural education” are not supposed to feel “separated, different, detached, foreign” etc. What is more, our respondents claim that their parents believe in impossibility of development of any signs of antisocial personality disorder or depression based on their partial cultural backgrounds, as their children do not know anything about migrational background of one of their parent or do not know anything about culture/traditions of their ancestors, as well as do not have linguistic bound with them. However, the same pattern of beliefs is claimed by individuals, who were born in families, where one of the parents originated from Islam-culture i.e. their parents do not admit any correlation between dominating culture in their family and ability of their child to be properly integrated in the outer community.

What is really important to understand after analyzing both two patterns is: 1) Children born both in families, where the local culture is dominating and ones, where the native culture of that parent, who possesses a migrational background dominate, declare the same level of integration and social inclusion (according to their own experience and self-perception); 2) There is a great difference between inner integration and outer integration of children from previously analyzed groups; 3) Children from both groups declare the same type of social and societal disorders, which influence severely their general level of social inclusion and integration (Diagram 2).

Thus, we can see that it is not the way child in international family is being raised/educated (either according to the local culture and/or traditions), or according one, which belongs to the culture/tradition of a parent with migrational background. The only difference, which exists is the way these children (in our situation, “children” means actual offsprings of international families, as we include people with a wide age range), is the way these children percept actual level of integration/social inclusion of theirs, and the way the outer society percepts it. Thus:

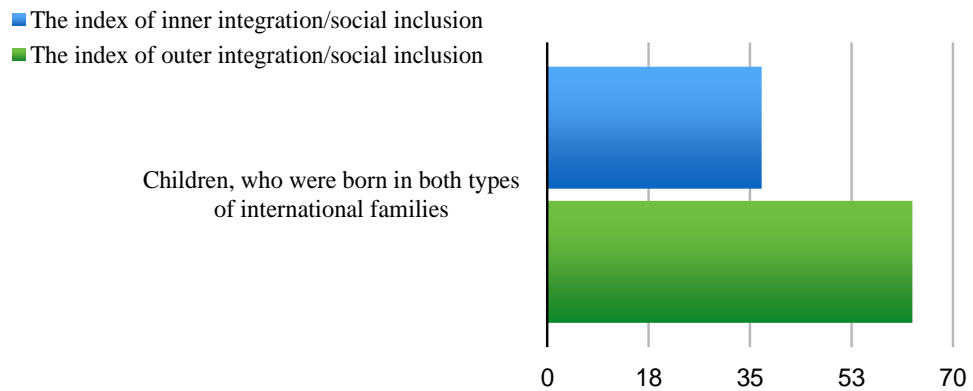


Diagram 2 – The correlation between indexes of inner and outer integration and social inclusion within the analyzed groups of children (%)

1) Outer integration/social inclusion is: the way person finds him-/herself in the outer society. It is often quite societally obvious issues i.e. language proficiency, local education, local university degree, well-paid job, social recognition, local friends, possessing real estates and movable properties, unwillingness to migrate somewhere else etc. In our opinion, these features shall be considered as obvious due to the fact that they present an actual catalogue of features, according to which representatives of local society do usually measure “success” of integration/social inclusion. Thus, the economical prosperity and generally favorable social conditions are (in the society’s opinion) direct indexes of proper integration and social inclusion. Moreover, around 87% of our respondents believe that the feeling of belonging is also tightly connected with the aforementioned state of “proper integration/social inclusion”. That is why, however, according to the predominant social opinion, there is no obvious difference between integration/social inclusion within three different migrational generations. The biggest percent of locals believe that either person is fully integrated/socially included or not, and the only one index to measure this fact - is his/her general wellbeing and economical prosperity.

Inner integration/social inclusion is: the way the individual possessing the migrational background assesses his/her “success” of integration/social inclusion. Under the prism of our current research, we shall determine the level of prosperity of integration/social inclusion within exclusively the generation of locals with “migrational backgrounds”. However, in our opinion, the concept of inner integration is basically important for all migrational generations in general. Thus, the inner integration means, how morally/mentally/psychologically the

individuals feel well, fulfilled and happy in the outer society. For most of our respective respondents, there is no direct correlation between level of financial prosperity, general wellbeing and language proficiency on one hand, and the level of “success” of integration and social inclusion on the other hand. Most of people declare “mental separation”, “feeling of being a constant stranger”, “moral detachment” from the outer community despite any obvious favorable condition, which was supposed to enhance/positively influence their process of integration/social inclusion, which we have already analyzed in our scientific paper. The concept of inner integration requires “feeling well”, “feeling tolerated”, “feeling accepted” and “morally prosperous” in any given community and “not feeling foreigner”, “not being a hidden stranger”, “being able to forget about basically migrational background of one’s family”. At the same time, individual may possess a relatively low level of income and declare happiness in the analyzed area, or to be completely financially prosperous (and therefore expected to be fully integrated/socially included), but feeling morally desperate, socially detached and “inner foreigner” towards the local community.

5) At the same time, on the current stage of our research we shall declare the following important correlation, which emphasizes similarity between children, who were born in international families regardless the way they were raised/educated (and which culture since the very childhood they belonged to), on one hand, and the group of children who were born in international families and were raised/educated according to multicultural attitude. Namely, the probability and index of development of antisocial personality disorder in representatives of both aforementioned groups (Diagram 3).

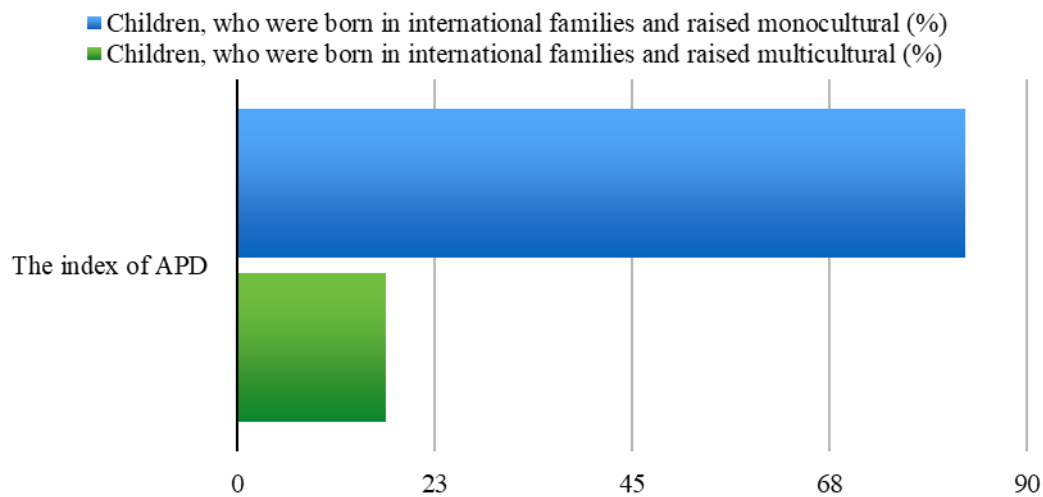


Diagram 3 – The correlation between groups of children who were born and educated according to different cultural principles under the prism of probability of development and progression of antisocial personality disorder (%)

* There is a number of important data, which was shared with us during responding anonymous open-question section of our survey. For the question “What is the brightest moment, when you did understand that your inner integration does not correspond to outer one?”, the blanks of answer of the children (offsprings) of international families, who were raised/educated according to multiculturalism and diversity principles, were empty or did not bring any relevant information on the difference. However, the responses of children, who were born in international families with an attitude to build monoculturalism and domination of one culture towards the other, postulated as follows:

1) **Young man, 26 y.o.** “I have been always wondering why I am different? Well, I possess a local citizenship, I speak local language, all my friends are from here. I am even phenotypically similar to locals. But, I feel different. I always tried to ask my parents about my strange feelings, but they did not respond. Since I was 10 y.o. I tried to find an answer. And, finally, once I was 24 y.o. they told me that my mom actually comes from ***. She even changed her name to be more similar to locals! And blocked my contact with my grandparents from her side! She kept postulating that it was all for my best, to make me identical towards local people, not be a constant foreigner, not to “repeat her fate” as a migrant. She did not want me to be an object of discrimination and bullying. But, I feel betrayed right now. And this feeling does not leave me. The feeling of betrayal is even worse than one of misunderstanding. Anger is a symbol of my last two years. Sometimes, I can just

light myself up like a candle! I am often afraid of myself while being angry. I can destroy everything I see, regardless if I am at home or somewhere else. I cannot control my reactions. The whole world seems for blame to me. It seems responsible for unjust rules, which make other people hide their origins”.

2) **Young woman 23 y.o.** “I always was different. It was not a great deal to know, if I am from international family, or not. Because, well... my skin color, my face features, even my voice - all of this is a heritage of my father, who is visibly “migrant”. My mother is local, but my father is not. And, well... I am different from the local society ... since the very childhood I was drastically bullied and discriminated for my skin color, my “strange” origin, my “special voice” and “funny hair structure”. But, my father kept refusing answering from where I am even originating?! What is my second country of belonging? Where shall I seek for my father’s cultural/national heritage? But, he told me, that it does not matter. That I shall try to assimilate myself with my current community. Because, I have to belong here and nowhere else. But, I cannot belong somewhere, where am I not accepted. They do not want me. What is more, I cannot even protect my rights as a “colorful” child, because I DO NOT EVEN KNOW, where I do belong to! What language did my father speak before relocation? Were there his parents, who decided to relocate, or he was a witness of relocation? Was he a migrant or a refugee? I do not even know! Do I have a right for truth? Will I ever know the truth of my origins? Since I am 13,

there is a constant hell existing in my life. I am trying to “play a good girl” in front of my classmates or to become “invisible” just to protect myself from being bullied. They call me “stateless poor girl”. Well, I feel the same. I hate this “infinite theater”, I feel how brilliant manipulator do I become. I can play any emotion, any smile and sorrow to get a result I want or need in every single situation, either for self-protection or for my own benefit, for benefit of my internal ego. At home, however, I understand, how diabolic can I become, when I am angry. Sometimes, I believe that even my parents are frightened. But, I cannot control myself. I need this truth. I need to find myself. My origin is not my “blind desire”, it is my road to my own “I”....”.

- 3) **Young woman 30 y.o.** “I always respected my family. I know that my father is from ***, and my mother is local. And, when I was a child I used to treat my “international origin and education” as a funny thing about me. I thought it will be my identification in the outer society. Like a quintessence of my existence. But, my father dedicated all his life to make me perfectly know my “foreign culture” of origin, all his traditions, the story of the country, where did he born (however, due to war there, I have not even ever been there! He thought that only culture he brings to our family is important, only his religious, cultural and national attitudes matter. And...I felt a complete stranger while going to school! I did not know

ANYTHING about local traditions, I did not properly know local culture and food specialities, because I was prohibited from going out with friends until I was 18! I lived in the local society and felt an infinite stranger! Neither my mom, nor my grandparents from her side could not do anything with that. I tolerate respect and love of my parents to each other, but I did have rights to know a little bit more about place, where I wish to belong and where I spent all my life, did not I?! I started getting to know properly with my outer community, once I entered the University and relocated to the dormitory. I spent long 7 years feeling as a complete freak and stranger, nobody believed me that I was born and raised here. Well, I know exactly how do migrants feel, while coming abroad... I felt migrant myself, long 18 years. I cannot properly explain, what do I feel right now regarding all this situation. Probably, sorrow and some kind of anger. Will I ever forgive my parents to something they have done to me? I know exactly that I would be grateful to tolerate both cultures and cherish my international background. Why did they wish such an assimilation?”.

Three aforementioned open responses are important to understand a typical pattern, which becomes a negative social and societal tendency of co-existence in the outer society in case of children, who were basically born in international families, but raised/educated according to monocultural tendency.

CONCLUSIONS / ВИСНОВКИ

Thus, on the basis of analyzed statistical data, as well as open answers of our respondents, who were born in international families, but were raised/educated according to the monocultural attitude, we may come up with the following **conclusions**:

1) Children, who are born in international families, do need a multicultural way of raising/education due to the fact that the lack of “second origin” will most probably lead to disruption of family relationships between him/her and his/her parents. Lack of belief, disruption of trust, additionally lead to disruption of feeling of belonging to the country, where does this individual permanently live. Feeling of belonging, however, constitutes an integral and fundamental part of proper integration and social inclusion of a person into the outer society, even and especially of one, who considers him-/herself as a local and/or citizen;

2) In 80% of cases, the phenomenon of “drastic seeking for complete story on one’s origins” takes place either directly during the pubertal age or a little bit later.

In any case, an acute psycho-somatic period of life is aggravated by hiding the most relevant information about origins of the child, and, therefore, the adolescent literally feels “betrayed” both by parents and nature;

3) Children who besides international background possess also special features making them “different” in any given society (skin color, eyes’ form, linguistic tendencies, way of clothing), may experience discrimination, bullying and harassment against themselves both at schooling institutions, as in the outer society in general. In such circumstances, the knowledge about their “second origin” may become a “necessary fairytale”, “a safe harbor”, which will leave them a “drop of hope” to be loved, respected and tolerated. The solely existence of such a place creates a strong feeling of belonging and “being needed” in this world, which may not just safe person’s vulnerable psycho-somatic personality, but also stabilize child’s recognition of the outer society until the moment he/she will be able to cope with the situation as an adult;

4) Being aware of personal “international origins” does not mean that the child will feel as “an infinite

stranger” or will suffer from “the syndrome of refugee/migrant” as it is claimed by parents, who possess a migrational backgrounds and does not want their children to experience the same. Under the aforementioned prism, the parents (persons possessing actual migrational background and/or relocation experience) are not identified to the children, who are born to them. Properly led multicultural raising/education influences child’s perception of the world, his/her ability to learn, including learning foreign languages, make him/her more flexible within international community, and raise awareness on proper sustainable society, which protects wellbeing of every citizen. The opposite attitude of raising/educating children will not “assimilate” children either with local culture or with another one, which was chosen as a dominating. The direction of “assimilation” rather leads to disruption of any possible feeling of belonging even with the culture/tradition/religion, which was enforced to this child, as it once upon a time become a symbol of “betrayal” and “robbing one’s complete cultural identity”, and, what is more, it may disrupt at least for a long period of time (or even for ever) the general belief into the outer global society, which “accepts the fact, that one culture may ever dominate another one”.

5) From the economical and societal prosperity’s point of view, the multiculturalism and diversity within

international family is an advantage which will definitely lead to becoming more culturally flexible, “desirable” and “able” on the labour market. Traditionally, being adapted to the idea of diversity, if accompanied by fluent language proficiency in languages which are spoken by parents of the analyzed child, make them more competitive related to another potential working candidates exactly because their multicultural origin, and ability to understand more than a local culture. Oppositely to the state of being, which we have mentioned, if the person is being robbed for this opportunity, he/she will feel betrayed already on the basis of becoming “the same regarding local people” while he/she actually may be stronger, different, more developed, more linguistically proficient etc.

6) The development of antisocial personality disorder in an objective consequence of “robbing” one’s complete cultural, national, historical and religious identity in case of being born in international families. Different economical, social, societal, moral and emotional advantages, which are combined with the fact of being bicultural, bilingual, for example, etc, once being taken from the individual, disrupt his/her general sense of belonging to any nation and/or state, as well as destroy the relevant belief in the outer “global justice”, what actually leads to development of APD, as well as subsequent PTSD and even depression.

PROSPECTS FOR FUTURE RESEARCH / ПЕРСПЕКТИВИ ПОДАЛЬШИХ ДОСЛІДЖЕНЬ

Within the future steps of our research, we are going to identify potential prospectives of reducing the negative influencing of PTSD and APD in migrants, refugees and forcibly displaced persons. We shall also identify rational possibilities and ways of preventing appearance of aforementioned conditions.

AUTHOR CONTRIBUTIONS / ВКЛАД АВТОРІВ

All authors substantively contributed to the drafting of the initial and revised versions of this paper. They take full responsibility for the integrity of all aspects of the work.

FUNDING / ДЖЕРЕЛА ФІНАНСУВАННЯ

The framework research including current article is financially supported by the Visegrad Fund Research Program (Grant no. 52310275) in the academic year 2023-2024 which was provided to Dr Larysa Kupriianova in 2023.

CONFLICT OF INTEREST / КОНФЛІКТ ІНТЕРЕСІВ

Daryna Kupriianova declares no conflict of interest.

REFERENCES/СПИСОК ЛІТЕРАТУРИ

1. Kupriianova L, Kupriianova D, Dar multilingua-multipersonalia, key practice for social inclusion of migrants, refugees and forcibly displaced persons. *Scientific Collection «InterConf»*, 2023 (180), 82-93. Retrieved from: <https://doi.org/10.51582/interconf.19-20.01.2024.018>
2. Kupriianova L, Kupriianova D, Crucial postulates of integration and social inclusion of representatives of the generation of locals with “migrational background”: triggers and remedies. *Scientific Collection «InterConf+»*, 2024 (43 (193)), 158-171. Retrieved from: <https://doi.org/10.51582/interconf.19-20.03.2024.017>
3. Kupriianova L, Kupriianova D, Main postulates of integration and social inclusion of children who are born in international families: main practical challenges of

- multiculturalism and “socially accepted” diversity. *Collection of scientific papers «SCIENTIA»*, 2024; 52-58.
- International Humanitarian Law Databases. Retrieved from: <https://ihl-databases.icrc.org/en/customary-ihl/rules>
 - UN Convention relating to the Status of Refugees. Retrieved from: <https://www.ohchr.org/en/instruments-mechanisms/instruments/convention-relating-status-refugees>
 - OCHA Guiding Principles on Internal Displacement, Internal Displacement Monitoring Center. Retrieved from: [https://www.internal-displacement.org/internal-displacement#:~:text=Internally%20displaced%20person%20\(IDPs\)%20are,violations%20of%20human%20rights%20or](https://www.internal-displacement.org/internal-displacement#:~:text=Internally%20displaced%20person%20(IDPs)%20are,violations%20of%20human%20rights%20or)
 - Angelosanto, A; Marotta, V; Pulitanò, F; Schiavone, A; Tamburi, F, et al. *Cnaeus Domitius Ulpianus. Ad edictum libri IV-VII. Scriptores iuris Romani, 16*. Rome: L’Erma di Bretschneider. ISBN 9788891320582, 2023.496 / 504 pp.
 - Kupriianova L, Kupriianova D. Specific features that complicate process of integration and social inclusion of migrants, forcibly displaced persons and refugees: sources of social prejudices, which constitute a basis of general preciousness. *Collection of scientific papers «SCIENTIA»*, 2024, 257-263.
 - Adolescence: What do Transmission, Transition, and Translation have to do with it? *Neuron*. 2010 Sep 9; 67(5): 749–760. Retrieved from: <https://doi.org/10.1016/j.neuron.2010.08.033> PMID: PMC3014527, NIHMSID: NIHMS234354, PMID: 2082630, Retrieved from: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3014527>
 - Hardin MG, Mandell D, Mueller SC, Dahl RE, Pine DS, Ernst M. Inhibitory control in anxious and healthy adolescents is modulated by incentive and incidental affective stimuli. *J Child Psychol Psychiatry*. 2009;50:1550–1558
 - Directive 79/7/EEC on the progressive implementation of the principle of equal treatment for men and women in matters of social security. Retrieved from: <https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=celex%3A31979L0007>
 - Directive 2000/43/EC implementing the principle of equal treatment between persons irrespective of racial or ethnic origin. Retrieved from: <https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=celex%3A32000L0043>
 - Directive 2000/78/EC establishing a general framework for equal treatment in employment and occupation. Retrieved from: <https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=celex%3A32000L0078>
 - Directive 2004/113/EC implementing the principle of equal treatment between men and women in the access to and supply of goods and services. Retrieved from: <https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=celex%3A32004L0113>
 - 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. Retrieved from: <https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=celex%3A32006L0054>
 - Directive 2010/41/EU on the application of the principle of equal treatment between men and women engaged in an activity in a self-employed capacity. Retrieved from: <https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=celex%3A32010L0041>
 - Treaty of the Functioning of the European Union. <https://eur-lex.europa.eu/EN/legal-content/summary/treaty-on-the-functioning-of-the-european-union.html>
 - The Charter of the Fundamental Rights of the European Union// <https://eur-lex.europa.eu/EN/legal-content/summary/treaty-on-the-functioning-of-the-european-union.html>
 - General Data Protection Regulation. Retrieved from: <https://gdpr-info.eu/>

Received 01.05.2024

Accepted 21.07.2024

Одержано 01.05.2024

Затверджено до друку 21.07.2024

INFORMATION ABOUT THE AUTHORS / ВІДОМОСТІ ПРО АВТОРІВ

Larysa Kupriianova

PhD in Medicine, Visitor Professor in Humanitas University, Milan, Italy;

Scholar in the frame of the International Visegrad Fund Research Grant Programme, University of Wrocław, Wrocław, Poland

ORCID: 0000-0002-0222-9621

lara_kupriyanova@ukr.net

Daryna Kupriianova

Master of Laws, Lawyer, Head of the Board of DAR for Peace and Equality, Milan, Italy

ORCID: 0009-0002-4359-0998

darina_kupriyanova@ukr.net