

Agency as Factors of Adaptation of Forced Migrants

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Abstract. The article analyzes the socio-psychological factors influencing the adaptation of forced migrants. The main psychological characteristics of the formation of forced migrants' internal worldview are revealed, and the ways to overcome ontoecological maladjustment and the state of "internal displacement" are outlined. The study examines the results of research on the living conditions of forced migrants from Ukraine. The article presents the results of the selection of acculturation strategies by forced migrants from Ukraine, namely: assimilation, integration, marginalization, and separation. The role of acculturation strategies in the adaptation of forced migrants is explored. The phenomenon of "acculturation stress" is analyzed, along with the concepts of nostalgia, anostalgia, victim identity, post-traumatic growth, and self-efficacy. The study emphasizes the distinction between the concepts of "forming a victim identity" and "becoming a victim of circumstances". It is concluded that if a forced migrant identifies as a victim, their behavior may lead to negative consequences both for themselves and for their interpretation of surrounding events and situations. Emphasis is placed on the role of self-esteem and the sense of personal dignity, which are most negatively affected by forced relocation to another country and the abandonment of one's home. The concept of "agency" is identified as an important factor in the adaptation of forced migrants. The meaning of agency and its role in the adaptation process are examined. In this study, agency is understood as an individual's engagement, their ability and capacity to influence the world and the surrounding environment, and their willingness to take responsibility for their own actions and decisions. It is concluded that the foundation of migrants' agency lies in high self-esteem, self-effective behavior, involvement in social processes, legal and social awareness, conditions for learning the language of the host country, social connections, and other contributing factors.

Keywords: agency, acculturation, forced migrants, internal movement, polymorphic helplessness, identity, identity of the victim, acculturation stress, nostalgia, onto-ecological arrangement, post-traumatic growth, self-efficiency.

Introduction

Wars, environmental disasters, natural calamities, economic depression, and globalization process contribute to the increasing number of migrants. Migrants, derived from *migrans*, *migrantis* (one who relocates), are individuals who consciously and

voluntarily move to another country. According to UN data, as of early 2025, there are 244 million migrants worldwide, representing a 40 % increase since 2000, with a significantly higher number of internal displacements. Many people relocate due to a lack of choice, and those compelled to move to

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another country are classified as forced migrants. However, R. K. Papadopoulos [13] emphasizes the importance of distinguishing between forced migrants, who have been compelled to leave their homes, and forcibly relocated individuals.

The International Association for the Study of Forced Migration (IASFM) defines forced migrants as a broad category encompassing refugees, internally displaced persons (IDPs), and those displaced by natural disasters, ecological crises, chemical or nuclear catastrophes, famine or development projects. The Forced Migration Online (FMO) platform offers a broader interpretation, treating forced migration as a multifaceted and widespread phenomenon requiring multidisciplinary and cross-sectional study. A critical aspect of understanding forced migration lies in a scientific approach that examines migrant *agency* (defined as the capacity and independence to act voluntarily) as the characteristics of the host country.

Literature Review

According to R. K. Papadopoulos [13] and many other researchers, the term forced migrant by definition implies violence, yet not all forced migrants have experienced violence. On the other hand, if an individual finds themselves in adverse circumstances against their will, this can be understood as a form of violence. It is necessary to distinguish between forced migrants and forcibly relocated migrants.

The forced deportation of the Crimean Tatars by the Soviet authorities, the expulsion of ethnic Germans from Eastern Europe after World War II, the evacuation of people from the Chernobyl disaster zone, and the evacuation following the explosion of the Kakhovka Reservoir dam differ from forced migration where individuals make the decision to leave independently. In such cases, there is an element of voluntariness in the decision-making process. Of course, “voluntariness” may be highly conditional in certain cases, yet it still exists, unlike outright forced deportation. Forced migration has become an escalating global crisis in the 21st century.

It is also important to note that P. Spitz [14] introduced the term silent violence, which is associated with poverty and inequality among migrants. The lack of material resources for living

can render migration impossible. Migrants are individuals who experience numerous upheavals that force them to leave their homes, but not all upheavals lead to direct coercion, even though they stem from hardships. The financial situation of migrants also plays a significant role in their adaptation to a new place of residence.

The term upheaval encompasses a broad range of adverse events and circumstances. The Forced Migration Online (FMO) platform identifies three types of forced migration: displacement due to conflict, development-induced displacement, and disaster-induced displacement. Correspondingly, seven categories of forced migrants are distinguished: refugees, asylum seekers, internally displaced persons, individuals relocated due to development projects, environmental migrants (displaced due to disasters), individuals transported illegally, and victims of human trafficking. This classification helps clarify the situation of forced migration and the legal status of those affected.

Purpose

The Aim of the Study is to analyse the socio-psychological determinations of forced migrants' adaptation.

Research Objectives:

- To analyse the socio-psychological determinants of forced migrants' adaptation;
- To examine the living conditions of forced migrants from Ukraine in various European and global counties to further analyse the socio-psychological determinants of their adaptation.

Methodology

To study the living conditions of forced migrants from Ukraine in European countries, the “Pan-European Study of Ukrainians in Europe” [1] was conducted. The research was carried out by the Rating Sociological Group using the CAWI method (Computer-Assisted Web Interviewing). A total of 2,116 respondents participated in the survey.

Results and Discussion

In this study, we consider the migrant as an individual facing various challenges and numerous obstacles. These challenges accompany migrants even before migration, influencing their decision to leave (in the case of “voluntary” forced migration),

during the relocation process, and throughout the process of acculturation. Each challenge represents a test for the migrant, which they may or may not overcome. The longest or most difficult challenge is often the process of adapting to new living conditions, which includes acculturation. Acculturation refers to adapting to the cultural traits, values, and behaviours of another culture. Acculturation frequently occurs through migration and entails changes in a person's cultural identity and social behaviour as they orient themselves toward a new cultural environment.

It is important to distinguish between *acculturation* and *assimilation*, the latter being the complete loss of one's language and culture due to contact with a more dominant culture. However, acculturation can undoubtedly be a step toward full assimilation.

Forced migrants may adopt different strategies to cope with the challenges of acculturation (Berry, J. W. [5]):

- *Integration* (embracing both of their original and new cultures, striving to maintain cultural identity while adapting to their new environment. Within the integration strategy, Haug [11] identifies three key aspects: *legal* and *political*; *structural* (providing access to education and employment), *sociocultural* (interactions, attitudes toward migrants, and cultural identity components such as language and traditions). Another aspect is *subjective integration*, which reflects an individual's internal sense of belonging.

- *Assimilation* (adopting the dominant culture's values and practices, often at the expense of one's original culture);

- *Separation or segregation* (preserving one's cultural heritage, ethnic identity, and traditions while avoiding significant contact with the dominant culture). Depending on which group holds more influence, this strategy may manifest as segregation (when imposed by the dominant group, leading to exclusion) or separation (when migrants themselves choose to avoid interactions with the majority) (Tarasiuk, I. V. [2]);

- *Marginalisation* (loss of connection with both one's original culture and the dominant culture, which can lead to a sense of isolation). Within the marginalization strategy, two subtypes are distinguished: *anomie* and *individualization*. *Anomie* refers to cultural alienation caused by the rejection of

both one's own culture and the culture of the host society. However, distancing one from the majority culture does not always result in marginalization. In the case of *individualization*, it implies an independent, autonomous perception of each individual, without assigning them a social role as either a migrant or a local resident, as personal qualities come to the forefront (Bourhis, R. Y., Moise, C. L., Perreault, S., Senéca, S. [6]). In her study, I. V. Tarasiuk [2] describes marginalization as a sense of alienation and loss of identity, leading to *acculturative stress*. This strategy results in a loss of both cultural and psychological connection with one's traditional culture and the dominant majority culture. Such a form of acculturation has a negative impact, creating a classic situation of marginality and personal discrimination.

The study by Y. Andrushko [3], which involved 502 Ukrainian refugees who moved to the United States under the UFU (United for Ukraine) program, aged 18 to 58, shows that acculturation strategies were distributed as follows: 32 % adopted the "assimilation" strategy; 25 % of respondents chose the "integration" strategy; 25 % opted for "marginalization" as their acculturation strategy; and 18 % selected the "separation" strategy.

Y. Andrushko [3] highlights the complex interplay between acculturation levels, cultural preservation, and trauma among displaced Ukrainian migrants. Specifically, resilience analysis revealed that 75 % of participants exhibited moderate stress resilience. Correlation analysis indicated significant relationships between trauma levels and acculturation factors, emphasizing the intricate dynamics between acculturation strategies, trauma levels, and sociocultural adaptation. A positive correlation was found between acculturation and trauma levels, demonstrating that lower levels of assimilation were associated with an increase in trauma compared to higher levels of assimilation.

The study also suggests that adopting an assimilation strategy correlates with an increase in negative thoughts and emotions. Ukrainian refugees face the challenge of learning a new language as part of their linguistic adaptation. The participants demonstrated that they could maintain their cultural traditions while also orienting themselves toward their new sociocultural environment. The war in Ukraine has created a stressful environment, often

leading to heightened hyperactivity and avoidance of social interactions, emotions, and feelings due to fear and anxiety related to potential retraumatization. Being forced to leave one's country due to war can be an extremely difficult experience.

Displacement should be considered a multidimensional phenomenon affecting a person's individual, intrapsychic, collective, and social identity. When a person relocates to another country, they experience a crisis at all levels of identity simultaneously: intrapersonal, personal, social, and collective. The concept of a forced migrant's *readiness* for change and ability to withstand the challenges of a new environment becomes crucial. Thus, the dynamic nature of *ontological ecological settlement or unsettlement* (Papadopoulos, R. K. [13]) should be understood as a normal reaction to atypical circumstances.

By "*ontological ecological settlement / unsettlement*", we mean the balance or the individual's attempt to establish a balance between the external challenges of the new environment and intrapsychic processes, which are often linked to recognizing or fundamentally rethinking one's life, the meaning of existence, the significance of things in life, existential issues, and development.

Under typical circumstances of forced displacement, the set of identities tends to shrink into a single identity, which becomes overly static and rigid. A migrant may begin to identify as a victim of circumstances, indicating an attempt to change their self-perception and overall life direction. R. K. Papadopoulos [13] distinguishes between "becoming a victim of circumstances" and "developing a victim identity". If a forced migrant identifies as a victim, their behaviour may have negative consequences for their self-perception and interpretation of surrounding events and situations. They may begin to feel self-pity and expect others to treat them and their needs with "special" attention. A victim identity can slow down the adaptation process to new living conditions and hinder the motivation to move forward. It can be assumed that such migrants are more likely to choose acculturation strategies such as "marginalization" and "separation".

The feeling of guilt towards people who have become victims of tragic circumstances often leads us to view these individuals in a different light, which can contribute to the formation of a victim identity.

Furthermore, we have a stereotypical perception that those who have become victims of tragic events must be unhappy and destitute. Therefore, when we see someone who behaves optimistically and actively adapts to new life conditions, we may think of them as an exception, even though such a person deserves support and recognition for facing difficulties with dignity and not wanting to be pitied. Forced migrants often, along with the loss of their home and familiar life, lose their sense of self and their rights. Thus, it is extremely important for them to restore their dignity and reclaim their rights.

In order to regain their dignity and human rights, migrants need to restore their identities. The loss of identity at one level allows compensation by other identity levels, which better facilitates overcoming the feeling of *ontological ecological unsettlement*. The choice of effective acculturation strategies, such as assimilation and integration, depends on the migrant's personality and *agency*. *Agency* is the ability and capacity of an individual to influence the world, their environment, and take responsibility for their actions and behaviour. Forming a high level of *agency* in forced migrants, through their involvement in social life and other forms of activity, is one of the key factors in adapting to new living conditions [7].

The formation of a victim identity and the choice of acculturation strategies like "marginalization" and "separation" negatively impact the agency of forced migrants, reinforcing nostalgic experiences and longing for their homeland and home. The term *nostalgic disorientation* is used to describe the attempt to restore a sense of settlement by returning to something familiar. *Nostos* refers to the return home, which indicates disoriented distress caused by the desire to return home, as well as the pain associated with longing for home. *Anostalgia* is the pain caused by the absence of *nostos*. While a person in exile may have better living conditions, they may not feel satisfaction in life and may experience sadness and longing for their previous life and home. In other words, the *hedonistic* understanding of well-being often does not bring a sense of satisfaction with oneself and life. Aristotle introduced the concept of *eudaimonic well-being*, emphasizing the importance of having opportunities for transformation and realizing one's potential.

An important factor in the adaptation process of forced migrants is understanding the reasons for their migration. *The five-component model* (Vannevel, R. [15]) is applied to analyse the issue: who, what, when, where, and why. The proposed Penta-tope Model focuses on the “what”, or what exactly happened. The event is placed at the centre of the model, along with the reaction to the event, the impact of the reaction on other areas of life, the overall experience, and communication with others regarding all the mentioned aspects.

Explanation and interpretation of the events that forced a person to migrate are crucial, as they determine how a person will interpret themselves, their life, and subsequently choose strategies to overcome the consequences and build future perspectives. The following key *categories* are identified in the interpretation of an event: a) when objective signs of the event are described, indisputable, unbiased facts regarding what actually happened; b) this category analyses the generalized perception of the event, conclusions, and judgments made by individuals based on accepted norms and behaviour standards; c) group interpretations of the event, which are supported by a particular group of people – *collective subjectivity*. The same event can be perceived and interpreted diametrically oppositely by different groups; d) individual interpretations of the event, i.e., what the person attributes to the event and how they perceive it. This level of perception is entirely subjective, but it plays a significant role in the person’s further life.

Recognition and accurate interpretation of events, tragedies, or catastrophes at the global level are of significant importance. For instance, consider how long it took for the Holodomor in Ukraine to be officially recognized as a genocide of the Ukrainian people, rather than just a famine caused by poor harvests. The stage of interpreting an event is crucial, as we can observe how the aggressor country, which seeks to seize Ukrainian land, interprets events on the global stage: “We didn’t invade, we came to liberate our people”, and during the annexation of Crimea – “We are not there”, and so on.

When interpreting events, mistakes are often made, as it is epistemologically incorrect to generalize any statement about what a group of people has experienced. For example, one cannot assume that they have all experienced *trauma* because trauma is

not a feature of the event itself, but rather how the event affects individuals. The same event can have a traumatic impact on some people, while others may feel uplifted and perceive it as an opportunity to find new ways of life. Forming *agency* in people who have experienced trauma through events in their lives can contribute to their *post-traumatic growth*.

It is important to clearly distinguish and not confuse the various discourses that interpret an event: legal, ethical, social, political, psychological, spiritual, historical, and economic. Studying the phenomenon from multiple perspectives prevents *impulsive initial conceptualizations* from leading us to any form of *epistemological reaction* (Papadopoulos, R. K. [13]). One of the most common contemporary mistakes is the *psychologisation* of an event. Psychologisation of events can be considered a type of *reductionism* that uses only psychological discourse to explain the other aspects of a complex phenomenon. A critical aspect of psychologisation is the pathologisation of the people we aim to help by emphasizing their vulnerability, weakness, helplessness, and defencelessness. This emphasis places the person in the position of a victim, who cannot survive without your help. Such an approach can have dangerous consequences, as it forms a victim identity. The danger for the individual developing a “victim complex” is that their behaviour, once perceived as a result of negative events, begins to exceed acceptable limits as time passes. Therefore, these individuals expect help constantly and in everything. The victim identity makes them feel helpless, blame others, and renounce personal responsibility for many aspects of their lives. When people are perceived as victims, they may gain various additional advantages. These advantages often have destructive consequences despite their initial appealing allure (Papadopoulos, R. K. [13]).

In forced displacement, emphasis is placed on the compelled need to leave one’s home, rather than on external phenomena. Therefore, it is important to distinguish between the event itself and how the victim experiences it. Forced displacement is a phenomenological term that acknowledges the fact that a person no longer perceives their personal space as home, in which they can live. Thus, they are forced to search for another place to reside. However, if the person had a real choice, they would not have left their home.

In a broader sense, the term *forced displacement* refers to two different but interconnected aspects or moments of displacement:

1) The experience formed in the individual, family, or community when home no longer feels like home. This is a specific type of displacement, namely the displacement of the experience of “feeling at home” in one’s own home;

2) The actual distance (primarily physical and geographical, but also psychological cultural, etc.) from the place that the person no longer considers home. The term “forced migration” pertains only to the second moment of the forced displacement process, usually implying the first moment, which is considered a component of this process.

External displacement, or the physical escape from the place where one’s home is located, is not the only form of displacement that people experience. Additionally, there is another type of displacement that often precedes such an escape: initial, primary, or *internal* displacement, when a home ceases to feel like home. It is logical to assume that *external* displacement is always a continuation of *internal* displacement, when a person leaves their home after no longer perceiving it as liveable or safe. “Internal” displacement is not movement within a country, but rather an internal sense of being without a home and without security.

Forced displacement implies that a person must perform an action they do not wish to carry out or does so reluctantly, contrary to their own choice. Thus, the focus is on actions taken against one’s true will. Forced displacement represents a complex set of processes involving intention, awareness of one’s actions, and control over them. Although the description of displacement as *forced* emphasizes actions taken against one’s true choice, it is important to note that such a definition also indicates the possibility of unconsciousness – for example, when people believe they are leaving home temporarily due to active combat but inadvertently become refugees, never returning home. Furthermore, the concept of “forced” displacement complicates the issue of control.

One person may act against their own will and choice yet retain some control, while another may do so completely uncontrollably, as can happen in cases of certain muscle contractions. In a legal context, describing manslaughter as “forced” emphasizes

intent and control, rather than an unquestionable (external) fact or event.

When we focus on the necessity of such a decision, we emphasize the *agency* of individuals fleeing, rather than external forces compelling them to move. This is a subtle but important distinction. The statement that the term “forced” emphasizes human *agency* might seem paradoxical. Human agency is usually understood as the ability of a person to make a choice.

We consider home not only as a physical and geographical location but also in terms of various contexts that define it, such as emotional, familial, social, cultural, ethnic, linguistic, spiritual, and other contexts. Thus, the term “displacement” refers to the departure from all these contexts, all these “homes,” not just migration from one place to another.

The term “dislocation” is preferred over “displacement” despite the apparent similarity. Both terms indeed refer to movement, displacement, removal, eviction, uprooting, and relocation from a particular place, area, or region. The English word “dislocation” derives from the Latin “locus,” meaning “place,” so linguistically, these two terms (“dislocation” and “displacement”) are almost synonymous. However, there are other considerations that make “dislocation” the preferred term over “displacement”.

In the context of psychoanalytic discourse, the word “displacement” has another particular connotation that may cause unnecessary confusion. In psychoanalysis, “displacement” (Freud’s original German term is “Verschiebung”) refers to “substitution,” an unconscious defense mechanism, whereby any mental material (such as thoughts, feelings, associations, memories, etc.) perceived as threatening or unpleasant to an individual’s psychological world is replaced by other material that is more acceptable and less threatening, though it may still remain a source of discomfort. In the case of a phobia, for instance, substitution onto the phobic object makes it possible to objectify, localize, and control anxiety. This specific meaning of “displacement” (substitution) is entirely different from the meaning of “forced displacement”, so it is advisable to avoid unnecessary complications caused by such synonymy.

A *societal tragedy*, as the phenomenon of forced displacement is often referred to, frequently

leads to polymorphic helplessness among those who have had to migrate. Polymorphic helplessness encompasses a broad range of aspects of an individual's life. Helplessness is understood as a state in which a person loses faith in their ability to influence events around them. Consequently, polymorphic helplessness is a state in which a person loses faith in themselves across all areas of life. Therefore, the development of measures aimed at preventing the onset of polymorphic helplessness among forced migrants plays a crucial role. When societal tragedies occur, they lead to the emergence of further, more specific categories of needs that arise among all parties involved. R. K. Papadopoulos [13] identifies several key categories of needs: *the need for information* (about the nature and sequence of events, measures to address consequences, those responsible for implementing these measures, as well as possible alternatives); *the need for explanation* (of the nature, causes, and consequences of the events, such as background explanations and technical, historical, or other professional clarifications); *the need for evaluation*; *the need for prediction*; and *the need for personal significance or impact*.

Once some of the aforementioned needs are met, another set of needs may arise: the need to address the specific needs of affected individuals (such as safety, medical and other material needs, as well as financial, legal, social, educational, psychological, mental, and spiritual needs); the need to overcome the consequences of distress; the need to process a wide range of emotions and impulses directly or indirectly triggered by the societal tragedy (for example, the need for communication and support or for emotional detachment and restraint, the need to discuss feelings, to find a scapegoat, to engage in demonization or idealization, to effectively distract oneself, to cope with guilt and shame, to restore a sense of rationality, control over one's life, and invulnerability, as well as to overcome a sense of inadequacy in one's belief system); the need to seek answers to fundamental questions (such as philosophical, existential, ethical, and spiritual questions, as well as questions about human nature, fate, and the meaning of life); the need to overcome the general sense of helplessness and confusion resulting from all of the above; and the need to create a sense of continuity, integrating one's life before and after the societal tragedy (Papadopoulos R. K. [13]). It is

important to understand that fully addressing the entire spectrum of a migrant's needs is practically impossible, which may lead to feelings of disappointment and an inability to cope with the vast range of unmet needs.

A study on personal growth resources in the first months of the war in Ukraine (Kokun, O. [12]) indicates a certain sequence in the expression of personal growth components: life evaluation, spiritual and existential changes, relationships with others, new opportunities, and personal strengths. Personal resources include resilience, professional dedication, professional control, acceptance of professional challenges, and self-efficacy (with the latter two being the most significant). All indicators of personal growth were significantly higher among women, whereas for men, personal growth was more closely linked to personal resources.

According to the findings of the "Pan-European Study of Ukrainians in Europe" (more detailed survey results are available on the website of the Sociological Group "Rating" [1]), a year after the full-scale invasion, a significant portion of Ukrainian citizens abroad live in completely (34 %) or mostly (51 %) comfortable conditions, which is one of the factors influencing their continued stay abroad.

Ukrainian migrants mostly have a positive attitude toward the local population: 61 % have a warm attitude, 35 % remain neutral, and only 3 % express a cold attitude. According to migrants, opportunities in Europe are generally better than in Ukraine, particularly in terms of income (87 % say income is better in Europe, compared to 3 % who believe it is better in Ukraine), social security (75 % versus 15 %), protection of rights and freedoms (67 % versus 19 %), the ability to live comfortably (60 % versus 26 %), and job opportunities (54 % versus 30 %). The chances of achieving success are rated almost equally in both places (40 % in Europe and 41 % in Ukraine). However, running a business is perceived as slightly easier in Ukraine (45 %) than in Europe (34 %), which is likely due to a better understanding of how the process works, how to start a business, and how to develop it in one's home country.

Income levels are obviously higher in Europe, and even after losing a more qualified job in Ukraine, a less qualified job in Europe is still better paid. Digital government services in Ukraine are rated

significantly better (71 %) than in Europe (16 %). Similarly, Ukraine outperforms Europe in financial and banking services (70 % versus 14 %). The healthcare sector is also rated better in Ukraine, both in terms of accessibility to medical services (71 % versus 21 %) and the quality of medical care (60 % versus 25 %). Higher education, however, is considered somewhat better in Europe (43 %) than in Ukraine (32 %).

An overwhelming majority of surveyed Ukrainians agree that public transportation in Europe is significantly better (77 %) than in Ukraine (14 %). The same opinion applies to European roads, which 85 % consider superior, compared to just 5 % in Ukraine.

Regarding corruption, 84 % believe that Ukraine has a higher level of corruption than Europe (3 %). However, bureaucracy is considered to be higher in Europe (50 %) than in Ukraine (25 %). Similarly, the level of taxation is seen as higher in Europe (59 %) compared to Ukraine (16 %). Nevertheless, in terms of economic freedom, Ukraine (25 %) lags behind Europe (52 %), just as it does in terms of income levels (3 % versus 87 %).

Among those who are employed, more than 80 % have jobs in their host country, while 14 % work in Ukraine or across multiple countries. The most common challenges faced by Ukrainian migrants in Europe include the language barrier (73 %), the need to work in low-skilled jobs (29 %), low wages (19 %), and the non-recognition of Ukrainian diplomas (14 %).

The attitude of the local population plays an important role in the adaptation process. Notably, Belgian researcher D. De Coninck [8] studied the similarities and differences in reactions to Ukrainian refugees and Afghan refugees, finding that Ukrainian refugees are generally treated more favourably in various countries. Studies by Polish researchers also emphasize the positive reception of Ukrainian refugees.

Based on the research by Y. Andrushko [3], it can be assumed that conditions for further adaptation of Ukrainian migrants in Europe and the U. S. are relatively favourable. Furthermore, 58 % of migrants have chosen acculturation strategies such as *assimilation* and *integration*, which may indicate their intention to stay in the country they migrated to. Meanwhile, those who have opted for *margina-*

lization and *separation* strategies may either expect to return to Ukraine after the war or face difficulties in adaptation.

When studying migrant *agency*, it is essential to emphasize responsibility and an understanding of the cause-and-effect relationship between actions and consequences. When individuals take responsibility for various aspects of their activities, they develop both agency and co-agency skills.

Agency, as defined by M. Emirbayer, A. Mische [10], highlights the interaction and involvement of *agents* (in this case, migrants) in various contexts of their activities. C. Campbell (2009) identifies two approaches to defining agency: *the sociological approach* (which views agency as the power and ability to make independent decisions despite structural and cultural constraints) and *the social-psychological approach* (which describes the individual characteristics of an agent/migrant in a given social environment). Agency is considered the ability to act consciously according to one's intentions and plans.

According to A. Bandura [4], *agency* is not an innate personality trait; it can be learned and may change over time depending on circumstances. Key factors influencing the development of agency include social support and an individual's self-esteem. Agency can manifest in all areas of life. It is important to understand that developing agency allows individuals to independently set goals, create a plan to achieve them, and responsibly work toward their objectives while overcoming challenges that may arise along the way.

There are two types of thinking that can influence the development of agency (Dweck, C. S. [9]): growth mindset and fixed mindset. If a migrant has a fixed mindset, they may feel powerless to change anything in their life – believing they cannot learn the language, find a job, or make friends – which negatively impacts their adaptation to a new country. A growth mindset, on the other hand, counteracts a fixed mindset. The formation of a high level of migrant agency is based on the development of self-efficacy in various aspects of life. Self-efficacy refers to an individual's confidence in their ability to act effectively in a given situation and achieve their goals. The opposite phenomenon is known as learned helplessness, which, in the context of migrants, is often referred to as tragic helplessness.

ness. Helplessness, in turn, affects a migrant's thinking, making it more focused on failures. Tragic helplessness results from traumatic experiences that migrants have endured, leading to significant damage to their self-esteem and sense of dignity.

Self-efficacy represents the effective interaction of three components: cognitive, emotional, and behavioural. Tragic helplessness follows a distinct cognitive-behavioural cycle: negative thoughts and a fixed mindset (cognitive); negative emotions, aggression, frustration (emotional); and the adoption of acculturation strategies such as marginalization and separation, which may also manifest as passivity, inaction, or depression (behavioural).

Conversely, the cycle of self-efficacious behaviour in migrants unfolds as follows: positive thoughts and a growth mindset (cognitive); a constructive attitude toward achieving results (emotional); the choice of an acculturation strategy such as integration, along with an active stance and a proactive search for development opportunities (behavioural).

Self-efficacious behaviour forms the foundation of migrant agency, as agency involves the ability to take responsibility for one's life and implement meaningful changes. For forced migrants, agency is a particularly distinctive personal trait, as it activates mechanisms that enable independent decision-making, self-sufficiency, and the capacity to reshape one's life in a new cultural and national environment. Agency, in essence, is the process of actively engaging in social life.

Conclusions

Forced migration is a complex and multidimensional process that affects all aspects of a migrant's life. The challenges faced in a new country require active adaptation efforts. Favourable living conditions, social security, a strong economy, accessible education, and low corruption levels create a supportive environment for migrant adaptation. However, the experience of a collective tragedy that forced displacement, nostalgia, longing for past life, a decline in social and financial status, and the necessity of living in a foreign country can contribute to a profound sense of tragic helplessness. This, in turn, may significantly slow down adaptation and lead to ineffective acculturation strategies. The threat

of losing multiple aspects of identity in a new country may result in a sense of ontological and ecological displacement, experienced as a crisis of life's meaning. This reaction is a natural response to forced migration.

Overcoming this state requires restoring a migrant's sense of dignity and self-worth. A crucial factor in this process is the recognition and acknowledgment of the circumstances that led to migration. This recognition enables migrants to properly grieve the collective tragedy and, most importantly, to understand their place and role within it. Encouraging an active stance in the new country fosters self-efficacious behaviour and deeper engagement in various aspects of life.

A migrant's agency is a defining personal characteristic – the ability to take responsibility and act independently, shaping and overcoming constraints that may hinder others from achieving their goals in a new environment. Agency extends beyond personal transformation; it involves the capacity to influence and change the lives of others. It is a skill that can be learned and developed throughout life. The key to effective agency development lies in a high assessment of one's abilities, a strong sense of dignity, and self-efficacy in action. Future research should focus on evaluating the level of agency among forced migrants and exploring its connections with other socio-psychological factors influencing adaptation.

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Агентність як чинники адаптації вимушених мігрантів

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Анотація. У статті здійснено аналіз соціально-психологічних чинників адаптації вимушених мігрантів. Розкрито основні психологічні особливості формування внутрішньої картини світу вимушених мігрантів та окреслено шляхи подолання онтоєкологічної невлаштованості, стану “внутрішнього переміщення”. Проаналізовано результати дослідження умов проживання вимушених мігрантів з України. Представлено результати вибору вимушеними мігрантами з України стратегій акультурації, а саме: асиміляцію, інтеграцію, маргіналізацію, розділення. Розкрито роль стратегій акультурації в адаптації вимушених мігрантів. Здійснено аналіз змісту явища “аккультураційний стрес”, а також понять: “ностальгія”, “аностальгія”, “ідентичність жертви”, “посттравматичне зростання”, “самоефективність”. Наголошено на відмінностях між “сформувати ідентичність жертви” та “стати жертвою обставин”. Зроблено висновок, що якщо вимушений мігрант ідентифікує себе із жертвою, то його поведінка може мати негативні наслідки для нього самого та інтерпретації подій, ситуацій навколо себе.

Акцентовано на ролі самооцінки та відчутті власної гідності, які найбільше зазнають негативного впливу за умов вимушеного виїзду в іншу країну та покидання власної домівки. Виокремлено поняття “агентність” як важливий чинник адаптації вимушених мігрантів, розкрито зміст поняття агентності та її ролі в адаптації вимушених мігрантів. Під поняттям агентності розуміємо залученість особистості, її вміння та здатність впливати на світ, навколишнє середовище, брати на себе відповідальність за власні дії та вчинки. Зроблено висновок, що в основі формування агентності мігрантів лежить висока самооцінка, самоефективна поведінка, залученість у соціальні процеси життєдіяльності, юридична та соціальна обізнаність, умови для вивчення мови країни, в яку переїхав мігрант, соціальні контакти та ін.

Ключові слова: агентність, акультурація, вимушені мігранти, внутрішнє переміщення, поліморфна безпорадність, ідентичність, ідентичність жертви, аккультураційний стрес, ностальгія, онтоєкологічна влаштованість, посттравматичне зростання, самоефективність.