The Social Integration of the Displaced Who Live in Camps: A Socio-anthropological Study: Al-Anbar as a Model

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Abstract: *The current study aims at determining the existence of social integration among the displaced in camps within Anbar Governorate. It follows the socio-anthropological approach. It relies on the means of collecting information, the most prominent of which are: observation by participation, interview, records and informants. while the sample is a random sample of (100) individuals to obtain basic information and data that cannot be obtained through other means,*

Key words: *Social integration - the displaced - camps - Anbar*

Chapter One

Theoretical and Methodological Framework

Section One: The Theoretical Framework

First: The General Framework for Research and Basic Concepts:

The General Framework

1- The Problem

The population of Al-Anbar Governorate was exposed to the processes of movement and change of places and areas of their housing. These changes result a change in the system of social values. Further, this transition or displacement led to an imbalance in the aspects of social life, especially for the displaced camp residents which caused the problem of social, cultural and economic integration. It was prevalent in the housing areas of the camps. The displacement to which Al-Anbarian citizen was subjected has led to many problems as a result of their separation from their original environment and their association with a new environment that has changed their original social values   system. The topic of social integration and the problem of the displaced in the camps and the failure to return to their liberated areas from terrorism are among the important research topics. The loss of social integration that affected life results an imbalance in structures, jobs and roles leading to the prevalence of social, economic, political and cultural problems. The most prominent of which is the problem of poverty, unemployment, the non-responsibility towards society and changing social values   among camp residents has a direct impact on Anbarian society. The development of solutions in addressing the issue of the problem of social integration is considered a scientific solution to its approach to building Anbarin society. The study seeks to answer the following questions: What are the most serious problems facing the displaced whether they are social, psychological, or economic? What are the most important problems of social integration of displaced people in their environment, which displaced him in terms of social relations?

2- The Importance

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The importance of the study emerges as it sheds light on one of the important issues that Anbarian society suffers from providing a descriptive material about the Anbar Governorate community. It is important because of the lack of research in this area. This goal is consistent with a general goal. The study seeks to provide first theoretical knowledge about the problem of social integration and how to deal with the problems of camp residents on the one hand at this stage. Secondly, it does not only seek to provide a descriptive material about the phenomenon, but it shows how to analyze and interpret field data by referring to the theoretical frameworks for the study related to it and to increase the applied knowledge of a phenomenon that occupies the society and those in charge at the present time.

3- The Aims

The study aims at:

1- Identifying the most important and most serious problems of social integration experienced by the displaced people in the camps.

2- Knowing the effects of displacement, whether social or economic.

Second: The Basic Concepts:

1- **Social Integration:** It is defined as a social process that wishes to reconcile and unite between various units. According to Rollon Bodon, integration is the process of integration means various forms of interaction used by the individual in order to have a position within a group. This is in order to obtain a social status and identity. Also, social inclusion can be determined on conditions such as origin and affiliation for age and gender groups (Roland Boudn,1991: 371)) That is, the concept is considered as a renewed phenomenon in the daily life of individuals under a certain social pattern in which individuals are strengthened to the maximum extent and include goals. Whereas, Ahmed Zaki defines integration as "a mutual balance between different groups, which may allow for an organized society" (Rashid Fakkar, 1980: 264). Also, Muhammad Ali Muhammad sees it as "the integration that takes place through social acceptance, and is represented by (the degree of individual interaction with his colleagues (Muhammad, 1975: 79).

Procedural definition of social integration: The researcher sees in his procedural definition of social integration: (It meets the demands of the spiritual, cultural, psychological, professional and value needs of the displaced. It results a living in an optimistic society and the widening of social integration in social relations and access to work, education and culture appropriate for the human being, which drives him to efficiency and production.

2- Displacement: It is defined as the compulsory movement of people or residents, non-immigrants from their usual place of residence to other places within their homelands or they are whom internally displaced recognized by the United Nations and organizations even though they do not have their international status (Pierre Monforte David Barta, 2014: 17). He defines it as " the person who leaves his area to settle in another place." The human movement is called ethnic or national cleansing before establishing political borders or entering one country or forcing a number of residents to legally reside on its land or in its homes to move to another region within the framework of the state based on the methodology and supervision of the state itself or affiliated groups (Hazem Sabah Ibrahim, 2017: 265). Forced displacement is called forced migration. This type of migration is characterized by the movement of population movement in it is a movement imposed by the state or any political or military force. These migrants are unable here about making the decision to emigrate their wish (Abdel-Aty El-Sayed, 2006: 321).

Internal displacement is defined as the compulsory exit of a person from his or her home, often as a result of armed conflict or natural disasters (Richard Perochwood et al., 2004: 67). What distinguishes internal displacement from other movements or movements is that it is a movement that is not voluntary but compulsory that occurs within the borders of the homeland. The reasons for this escape differ between armed conflict, chaos from general violence, flagrant violations of human rights, or natural or man-made disasters (Susan Fores Martin, 2005: 5). Since displacement is a form of immigration, demographers divide migration into two types: internal migration, the migration of people within the borders of a particular state. International migration is the movement of people from one country to another. There are those who define it as the process of leaving a person in the administrative region in which he resides for the purpose of residing in a

division of another administrator (Thomas T. Kane and Arthur Haupt), 1980: 12). Someone defines forced displacement as the unlawful removal of a person or group of persons from their place of residence for political, sectarian or ethnic purposes (Jawad Kazim Al-Bakri 2007: 34)

Procedural definition:

Displacement can be defined as the compulsory and compulsory transfer of people from their original place of residence to another location due to wars, terrorism or natural disasters.

3- Second- The approved theory of research: Durkheim theory

In his book "The Division of Social Work", Durkayim emphasizes the concept of social inclusion by proposing concept of cohesion, Doricayem believed that human societies differed from each other through the degree of their use and its benefit from the division of labor. That is, the societies in which organic cohesion is available depend on the division of labor in the nature of the situation while the societies that do not depend on the division of labor system are the societies that are controlled by mechanical cohesion that does not depend on the division of labor system, the societies that are controlled by Cohesion. Durkayem has demonstrated, in the framework of this cohesion, the importance of social relations in strengthening ethical ideas among professional groups and preserving corruption and decomposition. Durkayem believes that the idea of   proposing the division of labor is to integrate and reintegrate society continuously.

According to Durkayem's opinion, this is always due to the simple society that suffers from Population pressure and increased social interaction and competition, the standards and laws that govern it, including its social system are threatened with dissolution. There is no effective way to reduce competition intensity and control it resorting to more specialization in work, because the increase in specialization will open the doors of cooperation between individuals making one of them dependent on the other. Thus, they will gradually and automatically become ready to accept the mentality of the group's cooperative duties and the importance of sacrifice and psychological altruism. For everyone, this leads to the emergence of a common and unified factor which is the collective conscience as what Durkheim calls (Durkheim,1973: 152). It is that solidarity at Durkayem crystallizes in two forms of "automatic solidarity" and organic solidarity. The integration and harmony of individuals in each of Mechanistic solidarity "and" organic solidarity "is very different. As, the mechanical solidarity on which primitive societies are described and described by Durkayem is that harmony or social cohesion depends on valuable authority and the criteria of the militant group that controls human behavior (Durkheim, Emile, 1973, p. 154). We conclude from what Durkayem mentioned, based on his view of the question of the evolution of society in some form that 'the simple to its complex form assumes the principle of social integration, meaning that the most integrated society is the society that is capable of developing more quickly than that society that suffers from disintegration and lack of harmony and lack of understanding in it. He always believes that the principle of harmony is based on two sides, which is that in society, the size of maximum and minimum size in agreement on values, rules, laws and principles which together constitute the general social system. What was distinct must be appropriate from the rest of the system because we cannot exactly understand the final limits of this system and these values. Additionally, we cannot fail to say that, in addition to the main issue that Durkayem attempted to answer in his book "The Division of Social Work", which is the issue of integration and harmony in many of the conditions that he faced and the phenomena he studied how a society can continue to integrate and harmonize despite the continuous increase and difference. Then, this theory fits with the research community and its sample, since the camp of the displaced suffer from the problem of social integration in their social relations around their surroundings in which they reside.

Chapter Two

Section One

The Reality of the Social Integration of the Displaced Camps into Anbarian Society

The problem of social integration is one of the most important manifestations accompanying the displaced through which the individual finds himself within a complex network of social relations with that new society that connects the different people and groups with different customs, traditions, and values   with different original regions. Anbarian

society is exposed to violent influences, and political, social, cultural and economic changes. Comprehensively, violent influences are manifested in the power and brutality of the strikes and terrorist operations that took place on Anbarian land, in his residential neighborhoods and among members of his community. Thousands of people were killed. Hundreds of thousands were displaced and its brutal image terrified the minds of individuals. all of these problems have led to social change, which scientists called the forced displacement of any individual to safer areas, the most of any short-term the duration.

The population displacement process resulted in a set of economic impacts that can be summarized as follows (Khaled Ismail, Ali Youssef, 2016: 79): 1) **The financial burdens** on the state exceeded the volume of government spending on the displaced by about 400 billion dinars in 2012 (Amer Abbas Zugheer, without Year, and pardon). Against these major events, we are faced with an equation that represents the requirements of a large agreement, especially security in exchange for scarce financing, so the Iraqi economy is now suffering from a worsening financial crisis. 2) **The housing crisis**: Because of this crisis, the federal government has made great efforts in providing adequate living for the displaced families through the establishment of camps for all the displaced. 3)**Unemployment and poverty**: In spite of this, the displacement of the displaced from their places of residence to the safer places often leaves in them a kind of feelings, feelings of guilt and the desire to isolate, as well as the feeling of pain. It must be said here that I witnessed the type of human migrations and the most distant hill forced migration that occurs from the result practicing of violence and aggression against a group, a minority, or a group, and the power of violence increases when it comes from the segments of the same society.

The displaced person who is under the constraints of social isolation is appeared as a restricted person, because he was unable to find the necessary keys to open the doors of his new world as the son of the original place can. He often folds under his fold a feeling for the original person because the second does not suffer what the first suffers as a person who is expatriate or marginalized in an environment that has its constants, whether it is an expatriate, a resident, or a displaced person. Rather, the displaced person is the one who brings with him pre-aggression and preparedness towards the new place. These are the problems of social integration. All of this presents a chance for people to displace themselves and making them away from the community activities. As a result of the loss suffered by the displaced person and the absence of the safe protection derived from the usual familial social environment that he supports in times of pain, a feeling of isolation and social alienation is generated for him. So the individual is always in need of social integration in order to live in a complex and changing society, so the individual must be prepared for what qualifies him to face these cultural changes in order to become integrated with himself and first with the values   and habits of the society in which he lives, so social inclusion arises in our daily life. The social diminishes the role and inability of the displaced and their social, political and economic impact, and therefore their own interests are vulnerable to neglect as a result of the social alienation they suffer from. Individuals who leave their areas forcibly find themselves under the pressure of displacement. Displacement and the experience of armed violence are often anxious. Usually, they fall under the psychological , social, economic, health effects. It is a sense of discrimination against them to economic pressure, strong to the deterioration of academic achievement for most of their children to the disorder in integration and social, which is in the form of social behavior alienation goal of isolation and distance from the people, especially the new environment in which they live.

Section Two

First: The Reality of Population Displacement in Anbar Governorate

At the beginning of 2014, ISIS had seized Ramadi, the capital of Anbar governorate. In the aftermath of a counter-attack, Iraqi security forces recovered most of the city between March and May. However, by October, ISIS presence was again reported in Ramadi. Violence intensified in early 2015 and early April 2015 ISIS launched a campaign to control the city. Then, the battle for Ramadi turned to a catastrophic end when ISIS gained control of government buildings on May 14. Three days later, the Iraqi security and army forces left the city. In June 2015, it was reported that a total of 257,142 individuals had fled the city and its environs: the first half between April 8 and May 15, and the other half after ISIS occupied the entire city of Ramadi. Families tried to leave the province and reach Baghdad, through Khalidiya. East Ramadi, and Amiriyah (also known as Amiriyat al-Fallujah), with some continuing to walk to the tourist city of Habbaniyah. However, most families eventually returned to Anbar (especially to the city of Ramadi, in the center of

Ramadi district) stating that there was no sponsor required to enter Baghdad, a measure established by the government to prevent TS For ISIS to Baghdad. As a reason, others stated that the alternative route they passed through the neighboring province of Babil was partially closed and reports of people who were detained at checkpoints and prevented from passing in some governorates across the country became common since ISIS first entered Anbar in, in At the end of 2014, the total number of IDPs inside Anbar was 1,417,134, with about 249,450 people.

After April 2015, they were still in the district. On February 9, the city of Ramadi, the capital of Anbar Province, was retaken by ISIS, which it toppled in May 2015. Return directions, where Anbar recorded the highest number of return movements in 534,054 individuals, and the highest percentage of return movements recorded so far in the governorate (42%). This return increased from displacement after March 2016, after the restoration of Ramadi (256,464 returnees), and White 75,822 returns (and Fallujah) (225,690 returnees).

Second: The Location of the Displaced in the Camps of Al-Anbar Governorate

1 - **Amiriyah Fallujah central camp**, which is the largest area in terms of Ameriya. 40 kilometers west of Baghdad, this camp contains 30 sub-camps, each sub-camp contains approximately 500 tents, each tent occupies one or more families sometimes in the case of 2014-2017. Currently, by 2020, the number of camps and families decreased due to the return of the displaced to their areas. The number of families reached 850 families, approximately 1,652 males and 3,688 females, the total number of the total is 5,340 people displaced.

2- **Tourist city camps in Habbaniyah** (78 km west of Baghdad), which are complexes. It contains of 22 sub-camps with more than 6000 families. (Dr. Fouad Muhammad Freih 2018: 86). The total number of the displaced from the families that live in the IDP camps from 2014-2017 .. 23 thousand families. This is in the tourist city camps in Habbaniyah. The percentage of IDPs decreased after returning to their areas. In Anbar province. The researcher was unable to reach accurate numbers about the numbers of displaced people in these camps, despite his contact with several parties, some of them official and others, non-governmental organizations. The researcher was able to obtain estimates for the year 2020 in Habbaniyah camps, with about 590 families, 2,000 males and 1,600 females, bringing the remaining total of the IDPs currently registered for 2020 in the tourist city camps in Habbaniyah according to communication and contact with organizations to 3,600 displaced. There are organizations responsible for providing support to these camps, at the present time for 2020 the number of these humanitarian organizations is five humanitarian organizations that move between the camps of Amiriyah Fallujah and Habbaniyah and these organizations are (Hands of Mercy) (DRC) (and seven Sanabel) (and the Ideas Organization) (DARI supports the health center in the camp) in Habbaniyah camps. A primary school has been established for the camp, in addition to the Al-Ibsar Primary School in the tourist city of Habbaniyah. Also, a second primary school has been established for the camps, the second Al-Ibsar Primary School, and three kindergartens have been established for the camps.

<center>Chapter Three</center>

Methodological Procedures

Methodological procedures: The methodological procedures are among the basic steps by which the phenomenon is studied in an organized and coordinated manner, in order to reach scientific and objective results. The current research methodology was represented by the following:

1- Research Methodology:

The descriptive approach and the socio-anthropological approach were used in the study of the displaced people from the camp residents in Anbar province at the present time. During the study, the historical approach was sometimes used to know the chronology of the camp residents in the region. In addition to the curriculum, social sciences use in this studies this curriculum, especially in the fields of sociology and anthropology which is the approach that combines survey and

description in sociology and in anthropology. It is the structural, functional, cognitive approach, and field studies (field) that aim to analyze cultures and study societies. Through the vision and idea of   this approach.

2- Fields of Study

A- The human sphere: The human sphere is defined in (some of Amiriyat al-Fallujah and al-Habbaniyah camps) in al-Anbar Governorate and some of them are studied according to the socio-anthropological method.

B- Geographical Domain: Research Limits: The idea of   defining the field of research is one of the steps of scientific research as it facilitates the scientific researcher with a sound scientific basis and enables him to reach the results from the scientific indications, which is commensurate with what the researcher exerts from time and effort in choosing and formulating the research problem. Given the importance of this topic, the study area has been identified in the current research residing in camps for the displaced In Al-Anbar governorate (Amiriyah Fallujah camps, Habbaniyah camps) who left their homes and lived in the camps due to the armed conflict, this is a geographical area.

Time domain: The time domain is defined as the time limit in which the implementation of field work procedures is carried out and this was done from October 2019 to January 2020.

3- Research Tools:

   It is the socio-anthropological method in which the q**uestionnaire** and residence form was used in the study area, moving in its scope, collecting a lot of information, then categorizing and arranging it, then presenting it in a systematic way.

Interview: The interview was relied on during the study steps, especially with some of the displaced people and humanitarian organizations that are interested in the camps. Dozens of interviews were conducted with the displaced and humanitarian organizations during the research period and on the distribution of the camps by the organizations.

The research sample: During the field work, a random sample was drawn and the sample was taken to obtain additional data and information that the researcher was unable to obtain directly from the research area.

Research resolution:

A questionnaire was designed consisting of two axes, the first of which relates to some personal data, and the second regarding the social integration and psychological status of IDPs in the camps, as an additional tool to obtain facts that could not be obtained from other means.

Chapter Four

Presenting and discussing the results:

The sex of the subject

Table (1) shows the sex of the respondents

Social type	Number	Percentage
Male	42	%42
Female	58	%58
Total	100	%100

It was found from the above table that the female percentage of

(58%) is greater than the male ratio of (42%).

Table No. (2) shows that:

Table (2) shows the years of IDPs' displacement from their places of original residence

Number of years	Number	percentage
1-2	22	%22
3-6	78	%78
Total	100	%100

It was found from the above table that the highest rate of displacement of individuals from their original place of residence was (78%) and their number (78), which was confined between (6-3) years.

Did you encounter difficulties in social integration while you were in the camp?

Table (3) shows that the displaced person faced difficulties in social integration while he was staying in the camp?

The Answer	Number	Percentage
Yes	72	%72
No	28	%28
Total	200	%100

It was clear from the table above that the percentage of (72%) who answered (Yes) face difficulties in integration during their stay higher than those who answered (No) are facing difficulties, as they reached (28%).

If the answer is (yes), what are the difficulties that the IDPs faced during their stay in the camp?

Table (4) shows if the answer is (Yes), what are the difficulties that the IDPs faced during their stay in the camp?

The Answer	The Number	The Percentage
Economic difficulties	62	%62
Psychological difficulties	27	%27
Cultural difficulties	11	%11
Total	100	%100

It was found from the above table that the percentage of (62%) who answered economic difficulties was higher than the proportion (27%) who responded with psychological difficulties and also higher than (11%) who answered cultural difficulties.

Does the family now allow you to communicate and integrate with the people around the camp?

Table (5) shows whether the family now allows you to contact and integrate with the members of the surrounding areas of the camp?

The Answer	The Number	The Percentage
Yes	69	%69
No	31	%31
Total	100	%100

It was found from the above table that (69%) answered (Yes) that the family allows its children to communicate and integrate with the members of the areas surrounding the camp, and it is higher than (31%) who answered (no) that the family does not allow its children to communicate and integrate with the members of the regions Surrounding the camp. So it turns out here that the family allowed communication and integration for their children, but there are reasons that prevent this contact and integration, and this is explained in Table No. (6).

Have customs and traditions affected the obstruction of the social integration process with the values   and customs of the areas surrounding the camp?

Table (6) shows that being a displaced person has affected the social integration process in the social relations in the vicinity of the camp.

The Answer	The Number	The Percentage
Yes	73	%73
No	27	%27
Total	100	%100

It is clear from the above table that the percentage (73%) of those who answered (yes) that you have a status of a displaced person affected the process of social integration in social relations in the areas surrounding the camp, which is higher than the percentage of (27%) who answered (no) because you are A displaced person does not affect the race's social integration process in the social relations surrounding the camp.

Are you in pain of being indifferent to others, being displaced?

Table (7) Do you suffer a kind of indifference to others, as you are displaced

The Answer	The Number	The Percentage
Yes	80	%80
No	20	%20
Total	100	%100

It was clear from the table above that (80%) of those who answered (Yes) that the displaced people suffer from some kind of pain from the indifference of others, which is higher than (20%) of those who answered (No) that the displaced people do not have some kind of pain From the indifference of others.

Do you suffer psychologically when you remember the nature of your life that you were in before the displacement?

Table (8) Do you suffer psychologically, when you remember the nature of your life that you were in, before displacement?

The Answer	The Number	The Percentage
Yes	88	%88
No	22	%22
Total	100	%100

It is clear from the above table that (88%) of those who answered (yes) that they are suffering psychologically when they remember the nature of their lives they were living, before displacement, which is higher than (22%) of those who answered that they do not suffer psychologically, when they remember the nature of their lives That they were living, before displacement.

Do you feel alienation and lack of integration in the vicinity of the camp where you live?

Table (9) Do you feel alienation and lack of integration in the vicinity of the camp where you live?

The Answer	The Number	The Percentage
Yes	76	%76
No	24	%24
Total	100	%100

It is clear from the above table that the percentage of (76%) of those who answered (yes) that they feel alienation and lack of integration in the vicinity of the camp in which they live, which is higher than (24%) of those who answered (no) that they do not feel alienation and lack of integration in The vicinity of the camp in which they live.

Do you feel restricted in the camp where you live?

Table (10) Do you feel restricted in the camp where you live?

The Answer	The Number	The Percentage
Yes	77	%77
No	23	%23
Total	100	%100

It is clear from the above table that the percentage (77%) of those who answered (yes) feel that they are bound inside the camp in which they live and it is higher than (23%) of those who answered (no) feel that they are bound inside the camp where they live.

First: Results:

Based on the above, the research has reached the following results:

1. It was found from the research that the percentage of females (58%) is greater than that of males (42%).

2. It was found from the study that the highest rate of displacement of individuals from their original place of residence was (78%), which numbered (78) and was confined between (6-3) years.

3. The study has found that the percentage of (72%) who answered (yes) face difficulties of social integration during their stay is higher than those who answered (no) face difficulties of social integration, as they reached (28%).

4. The study has found that the percentage (62%) who answered economic difficulties while staying in the city is higher than (27%) who responded with psychological difficulties, and also higher than the percentage (11%) who answered cultural difficulties.

5. The study has found that (69%) answered (Yes) that the family allows its children to communicate and integrate with the members of the areas surrounding the camp, which is higher than (31%) who answered (no) that the family does not allow its children to communicate and integrate with individuals The surroundings of the camp.

6. It was found that (73%) of those who answered "yes" that you have a status of a displaced person affected the social integration process with the values   and customs of the areas surrounding the camp. It is higher than the percentage of (27%) who answered "no" because you He has an IDP characteristic that does not affect the race's social integration process in the social areas surrounding the camp.

7. It was found that (80%) of those who answered (Yes) that the displaced people suffer from some kind of pain from the indifference of others, which is higher than (20%) of those who answered (No) that the displaced people do not suffer from a kind of pain From the indifference of others.

8. The study has found that (88%) of those who answered (yes) that they are suffering psychologically, when they remember the nature of their lives that they were living, before displacement, which is higher than (22%) of those who answered that they do not suffer psychologically, when they remember The nature of their lives, which they lived before the displacement.

Do you feel alienation and lack of integration in the vicinity of the camp where you live?

9. It was found that (76%) of those who answered (yes) that they feel alienation and lack of integration in the vicinity of the camp in which they live, which is higher than (24%) of those who answered (no) that they do not feel alienation and lack of integration In the vicinity of the camp in which they live.

10. The study has found that (77%) of those who answered "yes" feel that they are bound inside the camp in which they live, which is higher than the percentage (23%) of those who answered "no" feel that they are bound inside the camp where they live.

Second: Recommendations

1. We recommend directing the efforts of the Ministry of Education towards caring for the group of children who have reached the age of six in the camps by providing them with study requirements.

2. We recommend the social welfare departments and institutions to take their role by providing remunerative salaries for the displaced.

3. We recommend building housing units for the displaced who have sold their properties and their homes in order to live safely or to provide facilities for them for this purpose.

    4. Providing a suitable atmosphere for the displaced people, because they lost them in their original homes, and taking them out of the sadness that they are experiencing, by compensating them.

Third: The proposals

1. Conduct social and anthropological research on the problems facing the displaced and their integration into the societies to which they have been displaced.

2. Supporting research and encouraging researchers to continue scientific communication, especially research related to displacement and the problem of integration into societies.

3. The necessity of conducting lectures through social access channels on creating opportunities for social integration of the displaced with their social environment.

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