

INTERNATIONAL MIGRATORY ADAPTABILITY: FROM THE NEO- ENVIRONMENT ADAPTATION TO CONSCIENTIAL EVOLUTION

Viviane Passos Gomes

ABSTRACT: This work aims to expand the interparadigmatic view of international migratory adaptability, emphasizing both the psychosocial approach and some reflections within the scope of the consciential paradigm. The methodology is based on the bibliographical review of the subject in the conventional psychosocial academic area and reflections on the premises established by *Conscientiology*. Some considerations were also made regarding the results of the questionnaires applied to a sample of 40 Brazilians living in Europe who know and / or study the consciential paradigm. It is concluded that the lucid migrant conscin has a pioneering, cosmoethical and evolutionary opportunity to develop the mega-strong trait of adaptability, in order to be more prepared to take on assistential demands of this existence, the next intermissive course and the next resomas.

INTRODUCTION

Proposal. This article addresses issues related to international migratory adaptability, emphasizing the factors that interfere with the adaptability of the conscin in the recipient country, promoting the expansion of this study under the prism of the consciential paradigm, and bringing to the fore the analysis of some consciential aspects as probable indicators of the consciential evolution of the international immigrant.

Incipience. If, on the one hand, the international migratory flow has been much debated both within international organizations and in the conventional academic context in its various areas of knowledge, on the other hand, there can be no consensus, mainly regarding the motivations for migration and factors that interfere with and demonstrate the adaptability of the international immigrant. From the perspective of *Evolutiology*, the study of migratory adaptability as a propeller of consciential evolution is still incipient, hence the claim of this article to launch some contributions on this theme in order to foster the bases for enlarging and reformulating this debate within the consciential paradigm.

Context. Migration¹ is a social phenomenon, global and universal, that comes from the human propensity to change and search for new environments, manifested from antiquity to the present day, and that influences the distributions and redistributions of population on the planet throughout history. Particularly in the last 50 years, the process of globalization has accelerated, resulting in an intense movement of groups and individuals throughout the world.

Process. The term migration derives from the Latin word *migrare*, that is, to go from one place to another. However, it is important to point out that the spatial displacement of individuals, whether from the outflow (emigration) or the entry (immigration) into another physical space, is only one aspect of this process. The migration process is broader because it is a “complex and contradictory process, an experience of loss, rupture and change.” (Coutinho and Oliveira, 2010), which usually implies a psychosocial reformulation of the individual.

Adaptability. This reformulation of the individuals can be felt to a greater or lesser degree of difficulty, according to their maturity and adaptability. In addition, this degree of adaptability of immigrants is influenced both by the factors that motivated their departure from the country of origin as well as the reception conditions they find in the receiving country.²

Typology. Concerning *Evolutiology*, these are two areas of study that the conscin, man or woman, can deepen the understanding of their level of international migratory adaptability:

1. **Analysis of the intraphysical migration process:** daily life parameters of human life that reflect the quality of adaptation developed by the conscin in the foreign country chosen as a new residence or domicile.

2. **Analysis of the process of migration based on the consciential paradigm:** the analysis of consciential aspects (such as the proexis, seriexis, reurbex, assistance, as well as triendowment and consciential holophilosophy) as some of the probable indicators of the consciential evolution of the international immigrant.

Objectives. This work has the main objective of broadening the interparadigmatic perspective of the international migratory adaptability, from a psychosocial approach of the adaptation to the intraconsciential neo-environment, reaching then its expansion to a consciential approach that brings some parameters and aspects as probable indicators of adaptability, apart from indicating some stimulating actions of adaptability aiming at consciential evolution.

1 According to the IOM (2008, Glossary) migration is defined as “a process of change, whether on an international border or within a state. Apopulational move embracing any kind of people’s movements, whatever be their length, composition and causes; it includes refugees’ migration, displaced people, uprooted people and economic migrants.”

2 According to Ramos (2004, p. 257), “the migration process involves spatial and temporal ruptures, namely psychological, physical, biological, social cultural, family, political changes implying psychological adaptation”.

Motivation. This study was born from the need to overcome the brakes felt during the adaptation process lived by the author during the 10 years in which she lives outside of her country of origin (Brazil). As a result, other motivations emerged from the beginning of the research:

1. **Labcon.** The idea of sharing the personal labcon acquired while living in 5 different countries – Portugal, Spain, France, Norway and Sweden – taking into account that in each country, the author has undergone a series of counterflows, tolls and / or bottlenecks that led to further reflection on the theme.

2. **Recins.** Study, reflection and new approaches on this process of adaptability can help in self and hetero overcoming of weaktraits and acquisition of strongtraits. In this way, the author intends to further discuss the theme in order to strengthen or expand the parameters of self-diagnosis, to promote individual and group reflections and interests, and in the future, to further expand the study from different perspectives.

3. **Techniques.** One of the proposals is to achieve a series of tips and / or techniques to overcome the most recurrent bottlenecks related to this process of adaptability, helping both the individual and group consciential evolution of current international immigrants and other consciousnesses who intend to face this challenge in the future.

Methodology. The methodology applied in this research consisted of bibliographical review on the subject in the conventional psychosocial academic area, and in the reflection on the connection of the subject with the premises established by *Conscientiology*, in order to present this proposal of a paradigmatic expansion. Therefore, some considerations were also made regarding the results from questionnaires applied to a sample of 40 Brazilians residing in Europe who know and / or study the consciential paradigm.

Structuring. To address this issue, this interparadigmatic study has been structured in the following order:

1. **Psychosocial approach to migration: from migration-motivating factors to adaptability indicators.** In this topic, we will briefly report the main motivations to leave the country of origin and the choice of the new host country, as well as the influence of some factors on the international adaptability.

2. **Consciential approach to migration: from reflection to diagnosis on consciential evolution.** In this item, as an initial proposal, we will list possible indicators that assess how migration can influence the consciential evolution of international immigrants.

3. **Considerations on the migratory adaptability of Brazilian residents in Europe.** In this last part, results from a study on the individual assessment carried out in a sample of 40 conscins, who know and / or study the consciential paradigm, will be presented. The research was an attempt to portray the easiest overcome issues, as well as the most challenging aspects to international migratory adaptability, considering the parameters chosen for the study regarding intraphysicality as well as the consciential paradigm.

PSYCHOSOCIAL APPROACH TO MIGRATION: FROM MIGRATION-MOTIVATING FACTORS TO ADAPTABILITY INDICATORS.

1.1. Key factors driving migration

Change. The factors that motivate migration vary greatly from one person to another, and it is often necessary to combine a number of factors to encourage one person to seek another country to live. Perhaps a common feeling among international immigrants is the need for change, especially when the individuals are dissatisfied with some area of their lives.

Evolution. Rodrigues *et. al.* (2007) consider that this need for change is part of human nature and favours the development of man's interaction with the environment, because "by traversing the historical records of mankind, it is verified that migratory phenomena, in the prehistoric period, contributed to the evolution of the human species through the ability to adapt to different environments."³

Motivators. While on one hand the international movement is becoming more viable, partly thanks to the digital revolution, distance-reduction technologies and reductions in travel costs, on the other hand, there are underlying situations in countries of origin that also boost emigration such as economic crises, social inequalities, lack of urban infrastructure, overpopulation, violence, conflict, political persecution, disasters and climate changes.

Multifactors. Among the factors considered by the individuals when migrating, one can cite the simple search for new experiences, or more concretely, the search for better working conditions. In addition, the search for an intercultural experience, in which the learning of a new language and / or higher level of schooling improves living conditions and public services (safety, health, education, transportation and technology). When reflecting on these factors, immigrants have the possibility to evaluate the socio-economic cost-benefit of their migratory experience, which means, in turn, to judge if they understand what they mean by quality of life.

Main. However, considering most studies on migration-motivating factors, we will focus on two causes as drivers of the migratory phenomenon: the economic ones and / or the search for a better quality of life (psychosocial order), in which it may or may not be included the improvement of working conditions, as follows.

3 In this sense Moran (2007, p.4 and p.6, our translation) explains: "The human species is generalized and adjusts to new circumstances by physiological and social and / or cultural means and, in doing so, transforms the environment. (...) The study of human adaptability tends to emphasize the plasticity of the human response to any environment. It focuses on how human populations, when interacting with one another and with their environment, try to accommodate specific environmental problems, changing the environment to make it more usable, and in turn, how these changes through such dynamics are reciprocal."

1. **Economics.** Regarding migration-motivating factors related to economic issues, Franken et. al. (2009) point out that the quantitative increase of migration in recent years occurs in a movement of populations from disadvantaged to more industrialized regions. This indicates that high levels of unemployment and poverty instil in the populations of these regions the desire to seek better luck in other richer regions of the globe, where they can seek the best working conditions or at least better wages.⁴

2. **Psychosociology.** With regard to the concept of quality of life, it can be affirmed that despite being quite discussed within the academic environment of psychosociology, there is still a difficulty of definition, and according to Franken et. al. (2009), the meaning of this concept can vary from one culture to another, from one individual to another, and according to the moment. Moreover, this issue is much broader because it involves many variables of objective and subjective order⁵, being the economic factor one of the points that influences the quality of life, but for many individuals it is not the only one, nor the most important.

Redefinitions. It is also very natural that the initial motivation to migrate changes, altering the immigrant's plans with respect to the time they stay in the receiving country. For example, Brazilian emigrants often leave the country assuming their status of economic migrants and arrives in the receiving country with the intention of working a high number of hours to accumulate resources and return to the country of origin. However, over the years and especially after immigrants noticed that their adjustment process is at a more advanced level, they gather that the time spent in the country was longer than they expected and that the plan to return home will come later in the future or has to be abandoned. This is mainly because the access to good quality public and private goods and services, their social integration and other perceived advantages, generate the perception of well-being or, more precisely, the "quality of life", and that returning to the country of origin would mean giving it up. In this sense, the study of Franken et. al. (2009, p. 814) reveals that the migrant projects represented by the initial discursive tripod "work / accumulate / return", as well as the lifestyles of these migrants, undergo changes and redefinitions during the time of their stay in the receiving society.

4 Brazil is an example of this reality, since the sum of immigrants in developed regions such as North America, Europe and Japan represents 77% of all Brazilian emigration (MRE, 2016).

5 In turn, quality of life generally includes factors that may be: a. Objective. Concerning the sociodemographic conditions (marital status, age, sex, income and ethnicity) in which the individual lives, as well as physical and mental health, social integration, housing, leisure, education, interpersonal relationships and the sense of well-being; b. Subjective. On the other hand, this sense of having quality of life depends on the individual self-assessment of these objective factors. Thus, the explanation of Franken et. al. (2009) deals with "a combination of subjective processes specific to each individual, that is, with the internal structures of the person helping to build the way external events are perceived and internalized, which reflects the self-assessment of their state of well-being and quality of life." As for the World Health Organization (WHO) (2002), quality of life is a holistic concept that brings together the social, individual and physical resources necessary for the individual to achieve his or her goals and aspirations, as well as for the satisfaction of their needs at different levels.

1.2. Stages of international migration

Paths. Regardless of the motivation that drives international immigrants out of their home country, they undergo a series of paths to arrive and stay in the chosen destination country. Thus, aware of the consequences of migration decisions, international immigrants need to start from the resolution of disputes and organization of various areas of their lives before leaving the country. This ranges from the organization of the process of displacement, arrival, and adoption of strategies to find a new dwelling and a job to adaptation to the peculiarities of the recipient country, integration in living with people from another culture, and all other perspectives regarding the future in the foreign country.

Classification. Indeed, international migration occurs in several stages. Although there are numerous publications that detail these stages of adaptability, each in its own way, in this initial study it is important to draw attention to a more simplistic and summarized classification. According to *Organizational*, for example, listed in functional order, 3 possible steps in the adaptive process to the country of destination:

1. **Preparatory:** the choice and study of geopolitics; touristic travels to the place of destination before actual immigration occurs; the analysis of the possibilities of adaptation; the organization of required documents; the searching for housing and work; the identification and resolution of the groupkarmic interprise in the country of origin.

2. **Initial adaptation:** the first months trying to overcome the stress of changing home; the command of the language; the gradual aptitude to the new holothosene without accommodating resistance; the learning with the local routine integrated into the personal daily life.

3. **Integration:** ease with the language, climate, culture, cooking and technologies, as well as with daily work, educational, economic, political and legal issues.

Strongtraits. This whole process of migration requires that immigrants possess or develop various attributes and qualities. Each stage can require the conscin overcoming certain weaktraits and assuming certain strongtraits to face the difficulties that normally arise. In other words, in addition to the courage, the pre-disposition to face new opportunities and the taste for challenges, international immigrants will need characteristics such as self-versatility, flexibility, determination, resilience, neophilia, and familiarity with international issues, among other strongtraits that can be further developed with the expansion of the present study.

1.3. Conventional parameters for measuring the degree of migratory adaptability

Examples. In this article, we chose to address, by way of example, 10 parameters that can be self-assessed to measure the degree of international adaptability.

Therefore, as far as *Intraphysiology* is concerned, the conscin, man or woman, can observe the application of versatility in everyday life, regarding:

01. **Climate:** climate conditions in the new country of residence.
02. **Culture:** cultural and artistic manifestations; the neoperspective of friendships with other ethnicities; learning from the neorealities; care to avoid alienation to local singularities.
03. **Economics:** the local cost of living avoiding conversion between currencies and price comparisons.
04. **Education:** local pedagogical standards.
05. **Gastronomy:** new food, flavours and habits.
06. **Idiom:** the local language; expansion of polyglotism and the capacity for expression, facilitating communication.
07. **Labour:** the new work and the labour laws without comparisons of professional activities between the countries.
08. **Political-legal issues:** the institutional rules on legalization of residence; the process of obtaining international citizenship; obedience to the rules of social living and housing; no prejudices against their own migrant condition.
09. **Social:** the level of reception of foreigners; the self-diagnosis of self-integration with nationals.
10. **Technology:** neo-technologies.

1.4. Facilitators and Difficulting Factors of Migration Adaptability

Influences. In this topic, we would like to emphasize that the self-perception of adaptability, according to the parameters mentioned above, can suffer numerous influences, which may either facilitate or delay this feeling of adaptation to the recipient country.

Networks. One of the main influences is the migratory networks, conceptualized by Fernandes and Rigotti (2009) as “the set of interpersonal relations that link immigrants, returnees or migrants with relatives, friends or compatriots, whether in the country of destination or in the country of origin”. These authors explain that these networks facilitate the sense of adaptation and integration to the foreign country, as they “provide information, indications of employment, housing and a variety of supports of different nature.” In other words, a loving relationship with a native or even a family reunification with someone already adapted, not only boosts migration but also facilitates the immigrant to have a less impactful psychosocial outcome.

Self-identification. Immigrants having some type of identification with a country (whether due to cultural, religious, or idiomatic similarities), even though without a direct support from a network, end up being absorbed by one of them, facilitating also a series of intermediate situations and the interaction of these actors in their process of migration. For example, an immigrant from a European

country living in another European country have the facility to comply with a set of guidelines laid down by the European Union. Similarly, an immigrant from Sweden moving to Norway will not suffer the same impact as a Latin, because the Sweden can identify many idiomatic and cultural similarities with Norwegians.

Anti-shock. The migrant conscin who dedicates hard to the preparatory phase will better address the challenges of migration, in a more balanced way. There are multiple techniques of cultural anti-shock, ranging from books and specialized guides to expert professionals (such as coaches) who provide numerous information relevant to the process of adaptation, covering from required documents to the search for housing and work, and even essential behavioural tips for better integration into the culture of the recipient country.

Maladjustment. On the other hand, it is also possible to report many difficulties that may lead immigrants to partial or total maladaptation. In this sense, we can cite as the most common difficulties the following:

1. **Individual.** The international immigrant himself may curb his ability to adapt because of the repeated use of ingrained habits that often engender displaced behaviours, gaffes and constraints within the new society, limiting his own integration.

2. **Neo-holothosene.** The immigrant may be challenged to deal with a hostile environment of the neo-holothosene, where exacerbated nationalism may limit the practice of multiculturalism, often leading to xenophobia that even limits immigrants' human rights.

3. **Deviation.** Some immigrants arrive in the hosting country with a desire or an initial goal and do not materialize them, either because of false expectations about the neo-context, or because they allow themselves to be contaminated with the weaktrait holothosene of the foreign country. This may also happen because they recognize that they left behind, in their home country, conditions that are fundamental to their well-being.

Questionology. Considering the psychosocial approach given so far, have you, already stopped to make a self-diagnosis and reflection on these issues of intraphysical adaptability? What was the context of your home country and / or your personal situation when you decided to migrate? What were the main motivating factors in your migration process? What was more decisive: the personal context, the context of the country of origin or the country of destination? Which factors influenced the choice of, and the permanence in the destination country? What were the main strongtraits that helped you in each stage of adaptability? What are the main weaktraits that have hampered the overcoming of any specific stage? Of the 10 parameters presented with respect to the intraphysical adaptability, which ones are the most difficulty for you? What were the facilitators (inputs) and the constraints (counterflows, tolls and / or bottlenecks) to your adaptation process?

1. CONSCIENTIAL APPROACH TO MIGRATION: FROM REFLECTION TO DIAGNOSIS ON CONSCIENTIAL EVOLUTION

Evolution. In addition to the analysis of migratory self-adaptability based on the above mentioned intraconsciential parameters, individuals should see the migratory experience as an opportunity to change their evolutionary level. To do so, it is recommended to take two initial steps:

1. **Diagnosis.** Reflection and diagnosis regarding changes in the immigrant life, from the perspective of the consciential paradigm.

2. **Recycling.** Positioning regarding aspects of consciential evolution optimized by international immigration. Thus, from this reevaluation of their evolutionary moment, the immigrant must seek motivation to promote the necessary intraconsciential recycling, promoting the acceleration of personal history.

2.1. Consciential aspects for self-assessment of migratory adaptability

Within the study of Conscientiology, immigrants should promote their self-research and use numerous parameters to measure their level of consciential evolution. In this article, we have chosen 10 consciential aspects that may help in this self-assessment of how migratory adaptability can influence evolutionarity. Thus, it is recommended that immigrants examine their investment in consciential self-performance regarding:

01. **Assistance:** the qualification of assistance through penta.
02. **Communicability:** comprehension, adequacy and interaction with the neo-holothosene.
03. **Cosmoethics:** the possible experience of the cosmoethical infiltration.
04. **Intellectuality:** the installation of conducive and optimized environment for development of the mentalsoma and recovery of cons.
05. **Megafraternity:** the search for the understanding of the personal history, the sociocultural context and the evolutionary level of others.
06. **Parapsychism:** the intensification of consciential triendowment, reflecting the constancy of lucid projections and telepathy between evolutionary co-passengers of different countries.
07. **Proexis:** reflection on proexis deviation as opposed to the real adjustments and alignments to the premises, with the possibility of participating and accelerating group maxiproexis in the country of destination.
08. **Reurbex:** comprehension of the reality of extraphysical reurbanizations in the new holothosene.
09. **Seriexis:** the reunion with the group or evolutionary friends of joint retro-lives, with occurrence of extraphysical scenery changes capable of reconstituting period scenes (Paracenography) and the increase of retrocognitions.
10. **Universalism:** the opportunity to promote the self-megatest of the universalist sense and the development and strengthening of the stateless character from the daily multicultural coexistence.

2.2. Stimulating actions of consciential evolution

Opportunity. Lucid conscins, men or women, can take advantage of their migrant situation as an opportunity to stimulate their consciential evolution through some actions, such as:

1. **Optimization of the neo-holothosene:** through the connection with bioenergies of the new holothosene and in tuning with the local energy standards, the immigrant conscin can take advantage of the neo-environment to develop the paraconnectivity with the local helpers to apply them for interassistential purposes.

2. **Constant self-research:** periodic self-evaluation and acknowledgments of the progress achieved are critical to self-motivation of the migrant conscin facing adaptation challenges.

3. **Self-awareness of bottlenecks:** it is important that self-diagnosis leads to the self-awareness that often the difficulties of adaptation are only bottlenecks (or just counterflows or tolls), and that these crises can be an indicator of the ongoing process of recomposition, and therefore of the consciential evolution.

4. **Involvement with the consciential paradigm:** even though the intraphysical consciousnesses do not have a conscientiological unit nearby, it is possible for them to engage with the consciential paradigm through numerous virtual channels and / or tools available. The follow-up of online awareness-raising forums, online courses, study group meetings, free lectures available on YouTube and Facebook can help in deepening self-research, promoting recins during adaptation crises. It is also possible to get involved with conscientiological volunteering even while living in a foreign country. In addition, the silent Conscientiology theorice, wherever the conscin is, assists in consciential evolution.

5. **Assumption of strongtraits.** Instead of focusing on difficulties, migrants may choose to study and / or hone some important strongtraits that will help them to meet some specific challenges during their adaptation process. The self-identification and the study of the mega-attribute-megastrongtrait- materthosene trinomial can stimulate migrant consciousnesses to focus on their capabilities rather than on the brakes of their evolutionary process. The idea is that the conscin should use strongtraits as a springboard for the assumption of neo-strongtraits, and start to face the mishaps optimistically while remaining realistic.

6. **Use of conscientiological techniques.** There is a range of conscientiological techniques that can propel the migrant conscins to maintain their evolutionary rhythm (such as the One More Year of Life technique) or to promote reflections and greater connection with the helper (such as the Early Morning Technique and the Reflection of 5 Hours technique).

7. **Improvement of Penta.** Because of the new holothosene, there may be a change of the equipex and even of the assisted audience. Thus, the conscins have

the possibility of extending their assistance to a local target audience through the connection with the local language, and due to a cerebral and paracerebral adaptation to the new holothosene.

8. Investment in Claritask. The immigrant conscin, dedicated to conscientiological teaching, ultimately promotes deeper recycling, since teaching requires greater self-effort, discipline and exemplarism. The teacher can take the advantage of stimulating self-diagnosis and recycling, which will result in an improvement of the self and the hetero process of adaptation and the expansion of interassistance.

2.3. Effects of migratory adaptability in daily life and consciential evolution

Multi-effects. Migratory adaptability usually generates effects both in the daily life and in the process of consciential evolution. It is important to emphasize that multiple factors interfere in the condition of adaptation or misfit of international immigrants. These range from their psychological formation to the context they lived in the country of origin to the challenges faced in the foreign country⁶. In this sense, adapting to the new intraphysical, psychological and environmental structures of the recipient country can lead to positive changes in behaviour, personal discoveries and maturation. However, in other cases, the migratory experience may lead to difficulties in adapting to the new culture and the return to Brazil.

Oscillation. In other cases, an adaptive oscillation occurs abroad, i.e. experiencing the so-called “W-Curve”⁷. This oscillation is felt when immigrants begin to question the cultural patterns of the origin country, while still suffering a certain cultural maladjustment in the foreign country.⁸ Other times immigrants have a sense of being a foreigner both in the region of origin and in the host region.

Neo-difficulties. However, it is not only the psychosocial capacity and the personal perception of the context of origin that interfere in the migratory adaptability; the barriers found in the receiving country can also bring serious difficulties to the adaptation of immigrants. These difficulties may act one at a time

6 As explained by Franken et. al. (2009), “any event experienced by individuals in their socio-cultural context significantly affects their psycho-affective, emotional and cognitive status. Under this understanding, representations about quality of life and migration, within the international migratory context, do not exist as absolute, isolated and independent entities, but rather something intertwined with the experiences of each participant and the experiences of personal and social order.”

7 “The W curve is the metaphorical sequential line, with the form of this letter, experienced by the foreign conspiracy, man or woman, when experiencing the double cultural shock, on leaving and returning to the country of origin, going through different stages of adaptation.” (Vieira, 2018)

8 These authors complete by explaining that: “There is the possibility of returning to the starting point, but, on the other hand, immigrants cannot go back to the time of their departure, to become again the one they have been at that moment, nor to find again the situation, the places and the people they left behind. Sebben (1996, p.134) agrees with Sayad (2000) when he defends the idea that no “return is a simple return because it is a new emigration with losses, fears and hopes”

or added up. Commonly, new situations are those with the greatest impact, such as ethnic conflicts, discrimination, social isolation, lack of social networks to support integration, and low socioeconomic status, making it even more difficult to understand and to embrace socio-cultural norms of the host country. However, it is worth to reflect that there is no perfect place in the world⁹. There are, of course, more or less homeostatic environments, with better or worse living conditions; however, it is possible that the conscins more dedicated to self-recycling and more mature have more padding to deal with adverse situations.

Psychopathology. According to Coutinho and Oliveira (2010), this process of maladaptation may have psychosocial implications both in the individual and in the immigrant group itself. These risk and stress factors can lead to psychological, physical, biological, social, cultural, family and political changes in the lives of members of these groups. It is common that what psychopathologists describe as “collective anguish”, which are symptoms of psychic disturbances felt collectively and marked “by traumatic actions, reveals, in these groups, very low levels of tolerance to frustration and indices of vulnerability to anxiety situations.”¹⁰ The reaction to adverse situations may be felt differently; thus, for some people it can cause symptoms of anxiety and depression, which can be very traumatic, affecting negatively the course of migrating conscins. On the other hand, Vieira (2013, p. 574) explains that there are also the “side effects of *growth crises* and *healthy stresses* of consciousnesses, in the dynamics of their evolution, to which the facts indicate, interminable.”

Acceleration. Considering the multiexistential basis and the multidimensional context as premises of the consciential paradigm, one of the most common positive consciential effects is the recognition of adaptability as an innate strong-trait, which may be evidenced by: the feeling of having been reborn, by the fact of residing in a foreign country; the use of knowledge acquired in the pre-resomatic intermissive course (IC) to experience the adaptability and cosmoethical detachment; the recognition of adaptation as training for migratory intraphysical and extraphysical readaptation, which involves both the upgrading training of the multidimensionality considering the desoma and the paragenetics adaptation training of the consciex morphology, related to the country where will reside in the next resoma; the feeling that intraphysical, biochemical, neogenetics, psychomotor, mesological, somatic and mentalsomatic rehabilitation of the consciousness have been experienced in multiple existences and etc.

9 The myth of the perfect place is the conscin's idealization or illusionary creation of a determined place capable of satisfying the expectation of finding happiness and desired peace, without the required self-recinological efforts. (Vieira, 2018)

10 According to Rodrigues et. al. (2007, p. 173): “In cases in which immigrants perceive the migratory experience as a stress-generating condition, without a positive overcoming, depression and anxiety may arise. This happens because the cultural changes exceeded the individual capacity, due to their magnitude, speed or some other aspects or even due to learning or psychological problems such as depression or anxiety.”

Neo-perceptions. Another positive consciential effect that can be felt is the greater perception of helpers with the evidence of extraphysical help during the critical evolutionary moment, providing acceleration of personal and group evolution.

Questionology. Given the consciential approach begun in this study, have you, reader, already stopped to make a self-diagnosis and reflections on these issues of adaptability, taking into account consciential parameters? Do you have the habit of doing an evolutionary self-diagnosis? Have you compared and / or confronted these evolutionary diagnoses before and after migration? Which of the aforementioned consciential aspects have undergone change due to your migration process? Do you have any specific point about adaptability that deserve to be recycled? Do you understand your migratory process as an optimizing process of the evolutionary change (evolutionary opportunity)? Do you understand that adaptability is a priority mega-strongtrait to be developed or improved in this lifetime? Considering all the baggage acquired as a migrant, do you feel more prepared to face the challenges of adapting to intraphysical neo-environments, both in this existence and in the extraphysical, as in the next resomas?

2. CONSIDERATIONS ON THE MIGRATORY ADAPTABILITY OF BRAZILIAN RESIDENTS IN EUROPE.

Concept. In view of the above, and before analysing the questionnaire submitted to a group of 40 Brazilians who migrated to Europe, it is important to make clear the definition we give to the theme. We understand as *international migration adaptability* the ability, quality and / or cosmoethical condition of the conscin, man or woman, to be adaptable, adjustable or harmonized to the foreign country chosen as a new residence or domicile, either temporarily or permanently, allowing the engagement, integration, and productive activism regarding aspects of intraphysicality, as well as aspects of consciential evolution.

Interviewed. In order to obtain a more homogeneous sample of respondents, we chose to limit the interviewees' profile. Therefore, due to the cut in this research, we focused on the analysis of interviewees' data that added up these two characteristics: firstly, being an international immigrant, that is, conscins currently living abroad, and with knowledge and / or studying *Conscientiology*.

Objectives. This field research, despite the limitations mentioned below, sought to: verify the level of international migratory adaptability, based on proposed conventional parameters regarding intraphysical questions, as well as some aspects of the consciential paradigm; and to analyse whether there is a group standard from individual self-assessment, which outlines the easiest aspects to overcome, as well as the most challenging aspects of international migration adaptability.

Metrics. International migratory adaptability can be measured with varying metrics. In this study, the analysis was based on objective questions of self-evaluation (personal perception). The analytical variables for the composition of the

questionnaire were grouped by affinity or proximity, in order to facilitate joint analyses of data provided by the 40 interviewees.

Superficiality. The author is aware that there are limiters that make the study still superficial. For example, the fact that the questions are objective, limits the deepening of possible more subjective nuances that could be analysed. However, some point of this first picture may be more detailed / specified in another study. Therefore, it is possible to visualize that it is only the “tip of the iceberg” before the depth of the subject to be explored.

Profile. Many interviewees reported that even though they were immigrants for several years, they had never stopped to think and position themselves on these aspects proposed in the questionnaire, and that the fact of filling it already generated deep reflection, which may indicate the beginning of some of these points in some interviewees. Besides the identification, we did a small portrait of the profile interviewees considering the following points:

01. **Age range:** 80% of respondents were in the age group of the executive phase of their proaxis, being above 35 years old. Nobody was under 20 years old in this sample.¹¹

02. **Level of schooling:** the result of the sample reveals that 82.5% of the interviewees have a university degree, a master's degree or a doctorate degree, of which 52.5% have a university degree and 30% a master's or a doctoral degree.¹²

03. **Immigration time:** Our sample pointed out that 80% have been in the foreign country for more than 2 years, 55% of the group for more than 10 years.¹³

04. **Paid Activity:** among respondents, 32.5% (almost one third of the group) do not work, and another 35% work longer than 10 years.¹⁴

11 According to Rodrigues et. al. (2007), the emigrant's age is related to how acculturation and adaptation are processed; children and adolescents tend to integrate more quickly because usually they learn the language more easily. However, as in our sample there was no immigrant under 20, it was not possible to ratify this point.

12 Several authors point out that the greater the level of education, the better the possibility of adapting, since formal education trains and offers an extended view of the probable problems, thus avoiding and / or protecting against greater confrontation of the most common difficulties (Berry, 2002, Rodrigues et.al., 2007). Coutinho and Oliveira (2010) also point out that illiteracy and / or lack of knowledge of the language of the host country give rise to communicational and relational problems with different support structures, creating problems of migratory integration that affect both immigrants and nationals. In this historical process, the language was configured as one of the main linkages. Lack of knowledge of the language of the host country is one of the origins of communicational and relational problems between immigrants and “nationals”, with cultural relations between the host society and their original culture (Ramos, 2008: 60).

13 Time alone is a factor that logically contributes to the immigrant's greater level of adaptation; moreover, as mentioned earlier, the initial adaptation period is the most difficult, due to the habitual difficulties of finding housing, work and creating personal ties, which for many is overcome after the first 2 years of migration.

14 Financial stability in the host country is paramount to keep them firm in the initial purpose of being an immigrant, but this stability does not always mean that they are receiving remuneration, since they may remain abroad because of resources from the country of origin, whether it be an egg's nest, a retirement or even a family allowance. On the other hand, having an occupation, even if unpaid, helps to create personal ties that favour the immigrant's adaptation.

05. Time of knowledge / studies of *Conscientiology*: research showed that 85% of the respondents know *Conscientiology* longer than 2 years, with 27.5% of the group longer than 10 years.¹⁵

06. Destination countries: the sample showed that 4 destination countries account for 85% of the group of respondents, being therefore 45% in Germany; 20% in Switzerland, 10% in Portugal, 10% in England, 5% in France, and 10% in Spain, the Netherlands, Sweden and Finland (2.5% in each country).¹⁶

List. The choice of the 10 factors that interfering with the adaptability in the recipient country and the 10 consciential aspects as probable indicators of the international immigrant's consciential evolution are part of a list that is not exhaustive, that is, it does not mean that the conscin reaches an excellent score for these parameters is automatically adaptable. The list is only enumerative and may incite reflections and recycling on these points, but nothing prevents other parameters from being added, including those according to the context of each conscin involved in the self-diagnoses.

Inter-relations. The sample shows that 80% of respondents are able to communicate with the native language in the chosen country, 85% feel welcomed or have friendships with native speakers, 95% appreciate the culture of the country where they live, including artistic expressions and 94.9% feel adapted to the technological facilities offered by the country.

Somaticity. Among the interviewees, 70% feel adapted to the climate and 78% are adapted to the daily food consumption in the chosen country. Adequate nourishment of the soma, using the food available and the comfort or adaptation in relation to the climate are prime factors for the complete adaptation of the intraphysical consciousness in the chosen place.

Citizenship. According to the interviewees, 95% feel adapted to the rules, laws and political organization of the chosen country, as well as to the economic system and cost of daily life. Regarding education, 87.5% reported good adaptation to the local educational system. When questioned about work, 80% feel well adapted to the current labour system in the chosen country, including rules of conduct and labour laws.

Interassistance. Considering the interassistance, 92.5% of the interviewees consider the status of immigrant as a component or facilitator of the execution of the personal proexis and 85% admit the possibility of a retro-life in the current

¹⁵ This data is very relative because the fact that an individual has known *Conscientiology* for more than 10 years does not mean they have a level of knowledge depth of the consciential paradigm higher than other individual who had contact with the science for less than 2 years. This is because each one lives in a personal context that allows greater opportunities for deepening (courses abroad), time for self-study, interest in recycling, and level of engagement with science, etc., which are very peculiar to each person.

¹⁶ Here lies individual and group reflections on the probable relations of the proexis-serieixis of migrant consciousnesses that have finally attracted them to reside in that country, and the connection of each one with other members of the group who also live in the same region / country and / or continent.

country of residence. This perception usually results from the familiarity felt by the conscin in relation to the country chosen for migration. This familiarity also facilitates the expansion of the personal assistance reported by 67.5% of the interviewees and the perception of connection with the reurbex in progress in the place, reported by 90% of the interviewees.

Triendowment. According to the interviewees, the holothosene of the country chosen by them favours the development of the consciential triendowment. According to the results, 65% reported facilitation in the parapsychic development; 85% reported improvement in intellectuality, and 77.5% reported improvement in overall communicability.

Mega-attributes. Among the interviewees, 77.5% report that the migration process has made them more cosmoethical, 90% report personal expansion of universalism and 87.5% report that the experience of being an immigrant has made them more mega-fraternal.

Index. Within the parameters of intraphysicality, the ones with the lowest index were those related to the climate (70%) and gastronomy (78%). Within the parameters of conscientiality, the ones that had lower index were the assistance (67, 5%) and the parapsychism (65%).

Analysis. The collective analysis of the tabulated positioning allows us to verify that the majority of respondents report a good level of international migratory adaptability. This conclusion is validated by the percentage of the answers obtained. An individual analysis, on a case-by-case basis, may show different results since it will show the condition of a given conscin in relation to the parameters evaluated. As warned by Vieira (Vieira, 2013, p.70) : "Every generalization is limited."

Broadening. It is possible to expand the research and the self-reflection on some of these parameters regarding Intraphysicality versus Conscientiality, as for example through the following considerations and questions:

Communicability. The migrant conscin who report having the consciential endowment of communicability, can compare this self-assessment with the answers given to aspects of intraphysical adaptability, such as idiomatic and social interactions, since it would be consistent for migrants to guarantee their communicability in their present country of residence, investing in language learning and seeking better integration with nationals.

Universalism. Universalist conscins, even as immigrants, must seek to improve their ability to relate to all kinds of consciousnesses. Practicing the sense of universalism means working with people from different age groups, social levels, cultures, localities and in different languages. Hence the need to compare some parameters of self-assessment, such as the diagnosis of the level of cultural and the idiomatic adaptability, and self-measurement of the sense of universalism. For example, immigrants should always be improving their language skills to better

communicate, not simply settle for shame, laziness or disinterest in interacting with local people. With no effort to interact with natives in their language, the migrant consciousnesses are also failing to practice their sense of universalism.

Megafraternity. Megafraternity is a mega-attribute that is related to other parameters of intraphysical adaptability, such as those related to cultural and social issues. Migrant conscins with self-assessments of megafraternity must analyse their pattern of coexistence, affectivity and empathy within the group they act. For example, do they know the right time to share their cultural manifestations with people from other cultures? Or are their manifestations imposing? It is also important to evaluate whether they have sought isolationism and / or whether their relationships have a segregationist character, i.e., visible group preferences, interacting, for example, with other conscins of the same nationality and / or only immigrants, avoiding interactions with nationals. Megafraternal migrant conscins should be flexible with the history of life, the socio-cultural context, and the evolutionary level of the people with whom they relate. *“Multiculturalism is megafraternity”*. (Vieira, 2018)

Intellectuality. The issue of intellectuality has a close connection with issues of somatic adaptability, such as climatic conditions and gastronomy, as it would not be make sense to take advantage of the neo-holothosene to invest in the development of one part of the soma (the mentalsoma) without investing in other processes of the somatic adaptation.¹⁷ Therefore, it is suggested that migrant conscins also self-measure their mega-attribute of intellectuality by comparing their actions to adapt the soma to the neo-environment and the constant modifications that their bodies can undergo as age advances, such as illness and / or pregnancy. On the other hand, intellectuality can aid in sound acculturation, as the more evolved mentalsoma may help the migrant conscin to emerge from the robexis, and avoid the cultural idiocy that exists in most holothosenes to a greater or lesser degree.

Assistanciality. Self-reflection on the actions and the daily efforts to adapt the migration to the political, economic, labour and educational context of the new environment can help identifying the public and the demands of assistance, also indicating the dynamics of the proexis. In addition, the contexts in which the migrating conscin is inserted may indicate the need for more specific action in the neo-holothosene due to a process of interpenetration and recomposition

¹⁷ In this sense, it is worth Vieira's reflection (2014, pp. 16-17) when he addresses Culturology in the DAC: "(...) the more you get to know things through experiences, the more you get to know the Cosmos. You become more lucid, if you know realities, you are not so afraid anymore. Deep down, every disease we have is self-victimization. Any disease is so; it is born from the person. Every harassment is born from self-harassment. The solution is the Multiculturology. The person cultivates and researches long series of knowledge lines. The person of Sociology, who sees Wide Sociology is a multiculturalist. The most important thing for them is to evolve from this, applying that knowledge to others. The cosmovisiologist's path is Multiculturology. To study a lot in a generalist, multicultural way.

of retro-lives in that environment. Finally, migrant conscins may ask themselves what it is their usefulness level at that place and can evaluate their commitment and effective actions in favour of the reurbin and reurbex connected to the neo-environment. Depending on the context, migrant conscins may engage themselves in greater interassistance challenges in favour of the reurbex¹⁸; can be useful for the expansion of *Conscientiology* (volunteering, teaching, producing gescons, with translations for example); can act improving the environment with their energies; and / or can basically apply their silent exemplarism, which can be deafening in the extraphysical dimension.

Optimization. The conscientiological aspects have an interrelationship, and the comparison between these can provide both a better perception of self-diagnosis and the optimization of evolution. For example:

1. **Intellectuality versus assistance:** to the extent that “Who knows more, can better help in the lucid condition of minipiece of the Multidimensional Interassistential Maximechanism.” (Vieira, 2014, p. 17)

2. **Parapsychism versus assistance:** the optimization of parapsychism (because of either the change in teaming, the homeostasis of the new environment, or the departure from the previous oppressive environment) can result in better connection with the helper and generate insights for claritasks, thus improving assistance.

3. **Megafraternity versus assistance:** megafraternal conscins must also take into account their self-assessment regarding their level of assistance to verify coherence between practice and self-perception.

4. **Cosmoethics versus universalism and megafraternity:** migrant conscins applying cosmoethical principles to their manifestations (such as “what is best for everyone”) will also be more likely to increase their sense of universalism and megafraternity.

FINAL CONSIDERATIONS

Advances. The study of adaptability from the conventional science point of view has presented advances with notable greater attention to the interdisciplinarity of the subject. Biogenetic studies (from the Darwinian and Neo-Darwinian theories) have broadened its scope, and study adaptability not only from the perspective of the evolution of human genetics to withstand environmental limitations, but also to investigate the study of non-genetic forms of adaptability. In addition, many authors study adaptability within the psychosocial approach.

18 Connecting new experiences to consciential evolution, Vieira (2013, p. 574) explains: “Every new experience is added to the constant and inevitable accumulation of the consciousness’ evolutionary possibilities. The union of resources brings to the conscin, the intensification of talents, potentialities, inventiveness, hyperacuity and CEs.”

Responsibility. It is up to us, lucidly aware of the need to expand the conventional paradigm to the consciential paradigm, to seek through self-experimentation (principle of disbelief) to formulate, apply and disseminate new propulsive actions of the mega-strongtrait of adaptability. This will guide the recycling and the possibilities of consciential evolution attitude of evolutionary co-passengers who are in the situation of migrants or those who intend to face such situation.¹⁹

Neo-ideas. The interparadigmatic enlargement made so far is only the tip of the iceberg in this study. On the other hand, it is an intension that the subjects addressed incite the emergence of neoideas, so that the theme may gain different contours in the face of the experience of migrant conscins interested in sharing their personal labcon in the form of claritask and gescons.

Opportunity. Lucid migrants, men or women, living nowadays in the Reurbex Age, and considering the learning and recycling processes made in the current context of overpopulation, globalization, mass communication, acceleration of technology and expressive increase of migration, have a pioneering, cosmoethical and evolutionary opportunity to develop the mega-strongtrait of adaptability. With this adaptability, migrants will be more prepared to take on the assistantial demands of this existence, of the next intermissive course and of the next resomas.

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¹⁹ Calling everyone on this responsibility for adaptation and the need to develop openness to neoideas, Vieira (2013, p. 574) ponders: “What is necessary for me and for you, today and always, is our constant and healthy adaptation to new inventions, discovered and rediscovered, in an ever irreversible way, without presenting conservatism, repression and orthodoxy, in face of the effects on us of future shock, misonicism or neophobia.”

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Viviane Passos Gomes has a Post-Doctoral degree in Law by the Universidad Castilla-La Mancha and PhD in Law by the Universidad de Sevilla.

Translation: Sérgio Fernandes (ISIC).

Revision: Lygia Decker.