

Rethinking and Reintegrating the Nostalgia of Displacement: A Literature Review

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Abstract

This study explores human displacement and the role of nostalgia in connecting displaced individuals to their past attachments. While acknowledging the potential negative aspects of nostalgia, the study emphasizes its inherent role in human existence and argues against completely dismissing nostalgia in favor of the present. Nostalgia, when approached thoughtfully, can provide a vital sense of continuity in one's identity, place, self, and history. However, it is crucial to avoid romanticizing or overindulging in nostalgia, as an excessive focus on the past can restrict personal growth and hinder adaptation to new environments. The study employs a purely qualitative approach, using descriptive data analysis to identify recurring themes related to nostalgia within displacement experiences. Results revealed that nostalgia offers displaced individuals' comfort, meaning, and a sense of identity, but it can also act as a barrier to integration into new environments. Therefore, a careful balance between embracing the present and cherishing the past is essential for successful resettlement. The study concludes that there is a need to re-evaluate and understand nostalgia and its role in the present and recommends the development of programs and initiatives to help displaced individuals process their past while building skills for their present and future.

Keywords: nostalgia, displacement, human experience, personal growth, rethinking, reintegrating, resettlement



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INTRODUCTION

The experience of displacement, where individuals are severed from their familiar surroundings, carries echoes that can endure for generations. Being forced from one's home, a phenomenon known as displacement, has consequences that resonate far beyond the initial disruption. People have been forced to relocate throughout history for a variety of reasons. Displacement is a global phenomenon that is becoming increasingly common, with people and communities being compelled to leave behind their homes, schools, and means of living due to economic instability, natural disasters, political persecution, and war (Amnesty International, 2021). The Syrian Civil War in 2011, the Rohingya crisis among the Muslim minority in Myanmar, and Hurricane Katrina are among the many concrete cases of displacement in history. There are various types of displacement, such as forced migration to other countries, internal displacement within a nation, and refugee migration across borders (United Nations High Commissioner for Refugees, 2020). These displacements can occur internally, within a country's

borders, or externally, involving migration to another nation. Displacement has far-reaching effects on individuals, making it difficult for them to maintain social ties, adjust to new surroundings, and hold onto their sense of self (Kleinman et al., 2018).

Brown and Perkins (1992) define displacement as a rupture both geographic and social. Such disruptions compel individuals to reconstruct their emotional connections, including their attachment to place. Another definition comes from the United Nations High Commissioner for Refugees (2020), which states that displacement is the involuntary or coerced removal of an individual or group of individuals from their homes or places of origin. This describes the involuntary or forced departure from one's typical surroundings or community, often resulting in a rupture of the cultural, social, and emotional foundations that contribute to defining who we are. It can manifest in various ways, such as through physical migration, urbanization, gentrification, relocation brought on by climate change, or even the loss of a well-known neighborhood or community due to

environmental or economic factors. Displacement can be compared to an upheaval that alters a place's organization, rhythm, economic viability, and energy (Fried, 2018). Population declines harm social networks and the ability of communities to function. Displacement, in whatever form, greatly affects people's lives and communities, often leaving them feeling bereaved, culturally disoriented, and unable to rebuild a sense of self (Betts & Collier, 2011).

One intriguing aspect of this experience that has received little attention is the way nostalgia connects displaced individuals and communities to their past. Even though nostalgia is common in the experiences of those who have been uprooted, little is known about how it helps people connect and adjust. How do people stay connected to their past lives and places when they are physically separated by displacement? Nostalgia is a sentimental longing for the past, triggered by the vivid and detailed recollection of personal or communal experiences. A bittersweet emotion, it is often characterized by a mix of pleasure and sadness, as the remembered past is idealized. These deep recollections, whether sensory, emotional, or even physical, can transport us back to a specific time and place with remarkable clarity and deep fondness. It often arises from memories of a time, place, or experience that holds personal significance (Malpas, 2007). Nostalgia can play a significant role in emotional and psychological well-being. In this study, the experience of nostalgia refers to displaced individuals' tendency to recall and mentally revisit past experiences, places, and relationships that hold meaning to them.

Nostalgia can be a powerful tool for displaced people to re-establish a connection with their roots. Place is a fundamental aspect of the human experience that molds our sense of identity, position in the universe, and sense of community. A place is more than simply a physical location; it is also an complex web of deeply ingrained meanings, emotions, and

memories. The intricate relationship between humans and place influences our daily routines, cultural traditions, and sense of self. When displacement happens, all of these are disrupted, forcing the displaced person to reflect on the past. People carry with them the concept of place as an enduring image of how and where to live. Despite their hardship, they retain an image of place (Malpas, 2007). As a result, people may experience disorientation, loneliness, and fragmentation as they try to acclimate to their new situation and find a sense of community again.

This paper argues against the complete dismissal of nostalgia in favor of the present. Nostalgia, when approached thoughtfully, can provide a vital sense of continuity in one's identity, place, self and history. However, it is crucial to avoid romanticizing or overindulging in nostalgia. When fixated upon as a desperate attempt to cling to the past, it can become restrictive, impede personal growth, and act as a barrier to adaptation and engagement with the present. Therefore, a need exists to re-evaluate and understand nostalgia's role in the present. Ideally, nostalgia should facilitate the acknowledgment of a lost past, but use it as a springboard for critical examination of the present and the creation of a new sense of belonging. This allows individuals, especially those who have been displaced, to move forward while carrying their past experiences. Accepting the present while honoring the past fosters a sense of continuity, resilience, and cultural pride. The key lies in appropriately comprehending and redirecting nostalgia to avoid creating conflict with the present. The goal is to fully integrate it into our lives. Maintaining a connection to the past through nostalgia, while simultaneously adjusting to the present, requires a careful balance between embracing new opportunities and cherishing the past. Through this integration, displaced individuals, and indeed all of us, can utilize the emotional depth and richness of nostalgia to develop resilience and forge a path toward adaptation and growth even in unfamiliar environments.

This study looks at the experiences of those who have been uprooted in an effort to shed light on the intricate interactions that exist between identity, belonging, and nostalgia when people are uprooted. In light of how connection endures in the face of displacement, this study attempts to investigate the transformative potential of nostalgia. The influence of nostalgia on human behavior is becoming more widely acknowledged, especially in relation to migration and displacement. However, rather than its role in shaping experiences of displacement itself, nostalgia has been largely studied in relation to its role in aiding adaptation to new environments. The reality of displacement has highlighted how important it is to understand human reality when faced with disruption, loss, and uncertainty. It has been shown that a significant aspect of the feelings that accompany loss is nostalgia. This study can provide valuable insights into the ways in which the intersection of nostalgia and displacement shapes people's experiences in uncertain times. By investigating the ways in which nostalgia and displacement interact to influence people's experiences and sense of self, this study seeks to close this gap.

Specifically, the paper answers the following research questions:

1. What is displacement and how does one describe the phenomenon of displacement in society?
2. What is nostalgia? How is it connected to displacement?
3. How can nostalgia benefit displaced individuals?
4. How does nostalgia prevent one from moving forward to the present?

The study of nostalgia in connection to experiences of displacement is significant for a number of reasons. It first highlights how important it is to understand the complex emotional and psychological dynamics that underlie all forms of displacement, such as forced migration and gentrification. By examining the role of nostalgia in these

experiences, this study can provide significant insights into how individuals and communities cope with displacement and the ensuing sense of loss and dislocation.

The scope of the study is on the foundational works of Heidegger (1962) Arendt (1973) and Proust (2000) whose studies of being, time, and memory provide an important framework for comprehending the fundamental conditions of human existence, displacement and nostalgia. These thinkers create the framework for investigating the existential implications of displacement and nostalgia, paving the way for the study's more in-depth research. Building on this foundation, the study combines Boym's (2001) current insights into "The Future of Nostalgia," which provides a sophisticated perspective for evaluating the intricacies of desire for the past in the present. Boym's paradigm provides a guiding concept for understanding the diverse forms of nostalgia, their motives, and the implications for identity formation.

Regarding the limitations of the study, the process of nostalgia is continuous and changes with time. It is possible that this study would not fully capture the evolution of nostalgia over time because it will only be concentrating on the early phases of displacement and nostalgia's role in it. Despite offering a thorough analysis of nostalgia in the context of displacement, this study has a number of drawbacks. This study is purely qualitative, it limits itself to document analysis through an extensive review of literatures related to nostalgia. It does not include fieldwork, such as interviews, related to the topic. The findings' breadth and depth may be constrained by their reliance on secondary data. Furthermore, the analysis is restricted to the sources that are accessible through the literature collections of the university library. By recognizing these drawbacks, the study hopes to advance our knowledge of nostalgia in relation to displacement and, in the process, reinterpret this nuanced feeling as a way to establish connections with the past and present.

Theoretical Framework. The study's theoretical foundation is rooted in Svetlana Boym's (2008) theory of nostalgia, as outlined in her seminal work, *The Future of Nostalgia*. Boym differentiates between restorative nostalgia, a longing for an idealized past often precipitated by displacement and characterized by a desire to return to a perceived "golden age," and reflective nostalgia, which involves a more critical and complex engagement with the past. While restorative nostalgia can provide comfort and a sense of continuity for displaced individuals, it can also become fixating, hindering one's ability to move forward. In contrast, reflective nostalgia allows individuals to appreciate the past while creatively constructing new meanings and identities for the present, fostering adaptation and resilience. This study employs Boym's framework to examine how nostalgia can both hinder and facilitate adaptation to new environments. By analyzing the interplay between these two forms of nostalgia, the research contributes to a broader understanding of the social implications of displacement.

LITERATURES

The researcher explores previous research and studies that establish the basis for our present understanding of the subject at hand in the review of related literature. The following historical ideas and theories about human displacement and the associated nostalgia were consulted for this study: Heidegger's (1962) concept of "Being-in-the-world" posits that humans are not isolated beings, but rather, we are always already situated in a world with others, things, and language, which gives meaning to our existence. When individuals are displaced due to war, conflict, or other crises, their sense of Being-in-the-world is disrupted, leading to a loss of meaning, identity, purpose, and belonging. This disruption can trigger an existential crisis, characterized by feelings of alienation, disorientation, and uncertainty about one's place in the world. At the root of this crisis lies modern humanity's tendency to forget its authentic relationship with existence, relying too heavily on technology

and science to control and manipulate our surroundings. This forgetfulness has led to a disconnection from authentic existence as beings-in-the-world. As a result, the displacement crisis can be seen as an opportunity for individuals to re-evaluate their relationship with authentic existence and gain a deeper understanding of the importance of being-in-the-world.

Arendt (1973) does not define nostalgia in any particular way. Her writings on politics, history, and the human condition do, however, touch on issues of rootlessness, displacement, and the yearning for a past life in which one once lived. Arendt's research on socially marginalized homeless individuals emphasizes the resilience they exhibit in adapting to new environments, highlighting the emotional challenges they face in their new surroundings. Although she does not use the word "nostalgia" specifically, her theories can be used to comprehend what it is like to be displaced in society. Arendt emphasizes the significance of "natality," or the ability to start over and create oneself, in her views on the human condition. She believed that people are innately motivated to start over, to rebuild, and to form their own communities.

Other views on displacements include Koser (2016) who highlights the negative effects of displacement, including loss of identity and belonging, due to social exclusion, economic inequality, and political unrest. He argues that urbanization uproots marginalized communities, erasing their cultural legacy. (Smith, 1996) argues that urban development prioritizes economic growth over social equity, leading to displacement and negative societal effects.

Proust's (2000) writings explore the concept of nostalgia, a feeling of loss and involuntary memory. He believes that the past is a reconstruction shaped by emotions and current situations, and that the fragments of history kept involuntary can be explored through art. Proust's idea of nostalgia is complex, acknowledging the power of involuntary memory and the potential of art to provide

meaning in the face of loss.

In his compilation "Reflections on Exile and Other Essays" (2000), Said extensively explores the complex emotional and intellectual aspects of exile, focusing specifically on the significance of nostalgia. He depicts exile as primarily linked to a sense of loss—the loss of one's home, culture, and familiar environment. Exiles often experience nostalgia as a natural reaction to this profound displacement, longing to return to a place and time that may no longer exist in reality. Said emphasizes the conflicting nature of nostalgia in exile: while it offers solace through memories of the past, it can also be inhibiting, preventing exiles from fully engaging with their current situations and the potential future possibilities. Said critiques the tendency to idealize nostalgic yearning, arguing that this idealization can result in a distorted and unrealistic perception of one's homeland, impeding the process of adaptation and integration into new surroundings. Nonetheless, Said acknowledges that despite the inherent pain of exile, it can cultivate a unique form of creativity. The distance from one's homeland provides a broader perspective, prompting a reevaluation of identity, culture, and sense of belonging. Thus, nostalgia serves as a double-edged sword for exiles—both a source of yearning and a catalyst for fresh ideas and creative expression.

Additional literary works on the subject of nostalgia were also reviewed (Manzo and Devine-Wright, 2020). According to attachment theory, people are naturally drawn to connection and attachment. Nostalgia can be a coping mechanism because it provides stability and solace during uncertain times. The negative emotions associated with displacement, like grief and loneliness, can be soothed by focusing on positive memories of the past. Nostalgia offers a sense of comfort and familiarity in a new and potentially challenging environment.

This literature review helped me to develop a deeper understanding of the concept of nostalgia and its relevance to the experience of displacement.

METHODOLOGY

This qualitative research employed a comprehensive literature review approach to explore the multifaceted concept of nostalgia and its implications in the context of displacement. The methodology involved a systematic examination of both hard copy and digital sources, drawing upon a diverse range of scholarly works from philosophy, sociology, and literary studies. The research commenced with a thorough literature survey of past studies directly and indirectly related to the topic, focusing on seminal works by Heidegger, Proust, and Arendt, which laid the foundation for understanding nostalgia and displacement. Building upon this foundational understanding, the research delved deeper into contemporary scholarship on nostalgia and its relationship to displacement, utilizing the works of Boym as both a theoretical framework and a source for discussion. Furthermore, the research incorporated insights from other prominent thinkers, including Durkheim, Kristeva, and Fanon, drawing upon a variety of sources, including hard copies of books and journals and online databases. This multi-faceted approach to literature review ensured a comprehensive understanding of the topic, drawing upon diverse perspectives and theoretical frameworks to provide a nuanced and insightful analysis of nostalgia and displacement. The methodology for this study involves a systematic analysis of a collection of literature reviews related to nostalgia. This analysis will be conducted through a thematic analysis approach, identifying key themes, patterns, and emerging trends within the existing body of research.

RESULTS

Meaning of displacement and how one describes the phenomenon of displacement in society. Displacement is a common occurrence that can happen in a variety of contexts, including relationships, employment shifts, and geographic relocation. It frequently sets off sentiments of nostalgia as people reflect on the past and find solace in well-known experiences. Greene et al. (2011), describes the four stages in the displacement process. The initial stage marks the

occurrence of a threatening event that notifies individuals. This includes a sudden event for which they have little time to prepare, no idea where they are going, and uncertainty about where they will end up. The second stage, according to Greene, is the uprooting stage, where ties to family, neighbors, community, work, places, and institutions are cut off. It is the halting of daily routine engagements with others. The third stage is the transition stage, which represents the actual moving and settling from the former place to another. The last phase is the resettlement phase, in which adaptation to the new environment takes place. All stages of displacement are unsettling. The transition phase heightens nostalgia, as there can be resistance to the change, while the last phase involves a struggle for reintegration into the new surroundings.

Studies show that following an experience of displacement, people make an effort to hold on to their past. For instance, demolishing an old house and replacing it with a modern structure can devastate family relationships due to the significance of place in our lives. Such changes can be devastating to one's soul, as many do not and would not accept the upheaval that displacement entails. Communities are weakened by these changes, and the relocation of individuals often leads to a breakdown of social networks and cultural ties. People who are uprooted from their homes or communities must learn to live in unfamiliar settings and navigate new social structures, frequently without the support networks and cultural connections they were accustomed to. A community's spending power may decline, local taxes may be lost, and the cost of social services to assist displaced people may rise as a result of displacement, among other major financial consequences. People who are displaced may find it more difficult to access vital services, resources, and support networks because displacement can upend preexisting social networks and community ties. When longtime residents move out of a neighborhood, newcomers may replace the local businesses, customs, and traditions, changing the neighborhood's cultural character. When long-term residents are uprooted, there is an imbalance of power as newcomers take

advantage of less expensive housing options and long-term residents are forced out, aggravating already-existing social and economic disparities. A loss of sense of community identity and belonging may result from this. Inequality in society and the economy is caused by displacement. (Manzo, 2020). Forced migration or abrupt changes within a place can both cause displacement and impair our capacity to develop a deep bond with a place. Massive changes bring pain and disorientation to residents, neighbors, and other affected parties. The uncomfortable and painful process of uprooting people impacts their sense of existence and identity. Existentially, displacement experience reveals how those who have experienced uprooting deal with the often-overlapping stages of loss, grief, and longing.

Meaning of nostalgia and its connection to displacement. According to Malpas (2008) nostalgia is a sentimental yearning for the past, a wish to go back to a time or place that is thought to be better, and a sense of detachment from one's present situation are all common characteristics of nostalgia. Even after being uprooted, a lot of people still hold onto fond memories of their previous lives and look for ways to stay in touch with the people and places they once knew. When people experience displacement because of migration, trauma, or major life transitions, nostalgia can develop into a coping strategy that gives them a sense of comfort and familiarity. A common theme among those who have been displaced is the desire to return to their previous homes and lives. Many people are motivated by a strong sense of nostalgia to cling to memories of the past and preserve ties to their previous locations and communities (Boym, 2001). The stress and trauma associated with displacement can have long-term mental health consequences for those affected, including anxiety, depression, and post-traumatic stress disorder. It is a difficult and nuanced process to reconcile feelings of nostalgia for the past with the realities of the present, especially for those who have been uprooted. In addition to serving as a solid anchor to the past, nostalgia can also act as a catalyst for

embracing and navigating the conditions of the present. People who have been uprooted often find it difficult to decide whether to cling to the comforts of the past or embrace the unknowns of their new surroundings. When individuals share similar experiences with others who have gone through similar circumstances, they can find common ground and develop a sense of community and belonging. (Betts et al., 2017). Technology can also play a crucial role in maintaining connections during displacement.

Benefit of nostalgia to displaced individuals. Connections can endure during displacement because through nostalgia individuals can draw on their own resilience to cope with the challenges they face. Research has shown that individuals who possess high levels of resilience are more likely to maintain positive relationships during displacement and exhibit better mental health outcomes. Nostalgia, when utilized positively, can serve as a constructive method for dealing with trauma. It enables individuals to revisit and reinterpret memories in a more positive manner. Moreover, it can strengthen social bonds, offer optimism for the future, and boost resilience by serving as a reminder of happier moments and the potential to create new positive experiences. In essence, nostalgia proves to be a valuable coping mechanism for those experiencing displacement, providing comfort, stability, and ties to one's past, all while nurturing emotional well-being and resilience. (Neier, 2012). While nostalgia can offer comfort and connection, it can also hinder progress. Some argue that dwelling on the past, particularly idealized versions of it, can prevent individuals from embracing the present and actively shaping their future. This can manifest as a reluctance to take risks, pursue new opportunities, or adapt to changing circumstances. This issue will be further explored in the discussion section.

DISCUSSION

Upon analyzing the role of nostalgia for displaced individuals, we can see that our connection to places goes beyond mere physical presence. It is also shaped by memory, experience, and the

stories associated with the location. Displacement can disrupt this connection, but it can also lead to new ways of understanding and appreciating a place through the lens of memory and experience. In turbulent times, nostalgia can bring comfort and continuity by serving as a gentle reminder of one's origins, identity, and past. It can be a source of resiliency and strength, allowing people to overcome the difficulties of adjusting to a new reality by drawing on values and experiences from the past. Displaced people can find comfort in memories, customs, and cultural ties that provide them a sense of stability in the face of change if they cling to the past. According to Durkheim (2008) people in traditional societies have a strong sense of belonging because they have a shared identity and moral code. Because nostalgia centers on common memories from the past, it fosters a sense of community. Despite the differences in their current circumstances, displaced people can establish connections with others who share similar memories.

Reflecting on positive past experiences strengthens a sense of community by reinforcing shared values and beliefs. This can be particularly helpful for displaced individuals who often experience a disruption in their sense of identity, leading to feelings of emotional distress, confusion, alienation, and detachment. However, relationships with others can play a crucial role in restoring this sense of self and fostering inclusion. Emotional ties offer consolation, encouragement, and help lessen these unpleasant feelings. Furthermore, reminiscing about shared experiences strengthens these connections and facilitates a sense of belonging during displacement. (Malpas, 2008b).

Fanon (2017) offers a viewpoint, arguing that a profound sense of alienation and fragmentation can result from relocation. The individual who has been displaced might struggle to define themselves in the new society and feel cut off from their cultural origins. Nostalgia is an essential part of being human, especially for people who have lost their native lands and cultures. He contends that the loss of one's cultural heritage and the sense of belonging that accompanies it naturally causes nostalgia.

People may use nostalgia as a coping mechanism for the pain and uprooting brought on by colonialism. In certain cultures, displaced individuals frequently cling to their cultural customs and practices in an effort to maintain their sense of self. However, a desperate attempt to cling to a sense of self that is under threat can be seen in nostalgia. Having nostalgia for one's native land can be a trap. He contends that someone who has been uprooted frequently overlooks the complexity of their past and recalls it as perfect. They may be unable to fully engage with the present and create a future in their new reality as a result of this idealized past. He further argues that reliability to the past can impede development and adaptation. The person who was uprooted could get bored and obsessive about living the life they once had, ignoring the possibilities and difficulties in their new surroundings.

Furthermore, Fanon (2017) also thinks that nostalgia has the potential to be both a unifying force with one's past and a dividing force with one's present. Nostalgia is frequently employed by colonizers as a means of control in the context of colonialism. One may feel nostalgic for a bygone era as a result of the colonizers' frequent promotion of a romanticized image of the colonized culture. The colonized can be kept from questioning the colonial status quo by using this nostalgia to divert their attention from their current situation. He contends that overindulgence in nostalgia can keep people from interacting fully with their new environment and can cause feelings of alienation and loneliness. In this way, nostalgia can turn into an escape mechanism that keeps people from facing the truth about their circumstances and making changes. He contends that overindulgence in nostalgia can keep people from interacting fully with their new environment and can cause feelings of alienation and loneliness. In this way, nostalgia can turn into an escape mechanism that keeps people from facing the truth about their circumstances and making changes. In the end, Fanon (2017) believes that nostalgia is a complicated feeling that needs to be critically examined and analyzed. In order to move forward and build a more just and equitable society, he thinks that people need to face and acknowledge

and examine their nostalgic feelings. Fanon highlights how crucial it is for the displaced person to regain agency and create a new identity that combines their experiences from the past and the present.

It must be clarified that Fanon does not rule out nostalgia entirely. In the face of oppression, keeping in mind historical customs and cultural practices as a of inspiration and strength. It can provide new impetus to the struggle for freedom and repatriation to one's native land. While it is normal to yearn for the past, this should not stop one from building a new sense of identity and a bright future.

A further examination of Durkheim's (2008) writings seems to confirm Fanon's assertion that nostalgia frequently obscures the bad parts of the past, painting an idealized and possibly false picture. Strictly concentrating on a particular past could alienate people who were not involved, impeding wider social interaction. It can be difficult to adapt to the present and the future if the past is overemphasized. For people who have been uprooted, nostalgia can be a potent means of connection and a sense of community. It promotes a common sense of identity and values, but it is important to recognize its limitations and make sure they do not stand in the way of advancement.

This argument from Durkheim backs up Spivak's (2012) claim that it can be challenging to adjust to a new environment when one is too preoccupied with nostalgia for a bygone era. Individuals may be reluctant to interact with the new culture and form. Nostalgia frequently obscures the complexities and injustices of the past serves to support this idea even more. Displaced individuals may recall a romanticized picture of their native country, ignoring injustice, destitution, or violence. This selective memory makes it difficult to comprehend the location and its history in greater detail. Furthermore, Spivak underscores that the relocation is an actual occurrence with enduring ramifications. It is possible for nostalgia to take the place of facing the trauma and loss of being uprooted. While paving a new course for the future, it is imperative to accept the loss and its

consequences. He makes the case for a critical examination of the past, taking into account both its advantages and disadvantages. As far as she was concerned, nostalgia could stand in the way of establishing a solid connection and future in a new location.

In a similar way Kristeva (2024) In a similar way, Kristeva (2024) asserts in her writings that being uprooted—whether by forced migration, exile, or even a big life transition—disturbs a person's feeling of identity. It breaks the link to a comfortable social and physical environment. This loss causes nostalgia to surface. Kristeva highlights the importance of nostalgia as a coping mechanism for the trauma and uncertainty that come with relocation. However, she contends that nostalgia can have negative effects, particularly for those who have been uprooted from their beloved places and are experiencing displacement. Although nostalgia can bring back happy memories and a feeling of community, it can also be a trap that makes people idealize a world that might not exist and romanticize the past. This nostalgia trap can be especially a disguise for those who have been uprooted because it can keep them from accepting their current situation and completely integrating into their new environment. It is a longing for the vanished location, frequently recalled in romanticized terms. This romanticized recollection can serve as a consoling factor and a means of maintaining one's identity. Kristeva views nostalgia as having two sides, just as Fanon and Spivak laid out the potential and demonstrable negative effects of nostalgia on displaced people. Uncritical nostalgia for the past can become a means of getting away. It might make it more difficult for the displaced person to integrate into the community and form new friendships. These views resonate with previous literature, such as that of Said, who argued that idealized nostalgic yearning can result in a distorted and unrealistic perception of one's homeland, impeding the process of adaptation and integration into new surroundings. Nonetheless, Said acknowledges that despite the inherent pain of exile, it can cultivate a unique form of creativity. Furthermore, persistent yearning for a location or period of time that is no longer reachable can result in a lingering sense

of yearning and discontent, impeding personal development and adaptation. People who have been uprooted and are stuck in the past may find it difficult to meet new people, create lasting relationships, and interact with their current surroundings. This fixation on nostalgia may impede the process of moving on and act as a barrier to emotional healing. (Kristeva,2004) Analyzing Kristeva's argument, nostalgia has the power to warp perceptions of reality, resulting in a distorted understanding of the past and preventing a clear-eyed appraisal of the present. This skewed perspective can keep people from appreciating the opportunities that present themselves in their new situation and from completely embracing their present experiences.

While nostalgia can provide consolation and a feeling of continuity, displaced people must use caution when dealing with nostalgia. In order to promote personal development, adaptability, and a sense of belonging in unfamiliar settings, it is imperative to find a balance between valuing memories of the past and actively engaging in the present. Kristeva suggests a more practical way to handle nostalgia. Rather than hanging on to a static image of the past, we can find inspiration in nostalgia. We can incorporate the memories and experiences connected to the lost location into our current identities and create a sense of community in the new setting by critically analyzing them. Although nostalgia is a normal response to being uprooted, it must be recognized and processed. A critical engagement with the past can be a source of strength and creativity, but uncritical nostalgia can impede adaptation. By fusing memories with the present, the displaced person can rediscover a sense of identity.

Boym's (2008) writings can support this deduced understanding by that being uprooted from a familiar place does not always result in a simple yearning for the past, offering an entirely different perspective. He suggests two different kinds of nostalgia that can influence how people relate to a place after moving: Restorative nostalgia is the traditional, sentimental yearning for a home that has been lost, an idealized past that is viewed as flawless. It aims to bring the past into the present, frequently by idealizing it

without question. Because it downplays the opportunities of the present and the complexity of the past, this kind of nostalgia can be restrictive.

On the other hand, reflective nostalgia, embraces the contradictions and ambiguities of the past. It acknowledges the loss but uses it to critically examine the present and create a new sense of belonging. It's a "nostalgia for the future" – a longing for a future that builds on the lessons of the past but is not simply a copy of it. A further analysis of Boym's view can be formulated that connecting with a new place can involve a blend of both types. While displaced people may experience nostalgia for certain aspects of their former home, they may also be aware of the possibility of a better life in the here and now. He emphasized once more that being uprooted does not always equate to wanting to go back. Clinging to the past and critically interacting with the present can both be accomplished through reflective nostalgia. It may be necessary to accept the possibilities of the new while acknowledging loss in order to find a new sense of belonging. We can better understand how displaced people connect with new places and create a sense of home after experiencing loss if we are aware of these various forms of nostalgia. Human displacement does not destroy connections because they are ingrained in a person's sense of self.

It is important to recognize that nostalgia can be both consoling and a barrier to adaptation; a reliance on nostalgia too much can prevent people from growing as individuals by preventing them from accepting new experiences and adjusting to changing circumstances. Even though nostalgia is frequently seen as a pleasant feeling, it can have negative effects as well. It offers consolation and a sense of familiarity, but it can also impede personal development by keeping people from letting go of the past. Excessive nostalgia, however, can become a trap that keeps people from moving on and assimilating into their new surroundings. (Boym, 2008).

Is nostalgia ultimately detrimental to personal development and adaptability, or can it be an

effective coping mechanism for displacement? How can people reconcile their longing for bygone eras with their readiness to change with the times and promote their own development? After examining the aforementioned ideas, it is possible to conclude that nostalgia, an existential emotion derived from the experience of displacement, should not be completely disregarded. As individuals advance, adapt, and reintegrate themselves in the resettlement stage, nostalgia makes the connection to the past endure, leading them to look back on where they have been—an experience that is essential to their sense of self, place, and identity now and in the future. (Mah,2009) Instead, nostalgia should be appropriately comprehended and redirected to avoid creating a conflict with the present. It is therefore important to emphasize the value of accepting the past while appreciating the present. We contend that while nostalgia can be a useful coping mechanism for uprooting oneself, it needs to be tempered with a readiness to adjust to new circumstances.

Maintaining a careful balance between remembering the past and looking to the future is necessary to manage nostalgia brought on by displacement. It is therefore important to emphasize the value of accepting the past while appreciating the present. We contend that while nostalgia can be a useful coping mechanism for uprooting oneself, it needs to be tempered with a readiness to adjust to new circumstances. It is critical to reframe nostalgia as a means of learning from the past rather than allowing it to consume an individual in order to escape this trap. This can be accomplished by thinking back on the knowledge gained and treasured memories while simultaneously concentrating on the here and now and your long-term objectives (Boym, 2008).

Nostalgia can act as a link between the past and the present, enabling people to incorporate their history and life experiences into the present. Displaced people can establish a sense of continuity and belonging by respecting and maintaining parts of their history, which helps them adjust to new environments. Reminiscences can stimulate imagination, fortitude, and a sense of self that enables people

to face change with grace and genuineness. In the end, maintaining a connection to the past while adjusting to the present requires finding a careful balance between accepting new opportunities and paying tribute to one's heritage. Displaced people can develop a sense of continuity, resilience, and cultural pride that helps them on their journey of adaptation and growth in strange environments by making use of the emotional depth and richness of nostalgia. It is possible to divert the recovery of those impacted by the destruction caused by serial displacement onto a more constructive course. The displaced people labor to rebuild and restore their once-loved community because they have nostalgic memories of it. Affirming the works of Heidegger in connection to this view, Heidegger (1927) posits that displacement is a fundamental human experience, leading to a sense of disconnection from oneself. To overcome this, humans must adopt an authentic way of being, owning up to mortality and life's unpredictable nature. This requires accountability and self-awareness, allowing individuals to accept responsibility for their lives.

According to McAdams (1993), "Nostalgia can be a powerful tool for promoting psychological well-being, but only if it is balanced with a sense of purpose and direction towards the future." People can harness the positive emotions associated with nostalgia without getting sucked into sentimental longing by acknowledging the past while keeping an eye on the future.

In analysis, in order to support long-term personal growth and development, displaced individuals need to be balanced with a readiness to adjust to new circumstances and experiences. It is important to recognize the value of living in the present while appreciating the past, emphasizing the necessity of a nuanced comprehension of nostalgia's place in the process of displacement and adaptation.

Procedures and policies intended to support displaced people and their communities must be established if displaced people are to be able to face the present and not just cling to the past. More practical approaches to addressing the needs of displaced populations and advancing

their well-being can be developed by policymakers and practitioners. We can better understand these people's needs and coping strategies as they attempt to reconstruct their lives in strange places if we are aware of the role nostalgia plays in their experiences. As cities undergo rapid transformation, policies intended to mitigate the negative effects of displacement can be better shaped by an understanding of how nostalgia shapes the experiences of the displaced. Displaced people traverse this difficult emotional terrain in a variety of ways. Programs and initiatives aimed at promoting cultural integration are among the methods. In order to establish a feeling of continuity and connection, displaced people frequently find methods to integrate aspects of their past into their current existence. They remain engaged in and make contributions to their new community while preserving a connection to their heritage through the celebration of cultural traditions, language, and customs. Second, community work needs to be emphasized more because forming bonds with other displaced people or locals who have gone through similar things can give them a sense of acceptance and understanding. People can get support, direction, and camaraderie from supportive networks while overcoming the difficulties of adjusting to a new setting (Fullilove, 2020).

Displaced people traverse this difficult emotional terrain in a variety of ways. Programs and initiatives aimed at promoting cultural integration are among the methods. In order to establish a feeling of continuity and connection, displaced people frequently find methods to integrate aspects of their past into their current existence. They remain engaged in and make contributions to their new community while preserving a connection to their heritage through the celebration of cultural traditions, language, and customs. Second, community work needs to be emphasized more because forming bonds with other displaced people or locals who have gone through similar things can give them a sense of acceptance and understanding. People can get support, direction, and camaraderie from supportive networks while overcoming the difficulties of adjusting to a new setting. Therapists can support people in accepting their

new circumstances while assisting them in processing their nostalgic feelings. Counselors can assist clients in reframing their nostalgia as a way to connect with the past while preparing for the future by using techniques like "future-focused" exercises. Communities have the power to unite people who have experienced displacement in similar ways, giving them a sense of community and lowering feelings of loneliness. (Fullilove, 2020).

This connection to the past, which has shaped one's identity and sense of place, provides a sense of continuity and emotional comfort. It is critical to acknowledge the fleeting nature of things and accept things as they are. (Malpas, 2008) This acceptance lessens the intensity of excessive nostalgia and helps people concentrate on the here and now. However, since man is composed of both his past and present realities, it is necessary to take into account both in order to grow personally. Therefore, it is essential that individuals who have moved can manage their sense of longing while taking into account their new situation.

It is critical that people cultivate and support emotional resilience. When faced with hardship, displaced people frequently exhibit incredible resilience, finding solace in their past experiences and a yearning for people and places they once knew. They can face and conquer challenges as they have innate resilience, and they welcome change with bravery and tenacity. Displaced people frequently undergo personal development and transformation as a result of balancing their sense of nostalgia with their new circumstances. These ideas support Arendt's (2003) view on homelessness, which emphasizes the significance of "natality," or the ability to start over and create oneself. In her views on the human condition, she believed that people are innately motivated to start over, to rebuild, and to form their own communities.

People develop a deeper understanding of who they are and their place in society by reflecting on their lives, meeting challenges head-on, and taking advantage of new opportunities. Governments, institutions, and organizations that care about people must support this kind of

personal growth. Lastly, in order to find workable solutions and strategies, it is imperative that displaced individuals seek professional help, such as counseling or therapy, as this can be beneficial in resolving the complex emotions associated with adaptation and nostalgia. Seeking professional assistance can help individuals adjust to their new environment more smoothly by providing them with tools and strategies to deal with stress, anxiety, and conflicting emotions. (Fullilove, 2020).

Conclusion. In conclusion, our study has revealed a profound longing to return to places and experiences that are imbued with sentimental value, which is a natural and universal human phenomenon. Nostalgia, in this sense, is an existential experience that stems from the desire to reconnect with people, places, and moments that have shaped our identities and sense of self. This yearning for the past is a fundamental aspect of the human condition, as it allows us to make sense of our experiences, create meaning, and find comfort in the familiarity of what once was.

However, it is crucial to recognize that dwelling on the past can hinder our ability to move forward and grow as individuals. The nostalgia of places and people can become an obstacle if it prevents us from embracing the present moment and all its possibilities. Therefore, it is essential to reconcile the past with the present in a way that is both authentic and creative.

By reframing nostalgia as a creative force, we can transform our longing for the past into a source of inspiration and innovation. By drawing upon our memories and emotions, we can reimagine new possibilities and create something novel and meaningful. In this sense, nostalgia becomes a powerful tool for personal growth, artistic expression, and social change.

Ultimately, our research suggests that the desire to return to places and experiences is not only a natural human impulse but also a fundamental aspect of our existence. By acknowledging this desire and channeling it into creative expression, we can harness its power to shape our present and future selves.

Diverse endeavors are evident whenever there has been an interruption. We can encourage the reconnecting and resurfacing of what has been lost by acknowledging and encouraging these efforts. It is a fact that people who have been uprooted frequently struggle to balance their need to adapt to a new environment with their nostalgia for the past. In order to complete this process, they must strike a careful balance between respecting their heritage and seizing the opportunities brought about by their current situation.

Recommendation. The results of this study indicate that the following topics should be investigated in more detail: the study could look into how cultural background and identity affect nostalgia's role in displacement. Is nostalgia, for instance, a bigger factor in people's displacement from collectivist cultures than from individualist cultures? Second, given the growing prevalence of digital technologies like social media and virtual reality, it would be fascinating to investigate the ways in which these resources impact people's feelings of displacement and nostalgia. Are there more ways to express nostalgia on digital platforms, or do they make people feel more disconnected? Thirdly, researchers could look into the possible therapeutic advantages of nostalgia for people who are experiencing displacement, building on the findings that nostalgia can act as a coping mechanism for displaced individuals. Is it possible to integrate sentimental experiences with therapeutic interventions to enhance mental health and overall well-being? Further investigation into the psychological processes underpinning the connection between sense of belonging and nostalgia may be possible in this study. What are the cognitive processes, for instance? Lastly, since this study is entirely qualitative, it would be more in-depth if it combined qualitative and quantitative research with case analysis.

Future research in these areas will help scholars better understand the intricate connections between nostalgia, displacement, and sense of belonging, which will ultimately

help develop strategies for assisting those who have been displaced.

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