






“Unintended transnationalism of Ukrainian military migrants in Poland: Socio-cultural aspect”

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UNINTENDED TRANSNATIONALISM OF UKRAINIAN MILITARY MIGRANTS IN POLAND: SOCIO-CULTURAL ASPECT

Abstract

The full-scale military invasion of Ukraine by the Russian Federation in 2022 triggered a massive wave of forced migration to Poland. This has resulted in the phenomenon of 'unintended transnationalism.' Transnational migrants do not part with their country of origin forever but live a double life, act as members of two socio-cultural communities and become carriers of a double culture. This study aims to systematize the socio-cultural peculiarities of the unintended transnationalism of military migrants from Ukraine to Poland.

The theoretical foundations of migrants' transnationalism are systematically analyzed and its main characteristics are systematized. The emergence of the so-called unintentional transnationalism of military migrants is revealed. A comparative analysis made it possible to compare transnational processes in Poland and Ukraine.

The study found that migrants' transnationalism is manifested through sharing their cultural values, traditions, and customs in a new cultural environment. The culture of migrants includes elements of the host country's culture, elements of the culture of the migrants' homeland, as well as new elements arising from the interaction of these two cultures. The main manifestations of migrants' culture are language and communication, education, religious practices, intercultural dialogue, relations between representatives of different cultures, and other aspects of their daily lives. The study has shown that the transnationalism of military migrants can generate various cultural processes, including multilingualism, hybridization, cultural diffusion, cultural preservation, and intercultural dialogue.

Keywords

migration, transnationalism, military migrants,
transnational social spaces, culture

JEL Classification

B55, J11, Z00, Z13

INTRODUCTION

The war of the Russian Federation against Ukraine led to a migration explosion within the country and outside its borders. Almost a third of the population of Ukraine became forced refugees from the war, among them more than 70% are women. The share of children aged from 0 to 18 years is 28.22% of the total number of beneficiaries of temporary protection (Eurostat, 2022). At the beginning of 2023, about 1.5 million displaced people from Ukraine, registered as persons seeking protection, were registered on the territory of Poland.

According to disappointing forecasts, this number may increase sharply due to the further escalation of hostilities, the rapid deterioration of the socio-economic situation in the country, the deepening of humanitarian problems, and the destruction of critical civil infrastructure (electricity, heat, or water supply), which leads to a lack of basic living conditions and satisfaction of basic needs. An additional influx of children, older adults, and women is predicted, as well as a

possible outflow of men (ongoing hostilities, restoration of the country after the signing of the peace agreement). However, the reverse situation is also possible when families are reunited in the country that provides temporary shelter after the war ends.

As a result of hostilities, a situation has arisen where Ukrainian families are divided and live in two countries. This phenomenon is relatively new globally and is called “transnational living” (Guarnizo, 2003; Carling et al., 2021). The category “transnational living” includes various aspects. It is important to determine the features of the unintended transnationalism of military migrants from Ukraine in the context of its socio-cultural aspects.

1. LITERATURE REVIEW

Russia’s full-scale aggressive war against Ukraine in 2022-2023 had a huge impact not only on Ukraine and Russia, but also on virtually all countries in the world. Life has been divided into two parts – pre-war and post-war, which are radically different. Changes have affected all spheres of society without exception, from the redistribution of political forces on the world stage to solving problems of food, economic, energy and environmental security. However, the most terrible consequence of this senseless war was the crippled fate of millions of innocent people – hundreds of thousands of dead and millions of migrants (Kozmenko et al., 2023). This has led to a radical change in the migration situation in many countries of Central and Eastern Europe and inevitably raises questions about the future and challenges of life for military migrants from Ukraine (Duszczuk & Kaczmarczyk, 2022).

The term “transnationalism” has recently begun to be actively studied, primarily connected with modern society’s globalization. It has led to the fact that geographical boundaries, due to technological advances, especially in communications and media technologies, have ceased to be boundaries (Appadurai, 1991). Globalization of all types of activities, covering social, economic, and political spheres, cause greater interaction and interconnection between countries and continents (Klingenberg et al., 2021). Changes in the spatial dimension and scale of economic, social, and political processes and phenomena between countries led to the transnationalization of various spheres of human existence. As a result, the concept of transnationalism was formed in Europe at the end of the 20th century. It is based on the understanding that today’s level of technological de-

velopment allows migrants to maintain strong ties to their country of origin while living in another country.

One of the founders of this concept is Schiller et al. (1992), who indicated the appropriateness of using the term “transnational” to describe those migrants who maintain a simultaneous presence in two or more societies and also for the relationships these migrants establish. They noted fundamental differences between so-called traditional migrants and “transmigrants,” who develop and maintain various relationships (family, economic, social, organizational, religious, and political) that go beyond the borders of their country of residence. This approach allows observing the experiences of migrants and monitoring changes in their lives in the context of impact on both the country of origin and the country of residence.

The study of literary sources shows that many modern migrants maintain various types of ties with their homeland. At the same time, they are included in the countries that receive them (Zembylas, 2012). Thus, according to Faist et al. (2013), transnational migrants create and maintain multi-link social relations that connect their societies of origin and settlement. Using modern methods of communication, they effectively maintain transnational relations in both countries and can often live a double life – they are usually bilingual (multilingual), quickly move between different cultures, often live in two countries, and follow economic, political and cultural interests that require their presence in both (Portes, 1997). According to Rahimli (2021), such people move to another country and simultaneously possess socio-cultural values of sending and receiving societies. They identify in these two countries, not losing ties with their sending community.

Tedeschi et al. (2022) systematized definitions of transnationalism. According to various criteria, transnationalism can be broad and narrow; from above and from below; cross-border activities and social processes; minor; reactive; economic, socio-cultural, and political. However, almost all of these definitions are based on three critical criteria – economic, political, and socio-cultural – highlighted by Portes et al. (1999). Importantly, this mainly concerned temporary labor migrants or foreign students (Findlay et al., 2017), economic transnationalism (Portes et al., 1999), and transnational social protection (Levitt et al., 2015).

Today the world is witnessing a radically different situation. The main part of migrants in Poland is military migrants from Ukraine seeking protection from the war crimes of the Russian Federation. About 1.5 million people were forced to leave their native country for temporary protection and can be called forced migrants. In fact, it is possible to assert the emergence of the so-called unintended transnationalism of Ukrainian military migrants in Poland.

Unintended transnationalism has the same structure as the transnationalism of ordinary migrants. It includes economic, political, and socio-cultural components. The subject of this study is the main socio-cultural processes related to the transnational living of military migrants from Ukraine because they lead an active socio-cultural life in the sending (Ukraine) and the receiving society (Poland). In the example of Poland, the significant mixing and interpenetration of socio-cultural elements of both countries, the creation of the so-called “transnational social spaces,” is quite apparent. The study supports the opinion of Levitt and Jaworsky (2007) that migration was never a “one-way process of assimilation” like a “salad bowl.” They note that this is a complex process in which migrants are simultaneously involved in various spheres of transnational social spaces to different extents and levels.

Transnational social spaces are an essential component of the transnational living of migrants, which are characterized by complex cultural, social, and political relations (Faist, 2010). Migrants form a qualitatively new social group, built based on the characteristics of both countries and which

is much larger than just the sum of input data. Transnational social spaces with unique socio-cultural relations create a fundamentally different migration environment. In addition to the migrants themselves, various international organizations, companies, foundations, or religious organizations significantly influence the formation of transnational social spaces (Pries, 2001). Overall, transnational social spaces play an important role in shaping cultural diversity and promoting cultural exchange and understanding.

Thus, transnational migration has become a relevant scientific and conceptual direction of today, resulting in specific transnational social spaces with unique socio-cultural relations. Transnational migrants are not permanently separated from their country of origin but live double lives, act as members of two socio-cultural societies, and become owners of dual cultures.

The purpose of this study is to substantiate the socio-cultural peculiarities of unintentional transnationalism of military migrants from Ukraine to Poland.

2. METHODS

The analysis is based on a combination of general scientific and special methods of cognition of the theoretical, methodological, and conceptual foundations of the migration movement provoked by military actions. The conceptual and methodological basis is the fundamental provisions of world and Ukrainian scholars on the theory and practice of migration studies, which served for substantiating the socio-cultural features of the forced transnationalism of military migrants from Ukraine.

The study of transnational ties of military migrants and their impact on various aspects of life, including economic, social, and cultural ties between Ukraine and Poland, was conducted using a systematic analysis. Comparative analysis was used to identify common and different socio-cultural trends between the two countries. Multilocation analysis contributed to studying transnational social spaces of military migrants from Ukraine to Poland by region. Social media and open data allowed identifying the main socio-cultural

elements of the transnational life of military migrants. Case study method was used to analyze specific examples of support programs, activities of foundations, and schools that participated in migration processes during the study period. The analogy method allowed drawing broader conclusions about the nature of the transnational life of forced military migrants from Ukraine. A set of statistical methods was used to study the quantitative indicators of the transnational life of refugees.

The information base of the study includes the publications of domestic and foreign scholars on migration; national, regional, and international legal documents on migration regulation and regional economic integration; and data from international organizations (UN, World Bank, Eurostat, IOM), non-governmental organizations, and analytical agencies.

3. RESULTS AND DISCUSSION

The unintended transnationalism of Ukrainian military migrants in Poland is a sad reality due to the mass flight of Ukrainian residents because of Russia's military aggression. As of the beginning of February 2023, 1.54 million residents of Ukraine who arrived in Poland after February 24, 2022, and received the status of persons under temporary protection were registered on the territory of Poland. This is a massive number of migrants who have been living in two countries for almost a year. Their feature is the gender-age structure, formed under objective factors – 66% of all migrants are women and 40% are children under 18 (UNHCR, 2023). Also, almost 40% of migrant women are between 18 and 59, and there is a situation of divided families. Under the influence of such a large number of displaced persons, transnational social spaces of military migrants from Ukraine, who arrange their everyday lives in Poland, are being forcibly formed.

The stay of military migrants from Ukraine is regulated by Council Directive 2001/55/EC of July 20, 2001, (EUR-Lex, 2001) on minimum standards for providing temporary protection in the event of a mass influx of displaced persons and on measures that contribute to the balance of efforts between member states regarding reception such

persons and bearing their consequences. It was implemented in Brussels at the meeting of the EU Council on March 4, 2022 (EUR-Lex, 2022). Under the specified legislative and regulatory acts, today, Ukrainian military migrants have the opportunity to “live in two countries at the same time” – they enjoy the right of unhindered multiple entry-exit, the opportunity to work in two countries at the same time (offline and online), teach children and adults, and social security.

As mentioned, transnational social spaces refer to social spaces beyond national borders, where people from different cultures, ethnicities, and nationalities come together and interact. After all, when people migrate to a new country, they often bring their cultural identity and customs. As they settle into a new environment, they may learn aspects of the local culture and adapt their own traditions to suit their new surroundings. This process can lead to new unique forms of cultural expression that reflect many cultural influences.

First, the study considers the formation of transnational social spaces in the context of war migrants from Ukraine. To a large extent, this process takes place with the help of the activities of organizations and institutions that help Ukrainian refugees. As of the beginning of February 2023, 1,285 cells were operating throughout the country. According to the MapujPomoc (n.d.) and the Culturelab Foundation (2023), their number is constantly changing – some are ceasing their activity, and others are emerging instead. However, there is a general trend of growth (Figure 1).

The presented data demonstrate that the uneven placement of existing refugee centers directly correlated with the number of migrants in a certain territory. Thus, the most significant number of aid points are located in Masovian, Lesser Poland, and Subcarpathian voivodeships, which is 8-10 times greater than the number of these institutions in Lubusz and Podlaskie voivodeships. Most refugees arriving in Poland seek refuge in more populated places, such as Warsaw, Krakow, Lodz, Wrocław, and other large cities, with a more developed infrastructure and access to various types of assistance.

For example, in Katowice, which is currently home to 20,000 to 30,000 refugees from Ukraine,

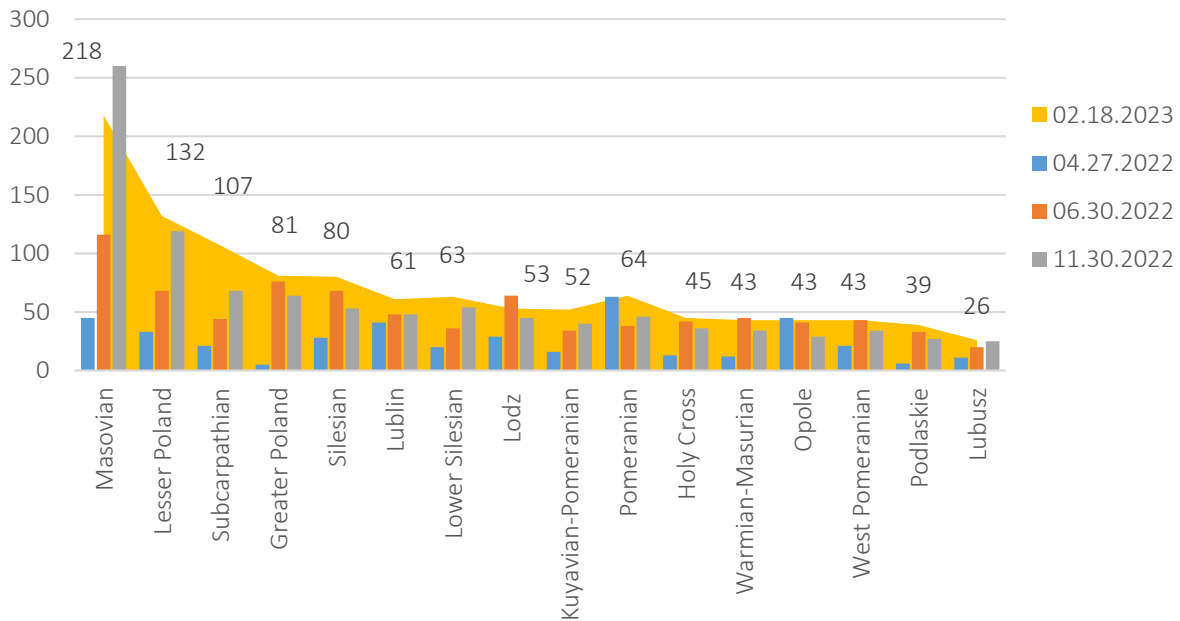


Figure 1. The number of assistance centers for military migrants from Ukraine on the territory of Poland by region

on October 19, 2022, another center was established to help children and families from Ukraine fleeing the war. The assistance is fully financed from the UNICEF budget, and the project implementation will continue until the end of 2023. UNICEF allocated 46 million zlotys for activities in the city. Aid measures are divided into six thematic areas:

- child protection aimed at the access to services for youth, children, and families;
- health, washing, and nutrition aimed at the access to basic and specialized medical services for children, adolescents, and their guardians, ensuring access to additional nutrition;
- education aimed at equal access of children and youth to integration classes and great learning opportunities in Polish schools and kindergartens;
- youth development and participation aimed at the adaptation of youth and families of Ukrainian origin to local communities, social cohesion, and the development of youth independence;
- social policy aimed at the access of children and guardians to social protection programs;

- early childhood development aimed at the access to nurseries and early childhood development support programs.

The main task of the new institution is the integration of the Polish and Ukrainian communities by getting to know each other's customs and culture and activating Ukrainian citizens. In general, the analyzed refugee service institutions provide military migrants from Ukraine with more than forty types of various assistance, among which almost a fourth part is activities of a social and cultural nature (Figure 2).

Culture in migrant transnationalism is a complex and multifaceted phenomenon, as migrants bring their cultural values, traditions, and customs to a new cultural environment. In this way, the migrant's culture can include elements of the host country's culture, elements of the migrants' home culture, and new elements that arise from the interaction between these two cultures.

In a transnational environment, migrant culture can manifest through language, education, music, dance, cooking, clothing, religious practices, and other aspects of their daily lives. These manifestations of culture can be reflected in specially created groups and communities in social networks, festivals, museums, theaters, or media.

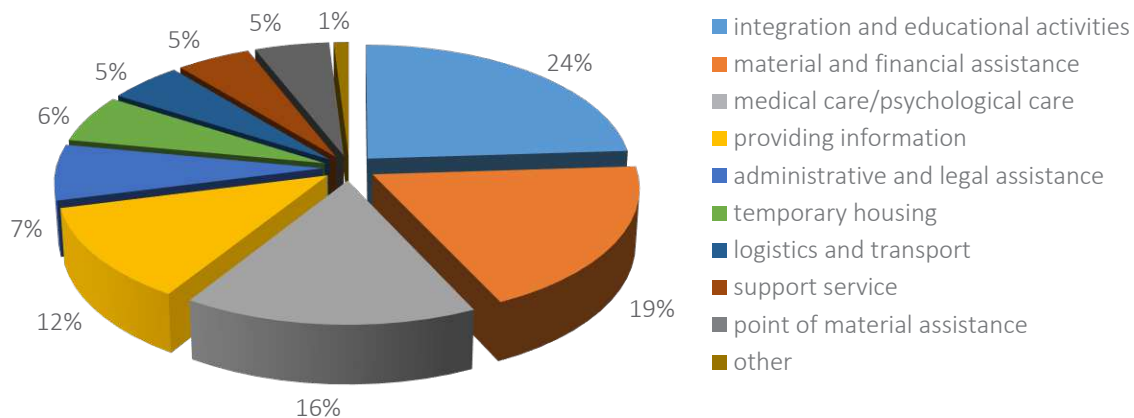


Figure 2. Structure of activities offered by service facilities for military migrants from Ukraine as of November 30, 2022

One of the key aspects of migrant culture in a transnational environment is language and communication. Military migrants may face communication challenges due to different languages and cultural differences. In addition, language is an essential element of self-identification and belonging to a particular cultural community.

The similarity of the Ukrainian and Polish languages became one of the most important factors influencing the decision of military migrants from Ukraine to stay in Poland. Both languages belong to the Slavic languages and have the same basis and similar vocabulary, which these countries' common roots and history of interactions can explain. Therefore, in response to the forced mass displacement of Ukrainians to Poland, various institutions and public organizations organized thousands of Polish language courses for both children and adults. They can be found in universities, public organizations, private language schools, and other educational institutions. Many courses offer different levels of language learning, from beginner to advanced. There are also courses aimed at specific professions, such as medical professionals, teachers, or engineers. In addition, today, there are many online Polish language courses for migrants that can be studied from anywhere in the world, especially if it is impossible to attend the courses in person.

In Poland, there are free courses for migrants from Ukraine, which the government or public organizations finance. For example, the University of Warsaw implements the "Warsaw University for Ukraine"

program (a component of the Third Mission project of the Faculty of Modern Languages of the University of Warsaw) to support refugees from Ukraine who arrived in Poland after February 24, 2022. The program is co-financed by the European Union within the framework of the European Social Fund from the operational program "Knowledge, Education and Development," and the cost of the program is PLN 13,045,248.75. The implementation period of this project covers the period from October 15, 2022, to October 31, 2023. It is planned to train at least 3 thousand Ukrainians.

According to the MapujPomoc website, as of the beginning of February 2023, 264 organizations are operating in Poland that provide services for Ukrainian military migrants to learn the Polish language (MapujPomoc, 2023). In addition, the transnationalism of Ukrainian refugees is facilitated by such categories of assistance as the services of a language assistant (68 organizations) and translator (90 organizations), which are provided free of charge. The transnationalism of war refugees is also manifested through deepening the study of the Ukrainian language and other languages (English, German, Spanish, etc.).

The peculiarity of the current situation with Ukrainian migrants is their gender-age composition, in which women and children predominate. Therefore, the urgent problem of refugees from Ukraine is education, which also has a transnational character.

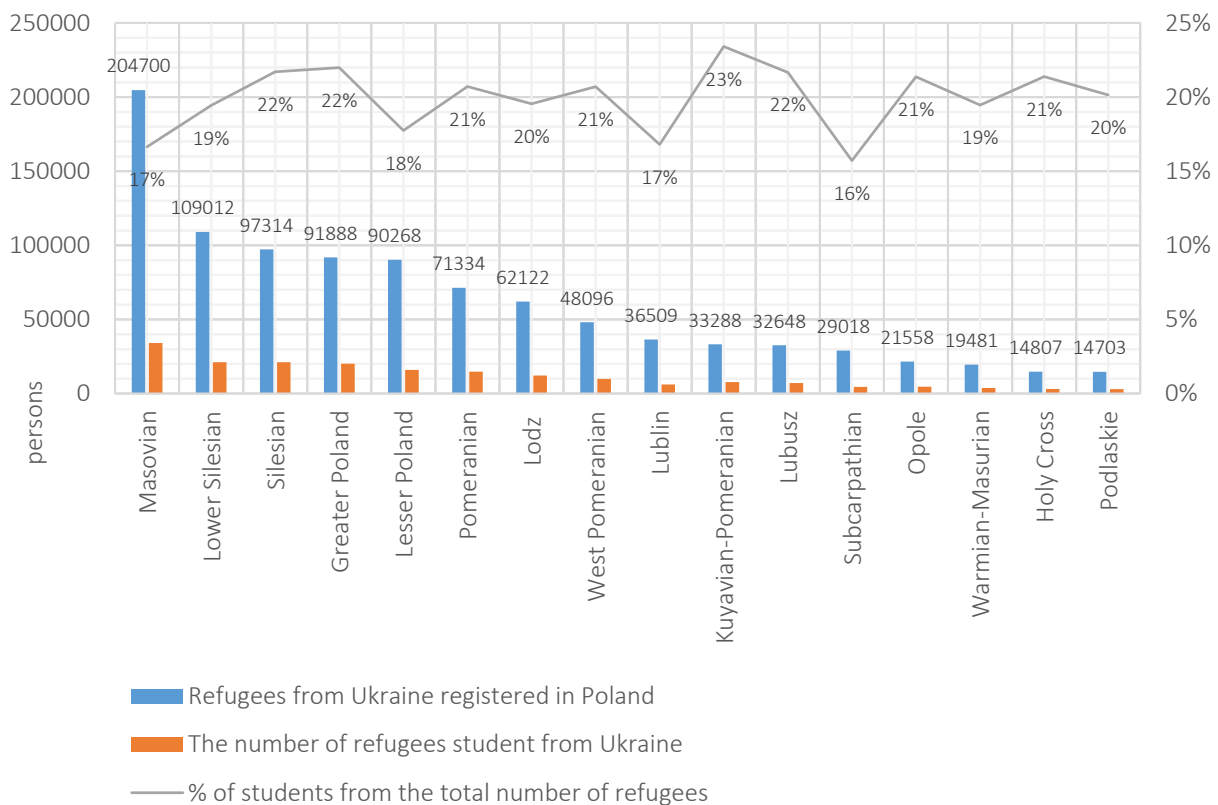


Figure 3. The number of children of Ukrainian military migrants studying in educational institutions in Poland as of January 13, 2023, persons

Ukrainian refugees in Poland have the right to study following international standards and Polish legislation. Children of Ukrainian refugees can study in secondary schools that meet the requirements of Polish education. There are also special schools for foreign children and teenagers that provide training in the Polish language and other subjects necessary for integration into Polish society. In addition, special training programs for refugee children can help them learn the Polish language and gain the necessary knowledge and skills. At the beginning of 2023 (Figure 3), 189,580 children of Ukrainian refugees who crossed the border after the start of the war on February 24, 2022, studied in Polish educational institutions (UNHCR, 2023).

Their number across regions depends on the total number of refugees in a certain voivodeship, but the share ranges from 17 to 23%. The most significant number of Ukrainian students study in the Masovian, Lower Silesian, and Silesian voivodships.

In most cases, education for children of Ukrainian refugees in Poland is free. According to UNHCR (2023) data, 89% of students (167,888 people) study in public educational institutions. However, private schools and educational centers also provide paid services for Ukrainian children (11%). Considering the number of students by category, the number of children attending preschool institutions is 43,819 during the research period, among which 79% are in state institutions. 123,934 students study in Polish schools (65% of the total number of children), and 7,025 students (4%) study in higher education institutions.

At the same time, it should be noted that a significant number of Ukrainian children living in Poland study remotely in Ukraine. This is related to adaptation problems and their emotional and psychological state. Among them:

- 1) language barriers: Since Ukrainian children may not have a sufficient level of Polish, they

- may have problems understanding lessons and communicating with classmates and teachers;
- 2) cultural differences: Ukrainian children may have different cultural customs and traditions, which may lead to misunderstandings or conflicts with classmates and teachers;
 - 3) social adaptation: Ukrainian children may feel alienated in a new environment and among new people. This can affect their social adaptation and interaction with classmates;
 - 4) financial constraints: Refugees may face financial constraints, which may affect their ability to purchase things necessary for education, such as textbooks or school clothes;
 - 5) psychological problems: Children who have experienced conflict and persecution in their homeland may have psychological problems such as anxiety, depression, and post-traumatic stress disorder. This can affect their learning and social adaptation;
 - 6) lack of information: Refugees may have limited access to information about educational opportunities and resources, which may hinder their learning and social adaptation;
 - 7) different types of discrimination.

Moreover, if parents do not plan to stay in Poland in the future but wait for the war's end in Ukraine, children often study remotely in Ukrainian schools. In addition, an interesting situation is when many children combine studies in Ukrainian and Polish schools, study in parallel with Polish school in a Ukrainian weekend school or take various courses in organizations that help refugees. Several schools in Poland provide education for refugees and migrants, including Ukrainian refugees. For example, in Warsaw, a school "Akademia Pomocy Dzieciom Imigrantów" provides education and integration assistance to refugee children who arrived in Poland from various countries, including Ukraine.

Several schools specialize exclusively in the education of Ukrainian children. Such schools usually provide Ukrainian-speaking teachers and

programs that consider the cultural and linguistic characteristics of Ukrainian children. For example, the Materynka School named after D. Pavlychko in Warsaw is an educational center under the public organization "Ukrainian Center of Education". The school is a private institution financed by charitable contributions from parents and other organizations. General education subjects are taught in Ukrainian in grades 1-11 according to the curriculum of the Ministry of Education and Science of Ukraine, as well as the study of the Polish language.

The new educational initiative, "The First Ukrainian School in Poland," created by the "Unbreakable Ukraine" Foundation in March 2022 in accordance with the Ukrainian curriculum of the Ministry of Education and Science of Ukraine, also deserves special attention. The educational project responded to the urgent need to educate evacuated children from Ukraine who fled the war and found refuge in Poland. Three Ukrainian schools have been established in Warsaw, Wroclaw, and Krakow. Students are provided with all the necessary study materials free of charge. The teaching and administrative staff consists exclusively of Ukrainian specialists. The school provides for studying the Polish language and (if desired) a rehabilitation course from psychologists.

In addition, several schools offer Ukrainian as a foreign language, including schools with Ukrainian language of instruction, such as "Liceum Ukraińskie im. Iwana Franki" in Warsaw. The above is a vivid example of the transnationalism of military migrants from Ukraine.

A characteristic feature of the transnational life of Ukrainian military migrants is access to the labor market. Education can help migrants become more competitive and get higher wages and better working conditions. In addition to language courses in Poland, there are ample opportunities for improving one's qualifications and skills and mastering new professions in various fields.

Migrants can use the opportunities provided by education to create social networks and initiatives that contribute to their integration in Poland while maintaining ties with their homeland. That is, education is an integral factor in the transna-

tional integration of migrants, which contributes to their successful adaptation to a new cultural environment, the formation of transnational communities, and the increase of their economic competitiveness.

Groups in social networks are a critical element of the socio-cultural life of Ukrainian military migrants in the context of transnationalism. They allow people from different countries and regions to gather together in one group, communicate, and exchange information. This is a characteristic feature of the modern world, its digitization. Groups in social networks have proven to be an important source of information in emergencies – during the war, evacuation, housing, job search, volunteering, etc. These groups unite people with common interests, beliefs, and values. They have a cross-border character, as people from different countries participate in discussions and debates and exchange information and experience related to their interests. In general, social networks perform an important transnational function – maintaining contact with family and friends remaining in Ukraine and finding new acquaintances and contacts.

In addition, groups in social networks are dedicated to different cultural traditions and customs that can be associated with different countries and regions of the world. People from different countries who share similar values and interests can join such groups and exchange information about other people's cultures. Thus, social networking groups can be crucial elements of a transnational environment, as they allow people from different countries and regions to unite, communicate and exchange information, promoting cross-border connections and mutual understanding.

Religion is an essential component of social and cultural life. It can affect the cultural identity of war migrants. Different religions have traditions and rituals that can affect their social relationships and interactions with others. During the mass displacement of refugees from Ukraine, religious organizations in Poland helped and have continued to do so until now. Help relates to both the satisfaction of material and spiritual needs. An indispensable role in supporting refugees is played by the Roman Catholic Church, namely

the organizations Caritas and the Association of St. Vincent Paul; Evangelical organizations such as the Church of the New Generation and the Church of Missionary Christians (food, clothing, medical care, education and familiarization with Polish culture); Jewish organizations, etc. The Orthodox Church plays transnational importance in Poland for Ukrainians: Orthodox organizations that work with refugees in Poland are usually centered around the Polish Orthodox Union and the Ukrainian Orthodox Church of the Kyiv Patriarchate. For example, Caritas Poland provided material and financial assistance to Poland for 337 million zlotys (75 million US dollars) during the war, 254 thousand people received administrative and legal assistance, and 64 thousand people received psychological assistance. These organizations provide refugees with housing, food, job search assistance, and psychological and spiritual protection.

Summarizing the activities of religious organizations in Poland in the context of the transnational life of military migrants from Ukraine, the following types of support can be distinguished:

- 1) Provision of spiritual support. Religious organizations have become an important source of spiritual support for displaced people in their new environment. They provided prayer services and other spiritual support that helped migrants find balance in their new lives.
- 2) Promotion of social integration. Religious organizations helped migrants from Ukraine establish contacts with other community members and other migrants on the territory of Poland. They provide services that help migrants find work, housing, and other necessary resources.
- 3) Preservation of cultural heritage. Religious organizations help migrants preserve their cultural heritage, provide opportunities for migrants to celebrate their holidays and other cultural events, and teach the language and other aspects of their country's culture.
- 4) Provision of humanitarian aid. Religious organizations provide various opportunities for

material and financial assistance (food, medical assistance, and other necessary resources).

Therefore, religion is integral to the unintended transnationalism of war migrants from Ukraine to Poland.

Another key aspect of migrant culture in a transnational environment is intercultural dialogue and relationships between representatives of different cultures. This dialogue can help reduce cultural barriers and build a more tolerant and diverse society. In addition, Ukrainian migrants can influence the cultural environment of Poland, introducing new elements and influencing cultural trends. A vivid example of such relationships is cultural events, such as festivals, concerts and exhibitions, and sports events, which promote mutual understanding and support of intercultural dialogue. The key socio-cultural elements of forced transnationalism of war migrants are grouped in Table 1.

Table 1. The main socio-cultural elements of transnationalism of war migrants from Ukraine to Poland

Name	Content
Language and communication	Learning the Polish language; Ukrainian language; Other foreign languages;
Education	Education in Poland: preschool education, school education, professional education, higher education, educational courses, training, retraining, nostrification of diplomas, Ukrainian schools in Poland, schools with the study of the Ukrainian language; Education in Ukraine: distance learning in Ukrainian educational institutions;
Social networks	Constant communication between people from Ukraine and Poland; The possibility of finding new contacts; An important source of information; Grouping by interests, beliefs, and values; Social adaptation, mutual assistance;
Religion	Provision of spiritual support; Promotion of social integration; Preservation of cultural heritage; Provision of humanitarian aid;
Intercultural dialogue and mutual relations between representatives of different cultures	Study and observance of national traditions and customs of both countries, family traditions and relationships, art, cooking, clothing and style, sports and recreation.

Thus, the transnationalism of war migrants can give rise to various cultural processes (Figure 4): multilingualism, hybridization, cultural diffusion, cultural preservation, and intercultural dialogue.

Hybridization: Transnational social spaces enable the exchange of cultural ideas, practices, and values. Unwittingly, this often leads to hybridization, where elements of different cultures are mixed to create something new and unique. Hybridization can take many forms, from combining music and dance styles to mixing culinary traditions. It can also lead to new language expressions and a greater appreciation and understanding of diverse cultural perspectives. However, the cultural hybridization of migrants can also face challenges, including cultural misunderstanding and discrimination. Nevertheless, it can create a sense of belonging and shared identity among migrants and their descendants and enrich the cultural landscape of their new home.

Multilingualism: In transnational social spaces, people can speak several languages, forming a rich linguistic environment. Multilingualism can also facilitate communication and exchange of ideas across cultural and linguistic boundaries.

Cultural diffusion: Transnational social spaces can facilitate the diffusion of cultural ideas and practices across regions and communities. For example, the spread of popular music, fashion trends or food in different countries can be attributed to transnational social spaces.

Cultural preservation: Transnational social spaces can also provide a platform for cultural preservation where members of a particular culture can come together to celebrate and maintain their cultural identity.

Intercultural dialogue: Transnational social spaces allow people of different cultures to interact and engage in dialogue. This promotes mutual understanding and respect between cultures, leading to greater cultural sensitivity and tolerance.

Therefore, the socio-cultural aspects of the transnationalism of forced war migrants are an important component of their socio-cultural life, including elements of the homeland's culture, the host

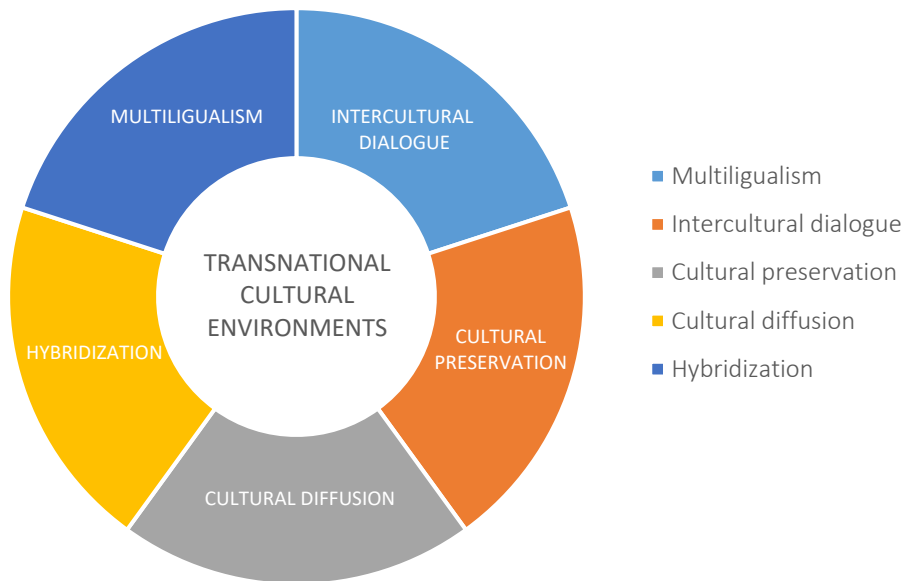


Figure 4. Cultural processes arising in the transnational cultural environment of migrants

country’s culture, and new elements that arise from their interaction.

The issue of the transnational life of migrants is highly relevant today. Different areas require research: economic, socio-cultural, political, and their combination. The issue of transnational migrant life has become one of the phenomena of this time. The development of technology, digital communications, and the globalization of society in recent years has completely changed the migrant model, which was characterized by localization, adaptation, and assimilation into another society and culture. The new model of a migrant involves transnational integration, which blurs the boundaries between countries in various spheres of life.

Moreover, there is a deepening of integration ties between countries and a growing mutual influence of migrants on society as a whole. At the same time, the transnationality of migrants changes the sense of belonging to the place of birth and current residence, affects citizenship and nationality,

causes changes in aspirations, desires, and decisions in everyday life, and generally affects a person’s personality. This prompts discussions and further research.

The above is more relevant to conscious migration when a migrant changes country of residence for personal reasons. This decision is not spontaneous and is more related to labor or educational migration. The migrant “lives in two countries,” a transnational environment is created, and integration develops. However, the issue of forced transnationalism, when a person becomes a forced migrant for reasons beyond his or her control, is debatable. Such transnationalism is inherent in the case of military migrants from Ukraine who were forced to leave their homes. Military migrants from Ukraine also live in two countries, sometimes with separated families, and maintain close ties with relatives, friends, and neighbors. At the same time, they are integrating into another society. All this requires further detailed analysis.

CONCLUSION

The purpose of the study was to generalize and systematize the socio-cultural features of unintended transnationalism of military migrants from Ukraine to Poland. The study showed that the Russian-Ukrainian war caused the phenomenon of “unintended transnationalism,” which led to the formation of specific transnational social spaces with unique socio-cultural relations. Transnational migrants do

not separate from their country of origin but live double lives, act as members of two socio-cultural communities and become carriers of dual cultures.

The results showed that culture in the transnationalism of migrants is a complex and multifaceted phenomenon since migrants bring their cultural values, traditions, and customs to a new cultural environment. It includes elements of the host country's culture, elements of the culture of the migrants' country of origin, as well as new elements arising from the interaction of these two cultures.

In a transnational environment, the culture of migrants is manifested through various activities, among which the most important are language and communication, education, religious practices, intercultural dialogue and relations between representatives of different cultures, and other aspects of their daily lives. These manifestations can be reflected in specially created groups and communities in social networks, festivals, museums, theaters, or media. The transnationalism of military migrants can generate various cultural processes. The key ones are multilingualism, hybridization, cultural diffusion, cultural preservation, and intercultural dialogue. Therefore, socio-cultural aspects in the transnationalism of migrants from Ukraine to Poland are crucial to their socio-cultural life, including elements of both countries' cultures and new elements arising from their interaction.

AUTHOR CONTRIBUTIONS

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