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Olha L. Korobanova

PhD in psychology, senior researcher at Department of small groups and intergroup relations
Institute of Social and Political Psychology of the National Academy of Educational Sciences
of Ukraine, Kyiv, Ukraine

ORCID ID: <https://orcid.org/0000-0003-3539-871X>

Neonila M. Schulzhenko

Psychologist online

Bratislava, Slovak Republic

ORCID ID: <https://orcid.org/0000-0003-3189-4177>

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PSYCHOLOGY OF HOME AND UKRAINIAN MIGRANTS' SOCIO-PSYCHOLOGICAL ADAPTATION ABROAD



ABSTRACT

Study goal and methods. Study of the course of socio-psychological adaptation of Ukrainian refugees abroad, their perceptions of home and host country, as well as intergroup interaction between Ukrainian refugees and the autochthonous population.

The research was conducted within the framework of the scientific approach to intergroup interaction as the dynamics of conscious and unconscious. Case study of narratives of Ukrainian migrants as a form of representation of individual meanings and thematic construction of experience was conducted.

Conclusions. A structured life world that integrates the experience associated with the evacuation of refugees from Ukraine and the new stage of life abroad, based on the construction of personal experience into meaningful event blocks, is a prerequisite for successful socio-psychological adaptation and acculturation in the host country. During integration into the host society migrants learn new relevant communicative and social roles. Group support provided to refugees by other Ukrainians in a similar situation as well as by representatives of the host country and volunteers is of great importance.

The limitations of the study are related to the situational nature of narrative interviews, the variability of events and meanings that are significant for the individual at the moment.

Prospects for further research include the study of age-specific features of socio-psychological adaptation abroad and the temporal dynamics of this process.

Practical Importance. Data from the original descriptive study of the socio-psychological processes of acculturation indicate the importance of group support and experience construction in overcoming stress and can be used in the provision of psychosocial support to Ukrainian military migrants.

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KEY WORDS

psychology of home; socio-psychological adaptation abroad; acculturation; construction of experience; narrative; migrants; refugees from Ukraine.



CORRESPONDING AUTHOR INFORMATION

Olha L. Korobanova, Institute of Social and Political Psychology of the National Academy of Educational Sciences of Ukraine, Kyiv, Ukraine
E-mail: Olga.Korobanova@ispp.org.ua
ORCID ID: <https://orcid.org/0000-0003-3539-871X>

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INTRODUCTION

With the beginning of the full-scale Russian invasion of Ukraine, many Ukrainians, mostly women with children, moved to safe places, which include Western Europe. According to the latest data of UNHCR (United

Nations Refugee Agency) Refugees from Ukraine recorded across Europe 7,863,339 people (on 20th of December 2022). Refugees from Ukraine registered for Temporary Protection or similar national program schemes in Europe - 4,862,561 people (data from <http://web.archive.org/web/20221228020746/https://data.unhcr.org/en/situations/ukraine>). The above data allow us to imagine the scale of the problem of migration from Ukraine at the moment. In this article we will focus on the practices of social and psychological adaptation

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of refugees/migrants from Ukraine in Slovakia and Poland as well as their narratives of home and related issues.

It has been noted that migration is an extremely complex stressful life event in which people leave their existing social situation and adapt to a different way of life, thus changing patterns of behavior (Suko, Holter, Stolz, Greimel, Freidl, 2022; Andronic, Constantin, 2022). The importance of understanding how migrants respond to the stresses and challenges of migration and acculturation, and how their coping and adaptation strategies affect health and well-being, is emphasized. Acculturation-related stressors were found to be pre-migration stressors that caused displacement or accompanied the process of departure, and post-migration stressors related to relocation, acculturation stress, loss of social status and contacts, and possible oppression by the host society (Kuo, 2014). At the same time, migrants who feel accepted and have positive attitudes towards the host country, are ready to learn a new culture, are psychologically and socioculturally well adapted.

Four models of acculturation and socio-psychological adaptation of migrants were highlighted when summarizing previous studies (Kuo, 2014): 1) the multidimensional stress-mediation-result model (Cervantes and Castro, 1985); 2) the acculturation strategy framework (Berry, 1997), which consists of migrants coming into social contact with locals and facing different perceptions that model their behavior and views of the host country and their perceived experiences; (3) the resilience-based stress-assessment model proposed by (Castro and Murray, 2010); (4) stress coping theory for recent immigrants (Yakushko, 2010).

Economic problems and uncertainty about the length of stay lead to slower psychological and sociocultural adaptation. A positive perception of the host country residents' expectations/attitudes towards migrants contributes to the search for social support, which contributes to well-being and life satisfaction (Şafak-Ayvazoğlu, Kunuroglu,

F., Yağmur, 2021). A positive relationship between sociocultural adaptation and psychological well-being has been noted (Martinet, Damácio, 2021).

Acculturation refers to the changes that people undergo in intercultural contacts and its long-term result is adaptation. Considering loneliness as one of the indicators of negative psychological adaptation, it was found that national identity had a positive relationship with loneliness, while ethnic identity, self-esteem and in-group acceptance negatively influenced loneliness (J.Neto, Oliveira, F.Neto, 2017).

Perceptions of local residents' expectations and attitudes have a strong influence on the psychological and sociocultural adaptation of migrants. Migrants with different acculturation experiences may differ in their typical patterns of stress reactions and coping (Noh and Kaspar, 2003; Yoshihama, 2002), possibly changing their status, role or class affiliation (Andronic, Constantin, 2022). Perceptions of cultural distance and orientation to native culture were associated with low rates of psychological and sociocultural adjustment, while orientation to the host culture contributed to better psychological and sociocultural adjustment for migrants (Lusiena, Hoersting, Modesto, 2020).

The inevitable processes of adaptation, acculturation, and ultimately integration into the host community, as well as many other factors, lead to changes in migrants' identities (Cormos, 2022).

Long-term residents of the host country experience changes in their identity space; for many, their "home" is in the country of migration (Cormos, 2022). There are anthropomorphized notions of territories, such as "Syria is our mother, UK is like an aunt to us" (Asmal-Lee, Liebling, Goodman, 2022), "our home is where our heart is" (Chopik, 2020), which indicates deeply personal, intimate, meaningful notions of home.

Homemaking, aspirations and the ability of migrants to feel at home can be seen as a set of practices and the emotional potential of

integrating migrants into the local environment (Boccagni, Hondagneu-Sotelo, 2021). Home is traditionally understood as a private and intra-familial phenomenon that supports home attitudes, repetitive actions and practices (Boccagni, Duyvendak, 2021).

A home has specific spatial outlines, but also has the specific social conditions of our/your private space. Home is a private sanctuary. Researchers distinguish the sense of home, the feeling of home is an experience that includes attitudinal, cultural, structural and emotional aspects (Durnová, Mohammadi, 2021). For people to feel "at home" or to "make home" implies access to certain rights and resources. Home has value as an environment for family members where their emotions and feelings can be acknowledged, which raises the question of intimacy and emotional boundaries of home (Durnová, Mohammadi, 2021).

In English-speaking communities, the concept of home is closely related to homeownership, and consequently, in understanding and creating home, great importance is given to owner-occupied dwellings. How people understand, experience, and create a home, the meaning of home, and household practices have also been explored (Bate, B., 2018).

It has been remarked that the notion of home as a place - and a sense of home in relation to it - can operate at different levels, such as dwelling or neighborhood, city or country of residence / origin. The main factors that shape people's sense of home are living arrangements, proximity to significant others, and the ability to feel safe. Ascribing a sense of familiarity, control, and long-term stability to a place of residence is also important, as are the appropriate infrastructural qualities of a place so that immigrants feel at home there (Boccagni, Vargas-Silva, 2021). Empirical evidence has shown that the connection between feeling at home and the place of residence increases over time, while feeling at home in relation to one's "Homeland" decreases (Boccagni, Vargas-Silva, 2021).

In Ukrainian culture, the concept of home is very important. Home is a place where a person can be himself, rest and gain strength. It is also a place where close people, friends, family members gather and communicate. The content of Ukrainian national mentality concerning Homeland includes national home, family ties, common territory of residence and native land, national clothes, food, dwelling, economic way of life (Popov, 1997). Thus, we want to explore in this article what Ukrainian migrants who left their homes to escape the war abroad feel, what home is for them, what meaning they put into this concept.



SCIENTIFIC BACKGROUND

Scientific background. The creation of home is considered to be linked with group belonging, the creation of place, and the creation of community, based on a unifying faith and culture that facilitates adjustment to life in a new land (Madan, Padgett, 2021). The subjective sense of "home" can be related to a place or can transcend geography, in which case the formation of refugee communities becomes important.

Military aggression has disrupted the stable, predictable flow of Ukrainian's life and introduced uncertainty into people's established social perceptions. There was an awareness of the loss of security, the possibility of losing property, jobs, and perhaps even lives. With the onset of military aggression, many Ukrainians who had experienced traumatic circumstances, shelling, and bombing decided to move to safety abroad. This step, dictated by the desire to preserve life, peace of mind of children and acquire security, led to a sharp change of living conditions, socio-cultural environment, including different cultural customs, language of the host country, which explains the stress experienced by migrants.



Refugees who make the decision to leave are exposed to trauma, and when they arrive in their host country, they experience stress related to adaptation (Carlsson, Sonne, 2018; Sangalang, et al, 2019). These traumas and stresses will be overcome gradually in the processes of acquiring sociocultural experience of familiarization, adjustment, and acculturation to the specifics of life in the country.

Socio-psychological adaptation is an active process of adjustment to the social environment, carried out by adapting to the requirements and social norms existing in society (Halets'ka, 2005). Although this process occurs differently for each person, depending on personal qualities (e.g. flexibility, adaptability), the main socio-cultural achievements (employment, language learning, etc.) will be similar. At the same time, the complex active process of adaptation should be understood not simply as the mutual adaptation of the individual and the environment, but as their union in a new system of a more complex level of organization, as a result of active interaction between the subject of adaptation and the environment (Ball, 2006).

Social adaptation is achieved through the regulation of relations with the surrounding world on the basis of previous experience. Undoubtedly, the experience of previous adaptation to changing conditions increases adaptability as a personality trait, as the capability of a person, regardless of the objective importance of the situation and subjective assessment of its significance to mobilize own resources, model optimal behavioral strategies and respond flexibly to possible changes in the situation (Halets'ka, 2005). It should be emphasized that, for example, the experience of living through the COVID-19 pandemic had a positive impact on the adaptiveness of Ukrainians in terms of adapting to new conditions (Korobanova, 2020; Bondarenko, et al., 2022).

Socio-psychological adaptation results in acculturation in the host country. It is generally considered that the following areas of

acculturation are indicators of acculturation: employment, housing, health care; social relations with other migrants and citizens of the host country; language learning and education (Ager & Strang, 2004).

The loss of home is seen as the loss of a familiar environment, which includes the building itself, the apartment, the city, and the social environment, which includes family and friends, work colleagues, and others (Blackwell, Rode, Scott, 2009; Shami, 1996). Often the loss of home is associated with the loss of a sense of security. Some studies on the psychology of Ukrainian migrants shift the focus to their anxieties about an uncertain future (Spil'nota v umovakh..., 2019; Danilova, et al., 2022).

Regarding the psychological problems of losing one's home, there is a line of research that considers the problem of inaccessible housing in the aggregate of the problems associated with the inability to own and the need to rent (Jansen, 2006). There is still a deep socio-cultural-economic divide between the countries' native communities and, in particular, Syrian refugees (Feinstein, Poleacovschi, Drake, Winters, 2022). Thus, the individual history of the migrant, the collective history of their home country, the host society's and their mutual past history are of great importance in maintaining mental health (Brunnet, Kristensen, Lobo, Derivois, 2022).

Highlighting the unresolved parts of the overall problem. The emotional and socio-cultural problems of Ukrainian war refugees, their perceptions of home and homecoming intentions, as well as the factors surrounding their socio-psychological adaptation and acculturation in the host country have not yet been systematically studied.



STUDY GOAL AND METHODS

Study goal and methods. Examination of the course of socio-psychological adaptation of Ukrainian refugees abroad in the first months after resettlement, their perceptions of home and host country, as well as inter-group interaction between Ukrainian refugees and the native population.

The data on socio-psychological adaptation will be important to consider in the future in psychological counseling of Ukrainian refugees, which will facilitate their acculturation process.

Case study of narratives of Ukrainian migrants as a form of representation of individual meanings and thematic construction of experience was realized. Narratives of Ukrainian women and one Ukrainian man who left the war for Slovakia (Bratislava and Piešťany) and Poland (Krakow, Międzyzecz) were collected and recorded. A total of 17 people participated in the study, 16 women and one man (respondents' age ranging from 30 to 75 years). Narrative analysis was conducted, which revealed the content and structure of comprehension of migration experience and the first months of life abroad.



RESULTS

Results. Narratives of Ukrainian migrants we examined as a form of positioning and interpretation of individual contents of consciousness acquired as a result of personal experiences and experiences. Narrative analysis involved identifying themes based on recurring ideas in the collected data. The theme

represented an issue that many refugees mentioned when talking about their integration process. These themes were embedded implicitly in descriptions of migrants' integration experiences, attitudes, and perceptions of home within a more generalized framework regarding areas of acculturation. Highlighting of themes by refugees was one of the stages of construction and comprehension of their war migration experience (Tytarenko, Kochubeynyk, & Cheremnykh, 2014; Chepeleva, Rudnytska, 2022).

Theme of stress. Singling out this theme is very important in the context of the emotional overload experienced and the need for transition to a new stage of life. Refugees experienced fear, terror and other negative emotions, and particularly children were affected.

"The evacuation was hard, stressful. We got there under shelling. They were already shelling Lozova, and us too, we drove hard, we had a hard evacuation, they stopped us a lot, did not let us through, turned us back, then again somewhere near Kharkiv ... Lozova was shelled by missiles. Again somewhere they did not let us out, well, in general, really, when we got there, even the conductor told us: "You girls are lucky".

"But in Kramatorsk, there were no more houses left. Bombed... It's hard to remember all that horror, the constant bombing, the evacuation, moving to a foreign country. But now I feel almost at home here, while in the beginning we were afraid of everything, we haven't wanted to go out or even talk to anyone".

"We were all in such a depressed state, everyone's faces were grave. It seemed that we even forgot how to smile. But gradually we thawed out. Slovaks are very good people. So benevolent, calm, patient, almost "sunny". They brought us candy, different food, dishes, things, lots of stuffed toys. And there were a lot of kids with us. All different ages. We were fed, warm

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and more or less comfortable. But still we often shuddered when something unexpected happened, we cried a lot. Especially children and especially at night, even screaming in their sleep".

"I really had no desire to leave my family home. But recently the shelling of the city intensified and my daughter was very nervous about it. She is 9 years old. She understands everything very well. During the shooting she asked: "Mom, will we stay alive today...?". She began to have insomnia, fears, tantrums... It was for her sake that I came to Slovakia".

The theme of uncertainty. Referring to this theme and understanding the uncertain future in a certain way helps to clarify and define it.

"Well, while the situation there (at home) is unstable, with work and in whole, I will stay here".

"It was very difficult to make such a decision (to evacuate), but the circumstances forced my hand".

Perceptions of the home for refugees can be attributed to several key semantic points, which are most frequently encountered: 1. home as Ukraine, the Motherland, the embodiment of the soul; 2. home as the embodiment of past life in Ukraine; 3. home as property; 4. home as an object requiring action to maintain order, maintenance, care; cultivation of the homestead plot; 5. home as a place where close loved ones who did not leave for evacuation remained; 6. home as a storage of treasured things (for example, photographs); 7. home as a quintessence of peaceful life before the war; 8. home as an object of dreams and hopes; 9. home as a place to return to after the war.

Theme "Home as Ukraine, Motherland, embodiment of the soul".

"Home is our soul. It is associated with Ukraine".

"Of course, I would like to live in Ukraine. That's where my homeland is, where my friends and relatives are, where the sun and the sky are different. It is our own, dear... There is different water, birds sing in a different manner, even flowers smell differently there... I feel that my home is the entire Ukraine".

"Homeland is homeland. I will always have in my heart that small part of our Ukraine where I was born and lived most of my life. I love my city Dnipro very much. It is so beautiful. I would even say a powerful city. I have so many memories, so many things left in this city. And first of all, of course, my family and friends..."

"For me home is not just my apartment, but the whole city, the whole Kyiv. I love my city so much that I never even imagined that I would have to leave it for so long as I did at present... If you throw a stone into the water, it will make circles. That's what home is to me. It is the center of my life, and the circles are Kyiv itself and then Ukraine."

"Your home is your home. Your own land, your own country is still different. It is your own, native, familiar since childhood..."

"You can't replace your home, your Ukraine..."

Home as the embodiment of past life in Ukraine.

"We often remember our home, our relatives, sing our songs. We are very worried about our guys who are fighting in this war. We think about them, pray for them. We have stopped crying. We are happy for the children. They are happier now."

Home as property.

"A house should be yours and your family's."

"We had our own house. My husband and I built it ourselves. My father and my husband's father helped us, and professional builders, of course. I can close my eyes and see every stone, remember every crack and all my favorite belongings."

"We have a beautiful view of the city from our balcony. In summer we practically "live" there."

"We live on Obolon. We like this district very much. It is green, clean, cozy. It's like a city within a city. I wouldn't even want to change it if I had the opportunity."

"It's hard to be away from home. A foreign land is a foreign land."

The theme of the home as the object requiring actions to maintain order, maintenance, care, cultivation of the garden.

"I have a private house there and a garden with many flowers, there were garden beds where I grew vegetables. If I have my house and land near it in the new place, I will also grow flowers, herbs, vegetables, bushes and trees."

"I need to dig potatoes and help my daughter with potatoes. We hope for the best, but we are rural people, our parents taught us that we do not know what will happen tomorrow or in a year, but we always need to plant and dig potatoes."

Home as a place where close loved ones who did not go to evacuation stayed.

"Would I like to return home? I will answer - of course yes! Because there is my family, people whom I love very much, friends."

"The first thing I want to do when I return home is to hug my family, whom I miss very much."

The house as a storehouse of prized possessions.

"I have a two-room apartment. It's small, but it's very cozy. We furnished it the way we like it."

"We have a lot of different souvenirs. These are gifts and memories about friends, as well as souvenirs brought from our travels."

"My daughter loved soft toys as a child. We kept the most beloved ones. Our house always smells of cinnamon, lavender, and

coffee. We love those smells. My daughter's room has modern music equipment. She's into modern music."

The house as the quintessence of peaceful life before the war.

"And how good it was here before the war. Quiet, peaceful, beautiful, calm, warm. Our own house, which my parents built for me and my husband. A child that we could not be happy about... This is our home. Here my brother and I herded cattle barefoot, here we first fell in love, got married, had children. And now our grandchildren are growing up. This is real life and real happiness, because here is our home, our roots, our family."

"And what a good life I had before the war. What a bright and cheerful life."

The house as an object of fantasies and hopes.

"I hope we will be able to rebuild the house. Children have already promised to help. We will make it even better and more beautiful."

"If I return home, I will repair the house, replace everything old in it with new. And with my friends we will develop a healthy lifestyle community so that there are fewer people who lose their health, movement, memory, mental capacity in old age and become a burden for their children."

"We have always dreamed of our big beautiful, spacious house. We dreamed about a fireplace, a balcony, a garden and lots of flowers... And I continue to dream about my home..."

Home as a place to return to after the war.

"When the war is over, I will definitely return home."

"I wish that peace would come quickly and we would return home. And the first thing I would like to do at home is to drink my favorite coffee from my favorite cup and sleep on my bed... really want to return home..."

"And then we'll go home again and live in our little house and garden."

Key indicators of acculturation.

Narratives of Ukrainians showed that they think about finding a job, learn the language of the host country, plan schooling for their children, maintain friendly relations with other Ukrainians in emigration and establish positive relations with citizens of the host country.

Work, employment. Migrants find it difficult to find a job in an unfamiliar country, they need help and are grateful to those who help. They also noted that they received psychological support at work despite their poor language skills.

"I have a good colleagues at work too. Slovaks are very friendly, calm and very similar to us both externally, emotionally and mentally."

"I want to say many thanks to all those who helped me with work, housing. Now is such a difficult time for all of us. This is a test that we must pass without losing our dignity! "

Language, Education. One of the important themes, indicative of the acculturation process.

"Slovak I can understand, not at first, it wasn't easy to follow ... although it was understandable, it seemed to me sometimes that they try to communicate in a way that we can understand, but it's just language that's comprehensible."

"I'm learning Slovak, I'm taking courses, it's a little unfamiliar, words where there are a lot of consonants without vowels, diphthongs, not too difficult, just unfamiliar. A lot of words are similar, a lot of them are very similar to Ukrainian ... there are, vowels dropping out, ... unusual stresses, endings."

"We are all together. Children were admitted to the same Slovak school where other Ukrainian children study. They already speak Slovak. My daughter started learning Slovak back home. The children found new friends.

They are respected and treated as if they were their own."

Housing at the place of temporary stay abroad. One of the most important indicators of the acculturation process.

"The place where I live now is radically different from where I live in Ukraine. But it is very nice here. People are friendly, they always help you out whenever possible. Unfortunately, I can not change much in my current home. Except that I bought some flowers and tidied up a bit."

"Bratislava is a warm city, the people are nice, well, the city is so ordinary, warm. It reminds me a lot of Ukraine, where we are now, it reminds me a lot of old Podil. Or the upper part of Kyiv, where Lvivsky Square, Golden Gate metro station, there are very alike streets. The city where we live now, up there, all the districts are remotely similar... And the houses are alike. Yes, it feels like I am at home... it feels familiar. "

Positive associations associated with foreign urban and natural landscapes, notions of similarity, similarity with home.

An exceptionally important topic, as acculturation proceeds more smoothly in a more positive environment.

"Bratislava reminds of Kyiv. The buildings are similar. I feel like I am at home."

"I like Poland and the place where I live now also appeals to me. The environment where I live now is similar to my home and garden, it reminds me of my home in Ukraine."

Intergroup relations between refugees and residents of the host country.

Gratitude to volunteers for their help. The topic of gratitude turned out to be somewhat unexpected for us and very massively represented. This indicates the positive dynamics of intergroup intercultural relations between migrants and residents of the host country, and, consequently, the group support they receive. Researchers have noted the positive impact of group support on

sensitive group participants and the development of their social connections (Korobanova, 2018).

"We were requested temporary asylum. We are very grateful. We are good here. Everyone helps us. They treat us like children treat their parents."

"We were well received. Volunteers from Slovakia and ours too, very kind people."

"Thank you kind people, they warmed us up."

"Memories will remain warm, everyone are very kind and responsive people, beautiful nature, has its own charm ..."

"To the people who have helped me, I wish health, happiness, prosperity, peace."

"Such a small Slovakia managed to accommodate so many Ukrainians, people were really accommodating, in some ways we'll retain memories about it as such a friendly country. Such simplicity and such friendliness, and attention ... Thank you."

The practices of adaptation. Getting acquainted with the area where they live, where the temporary asylum is located.

"I like it in Slovakia. It's beautiful here. A lot of greenery. The people are very nice. Bratislava even reminds us a little bit of Kiev (in some areas), we got so used to our city, its atmosphere, its people, its parks and our Dnieper, our holidays and weekdays that we would miss and feel like in a foreign country anyway... I have my city, its streets, parks, my favorite cafes, Dnieper almost constantly in front of my eyes."

"While I have the opportunity, I walk a lot in Bratislava with pleasure. I liked the old city very much, it's so quiet..."

"When we first arrived, it seemed to us that the grass and the ground were different here, and the air was different, and the stars weren't the same here, everything was different. And now it seems the same - everything is normal. In Bratislava I feel as if I were at home. There is such a feeling that this is already yours,

this is ours ... our neighborhood, our everything is already ... I've been living here since April..."

"I live and work in the spa town of Pešťany. The neighborhood is very nice. There are a lot of parks, the Vakh River, the Tatra Mountains, and lakes with healing water and mud."

"We're already getting a little bit of a taste for it. It's good that we are all together. Sometimes it even feels like home. Nature and weather are very similar here, and also, some of the buildings are like ours."

Other adaptation practices. Art therapy practices and handicrafts helped refugees to cope with stress and negative experiences.

"We were very bored. Then they brought us paints, pencils, colored paper and everything..."

"I was glad when they brought me knitting thread. I had my own, but not much. And so I went headlong into knitting. It always calmed me down. And we often sang Ukrainian songs and listened to music. Then we got Internet access and the young people cheered up even more. We were able to communicate with friends and relatives now..."

"And we also started making motanki. These were dolls made of thread, our amulets. And for some reason children, even boys, were better at it. We made them out of multicolored scraps."



DISCUSSION

Researchers note the intensification of international flows within Europe, the influx of more and more people, as well as their transit westward (Okólsky, 2002). On the background of these processes socio-psychological adaptation becomes more and more important, and includes, among other things, introduction

into new groups, and in our case, it is a group of Ukrainian refugees and groups of volunteers and local residents of the host country. So, group support plays a role that is difficult to overestimate, especially in a situation when people lose their close circle of communication, relatives and friends, as well as social and psychological roles (Problemna vzayemodiya..., 2021).

In this regard, it requires additional reflection to find an answer to the question: why are our respondents more optimistic compared to the respondents of other researchers (Spil'nota v umovakh..., 2019), despite the trauma of war and the stress of a new place of residence, as well as the unfamiliar language. During the acculturation process, they noted sympathy for the locals, the similarity of the natural landscapes and urban environment to those left at home, in Ukraine.

It is possible that positivity is related to the age of migrants (the average age of the participants in our study 49; $\sigma=13.77$). But it is more reasonable to assume that if refugees are not provided with help, psychological support, their ideas about the world and, consequently, the construction of life experience, would incline them to a pessimistic scenario of the future. On the other hand, the group support of other refugees and volunteers, residents of the host country, provide positive behavioral patterns and thus help them learn new relevant roles in the new social environment, which helps them to experience and cope with a difficult situation in a life-affirming way. Some respondents had previous experience of labor migration to Poland, and at the time the narratives were collected, they had jobs and prospects for the future.

There are mentions in the literature that the stereotypical perception by refugees of citizens of the host country in terms of expectations of discrimination can complicate their integration into society and acculturation (Lutterbach, Beelmann, 2021). Trying to explain the obtained effect of a positive view on the life of migrants in our study, we cannot

discount the socio-cultural and linguistic similarity of the countries where the study was conducted with Ukraine, as well as the positive attitude and help of local residents.

The studies conducted concerning homecoming recommend that the country of migrants' origin should provide significant assistance (Pekin, 1986). In particular, to provide vocational training and re-adaptation, to assist with travel expenses, to accept diplomas, certificates and certificates of education obtained abroad, and to create employment opportunities. The data we have collected indicate that refugees intend to return home.



CONCLUSIONS

The study raised the veil on how the life of war migrants, in particular Ukrainian war migrants, is changing in the host countries. Close circle of communication, loved ones stay at home. Only sometimes part of the family, relatives leave together - sisters, mothers with children, wives and husbands of older generations. In the new place, the way of life and the circle of activities change, as people who fled from the war have lost their jobs. Thus, refugees have lost some of the psychological communicative roles they had at home. Now they are mastering new roles, and how successful they are in doing so will determine the course of their socio-psychological adaptation. For successful integration into the host society, migrants must learn new communicative and social roles that are relevant to life in this country.

In the process of socio-psychological adaptation, the group support provided to refugees, both by other Ukrainians in a similar situation and by representatives of the host country and volunteers, was of great importance. This eased the stressful experience of migration, activated refugees' own resources,

their faith in their own strength and in their ability to cope with difficult circumstances. As a consequence, refugees expressed their gratitude to Slovaks and Poles, and emphasized their kindness and care.

Such a contribution of socio-psychological factors to the structure of migrants' personal life world directs in a positive direction migrants' construction of their experience of their departure from home and the first months spent in the host country. Let us emphasize that a structured life world with the recently integrated experience related to evacuation from Ukraine and a new stage of life in evacuation abroad is a prerequisite for a more successful socio-psychological adaptation and acculturation in the host country.



THE LIMITATIONS OF THE STUDY

The limitations of the study are related to the situational nature of narrative interviews, the different circumstances experienced by different people, and the characteristics of their individual experiences.



PROSPECTS FOR FURTHER RESEARCH

Prospects for further research include the study of age-specific features of socio-psychological adaptation abroad, as well as the temporal dynamics of this process. Perhaps the task of further research will be to identify in the acculturation of Ukrainian migrants what is typical for military migrants from different countries and what is specific to the Ukrainian mentality.



PRACTICAL/SOCIAL SIGNIFICANCE OF THE RESEARCH

Research data on the first months of life abroad, socio-psychological processes of losing old roles and gaining new ones, importance of group support during this period as well as the importance of integration processes and experience construction and structuring of the life world in overcoming stress can be used by practicing psychologists in psychological counseling of Ukrainian migrants.



AUTHORS' PERSONAL CONTRIBUTION

Korobanova O.L. developed the concept, idea and design of the study, analyzed migrants' narratives, and wrote the article. Schulzhenko N.M. collected empirical data from abroad and participated in their analysis.





CONFLICT OF INTERESTS

The Authors declare no conflict of interest.



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Коробанова Ольга Леонідівна

канд. психол. наук, старший науковий співробітник
лабораторії психології малих груп та міжгрупових відносин
Інститут соціальної та політичної психології НАПН України, Київ, Україна
ORCID ID: <https://orcid.org/0000-0003-3539-871X>
Olga.Korobanova@ispp.org.ua

Шульженко Неоніла Михайлівна

психолог-онлайн
Братислава, Словачька Республіка
ORCID ID: <https://orcid.org/0000-0003-3189-4177>
szulzenkoaniela@gmail.com



ПСИХОЛОГІЯ ДОМУ ТА СОЦІАЛЬНО-ПСИХОЛОГІЧНА АДАПТАЦІЯ УКРАЇНЦІВ ЗА КОРДОНОМ

Мета і методи дослідження. Вивчення перебігу соціально-психологічної адаптації українських біженців за кордоном, їхніх уявлень про дім і приймаючу країну, а також міжгрупової взаємодії українських біженців та автохтонного населення.

Дослідження здійснено в межах наукового підходу до міжгрупової взаємодії як динаміки свідомого та несвідомого. Здійснено аналіз нарративів українських мігрантів як форми репрезентації індивідуальних смислів та тематичного конструювання досвіду.

Висновки. Структурований життєвий світ, що інтегрував досвід, пов'язаний з евакуацією біженців з України та новим етапом життя за кордоном, на основі конструювання особистісного досвіду в смислові події блоку, є передумовою успішної соціально-психологічної адаптації й акультурації в приймаючій країні. Під час інтеграції в суспільство приймаючої країни триває процес освоєння мігрантами нових релевантних комунікативних та соціальних ролей. Велике значення має групова підтримка, яку отримують біженці, як з боку інших українців, що опинилися в аналогічній ситуації, так і з боку представників країни, що приймає, і волонтерів.

Обмеження дослідження пов'язані із ситуативністю нарративних інтерв'ю, мінливістю значущих у поточний момент для особистості подій і смислів.

Перспективи подальших досліджень полягають у вивченні вікових особливостей соціально-психологічної адаптації за кордоном і часової динаміки цього процесу.

Практичне значення. Дані оригінального дескриптивного дослідження соціально-психологічних процесів акультурації свідчать про значення групової підтримки та конструювання досвіду в подоланні стресу і можуть бути використані при наданні психосоціальної підтримки українським військовим мігрантам.

Keywords:

психологія дому; соціально-психологічна адаптація за кордоном; акультурація; конструювання досвіду; нарратив; мігранти; біженці з України.

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