



DIALOGO

Multidisciplinary Open Access JOURNAL

Available online at www.dialogo-conf.com/dialogo-journal/

Dialogo by RCDST is licensed under
Creative Commons Attribution-Noncommercial-Share
Alike 4.0 International License



Hostipitality: The situation of refugees in Poland

Beata PIETKIEWICZ-PAREEK

University of Wrocław,

Department of General Pedagogy

POLAND

ORCID: 0000-0001-8450-1707

beatapietkiewicz@gmail.com



SECTION 2

ARTICLE INFO

Article history:

Received 2 May 2023

Received in revised form 14 May

Accepted 15 May 2023

Available online 30 June 2023

doi: [10.51917/dialogo.2023.9.2.3](https://doi.org/10.51917/dialogo.2023.9.2.3)

Keywords:

Afghanistan; refugees; migration crisis;
pedagogy of asylum; hostipitality;

ABSTRACT

This article explores how Afghan families shape migration from Afghanistan and processes of settlement and community formation in Poland using “dialogical” experience with a group of Afghan refugees evacuated from Afghanistan in August 2021. Study inspired by the works of Jacques Derrida, Martin Buber and Emmanuel Levinas. Lastly, a provisional conclusion will recap the main arguments, insisting on the potential and limits of the hostipitality paradigm for understanding social reality of refugees.

CC BY-NC-SA

Copyright © 2023 Beata Pietkiewicz-Pareek. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Citation: Pietkiewicz-Pareek, Beata. “Hostipitality: The situation of refugees in Poland.” *DIALOGO*, ISSN: 2393-1744, vol.9, issue 2 (June 2023): pp. 47-58. DOI: [10.51917/dialogo.2023.9.2.3](https://doi.org/10.51917/dialogo.2023.9.2.3)

INTRODUCTION: HOSPITALITY, DIALOGUE, PEDAGOGY OF ASYLUM

Where did our perception of the other as the Other come from? Why did migrants become different? Speaking of the refugee crisis, I would like to draw attention to this. There are at least two aspects to think about every crisis: negatively and positively. It is negative aspect, when a crisis situation leads to the perpetuation of permanent patterns of deporting refugees from the country or placing them in camps;

it is positive aspect when, despite a crisis situation we find a way out, and our thinking is already following new tracks, trying to integrate refugees into Polish society. But there is only one choice for refugees: “kill or be killed”. There is no other option. They escaped from Afghanistan not for economic reasons, because in their homeland they had everything: good jobs, position, education, families. They lost it and now they started new life in Poland.

As highlighted by Rafał Włodarczyk: “preparation of groups and communities

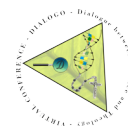
for hospitality and education for asylum becomes an initial condition for social integration that may prevent isolation and, consequently, take one of the models developed within the framework of intercultural pedagogy – assimilation, melting pot or cultural pluralism (...) The foreigner is far more different from us than we are from one another. These differences are self-apparent in appearance, language, behaviour, images, knowledge, taste, ways of being, relationship practice, socialization and upbringing, beliefs and ritual patterns, measures of goodness and justice, the extent of tolerance, creating and arranging places, constructing tools, humour, art, play, the pursuit of happiness, and mourning. It is difficult to say what distance is necessary and in what dimension. It is impossible to feel the crisis from here, and how many years or decades of stay may disenchant foreignness in a meeting or a fleeting encounter with someone” [1].

According to Martin Buber’s researchers – Morgan and Guilherme, Buber’s every human beings possess a two-fold attitude towards the world, which is indicated by the foundational concepts ‘I-It’ (Ich-Es) and ‘I-Thou’ (Ich-Du). These concepts are pivotal for an understanding of Buber’s concept of education. The I-Thou relation stresses the mutual and holistic existence of two entities. It is an encounter of equals, who recognize each other as such. It is a dialogue. [2]. As Buber wrote: “I might have perceived, for example, the destitution in Rwanda, Kosovo, Afghanistan, or the Palestinian Occupied Territories and have offered a donation so that food could be sent. But even after I become aware of the oppression that surrounds me, I have not necessarily surpassed the first movement [I-It]. The second movement ... which allows me to enter into an I-Thou relation with the other, puts the I and the Thou into a mutual relation. The difference between

co-existence, and a mutual relation is experience, the approximation of the given moment, the experience ...” [3].

Leszek Koczanowicz and Rafał Włodarczyk suggest: “Hospitality as a central theme of the philosophical project returns in the 20th century in the concept of Emmanuel Levinas. The pedagogy of asylum builds on his interpretation of subjectivity as hospitality that welcomes another human being, on his insistence on responsibility for the other, and on his notion of ethics as first philosophy. In line with Levinas’s thought, living up to the ethics of hospitality is a challenge to everyday life dominated, as it is, by social and legal norms, cultural models, and customs that stand in stark contrast to Levinas’s radically conceived responsibility for and to the other. The point is that basic socializing institutions, such as family, school, media, religious organizations, associations, peer and friendly groups, workplaces, and governmental agencies, do not foster the habits of decision-making informed by subjective sensitivity, which is Levinas’s ethical injunction”. [4]

According to Jacques Derrida: “It is often forgotten that it is in the name of unconditional hospitality (which gives its meaning to all welcoming of the foreigner) that we must try to determine the best conditions, that is to say some particular legislative limits, and especially a particular application of the laws. It is always forgotten, by definition, in the realm of xenophobia; but it can also be forgotten in the name of a certain interpretation of pragmatism and realism”. The hospitality consists in welcoming whoever arrives before imposing any conditions on him, before knowing and asking anything at all, be it a name or an identity ‘paper’. But it supposes also that one address him, singularly, that he be called therefore, and that he be understood to have a proper



name: ‘You, what is your name?’ Hospitality consists in doing everything to address the Other, to accord him, even to ask him his name, while keeping this question from becoming a ‘condition’, a police inquisition, a blacklist or a simple border control. This difference is at once subtle and fundamental; it is a question which is asked on the threshold of the ‘home’ and at the threshold between two inflections. An art and a poetics, but an entire politics depends on it, an entire ethics is decided by it [5]. It is for this reason that conditional hospitality is inherently violent: the host is hostile to those being hosted. While the French philosopher’s considerations have been popularized to address migration and integration by alluding to state sovereignty and the recognition of others, his original musings emerge from the youth spent in Algeria with his family, and from the lived experience of Bedouin hospitality [6]

I. THE SITUATION IN AFGHANISTAN

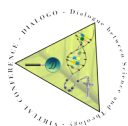
According to UNHCR report the current situation inside Afghanistan remains complex: „There has been an improvement in overall security since August 2021 and a marked reduction in civilian casualties, enabling humanitarian access to all provinces, including areas which had been inaccessible for decades. However, the humanitarian, economic, and human rights situation continues to deteriorate significantly, particularly for women and girls. The recent restrictions on women and girls’ participation in society in Afghanistan impact access to secondary and tertiary education, freedom of movement, and ability to work for non-governmental organizations, among other facets of life, and increase the risk of gender-based violence. In addition, widespread food insecurity, soaring inflation and high economic instability, exacerbated by sanctions, limited livelihoods, and

more frequent and severe climate shock shave left vulnerable populations in an increasingly precarious situation” [7].

For many Muslims in Afghanistan, the West is synonymous with injustice, corruption, prostitution, and other vices and thus assumes it to be a threat to religious authority and social identity. Generally, most radical Islamist groups strongly disagree with the internationally accepted norms of democracy, human rights, and women’s rights[8]. According to them, Islamic Shariah informs the best way of life and no Western concept of democracy and human rights are in line with Islamic Shariah [9].

As a result of the war, and the Taliban regime which occurred shortly afterwards, many schools were destroyed and the education process as a whole in Afghanistan was negatively affected. The destruction of the infrastructure went to an extreme level when the Taliban conquered and ruled most of Afghanistan [10]. During the Taliban regime, the use of free and open media, including using televisions, radios, and other technologies, as well as listening to music, are banned for public use. Moreover, during the Taliban rule, women hardly enjoyed any right as they were not allowed to attend formal education and were forced to wear burqa in public [11].

The Taliban are reinforcing Afghanistan’s patriarchal system, where men decide for and on behalf of women. The order legitimizes men’s control over women and the humiliation of women in public, paving the way for increased domestic violence, harassment and oppression of Afghan women and girls. Further, the decree gives ammunition to conservative Afghan men who aim to prevent women from exercising their right to participate in public life. It essentially encourages harassment and oppression of women and girls. Fundamentally, it shows that the



Taliban's policies concerning women have not changed. The Taliban's hijab decree not only runs counter to Afghanistan's history and culture, but it also demonstrates their narrow understanding of Islam. Over the past several decades Afghan women have categorically rejected the narrative that the burqa is a part of an Afghan traditional dress code for women [12].

One of the most essential cultural values among people of Afghanistan is the concept of honour. The value of honour prevails in all ethnic and geographic groups in Afghanistan. However, being highly esteemed in the eyes of the community can mean different things for different groups of Afghans. The concept of honour and the perception that some behaviors are shameful have created adverse behaviors that threaten children's and women's – but also men's – lives and wellbeing. Those behaviors include:

- imprisonment and corporal punishment against women, girls and boys due to dishonorable behaviour that taints the family's reputation;

- executions if the punishment is ordered by institutions outside the formal judicial system;

- and unfair treatment of women who have a public role in the country or work outside home [13].

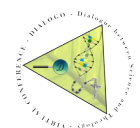
Afghans both inside Afghanistan and in host countries face a plethora of protection risks, with women and girls disproportionately affected. Some 74 percent of new arrivals that approached UNHCR in neighboring countries since the start of 2021 are women and children. Due to their precarious protection situation, these groups face a threat of, and exposure to, gender-based violence (GBV), exploitation and abuse, and trafficking, among other risks, which compounds the challenges already faced by those fleeing

for their safety. GBV and child protection risks are long-standing and severe threats to women and girls, and the current crisis has also introduced or exacerbated many gender-specific threats. Afghan women and girls are at increased risk of GBV in Afghanistan, during flight and in neighboring countries, who also have high rates of intimate partner violence and child marriage. Refugee and displaced women and girls may also be suffering from severe forms of distress given the events in Afghanistan and the specific threats to women. Refugee girls face barriers in attending school due to patriarchal norms as well as poverty. 61 per cent of refugees reported having no education but of those reporting an education only 38percent are women [14].

II. METHODOLOGY

Many researchers emphasize the huge difficulties in accessing to refugees, who are the best source of knowledge about their experiences and true stories of this group. There are some reports but voices of refugees are disregarded in surveys. Participation in education, professional life and so on is very rarely studied in Poland [15].

Throwing forced migrant research at risk of re-injury and unnecessary suffering leads to the need to consider the cost-benefit ratio in specific research projects. On the other hand, radical implementation of the postulates to protect participants from potential harm may simply lead to not conducting research, i.e. a situation that is unethical in itself. Ethical problems and related methodological choices concern all stages of research: design, implementation, analysis and dissemination. Researchers address the issues of access to sensitive, hidden groups (vulnerable, hidden population), how to ensure the safety of the subjects and protect them from abuse



[16].

Interviews with Afghans are part of a broader study on migration that I have been conducting since 2021.

- I cooperate with Emic Fundation in Toruń. I am an intercultural tutor of Afghan families.

- I teach them polish language face to face and online (from December 2021).

- I was in Grupa refugees camp few times.

From December 2021 to May 2023 I conducted a series of in-depth interviews with refugees who left Afghanistan during evacuation in 2021 and now live in Poland. The interview transcripts contain large quantity on personal stories and explicitly address experiences of migration and settlement in Poland. Afghan families play important roles at various stages of migration and settlement processes. Visiting their domestic space of one's informants has historically been a central way for ethnographers to develop rapport and trust in the field and gain greater insight into the lives of those they study. In practice, the underlying research design includes occasional visits, related to the collection of interviews or life histories in a private space, and far more extended stays; ordinary ways of being with one's participants in the everyday; and home tours with an explicit observational purpose. It is worth investigating in light of the ways and extents to which it operates as a proxy of home in a normatively positive sense, thereby illuminating a repository of reactions, tactics and adaptations. In this optic, the domestic space is revealing both of migrants' agency and of the structural exposure of many of them to poverty, marginalization and discrimination. It reveals both sides of the same coin, which should be equally taken in earnest at a

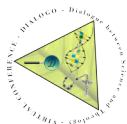
policy level, for housing and social welfare provision [17].

III. THE SITUATION OF REFUGEES FROM AFGHANISTAN IN POLAND

As Anna Młynarczuk-Sokołowska and Emilia Żyłkiewicz-Płońska note: “foreigners who are applying for international protection, at every stage of the ‘refugee path’ live in a sense of uncertainty, danger and they carry with them a bigger or smaller burden of difficult and even traumatic experiences. Difficult experiences are collected already in the period preceding the decision to leave the home country. In countries affected by armed conflicts and war, people feel the tension associated with everyday fights, they witness dramatic scenes, have contact with death and are often malnourished” [18].

In August 2021 Poland has undertaken 44 flights between Kabul and Warsaw, transported 937 Afghans, (about 300 women and 300 children). The Afghans evacuated were people who had cooperated with the Polish embassy in Kabul, Polish military forces that were part of the NATO-led mission in Afghanistan, as well as non-governmental organizations. The evacuation operations were one of the largest airlifts in history. Between 14 and 25 August, the US alone evacuated about 82,300 people from Hamid Karzai International Airport, including US citizens, Special Immigrant Visa applicants, and other vulnerable Afghans. In total, over 122,000 people were airlifted abroad. The evacuation was completed on August 30, one day before a deadline agreed upon with the Taliban [19].

At the airport, Afghan families spent several days without food or clothes. Some of them had only baby milk and diapers (MD). Some of them had only documents and nothing else. During the evacuation,



the families split up, some got on the plane, some stayed at the airport and never left the country (SS). At the same time, they are the only breadwinners of the family left in Afghanistan and are starving because of the humanitarian crisis (SS) (AH). Most of them left their parents, families. Traditionally Afghan joint family [20] settings are formed of three or even four generations living in the same household, Now they live in hiding from the Taliban. "You have only one hour to decide: stay or leave your country. You can not to take any of your personal belongings, no food, no water, no documents. I spent at the airport three days. I saw how people easily dead. There was no human rights" (AH).

According to Młynarczyk-Sokołowska and Żyłkiewicz-Płońska, during the procedure related to granting international protection, in the period of staying in the residence centers for foreigners (refugee camp), people who live there, can use the help provided by the state. In addition to accommodation (refugees are officially provided with a living space of at least three square meters) and meals, residents of the centers have psychologist's support (who don't speak dari or pashto), medical care and they receive small financial benefits (€150 for their own needs). They can also attend Polish language classes conducted in such institutions.

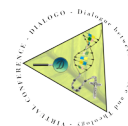
Their first days in the new country were several hours of sitting at the airport, then a ten-day quarantine (MD) (SS) (EF) (AH) and finally transfer to the center for foreigners in Dębak, Łuków or Grupa. "The place was like a prison," (EF) (SS), the small rooms, hard bunks, strictly regulated classes, and unfriendly guards. Some directly asked the refugees when they would finally go on to Germany (AH). (MD) lost their 2 sons in Dębak because in camp nobody gave them food for 2 days. All family ate poisonous mushrooms. The funeral took place in

Afghanistan.

The process of preparing for life in Poland should, by definition, begin during the stay at a residence center for foreigners. Usually, it is a period of psychological suspension. Living in the center more than once causes learned helplessness (EF). People who decide to live outside the center have more autonomy and contact with the Poles (NA). From the adult perspective, the time spent in the center is quite monotonous. Each subsequent day is not much different from the previous one. The day-to-day tasks of women usually include housekeeping and caring for children (ME) (SE).

Experiences of isolation are often exacerbated by socio-economic deprivation (EF) (SS) (MD). Many well educated and highly skilled migrants struggled to get their qualifications recognized in Poland (AH). In such situations families can help people to cope with the frustration they experience when stepping down on the professional and socio-economic ladder (EF) (MY) [21]. Most of them are people from the intellectual elite, politicians, journalists, and doctors. Unfortunately, they do not have the right to practice in Poland. Therefore, they usually work below their qualifications in factories or restaurants (MY) (SS) (RE) (NE). They have the permit for work and education. Some of them started to study in Polish University (AH) or they started to learn Polish language at Warsaw Medical University (SS) (LE).

According to Social Welfare Act of March 12, 2004, article 92: "The people whose legal situation will be regulated are obliged to leave the centers. Regulating the legal situation is connected with obtaining the right to legal work, health insurance, etc. In the case of obtaining refugee status or supplementary protection, foreigners may participate in Individual Integration Programmes. They ensure the right to collect – for a period of 12 months – 150 Euro,



payment of health insurance contributions; social work; specialist counseling [22].

In Poland, children and teenagers from the age of 7 are subject to compulsory education, which obliges them to study in an eight-year primary school, but not longer than when the student turns 18. According to the educational law in Poland, an integrated model of supporting foreigners in the school space has been implemented (-). This means that children and teenagers with a migrant experience (including forced migrants) are included in mainstream education (SE)(TE)(EE). (Act of December 14, 2016, Education Law, Journal of Laws 2017 item 59; Regulation of the Minister of National Education of August 23, Journal of Laws 2017 item 1655; Regulation of the Minister of National Education of April 14, 1992 on the conditions and manner of organizing religious education in public schools, Journal of Laws 1992 No. 36, item 155).

At first, children from Afghanistan went to school in centers for foreigners (SE)(TE)(EE), after leaving the center they could go to a school chosen by their parents or guardians from non-governmental organizations (AE). Unfortunately, schools do not have staffs who speak Dari or Pashto, so children do not understand the teacher. Pupils who left the camp in the Group and settled in Toruń or Warsaw did not have a tutor at school (supporting teacher or intercultural tutor) (SE) (TE) (EE) (AE) "They like polish school but they don't understand teacher". Their ratings also varied. In centers, children had better grades, in public schools much worse (EF). They don't know what is the reason. Parents did not understand what was going on at school, they had difficulties in contacting teachers, and they did not understand the signed documents. They use mobile phone received in camp to translate into polish everything.

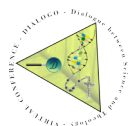
Refugees are a social group that flees their own country in fear of losing their lives, so they are exposed to traumatic experiences related to the persecution of war, but also because of a sudden change in their lives that can be perceived as a loss of control.

Emily Keyes describes the stages of the refugee experience:

- 1 Perception of danger
- 2 Decision to flee
- 3 Time of extreme danger during flight
- 4 Reaching security
- 5 Resettlement stage
- 6 Adaptation and acculturation [23].

Among Afghan refugees the honeymoon phase of the fascination with polish culture and reality of the new country is very rare (AH). This is related to the overall context of their migration, related to running away from the life and health threat in Afghanistan. Psychologically, this is a traumatic situation and its effects are observed in the cognitive, affective and behavioral areas of human functioning. Hence, in the case of Afghan refugees, usually at the first stage of their stay in a host country, they are more focused on experiencing the effects of trauma (AH)(EF) (MD) than on the excitement connected with a new environment (-) [24].

Usually families determine peoples' choice of a destination country (-). Upon arrival, however, the institutions of Poland – and the legal provisions more particularly – limit peoples' capacities for family-based decision-making. As a result of asylum legislations, people are required to settle in designated areas until their legal status has been decided (EF). Initially many informants have not had the opportunity to live close to their kin who had come to Britain (MD) or Germany (AH) at an earlier stage [25].



Culture shock, or acculturation stress, is a long-term process during which an individual adapts to living in a new culture, gets to know it, and tames it. It is worth noting that this phenomenon affects many spheres of human life - mental, physical and social [26]. Culture shock is a subcategory of a more universal construct called transition shock. Transition shock is a state of loss and disorientation predicated by a change in one's familiar environment that requires adjustment. There are many symptoms of transition shock, including: Anger (MD), Boredom (EF), Compulsive eating/ drinking/ weight gain, Desire for home (EF)(AH) (MD) and old friends, Excessive concern over cleanliness (ME)(AH), Excessive sleep (RE), Feelings of helplessness (RE)(SE) and withdrawal, Getting "stuck" on one thing, Glazed stare, Homesickness (AH)(RE) (ME), Hostility towards host nationals (RE) (MD), Impulsivity, Irritability (RE), Mood swings, Physiological stress reactions, Stereotyping host nationals, Suicidal or fatalistic thoughts (RE), Withdrawal [27].

Often, Afghan refugees quickly experience a negative cultural shock, which is the result of their functioning in a new environment and the accompanying cognitive disorientation. They also experience a sense of losing relationships with relatives, friends, and family members who stayed in Afghanistan (ME). There is a longing for particularly close places. The belief in being rejected by people surrounding forced migrants in a new country may be born. There is uncertainty about the proper behavior. All this causes astonishment, fear, helplessness and even a kind of disgust and indignation accompanying the awareness of the differences between host and home culture [28].

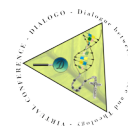
Among refugees who survived the war, PTSD (post traumatic stress disorder) is very often accompanied by depression and

suicidal thoughts (RE)(MD). Charles Figley distinguished two categories of trauma survivors. Victims and survivors are similar in that they both experienced a traumatic event, however, while the victim was immobilized and discouraged by the event, the survivor overcame traumatic memories and became mobile [29].

According to Aleksandra Boroń and Agnieszka Gromkowska- Melosik the survivors syndrome is worth more space and is related to the sense of guilt for being saved from the catastrophe or war. Robert Lifton describes the phenomenon of "death imprint". A person perceiving himself as a threat experiencing it as extreme and sudden, is not able to adapt to a new situation. A mental numbness, as part of the syndrome presented by the quoted author, is a defense mechanism that arises as a result of fear of death and the sense of guilt for death. [30]

While survivors' Holocaust experiences- especially internment-had significant indirect effects on their children, each component of post-Holocaust family milieu had one or more associations with mothers' and fathers' victim, numb, and/or fighter styles. The strongest relationships emerged for broken generational linkages-a risk factor for negative effects-and sociocultural setting (living in Israel rather than North America)-a protective factor (EF) [31].

Resignation syndrome appears to be a very specialized response to the trauma of refugee limbo, in which families, many of whom have escaped dangerous circumstances in their home countries (EF), wait to be granted legal permission to stay in their new country (SS), often undergoing numerous refusals and appeals over a period of years (-). Swedish experts who worked with refugees have proposed multifactorial explanatory models involving individual vulnerability, traumatization,



migration, culturally conditioned reaction patterns and parental dysfunction or pathological adaption to a caregiver's expectations to interplay in pathogenesis (RE). Some differential diagnoses to be excluded include severe depression, dissociative disorders and conversion disorders resignation syndrome (RE), an illness that is said to exist only in Sweden, and only among refugees. The patients have no underlying physical or neurological disease, but they seem to have lost the will to live (RE). The Swedish refer to them as *de apatiska*, the apathetic. "I think it is a form of protection, this coma they are in," Hultcrantz said. "They are like Snow White. They just fall away from the world." [32]

Distrust towards others and the care they offer, as well as the fear of infecting others with their fear, are associated with a sense of their own weakness and the need for care, as a result, the Survivor rejects the help offered to him because he believes that in this way he exposes his fragility and dependence on others (MD)(RE). The consequence of victimization - the help provided strengthens the sense of being a victim, perpetuating the vicious circle of false care and abandonment, hatred towards those providing help also appears (RE) [33].

CONCLUSIONS - HOSTIPITALITY

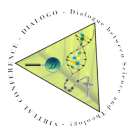
Jacques Derrida suggests: "already hospitality is opposed to what is nothing other than opposition itself, namely, hostility [Feindseligkeit]. The welcomed guest [hôte] is a stranger treated as a friend or ally, as opposed to the stranger treated as an enemy (friend/enemy, hospitality/hostility). The pair we will continue to speak of, hospitality/hostility, is in place" [34].

Hostipitality is a notion coined by Jacques Derrida to show how closely hospitality is intertwined with hostility. Because of this

interconnection, it is easy to treat guests as enemies. The term is especially helpful in describing what happens to immigrants, whether legal or not. They are received with a hospitality which is lined with barely concealed hostility. That is, even if hospitality is granted them, it is often accompanied by the suspicion that the stranger has hostile intentions [35].

According to UNHCR, for most refugee, asylum-seeking and stateless children going school is one of the most important things they can do to return to normality after being displaced. School provides a safe environment. It gives structure to the day. It allows children to socialize and interact with others. Above all, it provides children with knowledge and skills that will allow them to live full and productive lives. Teachers, school personnel, students from the host community, parents and others all contribute to that educational journey [36].

Despite having experienced fragmentation and being physically separated, family members found ways of keeping in touch to support each other. Relations to family members in Afghanistan are maintained in the receiving country across borders. Many refugees who came to Poland refer to far away family members as an important aspect of their daily lives. Material obligations often complement emotional ties. In this sense people not only feel responsible for their own wellbeing but also consider the conditions of their kin living in Afghanistan, Iran or Pakistan (ME) (AH). Some are the only breadwinners left behind in Afghanistan (SS) (AH). Importantly, they have friends from Poland who support them financially, thanks to which they can send part of their earnings to their family every month. They can also afford to cover the costs of treating family members, buying a computer for learning, etc. On the other hand, they are afraid to send money to their families, they are



ashamed to ask for financial help: “Please do not say that someone helped me” (SS) (AH). One of the respondents heard that he was a beggar (AH). It is common for refugees to hide their bad situation from their families who stayed in Afghanistan. They lie to them that they live in houses, they get help from Poland. They are ashamed to admit that they live worse than in Afghanistan.

Finally, we can consider creating good hospitality practices; ask ourselves where our hospitality ends and hostility begins, so as not to make mistakes in the future.

It is worth noting how refugees experience asylum, what saves them, what small gestures on our part? Firstly, one way to boost the self-esteem of Afghans is to change roles from guest to host, teacher. They can invite someone and make him an Afghan dinner to repay the debt of gratitude (ME) (SS) (SE). Secondly, walk with families, children around the city, when they feel like tourists, they get to know new places (ME) (AH), children like getting toys they dreamed about in Afghanistan, like Barbie Elsa and Anna (SE) (TE) (ME), cuddly sheep (AC), swimming goggles (EE), Lego (TE) (AE).

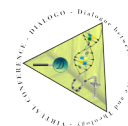
From the other hand we can ask what is humiliating for them? Firstly asking for everything, for help, for money, for clothes, for food (AH) When they don't get what they need like summer clothes pile up, or old pots, worn out shoes not in their size and they have to thank for it (AH) (SS). They are started from zero but they are not zero! First sentence said by (AH) in December 2021: “It's very embarrassing when you still have to ask someone for something. I would like to have a bicycle but I have no money (...) We are like kids, we have to start learning everything from the beginning: speaking, eating, dressing”. The Integration Program does not work. The money comes half a year late (AH),

a year (EF). Families of 11 live in 1-2-room apartments. There are no apartments for them, no one wants to rent them (SS) (EF). They have difficulties on the labor market, no one wants to hire them, even though they are educated people. One of Afghan refugee said: “We have a lot of people who are unable to comment on their simplest needs. Some of them have one book for learning Polish, some have never attended classes because they do not know English and do not understand anything from lessons”.

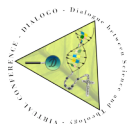
The best solution is to speed up their integration, because most of the refugees still stayed in the Grupa camp until may 2023, with no contact with Poles, without a job, with no hope for the future. Refugees do not need benefits but a permit to work in accordance with their education. They don't want to be second-class citizens.

REFERENCES

- [1] Rafał Włodarczyk, The pedagogy of asylum as a utopia of hospitality. A review of basic assumptions, *FILOZOFICZNE PROBLEMY EDUKACJI* 4 (2021), p.1–19 file:///C:/Users/W%C5%82a%C5%9Beciel/Downloads/30-49dd075c-781c-4222-b20d-9bf86d5c4c75.pdf.pdf
- [2] W. J. Morgan, Alexandre Guilherme, I and Thou: The educational lessons of Martin Buber's dialogue with the conflicts of his times *Educational Philosophy and Theory*, Vol. 44, No. 9, 2012. file:///C:/Users/W%C5%82a%C5%9Beciel/Downloads/BuberIandThou.pdf
- [3] N.Gordon, (2004) Ethics and the Place of the Other, in: P. Atterton, M. Calarco & M. Friedman, (eds), *Levinas and Buber: Dialogue and difference* (Pittsburgh, PA, Duquesne University Press), pp. 98–115
- [4] Leszek Koczanowicz, Rafał Włodarczyk, Education for Critical Community and the Pedagogy of Asylum: Two Responses to the Crisis Of University Education, *Studies in Philosophy and Education* (2022) 41:191–



- 209, p. 195
- [5] Jacques Derrida, *The Principle of Hospitality*, Parallax, 2005, vol. 11, no. 1, 6–9
- [6] Sara Bonfati, *Welcome upon Conditions: On Visiting a Multigenerational Immigrant House(hold)*,p.59
- [7] *Regional Refugee Response Plan 2023 - Afghanistan Situation*
<https://data.unhcr.org/en/documents/details/99583> p.6
- [8] In March 2022, the Taliban announced that women and girls would continue to be barred from secondary education, a decision that drew widespread criticism and statements of concern from around the world, including from the entire membership of the United Nations Security Council, the Organisation of Islamic Cooperation, and almost all members of the G7 and G20. The Taliban's leadership, which is entirely comprised of men, has not permitted women to participate in governance at any level or hold any senior positions in the civil service, including as judges. Authorities announced and frequently enforced rules prohibiting women from traveling or leaving their homes, including to go to the workplace without a male family member accompanying them—an impossible requirement for almost all families—and barred women from holding most types of jobs. Authorities also announced rules requiring women's faces be covered in public—including women TV newscasters—and stipulated that male family members will be punished when a women violate rules regarding movement and dress. Taliban forces in several instances used excessive force to disperse women engaged in public protests against Taliban policies or rules, arbitrarily detained some protesters and their family members, and allegedly subjected some to torture or beatings. <https://www.hrw.org/world-report/2023/country-chapters/afghanistan>
- [9] https://www.academia.edu/27462368/Trends_in_Radicalization_across_Unregistered_Madrassas_in_Afghanistan p.27. <https://www.afghan-web.com/education/>
- [10] <https://www.afghan-web.com/education/>
- [11] https://www.academia.edu/27462368/Trends_in_Radicalization_across_Unregistered_Madrassas_in_Afghanistan, p.28
- [12] B. Ahmadi; M. Osman Tariq, *How the Taliban's Hijab Decree Defies Islam*. <https://www.usip.org/publications/2022/05/how-talibans-hijab-decree-defies-islam>
- [13] Unicef 2021, *Situation analysis of Children and Women in Afghanistan*, p.4
- [14] *Regional Refugee Response Plan 2023 - Afghanistan Situation*. <https://data.unhcr.org/en/documents/details/99583> p.10
- [15] E. Januszewska, A. Boroń, A Gromkowska-Melosik, H. Grzymała-Moszczyńska, A. Chrzanowska, A. Florczak,
- [16] Dorota Jaworska, Khedi Alieva, Marcin Boryczko, “Badania wśród uchodźców i przymusowych migrantów – rozważania metodologiczne i etyczne,” [Eng. trans., “Research among refugees and forced migrants - methodological and ethical considerations”] *Przegląd Socjologii Jakościowej [Qualitative Sociology Review]*, Tom XV Numer 2/ 2019, p.202-226.
- [17] Paolo Boccagni, Sara Bonfanti, “Introduction: Stranger, Guest, Researcher – A Case for Domestic Ethnography in Migration Studies in: Migration and Domestic Space,” *Springer* 2023, p. 8-9. <https://link.springer.com/book/10.1007/978-3-031-23125-4#toc>.
- [18] Anna Młynarczuk-Sokołowska Emilia Żyłkiewicz-Płońska. “An outline of the phenomenon of refugeeism in Poland. Towards research into refugee resilience,” *EDUKACJA MIĘDZYKULTUROWA* 2021, nr 2 (15).
- [19] https://en.wikipedia.org/wiki/2021_Kabul_airlift
- [20] The Afghan family system differs from the Western system in many respects. A family consists not only of husband, wife and their children, but also of grandparents, uncles, aunts and cousins. This system, called extended or joint, is a special feature of Afghan social life. After marriage, the son still lives with his wife and children under the same roof with his parents, and often also with uncles and their families, owning common property. The Afghan family can also be considered as typically collectivist, because the interest



of the family group is more important than the interest of the individual, family life is dominated by the group, the opinions of the individual depend on the group to which he belongs, family life is focused on avoiding conflicts. Collectivism refers to philosophical, economic, and social views that emphasize the interdependence of people. It is this cultural element that has the greatest impact on group cohesion, emphasizes the primacy of group goals over individual goals, as opposed to individualism, which distinguishes the individual and promotes competitiveness. Horizontal collectivism refers to collective decision-making by relatively equal members of an intergenerational family. Vertical collectivism refers to the hierarchical structure of power in the family, e.g. when the decision is made by the eldest head of the family.

- B. Pietkiewicz-Pareek, Wpływ pandemii Covid-19 na dynamikę tradycyjnej rodziny połączonej „join family” w Indiach, [Eng. trans., “The impact of the Covid-19 pandemic on the dynamics of the traditional joint family in India”]
- [21] Carolin Fischer, *The (changing) Role of Family among Afghan Communities in Britain and Germany*, University of Oxford 2013, p8
- [22] “Ustawa o pomocy społecznej z dnia” 12 marca 2004 r., art. 92 (Dz.U. 2004 nr 64 poz. 593.). [Eng. trans., “Social Welfare Act of March 12, 2004, article 92], *Journal of Laws*, No. 64, item 593).
- [23] E.F. Keyes, “Refugees: An overview, Mind and Human Interaction. Windows between history, culture, politics and psychoanalysis,” 1999 vol.10 n0.4, p.216
- [24] Anna Młynarczuk-Sokołowska Emilia Żyłkiewicz-Płońska, “An outline of the phenomenon of refugeeism in Poland. Towards research into refugee resilience,” *EDUKACJA MIĘDZYKULTUROWA* 2021, nr 2 (15) p.145
- [25] Carolin Fischer, *The (changing) Role of Family among Afghan Communities in Britain and Germany*, University of Oxford, 2013, p.7
- [26] Paszkowska-Rogacz, E. Olczak, E. Kownacka, D. Cieślukowska, *Doradztwo zawodowe a wyzwania międzykulturowe*, [Eng. trans., “Career counseling and intercultural challenges”] Warszawa 2006, s. 43.
- [27] https://web.archive.org/web/20090828111007/http://www.oired.vt.edu/cesa/currentstudents/cs_culturalshock.htm
- [28] Anna Młynarczuk-Sokołowska Emilia Żyłkiewicz-Płońska, “An outline of the phenomenon of refugeeism in Poland. Towards research into refugee resilience,” *EDUKACJA MIĘDZYKULTUROWA* 2021, nr 2 (15), p.145.
- [29] Ch.R. Figley, *From victim to survivor: Social responsibility in the wake of catastrophe* vol 1, Routledge, New York 1985, p.399.
- [30] A. Boroń, A. Gromkowska-Melosik, *Ukraińskie uchodźczynie wojenne. Tożsamość, trauma, nadzieja* [Eng. trans., “Ukrainian war refugees. Identity, trauma, hope”]. Impuls, Kraków 2022, p.74.
- [31] Yael Danieli, Fran H Norris, Brian Engdahl, “Multigenerational legacies of trauma: Modeling the what and how of transmission,” *Am J Orthopsychiatry*. 2016;86(6):639-651.. Epub 2016 Jan 14. <https://pubmed.ncbi.nlm.nih.gov/26765546/>
- [32] <https://www.newyorker.com/magazine/2017/04/03/the-trauma-of-facing-deportation>.
- [33] R.J. Lifton, “The broken connection: On death and the continuity of life,” Simon and Schuster, New York 1979, p.511.
- [34] Jacques Derrida, “Hostipitality, Angelaki,” *Journal of the Theoretical Humanities* vol 5 nr 3, 2000 p. 3-17.
- [35] <https://msl.org.pl/hostipitality-receiving/>.
- [36] <https://www.unhcr.org/media/39764>.

